

DEDICATION

I still remember when I left Iraq:

She said to me with a very tired and sad voice and rainy eyes,
“I feel that I will not see you again, take care my son”.

He looked at me, smiling, silent and afraid.
Might he also feel what my mother felt?

To my great parents, may Allah bless both of you.

**To my patient and bleeding country, may Allah grant you
peace.**

Abstract of thesis presented to the Senate of the Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

**PATRIARCHY AND RELIGION:
THE RELATIONSHIP BETWEEN MUSLIM YOUTH ATTITUDES
TOWARDS PATRIARCHAL POWER AND THEIR RELIGIOUS
COMMITMENT**

By

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This study aims to explain the relationship between patriarchy and religion. This relation was deduced from the literature of psychology, anthropology, sociology, religious writings and historical literatures related to patriarchy and religion.

Patriarchy and religion are abstract variables and thus difficult to measure. The relationship between them is also abstract. As such this study derived operational variables to design measurable operational proposition. The variables are 'patriarchal power'(PP) and 'religious commitment' (RC), while the operational proposition is "the relationship between Muslim youth attitudes towards patriarchal power and their religious commitment'. Smelser's social action theory was used to derive both variables of the new proposition through design models of patriarchal social action and Islamic social action.

This study used the operational variables' definitions to construct scales of youth attitudes towards patriarchal power and youth religious commitment. The Likert method was used to construct both scales. Both of them were deemed successful according to the Likert method. Both scales were used to quantify the operational variables and then to quantify the relationship between both of them. This method provided feedback to understand the relationship between patriarchy and religion because the operational proposition was derived from the abstract one.

The methodological approach of the field study used was analytic and descriptive while the method was sampling social survey. The stratified sample was chosen randomly. The unit of sampling was youth between 18-30 years old. Methodological instrument was questionnaire consisting of general information concerning socio cultural characteristics of the respondents and two scales, one for religious commitment and another for patriarchal power.

Based on the results of T-test, regression and ANOVA, the main results of the field study can be summarized as follows:

- 1) This study showed an arithmetic mean of the respondents in RC scale of 178.21 while the standard deviation was 23.403. The hypothetical mean of the scale was 134 which was less than mean of the sample. The T-test value between both means was 42.236. It was significantly above than the 0.05 level.

- 2) This study stated that the arithmetic mean of the respondents in PP scale was 79.61 while the standard deviation was 14.53. The study showed a hypothetical mean of 80 which is higher than mean of the sample. The T –test value between both means was – 0.599. It was not significant at the 0.05 level.

- 3) The study showed a significant relationship between RC and PP. So the operational proposition was significant in terms of the simple linear Regression test where Beta coefficient is 0.387, which is significantly higher than 0.0001 level.

- 4) The following results according to the hypotheses tested by the Univariate ANOVA tests:
 - a) There are no significant differences between youth in their attitudes towards patriarchal power in terms of the interaction between their religious commitment levels and their gender, family background, inhabitancy area, family type, religious commitment of the fathers and parents educational levels.

 - b) There are significant differences between youths in their attitudes towards patriarchal power in terms of the interaction between family type and religious commitment levels at 0.09 where the F value is 2.418.

 - c) There are significant differences between youths in their attitudes towards patriarchal power in terms of the interaction between educational

levels of fathers and their religious commitment levels at 0.08 where the F value is 1.604.

- d) There are significant differences between youths in their attitudes towards patriarchal power in terms of the interaction between family size and religious commitment levels at 0.005 where the F value is 3.753.

The main conclusion of this study is that, there is positive relationship between patriarchy and religion in Arabian Muslim society. This result supports the assumption of some writers like Freud, Sharabi, Zieur, and Halim Barakat who emphasized the relationship between patriarchy and religion. But the researcher suspects that this relationship is decreasing because the Beta coefficient of the relationship between religious commitment and patriarchal power is not very high.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan ijazah Doktor Falsafah

**PATRIAKI DAN AGAMA:
HUBUNGAN ANTARA SIKAP BELIA MUSLIM TERHADAP KUASA
PATRIAKI DAN KOMITMEN AGAMA**

Oleh

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Kajian ini bertujuan menerangkan hubungan antara patriarki dan agama. Hubungan ini disimpulkan daripada literatur psikologi, antropologi, sosiologi, penulisan keagamaan, dan literatur sejarah mengenai patriarki dan agama.

Patriarki dan agama adalah pembolehubah-pembolehubah abstrak dan dengan demikian hubungan antara kedua-duanya suak untuk diukur. Lantaran itu, kajian ini cuba mendapatkan pembolehubah-pembolehubah operasional dengan tujuan untuk mengukur proposisi operasional itu. Pembolehubah-pembolehubah itu adalah “kuasa patriarki” dan “komitmen agama”, sementara proposisi operasional adalah “hubungan antara sikap belia Muslim terhadap kuasa patriaki dan komitmen agama mereka.” Teori tindakan sosial Smelser digunakan untuk memperoleh kedua-dua pembolehubah proposisi ini melalui model-model rekabentuk tindakan sosial patriarki dan tindakan sosial Islam.

Kajian ini menggunakan definisi pembolehubah operasional untuk membina skala sikap belia terhadap kuasa patriarki dan komitmen agama di kalangan belia. Kaedah Likert digunakan untuk membina kedua-dua skala. Mengikut kaedah Likert, kedua-duanya dianggap berjaya. Kedua-dua skala digunakan untuk mengkuantifikasikan pembolehubah operasional dan seterusnya untuk mengkuantifikasikan perhubungan antara pembolehubah-pembolehubah tersebut. Kaedah ini dapat menyediakan maklumbalas dalam memahami perhubungan antara patriarki dengan agama kerana proposisi operasional telah disimpulkan daripada proposisi yang abstrak.

Pendekatan metodologi yang digunakan dalam kajian lapangan ialah analitik dan deskriptif, sementara kaedah kajian pengumpulan data yang digunakan ialah survei sosial. Sampel berstrata adalah dipilih secara rawak.. Unit persampelan adalah belia yang berumur 18-30 tahun. Instrumen metodologi yang digunakan ialah soalselidik mengandungi soalan-soalan umum berkaitan dengan ciri-ciri sosiobudaya responden, dan dua skala, satu tentang komitmen agama dan satu lagi tentang kuasa patriarki.

Berdasarkan hasil ujian-T, regresi dan ANOVA, hasil-hasil utama kajian dapat dirumuskan seperti berikut:

1. Kajian menunjukkan bahawa min aritmetik bagi komitmen agama responden adalah 178.2 sementara sisihan lazim ialah 23.403. Sementara itu min hipotetikal skala tersebut adalah 134, iaitu lebih rendah daripada min sampel. Nilai ujian-T di antara kedua-dua min adalah 42.236. Ianya adalah secara signifikan di atas paras 0.05.

2. Kajian mendapati min aritmetik responden dari segi skala kuasa patriarki adalah 79.61 sementara sisihan lazimnya 14.53. Kajian ini menunjukkan min hipotetikal adalah 80 iaitu lebih tinggi daripada min sampel. Nilai ujian-T antara kedua-dua min adalah -0.599 . Ianya adalah tidak signifikan pada paras 0.05.
3. Kajian menunjukkan terdapat hubungan signifikan antara komitmen agama dengan kuasa patriarki. Dengan demikian proposisi operasional adalah signifikan dari segi Ujian Regresi Linear Mudah di mana koefisien Betanya adalah 0.387, iaitu secara signifikannya lebih tinggi daripada paras 0.0001.
4. Hasil ujian hipotesis dengan menggunakan ujian ANOVA Univariat adalah seperti berikut:
 - a) Tidak terdapat perbezaan di antara belia-belia dari segi sikap mereka terhadap kuasa patriarki dari segi interaksi antara tahap komitmen agama dengan gender, latar belakang keluarga, kawasan tempat tinggal, jenis keluarga, komitmen bapa pada agama dan tahap pendidikan ibu bapa.
 - b) Terdapat perbezaan signifikan di antara belia-belia dari segi sikap terhadap kuasa patriarki dari segi interaksi antara jenis keluarga dan komitmen agama pada paras 0.09 di mana nilai F adalah 2.418.

- c) Terdapat perbezaan yang signifikan di antara belia-belia dari segi sikap mereka terhadap kuasa patriarki dari segi interaksi tahap pendidikan bapa dan tahap komitmen agama pada 0.08 di mana nilai F adalah 1.604.

- d) Terdapat perbezaan signifikan di antara belia-belia dari segi sikap terhadap kuasa patriarki dari segi interaksi antara saiz keluarga dan tahap komitmen agama pada 0.005 di mana nilai F adalah 3.753.

Kesimpulan utama kajian ini adalah, terdapat hubungan positif antara patriarki dan agama dalam masyarakat Arab. Hasil kajian ini menyokong andaian sesetengah penulis seperti Freud, Sharabi, Zieur Halim Barakat yang menekankan hubungan antara agama dan patriarki. Walau bagaimanapun pengkaji mensyaki bahawa hubungan ini sedang menurun kerana koefisien Beta yang berkaitan dengan hubungan antara komitmen agama dan kuasa patriarki tidak begitu tinggi.

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DECLARATION

I hereby declare that the thesis is based on my original work except for quotations and citations which have been duly acknowledged. I also declare that it has not been previously or concurrently submitted for any other degree at UPM or other institutions.

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