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Research Article

Jumat Khutbah As Community Education Strategy For Family Stability Among Muslim Adults In Ibadan Metropolis, Nigeria

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Abstract. Today, family instability (separation or a divorce) is predominant among Muslims in Ibadan metropolis. This is evidenced by the rate of separation and divorce cases, involving Muslim families in social welfare offices and customary courts in the city. The consequences of such family instability are among the indicators that placed Nigeria among 3rd World countries. Jumat Khutbah is usually used as community education tool to send messages of peace in the Muslim communities. It against

this background that this research foresees the need to investigate how Jumat Khutbah as community education strategy responds to the contemporary problem of family instability among the Muslims in Ibadan metropolis. Two hypotheses and one research question guided the study. Qualitative and quantitative instruments were used to collect information from forty-five Imams, chairmen and secretaries of mosques and three hundred worshipers that were systematically selected while listening to khutbah in the fifteen purposively selected mosques in Ibadan metropolis. Data collected on the hypotheses were analysed with correlation while the research question was answered with content analysis of the information collected through the KII. The results revealed that a significant relationship exists between khutbah presentation and family stability and that a significant relationship exists between listening to and acceptance of khutbah messages and reduction of family instability. The study therefore recommends that Leadership of muslim communities should continuously motivate jumat Imams to ensure that issue of family stability and management of family instability enjoy more time allocation in jumat khutbah more regularly and that rather than going to conventional or sharia court on resolution of family disputes, active process of intervention, reconciliation and rehabilitation should be put in place as directed by Quran 4:35 to manage family issues among members of the muslim communities.

Keywords: Khutbah, Community, Education, Family, Stability

INTRODUCTION

One of the major social problems confronting the Nigeria society is the problem of family instability as it is a major contributor to out of school children, crime and criminal minded individuals in the society. The problem has reached an alarming stage that no effort should be spared in tackling the problem. It is a common trend in today's Nigeria that family do collapsed through separation or total divorce within a short period of marriage consummation among youths. Even among older adults who have lived together for relatively long time with grown up children the socio-economic challenges of the Nigerian society had make family collapse a contemporary trend.

A family is a recognized unit of people who have agreed to live together as father, mother and children. Alan (2023) described family as a group of persons united by the ties of marriage, blood, or adoption constituting a single household and interacting with each other in their respective social positions, usually those of spouse, parent, children and siblings. It often originates from formal/legal and religious consummation of marriage between two matured adults. Such family formed at marriage is expected to last a life-time of the male and female whatever the situation. A stable family is the life-wire of a society since it is an institution that protects, cover or shields its members from the buffeting characteristics of the wider society.

Observations of recent trends in the Nigerian society have shown that families no long last for a longtime, in addition to neglected family functions especially as an agent of socialization. Major types of family instability in Nigeria especially

among the Muslim Ummah (community) include separation and divorce. Both types of instability are predominant among muslims in Ibadan metropolis. A visit to the customary courts in Mapo in Ibadan South-East, Apata in Ibadan South-West, Agugu in Ibadan North-East, Onireke in Ibadan North-West and Ijokodo in Ibadan North, has really confirmed the frequency of family instability among Muslims since almost all the divorce cases being handled in the courts are among muslim couples. Information from the social welfare offices in Iyaganku, Ibadan also established that most of the cases being handled are from muslim families. Family instability are consequences of illiteracy, poverty, illegitimate children, infertility, religion, disobedience, role swap, substance/alcohol abuse, poor communication, work-life balance, spouse abuse etc.

The consequences of family instability are among the indices of under-development that puts Nigeria in the category of 3rd world countries struggling with basic social challenge. Issues of street children, out-of school children, poor parenting, child abuse, child labour, poor learning achievement, emotional challenges like anxiety, depression and even suicide are consequences of family instability. Sociologists, adult educators and religious leaders have proposed lot of approaches and suggestions to mitigate the problem of family instability (Mbalisi and Ugwu; 2016). Among such suggestions are religious preaching and sermons. This is where the Friday Khutbah among the muslim communities comes to the fore as a tool for stemming the tide of family instability among muslim families.

Statement of the Problem

Today, family instability (separation or a divorce) is predominant among Muslims in Ibadan metropolis. This is evidenced by the rate of separation and divorce cases, involving Muslim families in social welfare offices and customary courts. The consequences of such family instability are among the indicators that placed Nigeria among 3rd World countries struggling with basic social challenges like out-of school children, street children, child labour poor parenting, poor learning achievement and high rate of school dropout majority of which occur among the Muslim families.

Among all divine religions, none emphasized the significance of family stability and family relationship as Islam did. In doing so, Islam prescribed some measures to prevent family collapse and maintain family stability. Example of such prescriptions can be found in Quran 4;35 and 4;128. Among the prescriptions of Islam as contained in the Sunnah (Practices) of prophet Muhammad is presenting and listening to the Khutbah on Fridays. On family stability, the Khutbah is usually used as community education tool to send messages of peace to the Muslim community to restrict the gale of separation and divorce, maintain marital life and safeguard the Muslim community. It against the prescription of prophetic Sunnah that this research foresees the need to investigate how Jumat Khutbah as community

education strategy responds to the contemporary problem of family instability among the Muslims in Ibadan metropolis. This research therefore employs a multi-disciplinary and multi-dimensional approach to investigate the relevance of Jumat Khutbah as community education strategy to mitigating family instability among Muslims in Ibadan metropolis..

Aim and Specific Objectives of the Research

The research aims to investigate Jumat khutbah as community education tool to mitigate the problem of family instability among the Muslim Ummah. Specifically the study seeks to:

- i. Determine if there is a relationship between khutbah presentation and extent of family instability among Muslims in Ibadan metropolis.
- ii. Investigate the attitude of Muslim Ummah to listening and acceptance of Khutbah messages for reduction in family instability among muslims in Ibadan metropolis.
- iii. Determine the extent of usage of Khutbah by Imams as a strategy for family stability.

Hypotheses

Ho1. There is no significant relationship between khutbah presentation on family matters and extent of family instability among muslims in Ibadan metropolis

Ho2. There is no significant relationship between listening to, acceptance of khutbah messages and reduction of family instability among muslims in Ibadan metropolis.

Ho3. There is no significant relationship between the usage of Khutbah by Imams as a strategy and the extent of family stability among muslims in Ibadan metropolis.

Research Question

- i. To what extent do Jumat Imams use Khutbah as a strategy for family stability among muslims in Ibadan metropolis?

Conceptual Clarification

Khutbah

The word Khutbah in this study is an Arabic word meaning Sermon or public preaching. Friday Khutbah is an obligatory part of the Friday (Jumat) prayer. It is an address, sermon or a sort of short preaching present by the Imam while standing on the mosque pulpit platform on Friday. The sunnah of Islam recognizes three types of Khutbah: The Jumat Khutbah, which is a weekly affair, the Eid-el-fitr khutbah which usually come up at the end of Ramadan and Eid-el-Adha Khutbah which is a yearly affair at the Eid-el-Adha prayer; marking the commencement of the celebration of sacrifice (slaughtering of ram). The Jumat Khutbah like other Khutbah has its origin in the practice of prophet Muhammed who usually admonish his congregation on

issues of religion and social life of the Muslim community before the 2-lines of prayer in the noon of Fridays (Jumat prayer).

Family

Family is the basic unit of human society. It is formed through marriage between a male and a female of adult status. It refers to a group of two or more persons related by marriage, birth, or adoption who live together or frequently interact even when social exigencies of life distant them. Family according to Sujana (2021) is an intimate and permanent domestic group connected by blood, marriage or adoption that live together and share social and economic responsibilities.

In the basic, a family can be described as a father and mother(s) who had gone through legal processes of marriage and children emanating from such marriage. Family could be monogamous or polygamous. It can also be nuclear, extended or compound. This study will be concerned with the nuclear and extended family whether it is monogamous or polygamous.

Family Instability

The term instability is often used in social science research to describe the changes or discontinuity of the individuals in an experience (Koti; 2022). Family instability means break down of peace, harmony, cooperation and unity within a nuclear family (monogamous or polygamous) such that has the tendency of or had led to separation or total divorce. It refers to occurrence of changes in family structure such as divorce, remarriage, changes in residence as well as negative family life (Janiece Cantu; 2016). An unstable family is a dysfunctional family stressed by conflict, misbehavior or abuse, tense and filled with neglect, yelling and screening. Family instability in Nigeria is usually the consequence of poverty, wrong marriage, low literacy level, religious differences, infertility, external influence or a combination of two or more of these factors. A society bedeviled with family instability is bound to experience frequent crises, insecurity, poor social life and low level of citizens and national development.

Community

The term community is difficult to define with precision. This is because it is a multi-dimensional and multi-faceted concept that means different things to different people. The term community has been described in terms of place, interest, or the virtual community that sees the entire humanity as a global village. The emphasis in this research is on the community of place and interest. In this perspective, for instance, Oyebamiji and Adekola in Adekola and Uzoagu (2022) defined a community as *"a social group occupying a more or less defined geographical area and based on the feeling that people have for one another"*.

Virginie, Lynn, and Rawad in Adekola and Uzoagu (2022) described the

community as a human system of more than two people in which the members interact personally overtime, in which behavior and activities are guided by collectively evolved norms or collective decisions and from which members may freely secede. Considering the various definitions and descriptions of the concept of community by scholars, what is clear is that for a place or group of people to qualify as a community, the following elements must be present:

- 1) A group of people;
- 2) Shared territory that has a geographical delimitation;
- 3) Common goals or interests;
- 4) Common ways of life.

Based on these elements a community can be described as a localized population that interrelates, develops, and nurtures specialized institutions that provide on a day-to-day basis, a full range of goods and services necessary to meet the common goals and perpetuate its existence on the surface of the earth.

Community Education

This refers to education within the community, by the community, based on associate community needs and usually associated with community based organizations non-formal adult education. It is a process whereby learning is used for both individual and community betterment and characterized by involvement of the people of all ages, the use of community learning resources to bring about change (Brookfield; 2013). Ugwu & Mbalisi (2016) described Community Education as bringing educational centers into active service for social life. It is a type of education needed to ensure self-confidence, self-respect, personal independence as well as safeguard human right and achieve social equality. It is therefore any special learning activities aimed at solving community problem. Community education encompasses adult literacy education, religious education, citizenship orientation and other social and need based programmes designed for social, religious and community re-orientation and development.

METHODOLOGY

Ibadan is the capital city of Oyo State, Nigeria. With five local government areas of Ibadan North, Ibadan North-East, Ibadan South-East, Ibadan South-West and Ibadan North-West and a population of over 3.8 million as at 2023, Ibadan is the 3rd largest city in Nigeria following Lagos and Kano. According to the UN Human settlement Programme (2022) Ibadan metropolis is the second fastest growing city in the continent of Africa. Geographically, Ibadan is a city of hills and valleys with rivers and streams flowing across many of the communities. The city has many big markets among which are the Bodija market considered as the largest foodstuff market in West Africa. Others include Alesinloye market, Oritamerin, Oje, Dugbe,

Sasha and Akinyele cattle market. All the markets provide ready-made abode for street children who are products of family instability.

Socially, the Ibadan people are of Yoruba tribe and speak the Yoruba Oyo dialect. The Ibadan people have an open door policy to strangers attracting and welcoming them irrespective of their tribe or faith. The large migration of other tribes to the city of Ibadan promotes intermarriage and uncultured marriage prone to later conflict and instability and contributing significantly to the unplanned nature and frequent urban crises that has become an established trait of Ibadan city and its people. The dominant religions in Ibadan are Islam and Christianity with the muslims having a slight population advantage over the Christians. The muslims in Ibadan are predominantly lowly literate in the western education but highly educated in Arabic. The Christians are well established in the western education and this has implications in the family pattern of the Muslims and the Christians. Though the religion of Islam abhor family instability and divorce, the problem of family instability in the form of informal separation, legal and cultural divorce are very common among the muslims in Ibadan metropolis. Thus, the city provides a good area of study for this research. As observed by Adekola and Olumati (2023) research methods are the strategies utilized in the collection of data or evidence for analysis in order to uncover new information or create better understanding of a topic of study. This study adopts both qualitative and quantitative approach. Qualitative research according to Bhandari (2023) involves collecting and analyzing non-numerical data to understand concepts, opinions or experiences to have in-depth insight into a problem or generate new ideas. The method deals with 'what' and 'why' in the thinking of subjects of a research on the issue under study. As observed by Obiriri (2017) quantitative research involve utilization and analysis of numerical data using specific statistical tools to answer questions like who, how much, what, where, when, how many and how. The use of qualitative in addition to quantitative method is to cater for adequate participation of the respondents who may be of low literacy level and the poor attitude of Nigerian respondents to quantitative measurements, and also to allow for adequate involvement of every member of the Muslim community in the study area as a fundamental requirement of a participatory research.

Since this research involves qualitative and quantitative processes, the mixed-method research design was adopted. This is based on its capability to accommodate both qualitative and quantitative processes and instruments.

The population of the study comprised all muslim adults in the five local government areas in Ibadan metropolis. As a participatory research, the multi-stage sampling procedure comprising purposive and systematic sampling techniques at different stages were adopted to select the sample from the population of this study. Specifically, three jumat mosques were purposively selected in each of the five local government areas. Thus, a total of fifteen jumat mosques participated in this study. The Chief Imams, Chairmen and Secretaries of the selected mosques were

purposively selected as key informant in the study. A total of forty-five key informant were therefore selected for the study. The systematic sampling technique was adopted to select every 10th and 20th worshipers in the first ten rows (Saahfu) in each of the selected fifteen mosques while listening to khutbah during a jumat service. This give a total of three hundred (300) muslim worshipers selected for the study. Five trained research assistants participated in the sample selection and quantitative instrument administration.

Specific methods of data collection include

- a. Intensive library study of documentary evidences and texts
- b. Key Informant Interview (KII) with purposively selected Imams, chairmen of specifically identified Muslims communities and key members of the community that has either experience family stability or participated in conflicts resolution in an unstable family.
- c. Administration of quantitative instrument (questionnaire) to systematically selected respondents in the selected mosques and Muslim communities in the study area.

Content Analysis method was adopted to analyse qualitative data collected through recordings and textual notations from the KII to answer the research question while the Pearson Product Moment Correlation was used to test the hypotheses raised for the study. This was followed by a summary of the findings from the data analyses and detailed discussion of the findings.

RESULTS AND DISCUSSION

Test of Hypotheses

Ho1. There is no significant relationship between khutbah presentation on family matters and extent of family instability among muslims in Ibadan metropolis.

Pearson Product Moment Correlation on Significant Relationship between Khutbah Presentation and Extent of Family Instability among Muslims in Ibadan metropolis.

Variables	n	df	r-cal	r-crit	p	decision
Khutbah Presentation	300	298	0.814	0.195	0.05	Significant
Family Instability						Reject Ho1

The result from the data analysis on hypothesis one as shown above revealed that at 0.05 significance level r. calculated = 0.814 and r.critical = 0.195. Since r.cal. is greater than the r.crit value, the null hypothesis was rejected. This implies that a significant relationship exist between khutbah presentation and family stability among muslims in Ibadan metropolis.

Ho2. There is no significant relationship between listening to, acceptance of khutbah messages and reduction of family instability among muslims in Ibadan metropolis.

Pearson Product Moment Correlation on Significant Relationship between listening to, acceptance of Khutbah and Reduction of Family Instability among Muslims in Ibadan metropolis.

Variables	n	df	r-cal	r-crit	p	decision
Khutbah Presentation	300	298	0.714	0.195	0.05	Significant
Family Instability						Reject Ho1

Result from hypothesis two shows that a significant relationship exist between listening to and acceptance of khutbah messages and reduction of family instability among muslims in Ibadan metropolis. This is based on the fact that the calculated r.value is higher than the critical value and on this the null hypothesis was rejected and the alternative upheld. This means that listening to and acceptance of khutbah messages is related to reduction family instability.

RQ1. To what extent do Jumat Imams use Khutbah as a strategy for family stability? This research question was answered with the qualitative instrument (KII). A summary of the responses from the fifteen imams and fifteen chairmen and secretaries of muslim communities interviewed in this study show that all of them agree that contents of khutbah presented during jumat service play significant role in the life of individual muslims, their families and the muslim community as a whole. It was also revealed that majority of the members of the congregations often accept wholeheartedly the message of jumat khutbah from the imam but most often such message acceptance do not lead to practice and behavioural change. On the frequency/extent of usage of khutbah as a strategy for promoting family stability among the members of the muslim communities, all the interviewee agree that family stability messages do not frequently form the contents of jumat khutbah in their mosques despite the fact that the Quran and the sunnah of prophet Muhammed emphasize family stability and abhor spouse separation and divorce. Facts from the interview revealed that jumat imams to a low extent use khutbah as a strategy for reducing family instability and promotion of family peace and stability in the study area.

Discussion of Findings

A summary of the findings in this study shows that there is a significant relationship between khutbah presentation on family matters and extent of family instability, that a significant relationship exist between listening to and acceptance of khutbah messages and reduction of family instability among muslims in Ibadan

metropolis and that that family stability messages do not frequently form the contents of jumat khutbah in their mosques. The finding on research question one established a relationship between khutbah and instability in families. The link is a negative one, that is, khutbah contents preach against family instability and promotes stability. This finding is in line with the tafsir (explanation) of Quran 4:18 and 13:21 that emphasizes love and unity among spouses. The link between khutbah contents which are usually based on the verses of the holy Quran is well established in Quran chapter 13 verse 25 which says that Allah placed a curse on those who break family ties.

And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined together and make mischief in the land, (as for) those, upon them shall be curse and they shall have the evil of the abode.

According to an article in islamweb.net (2017) islam has initiated several measures to maintain stability in the family as well as the whole muslim community. Such measures include legislations in the Quran and the hadith of the prophet that restrict the gate of divorce to maintain marital life and safeguard the community through intervention, reconciliation and cooperation. The quranic legislations, hadiths and the recognized process of intervention and reconciliation are usually the basis of jumat khutbah on family matters. For instance Quran 4:35 states that " and if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed Allah is ever knowing and acquitted with all things". These contents in the khutbah make it anti-family instability and a strategy for promoting stability in the family and the muslim community at large.

The finding on hypothesis two revealed a positive relationship between listening to and acceptance of khutbah messages and family stability. This finding corroborates the position of Islam on frequent admonition. The position of Islam is that human are forgetful and that it is only frequent admonition through sermons and preachings that can make them remain steadfast in the course of Islam. This implies that when muslim adults continually listen to khutbah on family stability the tendency is full acceptance and adoption in their family. One of the etiquette of Jumat is that no one should talk or engage in discussion when the imam is presenting the khutbah. This rule promotes total concentration to the khutbah message. Similarly, findings from previous studies have shown that indoctrination method and respect for the religious leaders and their views always promote acceptance and obedience to instructions and directives from the congregation to their religious leaders. At such, members of muslim communities always accept the totality of the message in Quran 4:18, 4:35 and 4: 128 when presented as khutbah

message. However, most often, acceptance does not mean adoption or translate to application, thus the prevalence of separation and divorce in muslim families.

The finding on research question one as presented in the result of the KII shows that imams to a low extent use khutbah as a strategy to canter family instability. It was established that they rather adopt intervention and reconciliation. They are retroactive rather than being proactive as established by the position of Islam that human are forgetful and that it is only frequent admonition through sermons and preaching that can make them remain steadfast in the course of Islam.

CONCLUSION

Based on the findings, this study concluded that the problem of family instability among muslims in Ibadan metropolis is a major problem that requires quick response if the city must experience peace since majority of the population are muslims. The fact that family instability that breeds street children that contribute significantly to various social problems in the metropolis is prominent among the muslims brings to the fore the need for Imams and muslim leaders to adopt various islamically recognized strategies, for which the khutbah is one, to promptly respond to mitigating the problem of family instability among muslim families and communities. From the findings, the study further conclude that there is a relationship between listening to and acceptance of khutbah messages and reduction of family instability among muslims in Ibadan metropolis and that family stability messages do not frequently form the contents of jumat khutbah in mosques in Ibadan metropolis.

Recommendations

Based on the findings of the study, the following recommendations were put forward:

1. Leadership of muslim communities in Ibadan metropolis should continuously motivate jumat Imams to ensure that issue of family stability and management of family instability enjoy more time allocation in jumat khutbah more regularly.
2. Leadership of muslim communities should form standing committee to monitor and ensure that listening to and acceptance of khutbah contents on family instability/stability are transferred to practical actions in the families of members of the communities.
3. One major cause of family instability is wrong choice in marriage, Imams and muslim leaders should from time-to-time provide pre-and post-marriage counseling to the muslim youths and young couples.
4. Rather than going to conventional or sharia court on resolution of family disputes, active process of intervention, reconciliation and rehabilitation should be put in place as directed by Quran 4:35 to manage family issues among members of the muslim communities.

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