

Impact of Education on the Perception of Muslim People about Instant Triple Talaq Law

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Abstract

The present study designed to investigate the Impact of Education in the Perception of Muslim People about Instant Triple Talaq Law. The main objectives of the study were to compare mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law, to compare mean scores of perceptions of educated male and educated female Muslim people about Instant Triple Talaq Law, and to compare mean scores of perceptions of uneducated male and uneducated female Muslim people about Instant Triples Talaq Law. For this study, 100 Muslim people were selected from Bargarh district, Odisha through stratified random sampling. A Causal comparative method was employed by the researcher. The investigator prepared a Perception Scale for collecting data. The 't' test revealed that a significant difference was found in the mean scores of perceptions between educated and uneducated Muslim people towards instant triple talaq law. The findings also reveal that no significant mean difference was found between educated male and educated female and uneducated male and uneducated female Muslim people in perceiving the impact of education about Instant Triple Talaq Law.

Keywords: Muslim people, Education, Perception, Triple talaq, Instant triple talaq law

Background of the Study

From the very beginning of Indian history, the place of women has always been a subject of controversy. Especially during the period of the sultanate, women began to fight more actively for their rights, because from this period a lot of rules, regulations and unscientific dogmas prevailed in society which not only restrict women's freedom, but also violate their rights. At that time, the exploitation of women's right was very widespread irrespective of Hinduism and Islam. Although the rules and regulations vary from community to community, they have been designed in such a way that ultimately becomes an obstacle to women's progress. For example, the Hindu community had a sati system that openly violated women's right to life, while the Muslim community had a purdah system that was a major constraint for women's life. However, there are some systems prevailing even if today that restrict women's freedom and rights. While empowering women is a great relaxing concept today, still exploitation doesn't go away from their lives. To create a balanced society, we must equally save both men and women; a decrease in either direction will be very much harmful for the existence of this society.

Both men and women are like the two wheels of a chariot, if any one falls the chariot will automatically break. In this context we ought to think about both the sides, but it's a pity that we live in such a society where one side is always being exploited by the second one. From very ancient times many women have proved and set various examples of being superior and excellent than their counterpart (Men) but still the society refuses to add them in the main stream. Therefore, education acts as a powerful instrument to control difficult situations and to change narrow mindset and believes of the people.

Triple Talaq and Muslim Community

From the ancient times of Indian society many social evils exist in the name of typical customs and traditions. Indian society. After the independence of our country, we wrote a written constitution for the sake of various rights and duties of the individual but unfortunately, we would not able to give proper attention to the people who belong to minority and deprived section of the society. For instance, Triple talaq is one the prevalent social evil which is being practiced by the Muslim community as a result of which women of this community are suffering in their day today lives after getting talaq from their husbands. Talaq is an Islamic word for divorce and it literally means 'separating or breaking of marriage tie'. Indeed, Talaq is a unilateral refusal or dissolution of a marital tie as Muslim marriage is a civil contract, not a sacrament deed. Muslim law imposes an obligation on the husband to consider marriage as a sign of respect towards his wife. According to the Sharia perspective, there are more ways to end a marriage and Talaq is just one of them. In the school of Hanafi, founded by Abu Hanifa (699-767 A.D) it must be said that the divorce is only at the instance of the husband is prominent rather than simple. Talaq was pronounced three times by the husband in presence of the witnesses but in absence of wife. Four day later, Talaqnama is executed but even after the valid Talaq husband and wife could live together unless they have four children. The Court states that because Talaq is valid but there is no evidence to prove that another marriage has taken place. In this way, the women fail to present themselves married and their children are legal because of the ban on re-

marriage is not lifted according to the principles of Muslim personal law.

Instant Triple Talaq Law (Lok Sabha Bill 247, 2019)

The Instant triple Talaq Law is also known as The Muslim Women (Protection of Rights on Marriage) Act 2019 was passed by the Indian Parliament on July 30, 2019 to make Instant Triple Talaq a crime. It protects the rights of married Muslim women and prohibits divorce by pronouncing Talaq by their husbands. The act enforces Muslim husbands to provide an amount of subsistence allowance determined by the Magistrate for the maintenance of their divorced wives and dependent children.

Justification of the Study

There has not been found a large number of researches on triple talaq and recently passed instant triple talaq law. Few researchers have tried to study the impact of the Instant triple talaq law on Muslim women while, others have conducted case studies looking at one or two special case (Anushree and Pandiraj, 2017). Dogarawa (2009) studied Islamic marriage and divorce in Nigeria and reported that divorce cases were caused by extramarital affairs, family strains, alcoholism and gambling, mid-life crisis and, emotional/physical abuse. Hussain (2010) conducted a socio-legal analysis on triple talaq and reported that a Muslim husband couldn't divorce his wife at any time or for no reason. Anand (2012) pointed out that Muslims were discursively created as enemies and source of insecurity and viewed the 'criminalization' clause in the proposed Bill, 2017 reinforced that the mere utterance of the word 'talaq' was lost its legal validity and power to dissolve a Muslim marriage. Anushree and Pandiraj (2017) sought to explore the on-going debate on the rights of Muslim women, taking Mohad Ahmed Khan against Shah Bano Begum and Rasida Khatun vs S.K. Islam purposively as sample and concluded that Muslim women were deprived of their rights and faced various problems after divorce. Tiwari (2017) conducted a case study on triple talaq with special reference to Shayara Bano and viewed that the Supreme Court of India pitted the women rights against Muslim identity by declaring triple talaq as

invalid, which proved detrimental to the victimized women as inter-sectionality. Kushwaha (2018) examined the validity of triple talaq in India to protect the fundamental rights of Muslim women guaranteed by the Indian Constitution and concluded that misusing triple talaq would be condemned as it was against the Quranic law. Sur (2018) discussed triple talaq bill in India with concerned to the issues of Muslim women on protection of rights on marriage bill 2017 and, suggested that the talaq issue alone can't form the core of gender justice, rather than the interplay of various factors like Hindutva, communal violence and the marginality of Muslim community were equally responsible for understanding Muslim women. Shrotriya and Pachauri (2019) reported that the pronouncement of triple talaq was categorized as a criminal offence and practiced as void and null. From the above-mentioned literature studies, it was found that no research has yet been conducted to examine the impact of education on the Muslim community in order to understand their perception on instant triple talaq law. There is a dearth need to conduct this kind of studies on the Muslim people so more comparative, surveys and case studies need to be conducted which would help the society and the future researcher to resolve any issues found in the Muslim community through the research findings. Therefore, the present study has been undertaken to examine the perception of Muslim people about instant triple talaq law in Bargarh district of Odisha, India.

Objectives of the Study

- To compare mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law.
- To compare mean scores of perceptions of educated male and educated female Muslim people about Instant Triple Talaq Law.
- To compare mean scores of perceptions of uneducated male and uneducated female Muslim people about Instant Triples Talaq Law.

Hypotheses of the Study

- There is no significant difference in mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law.

- There is no significant difference in mean scores of perceptions of educated male and educated female Muslim people about Instant Triple Talaq Law.
- There is no significant difference in mean scores of perceptions of uneducated male and uneducated female Muslim people about Instant Triple Talaq Law.

Delimitation of the Study

Due to practical constraints, the sample size was limited to 100 Muslim community people of Bargarh district, Odisha. The study was delimited to educated and uneducated Muslim only. Lastly, the present study also confined itself to one aspect of Muslim community which was Law of Instant Triple Talaq.

Methodology

In this present endeavor, the researcher used a causal comparative method to examine the impact of education on the perception of Muslim people about the Instant Triple Talaq Law.

Population and Sample

In this present study, all the Muslim peoples of Bargarh district constituted the population of the study. A sample of 100 Muslim people of Bargarh District were taken under the study as sample, out of which 50 educated and 50 uneducated were selected through a stratified random sampling procedure. In addition, all the educated and uneducated people were further sub divided into 25 males and 25 females respectively

Instrument Used

So far as tools and techniques are concerned, the investigator prepared a perception scale namely, "Perception Scale on Instant Triple Talaq Law" which was used to collect data. The scale consisted of 34 affirmations followed by 23 positive and 11 negative statements. It was a five-point scale designed with five responses such as: Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree. The scoring procedure of responses was based on Likert five-point scale and scores were made as 5, 4, 3, 2 and 1 for positive statements and inverse for negative statements.

Procedure of Data Collection

The data for the present study was collected by the investigator through the personal visit to the field where the Muslim people were living and requesting them verbally to fill up the questionnaire by providing certain instructions. Eventually, the researcher extended his heartiest thanks to all people who present during data collection.

Statistical Techniques Used

In order to analyze the obtained data, the researcher employed t-test to interpret the data and draw required conclusion.

The Results

The present study entitled, “Impact of education in the perception of Muslim people about the Instant Triple Talaq Law” was designed with three objectives:

- To compare mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law.
- To compare mean scores of perceptions of educated male and educated female Muslim people about Instant Triple Talaq Law.
- To compare mean scores of perceptions of uneducated male and uneducated female Muslim people about Instant Triples Talaq Law.

In order to achieve the cited objectives a Perception Scale on Instant Triple Talaq Law was employed among the selected Muslim people of Bargarh District and the raw data were analyzed precisely to fulfill the objectives and test the hypotheses.

Objective 1: To compare mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law.

H₀₁: There is no significant difference in mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law.

Table 1: Analysis of Significant Mean Differences in Perception of Educated and Uneducated Muslim People about Instant Triple Talaq Law

Group	Mean	SD	N	Df	‘t’ test
Educated Muslim people	121.72	15.20	50	98	4.64 P<0.01
Uneducated Muslim People	106.88	16.79	50		

Significant at 0.05 and 0.01 level

Table 1 delineates the Mean, SD, and t value of the perception of educated and uneducated Muslim people. From table 1, it can be seen that the t-values given against df 98 under 0.05 and 0.01 level of significance were 1.98 and 2.63 respectively. The calculated t-value (4.46) was greater than the table value of 1.98 and 2.63 given under 0.05 and 0.01 level of significance. Therefore, the null hypothesis that there is no significant difference in mean scores of perceptions of educated and uneducated Muslim people about Instant Triple Talaq Law was rejected. So, it was concluded that both educated and uneducated Muslim people mean scores differed significantly in the perception about Instant Triple Talaq Law. Lastly, the stated table displays that there existed a significant difference of education on perception of Muslim people about Instant Triple Talaq Law. Further, the mean score of perception of educated Muslim people is 122.72 which was significantly higher than that of Muslim uneducated people whose mean score is 106.88. It can be said that, educated Muslim people were found to be significantly better in perceiving the importance of education to understand the instant triple talaq law than their counter part uneducated Muslim People.

Objective 2: To compare mean scores of perceptions of educated male and female Muslim people about Instant Triple Talaq Law.

H₀₂: There is no significant difference in mean scores of perceptions of educated male and female Muslim people about Instant Triple Talaq Law.

Table 2: Analysis of Significant Mean Differences Interceptions of Educated Male and Educated Female Muslim People about Instant Triple Talaq Law

Group	Mean	SD	N	Df	't' test
Educated Male	117.64	12.79	25	48	1.92 P>0.01
Educated female	125.8	16.53	25		

Not significant at 0.05 and 0.01 level

Table 2 describes the comparison of perception of educated male and educated female about Instant Triple Talaq Law. The said table describes the mean scores and t- value of educated male and educated female perception on Instant Triple Talaq Law. It was found that the obtained t-value 1.98 given against df 48 under 0.05 and 0.01 level were 2.01 and 2.68 respectively. As a result of that the calculated t- value 1.98 was less than the table value at 0.05 and 0.01 level of significance. Hence the null hypothesis that, there is no significant difference in mean scores of perceptions of educated male and educated female Muslim people about Instant Triple Talaq Law was accepted. It shows that the two calculated mean scores of Muslims educated male and educated female do not differ significantly in relation to their perception about Instant Triple Talaq Law.

Objective 3: To compare mean scores of perceptions of uneducated male and female Muslim people about Instant Triples Talaq Law.

H₀₃: There is no significant difference in mean scores of perceptions of uneducated male and female Muslim people about Instant Triple Talaq Law.

Table 3: Analysis of Significant Mean Differences in Perception of Uneducated Male and Female Muslim People about Instant Triple Talaq Law

Group	Mean	SD	N	Df	t test
Uneducated Male	109.92	16.59	25	48	1.29 P>0.01
Uneducated female	103.84	16.78	25		

Not significant at 0.05 and 0.01 level

The table 3 depicts the Mean, SD, N, and t value derived from the comparison of perception

of uneducated male and uneducated female about Instant Triple Talaq Law. Here, the calculated t-value 1.29 was less than the table value at 0.05 (2.01) and 0.01(2.68) level against df 48. Therefore, the null hypothesis that, there is no significant difference in mean scores of perceptions of uneducated male and female Muslim people about Instant Triple Talaq Law was accepted. It means that the two calculated mean scores of Muslim uneducated male and uneducated female do not differ significantly to each other in relation to their perception about Instant Triple Talaq Law.

Main Findings

After the clear analysis and interpretation of data the investigator came with the following findings:

- There exists a significant mean difference of education on perception of educated and uneducated Muslim people about Instant Triple Talaq Law.
- Further, the mean score of perception of educated Muslim people is 122.72 which was significantly higher than that of Muslim uneducated people whose mean score is 106.88
- There is no significant difference between the mean scores of perceptions of educated male and educated female Muslim people about Instant Triple Talaq Law.
- There is no significant difference between the mean scores of perceptions of uneducated male and uneducated female Muslim people about Instant Triple Talaq Law.
- Lastly, it was found that the educated Muslim people have good perception about Instant Triple Talaq law than the uneducated Muslim people.

Discussion of Results

The study revealed that there found a significant mean difference of education on perception of educated and uneducated Muslim people towards the instant triple talaq law and the mean scores of educated Muslim people was significantly higher than those of uneducated Muslim people. Moreover, it was found that there were no significant mean differences existed between educated male and female and between uneducated male and female. The findings of this study were not matched with the

study conducted by Dogawana (2009) who studied marriage and divorce in Islam and reported the causes of divorce and talaq, a socio-legal analysis was carried out on the triple talaq reported by Hussain (2012), Anand (2012) stressed talaq and its validity and power to dissolve a Muslim marriage, Muslim women were deprived of their rights and faced various problems after divorce suggested by Anushree and Pandiraj (2017), Tiwari (2017) studied triple talaq with a special reference to Shayara Bano and viewed the Supreme Court of India harmed the women rights of Muslim by declaring triple talaq law invalid, misusing triple talaq would be condemned as contrary to the Quranic law opinioned by Kushwaha (2018), pronouncement of triple talaq was classified as a criminal offence and practiced as void and null reported by Shrotriya and Pachauri (2019). From these findings, it is made clear that not a single research has yet to be conducted to investigate the impact of education in the perception of Muslim people about instant triple talaq law.

Educational Implications

- It is recommended that all the Muslim women should take part in each and every societal activity to bring necessary changes in the community their role for nation building activity.
- It is suggested that Muslim women should always come forward and join their hands in the process of nation building.
- Both central and state govt should take various initiative measures to uplift the Muslim community's people in the society.
- The state govt should make some provisions for not to dominate the rights and dignity of Muslim women. Today's women need sympathy and understanding to solve their issues.
- It is recommended that equal opportunities should be given to both Muslim man and women in each and every field of work, education, health, etc.
- Government should take necessary steps to empower the Muslim community and aware them to develop their horizon towards a higher order of thinking.

Suggestion for Further Research

- The present study was confined to one district i.e. Bargarh, hence it is suggested to cover others districts of Odisha.
- A survey research may be conducted by increasing the size of the sample to know the perception and reaction of Muslim people towards triple talaq law.
- A comparative study may be undertaken between districts, states and regions of the country to get a comprehensive finding.
- The study can further be extended by taking other aspects of Muslim community such as, purdah system, marriage, life style, cultural traditions etc. to make an in debt study.
- A case study may be conducted by taking one or two sample for extensive analysis of all Muslims law.

Conclusion

From all the above discussion it was concluded that, the cruel and blind practices of Muslim people came to an end with the effect of the Instant Triple Talaq Law because before implementation of this law a Muslim woman is divorced three times from husband. The instant triple talaq law may bring a light of hope for Muslim women in fact, till today it has not achieved its primary objectives because the thinking of uneducated Muslim people has not changed. Since education has a great impact on the perception of Muslim regarding the law of instant triple talaq, hence, at every stage education should be designed in such a way that it can able to remove all blind beliefs of Muslim people and encourage them to perceive the positive side of this law. If this happens, it will lead a happy and peaceful life for all Muslim women. Lastly, it can be quoted that "if the system of education becomes stronger, the problems of every corner of society can be solved".

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Disclosure Statement

No potential conflict of interest was reported.

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