
INTERNATIONAL JOURNAL OF SCIENCE ARTS AND COMMERCE

Wheedling Strategy in Marriage: Perception and Experience of Malay Men in Interpersonal Communication Context

Hariyati Ariffin

Senior Lecturer

(Faculty of Communication and Media Studies)

University Technology MARA(UITM) Shah Alam, Sekangor, Malaysia.

Abstract

A pilot study on wheedling strategy in marriage, in interpersonal communication is conducted to examine the approach and perception of Malay adult in view of wheedling concept and loving expression in marriage. Love and intimacy are known to be the unifying factor in marriage, more so when it reaches an extended period in life. In expressing their love and intimacy among married couples, interpersonal communication plays an imminent role as a medium to strengthen the ties among the two, as well as to ripen the existing relationship in their marriage. Common perception has it that the Malays react very differently to their Western counterparts in the practical aspect of affection towards their partners. The latter would be seen as more caring and at ease in expressing their affection. Generally, the Malay man are known to be lacking when it comes to expressing their affection, as well as being egoistic about their position as "the man of the family".

The values we subscribe to holds tightly to the religion and cultural aspects, which are different than to those of Western community. In contrast to that, the latter is known to be very open in expressing their affection towards their partner. Due to that phenomenon, it has become a common thought that the Malay chaps are difficult in expressing theirs and does not concern much of the partner's feelings.

It is common that the behavior of Western males have become a referral point and claimed to be representing all male human beings in the world. However, the Malay blokes have their own, unique ways in strategising wheedling techniques towards their partner, in achieving marital longevity. The influences of culture and religion have shaped their way of tackling the techniques and affection with their partners. As

such, this study have adopted the qualitative method where in-depth interviews were conducted among eight male, married informants. Their age range are between 35 to 60 years old, and have been married for more than 10 years, all of whom are residing in the Klang Valley. Among subjects that will be studied are the interpersonal method and approach used by these informants in preserving the marital harmony through wheedling strategy and their affection thrown to their wives.

Keywords: wheedling strategy, intimacy, affection, interpersonal communication, malay man, marriage and communication.

Introduction

Communication skills are crucial to life. With proper communication we could explain to others on the inner and outer part of a relationship. Studies have proven that communication is part of the crucial part aspect that would help to create a harmonious, happy and concord marriage. (Mohd Taib Arifin, 2006) Meanwhile, in marriage, communication between husband and wife are important, because through communication comes the offspring, expressing feelings and wants, building cordial relationship filled with affection, entertain, getting closer to the partner, and also to guide and educate. Besides that, the way people talk and communicate can also portray one's self. Through communication, too, affection will be built up even further, and misunderstanding too can be avoided.

Malays in Malaysia subscribe to values that emphasizes the dominance of patriarchy and places great respect to them as a husband and a leader of the family. In marriage, a man is often seen as the head of the family as well as the one to assist and provide food on the table. Hence the "elevated" status of a man in contrast to a woman in Malay society. They receive undivided loyalty from their wives and often becomes a role-model to their own children. Due to this circumstances, Malay man have a tendency of being strict and high set of ego, aside from having difficulties in tolerating their wives' idiosyncracies. Such traits refer to man who exhibits gallant and dominant tendencies as well as the one who receives utter respect as the man of the family. For those who possess weak emotion or soulless would be labelled as "emasculated". Depite the fact that marital and family scenarios today have changed compared to what it was, one thing remains to be the same-- the tradition that upholds man as the pinnacle of the family. Other than that, there are differences in behaviour among Malay man before and after their marriage takes place. If pre-marital relationship involves greater care and personal expression, post-marital relationship, typically more than 10 years will involve declining affection towards each other. The embarrassment of walking together and holding hands are imminent (Lily Haslina Nasir, 2007). They also tend to forget their wedding anniversary and other important dates. Taking things for granted has made some wives thinking that they have been taken aside. It is indeed known that women has a soft spot and deep affection and sensitivity. Women's emotion can be greatly affected by odd treatments they get from their partners, especially when they are married for a long time. It is even more so when a husband would decline showing their affection like walking together, hugging and kissing their wives. The common reason being given is that they are ashamed towards their children and other people at their surroundings. Such attitude would give an

enormous effect to the wife who depends emotionally on the husband's wheedling for their emotional wellbeing. Thus, this study will revolve around the attitude of Malay man in expressing their love towards their wife in the context of interpersonal relationship between them, and their intimacy. Besides that, it will also gather as many facts as possible regarding the perception that Malay man do not appreciate their wives, their ego and their tendency to avoid expressing their love. It is hoped that this study will be useful to interested parties in the future.

Problem Statement

Randomly, a good number of women tends to view Malay male as being the one that lacks in expressing their love. They tend to hide their feelings and feel ashamed of being straightforward. However, there are Malay ladies who think that Malay males are less "manly", compared to those of Western males. The latter is said to be caring and gentlemen. In saying this, there are times that their expression has made the women feel appreciated. However, Malay males are said to be passive and least understanding of women's feelings due to cultural factors-- that refers to patriarchy and strict behavioral qualities.

In an article published by Utusan Online, it explains of good attributes towards woman has long been a yardstick to a gentlemen-ness. Meanwhile, a lot of younger or aged women in our society opines that a lot of man, especially Malays having no gentlemen, caring and responsible traits. (Utusan Online, 11 October 2011)

A stereotype on Malay man is also depicted in Malay proses, one of it being a responsible, a head of the family, a great desire and powerful. As described earlier, the perception remains up till this day (Journal e- Bangi, 2006). Based on this, it is clear that Malay man indeed has possessed traits like high ego, powerful, and selfishness. If they outwardly express their feelings, they are subjected to lose their manliness or titan, that makes them a true Malay man. It is a well-known fact that not all Malay man does not possess such traits. Nevertheless, this study will dig through the root cause of the problem. This is also done to prove the uniqueness that Malay man has in the art of wheedling that is often overlooked by women alike. It is indeed undeniable that a woman's instinct to get their husband's affection. This is obtainable through wheedling as well as the partner's unique way of expressing their love. Indirectly, behavior and warm- heartedness would exponentially improve the marriage and family institutions.

In a related event, the Rasulullah (pbuh) had once said: "Ye the good ones amongst you are the ones who give their wives a proper treatment, for I am the best among all of you (in good deeds) towards my wife."- al-Tirmizi. Based on this, the study will explore the cause and factor of intimacy among Malay man.

Research Objectives:

1. To determine the wheedling approach (as in affection) among Malay man in marriage;
2. To find out to which extent Malay man put interpersonal communication as means to foster love relationship in marriage.

Research Questions

1. What are the approach used by Malay man in wheedling strategy and their expression of love into marriage.
2. How does the Malay men put Interpersonal communication into practice with their respective partners, in fostering love relationship into their marriage.

Scope and Research Rationale

Marriage institution is a platform to produce a quality human capital. Thus, marital peace and harmony is very much dependent on how a couple would manage their affairs. Childrens born out of a happy family will produce a caring society, plus harmonical life based on "leading through example" concept. If their parents' marital life is happily ever after, it is sure that they would have wanted the same for their children when the time comes. This study was conducted to informants who are married for more than 10 years and living around Klang Valley. Their range of age is around 35 to 60 years. Among concerns that prompted the researcher to carry out this study refers to the worrying divorce statistics plus a study by Islamic Religious Department. The study explains that a marriage that lasts more than 10 years are prone to crumble due to boredom and less attention from their own spouses. Aside from that, it is hoped that this study will get the attention from the people on how important wheedling is for a long-lasting marriage. The common perception that "You have got everything after a long marriage and it leads to boredom" needs to be weeded out. They have to get back the love feeling that is long lost for the sake of a harmoniuous marriage that will last forever. Since love can extend one's life, thus it is important that the affection between a husband and wife remains, so that it will lead to a better quality of life.

Literature Review

A little number of scholarly articles have been written with regards to Malay men and its correlation with communications, be it locally or internationally. However, there are studies and popular books that harps on man's attitude and treatment towards women in marriage. Also found is on the matters regarding communication approach. In a talk given by a local motivator, issues related to man and the role they play were mentioned and studied through the speaker's observation and experience, aside from their own expression or questioning time. Within the same range, a pilot study carried out by Haslee Sharil Lim Abdullah (2007) on the need of husband and wife in Malaysia, it finds that part of a women's need is to have a conversation with her spouse. Meanwhile, it is also found that husbands, particularly among the Malays, tend to take conversation in relationships. This is shown through the absence of conversation in the husband's five main needs. Hence, it is pertinent that they pay more attention to the wife's needs to have some conversations and communicate with them. What's more, communication is known to be one of the important channel to foster and enhance existing relationships. (Haslee, 2007:248) A study by authors Jeanoot Abdul Karim and Khairul Anuar Rezo (2012) assert that the basic other concept that empowers the Malay is coyness. It is further understood that coyness are part of the goodwill elements in society. They also happened to agree with (Swift, 1985) that equates coyness with hypersensitive

about what they think about others. Thus, it can be said that the very basic of Malay cultural concept in interaction revolves around social emotions. The Malays tend to be overtly conscious about what others think about them. In fact, the same was also mentioned by Frank Swettenham, the former British Resident of Malaya, that the Malays have a general characteristics like kindness, and laidback. Their humility with strangers are visible, though they hide their prejudice (Frank Swettenham in his book *The Real Malay*). Anthropologists have identified the desire to weed out shyness as the main driving force towards the unity of Malays. In Islam, the Malays are well-versed with the teachings which asserts that shyness forms a part of the Iman that refers to the well-mannerism in society.

Rationale on Why Human Beings Communicate.

Brock and Benard (1992) has drawn out the optimum characteristics in communication within a family. They stated that the effective way to communicate is to listen carefully as well as sharing their thoughts. Moreover, conveyed messages have got to be clear and suitable. When a difference of opinion sets in, the family will accept any attempts to discuss arising matters. In the opinion of the authors, closeness and intimacy among couples are important to ensure a lasting marriage. Thus, any attempts to beef up the relationship has a lot of benefit to the family's happiness.

Marriage in Malay Community

Marriage means the preparedness of oneself to accept another half to love one another. H.M. Tuah Iskandar (2002) pointed out that a marriage life filled with love and affection will create a heaven-inspired marriage. To the Malay community, marriage, in its truest sense of the word is when the man has settled down with a sound economical stability. Meanwhile, it is also known to complete the journey of becoming a success in one's life. Despite that thought, a so-called successful person may not be labelled as one if their marriage is at rocks. It is through marriage that the level of conscience may be gauged in oneself.

For a married couple, marriage is a unification to relish love in the most striking feature. This is especially so when love are supposed to make humans more energetic, strong and fully motivated. It is not supposed to be the main factor of depression, demotivation or endless vengeance (H.M. Tuah Iskandar, 2002). Besides that, marriage is part of the human progression. In relation to that, Islam encourages marriage among its followers to preserve the sanctity of adab and human nature (Ibrahim Muhammad, 1998).

DEFINITION

Interpersonal Communication

This refers to a communication process that intends to establish a closer relationship; that goes beyond familiarity. In most cases, this kind of communication involves at least two interacting persons to achieve mutual understanding. Through the interpersonal communication also, the involved persons become aware towards others that takes into account the factors of emotions, feelings and ways to get to know the others even deeper (Fisher & Adams, 1994) In relation to that, in terms of married partners, the interpersonal

communication needs to be taken into practice. As a helpmate, both husband and wife are required to mend each other's feelings as well as to retain the fondness. Interpersonal communication therefore becomes an approach in getting to know a person even further through wheedling, expressing affection as a gesture to beautify the marriage.

Intimacy in Interpersonal Context

According to Beebe, Beebe and Redmond (2010), interpersonal intimacy is a phase where a couple involved in a relationship gives their approval to each other's presence. The closer the couple gets to each other, the greater the hope and dependency they will foster. Usually, intimacy will be achieved when the said couple becomes a married couple. During that time, the sense of belonging will slowly emerge and confidence sets within the relationship. Realising the familiarity among each other, the shyness among them will weed out gradually. Thus, once they reach this phase, they will feel comfortable being along their spouses/partners. In fact, the existing affection will even nourish from time to time.

Meanwhile, H.M. Tuah Iskandar (2002) sees the intimacy among husband and wife can be seen through their speeches and demeanour. According to him, he has yet to see any of Western couples being as intimate as the Malay couple that he has met. Reknowned motivator Dato' Dr Fadzillah Kamsah had stated in one of his lectures that hugs and caressness from the husband can reduce bring down the anger and pressure encountered by the wife. In fact, a psychology has also stated that an expression made at least once a day can encourage longevity in life. The loving expression will make the receiving end flattered and from there comes the happiness and joy. This, in turn, will make that individual to continue living, and to enjoy the happiness.

Wheedling Concept in Islam

Islam encourages husbands to give happiness towards their wives. Indeed, the Prophet himself was known to have pampered his wife before going off to the mosque. According to history, the Prophet would always give his wife a peck, filled with utmost love. Aisyah R.A. have said the following: "The Rasulullah has given one of his wives a kiss, thereafter leaving for prayers without re-doing his ablution,"- Hadith from Abu Daud. Apart from that, the Prophet too is known to have called his wife using a fawn language. He would call Aisyah R.A. by the name of Humaira'; which means reddish-fair, that describes her flawless beauty. The Prophet too would often call Aisyah her own name, which itself was her favourite call-name. "O man, ye kiss your wife, express your love thoughts. Call ye wives with their favourite names. Share with them your meals and drinks," In line with the religious approach, a husband should dutifully understand that women, wife in particular collectively have sensitive feelings and likes to be fawned upon. Women tends to fall apart in facing a man called husband that uses beautifully thought out words. Hence, a marriage should be peppered up with fun, jokes and wheedling among both husband and wife while at home. If this environment is not in place, then loneliness would set in and whatever actions being done will be left unappreciated.

Malay Male

There is no formal definition that describes about a Malay male and their traits in any available scholarly articles, or in dictionary. However, they would always be described as a titan, holds tightly to their custom, dominant and claims absolute power with their wife and children. This is depicted in local dramas and films, apart from being written in novels and ancient manuscripts. The culture and value system for Malays have set up the notion that they put males on top of their hierarchy, and a place where women would fall back on. They are also known to be tough and being perceived as always right in their actions. This has created a perception that the world belongs to them (Nor Hashimah Jalaluddin and Norsimah Mat Awal, 2006).

In reality, the son would be thought as the most "revered" compared to the daughter. In usual cases, the mother would ask the younger or elder daughter to do the laundry and prepare meals for younger or elder sons. They were taught of doing so since their formative years to respect the male family members, as well as lending their hand to them. Besides that, they are also taught to stay loyal to them irrespective of any given situation. This is also due to the "timidness" among the Malays, as they were taught not to express their contention directly. This is applicable to both men and women. Besides that, the Malays also tend to exhibit modest traits in their actions like shying away from bragging, minding the words carefully, staying low-key in life when there is nothing important to be done.

Methodology

This study will apply qualitative research method, through conducting in-depth interview to 10 informants, ranging from married men of 10 to 30 years of marriage. Meanwhile, the age range is 35 to 60 years old and living around Selangor. Three of them will come from Shah Alam, three from Petaling Jaya and one from Jeram. Another three will be from Gombak, Kuala Lumpur. Their occupation is ranged from retiree, driver, media staff, civil servant, businessman and self-employed. Three of these are the eldest child, while the rest are in the middle of the family. This face-to-face interview was done and recorded, thence transcribed to facilitate data analysis.

RESEARCH FINDINGS

Research findings have suggested that out of 10 informants interviewed, six of them happens to be a dominant figure in their families. Besides that, another four suggested that they are very much tolerant husbands towards their wives.

The findings were then analysed in accordance to themes.

Themes:

1. Not expressing their affection through words.
2. Not expressing their affection through actions.
3. Strong grip over religious and custom values.
4. "Age not a yardstick to gentleman" factor
5. Ego and dignity

6. Non-verbal communication factor
7. Economical standing
8. Appreciating wife

Wheedling strategy in place:

1. Presenting gifts
2. Remembering birthday and wedding anniversaries
3. Outing/ overseas trips

Not expressing affection through words

Interviews conducted with informants coming from husbands have concluded that some of them do not express their affection towards the wife, where they were not used to doing this. Due to this, they have a perception that it is not of utmost importance, therefore thinking that the husband do not see the importance of love and affection through words.

Aside from that, this matter seems stronger with the Malay's approach (especially from kampongs) that sees no importance of love expression, that needs to be exhibited in family relationships. The Malays tend to exhibit "reserved" attitude. As told by one the informants, "Not expressing one's affection will not result in marital problems, for one needs to understand their partner's needs. Last time, my parents did not express theirs, never saw their intimation, but their marriage lasted until their passing," Based on this statement, it does not mean that the husband does not love the wife. To them, their feelings may not necessarily be reflected through words, but is enough to be felt through gestures.

Not Expressing Affection Through Actions

Resarch has found out that dominant husbands tend not to express their affection through actions or nonverbal communication. Moreover, an informant confessed that when he goes out with his wife, he shuns himself holding hands with her. Another informant also added that when he gets fed up with the wife's idiosyncracies, he will not rebuke.

The said husband too have stated that they are not used to buying presents to their spouses out of fear of subsequent requests thereafter. This is said to be the reason that wives should understand. The informant also concluded that the attitude of not handing out presents have been in practice since the early days of their marriage. To them, handouts are considered a waste. They will always seek for one as a means of getting affection. To him, the act of hugging, leading and presents will only make the wives too pampered, frivolous and in turn will show less respect to the husband. Another informant concluded that the reason why he refused to pamper his wife with dangling luxury is that he does not want her to be too pampered and complacent. For both of these informants, this is not a major problem for them as their wives are used to this principle.

Finally, another informant opines that cuddling with wife like hugging, kissing and joking in front of their children and the others are 58isgraceful act of oneself. To him, doing such acts should only be done behind closed doors, and it's not to be shown to the rest.

Holding Tight to Religious and Cultural Values

There seems to be a clash between religious and cultural values towards a few informants. One of them has a good religious background but exhibits a less friendly approach towards his wife. Despite Islam encouraging them to take care of their wife, joking and other ibadahs, they thought that those good deeds may not necessarily be shown to the wife. Such an act is probably due to an influence of Malay culture that promotes strictness and dominance towards their wife and children. They are prone to listen to the others about themselves, rather than the wife's feelings. To them, holding up to shyness becomes a foundation to their social encounters. Furthermore, to expressing their affection towards wife is like stooping oneself down and a challenge to their manhood.

Age is Not A Factor of Gentlemenhood

From the findings, age may not be a factor for gentlemen to take care of their wives' well-being. There are 40-year-olds who remain strict and does not give any leeway for their spouses. Also, there are informants who nearly reach 60 of age but remains warm and friendly towards their spouses, including remembering important anniversaries together. Through the informant's attitude, the researcher finds out that those husbands who were raised in the environment where their fathers were strict and does not appreciate the role of a women. In contrast to that, respondents who have a number of female siblings with an open-minded father would make them open and put some respect to women's rights and continuously take care of their wife's well-being.

Ego and Pride

An informant has stated that expressing his affection is not through embracing or kissing his wife in front of the public. As a Malay, one's pride should be protected. This is in line with Islamic teachings that emphasizes mannerism and shuns any deeds that is considered not nice. Another informant who has a second wife told the researcher that as a man and husband, he has to be strict with his wives, and points put that he does not apply "giving face" concept and thus, they have to listen and obey their husband's order. As did with an informant who married three times, where he will not entertain or try to win back his wife's heart if the latter refuse to give in to him. To this informant, it is the wife's job to win him, not the other way round. Another matter raised by husbands relates to their tendency to going harsh or raised tones while interacting with their wives. To them, such attitude is needed for the wife to know where their position is as the leader of the family. However, having such tendency does not mean that they do not love their wives. This is only to assert their dominance and authority. Lastly, to them, if the wife understand the "harshness" of their husbands, then an agreement is sealed in their marriage.

Role of Non-verbal Communication

For the Malay community, with rich cultural values, non-verbal communication plays an important role in interaction. It is a norm for them not to express directly, more so when it matters the heart. Meanwhile, one informant stated that bringing his wife out for a meal and

shopping together is how he shows his affection. Another informant finds out that nonverbal communication has helped him understand his wife further. For instance, upon seeing his wife's facial change, he will spontaneously ask her what went wrong, despite being unable to go poetry to impress her. Meanwhile, another informant added that sitting right next to each other while watching television is how he showed his affection towards his wife. This shows the willingness to pamper and be affectionate with the wife.

Finally, there is an informant who concluded that nonverbal communication approach is largely put into practice inside the bedroom, compared to the outside as the husband understands better in a peaceful environment filled with love.

Economical Standing

One of the factors that contributed to Malay men's attitude which brought to the lacking in wheedling the wife is their economical standing. One informant had confessed his love towards all his wife and children. However, financial problem became a major problem that made him run out of time to be with them. Thus, he could not even express his love towards them. In addition to that, wheedling wastes his time. With the financial difficulties he is having, he does not bother to celebrate important anniversaries like his children or wife's birthday. To him, meeting ends meet is way more important than sentimental feelings.

Finally, another informant concluded that if he could afford, he could buy his wife some expensive jewellery. Otherwise, he can only buy those within his affordability.

Appreciating the Wife

Husbands who practice tolerance towards their wives tend to be the one who appreciates them. In relation to this, they opined that wheedling and affection are important in marriage. One informant stated that affection needs to be shown as an appreciative gesture to the wife that has given birth and raised their children. Apart from that, he is aware that the wife needs to be showered enough affection from time to time to sow the love between them until the end of their lives. Meanwhile, another informant said that the wife and children are invaluable possession for him. Thus, they need to be showered with love from time to time, plus wheedling strategy to make the wife feel happy. One more informant had also stated that appreciating the wife means spending more quality with her, as much as possible. To them, if they stay apart for a long period of time and do not take note of their developments, it makes both of them feel tired.

Wheedling Strategy

For informants who are tolerant to their wife's shortcomings, they think that wheedling is an essence to a healthy marital relations. Each of them has employed their own strategies, like remembering their wife's birthday, wedding anniversaries, followed by buying presents to commemorate the special days. Apart from that, one of them has brought his wife and children for a stroll in the park or vacation overseas, while resting at the hotel as a means to enjoy their time together.

Research Analysis

Based on the research findings, this analysis have found out that the dominant man's background has a few qualities i.e. a lot of male siblings, upbringing and traits possessed within family members (for instance dominant parents). A man of this sort thinks that the wife's responsibility lies only to raise the children up and household matters. This remains so even if the wife with a career contributes to the family's household income. This is evident that their upbringing has moulded them into being a man of good wheedling approach or otherwise. As explained earlier, a man who puts dominance into practice, plus a little timid in expressing their feelings, thought that wheedling strategy may not be the essential to foster greater bonding in marriage. To them, if the wife respects the husband, indeed the latter would understand what the wife needs.

Wheedling a women will only degrade his dignity, in the eyes of a women.

In contrast to that, if a man's upbringing was filled with openness and equality in doing household chores, they tend to be more considerate, give and take, understanding as well as respecting the wife. In this case, the Malay man gets conscious when their mind gets opened. Consciousness and openness too did not come from their academic achievement and/or career, but more coming from their own values implanted by their families to appreciate women. To these people, expressing warm and friendly thoughts plus wheedling are a must to foster their bind in marriage. They tend to be very understanding and feels that love can be fired up even brighter through love expressions. The study also found out that a man that was raised by a family dominated by the father and a number of male siblings, are likely to be raised in a condition where the "male voice" meant pride and has to be defended at all costs. Emotional or any sort of challenge to their dignity will be totally rejected. In short, they have near-absolute power in matters in marriage. In the other way round, it helps if the man is raised in a family of open mind, tolerating husband and wife interaction, with practicing warmness either verbally or nonverbally. Herein lies the concept of "leading by example" that becomes a heritage to all man in the context of expressing love.

Recommendations

This research is using a small sampling method that may not represent the whole population of Malay men. Thus, in the future, this study will be expanded further with a bigger volume of samples, that will represent male gender of various ages and duration of marriage. Among recommendations are as follows;

1. The need to get more informants for this study is urgent, as it is difficult to get the Malay man's co- operation. It is understood that some of them think that marital affairs ought not be interfered by a third party.
2. Currently, not much studies have been done for husband-and-wife relations in Malaysia. This is probably due to the cultural factors, which asserts that family problems may not be shared to the others.

3. A lot more academic seminar regarding the couple and family relations should be done among the Malays. This is to expand the awareness for the man about the importance of beefing up affection in the marriage.
4. Through this study, it is recommended that the man should start paying more attention towards their wife's inner feelings. Giving presents and hugs are one of ways to appreciate them, aside from bringing them to any places that would bring back their love nostalgia.
5. The sowed love throughout one's life can extend their lifespan. When they feel happy, they will feel happy and enthusiastic to continue living. As the saying goes "Love can prolong one's life".

Summary

Affection is something that is important in a human being's life. For a married couple, love expression and wheedling are like an additive to a married life. Usually, a marriage of 10 years and beyond would experience a decrease in love application. In relation to that, actions like wheedling, love expression in a marriage can be cultivated and renewed to retain the harmony and happiness. A happy couple reproduce a positive and good-mannered offspring. Thus, marriage institution is one of the means in building a human capital of quality, hence producing more caring people that can build a nation of peace and harmony.

References

- Abd. Rahim Abd Rashid, Sufean Hussin, Che Hashim Hassan, (2006) *Krisis & Konflik Institusi keluarga*. Utusan Publications & Distributors Sdn Bhd, Kuala Lumpur
- Abdullah Hassan & Ainon Mohd, (2002) *Komunikasi Intim: Panduan Menjalin Hubungan Persahabatan, kekeluargaan dan kasih Sayang yang memuaskan dan Berkekalan*. PTS Publication, Bentong , Malaysia
- Abdullah Hassan & Ainon Mohd (2007) *Seni Bercakap-cakap dan Berbual-bual*. PTS, Litera Utama. Amla Salleh, Zahara Aziz, Zuria Mahmud dan Abd Aziz Mahyuddin (2010) *Peranan Bapa dalam Pembangunan Sahsiah Remaja dan Implikasinya terhadap Nilai Kekeluargaan*. *Jurnal Pendidikan Malaysia* 35(2)(2010): 9-17
- Aubrey Fisher and Katherine L. Adams (1994) *Interpersonal Communication : Pragmatics of Human Relationships*. McGraw-Hill International Editions.
- Beebe, Beebe dan Redmond (2010) *Interpersonal Communication : Relating to Others*. Pearson International Edition.
- Dayang Asmah Awang Hamdan (2009), *Perubahan Hubungan Gender Dalam Isi Rumah Melayu, Kuching*. *Akademika* 77 (Disember) 2009:185-200

Fatimah Abdullah (1985) *Wanita dan Pekerjaan: Satu Analisis Konflik Peranan*. Akademika No 27, Julai 1985: 77-93

Haslee Sharil Lim Abdullah (2007), *Keperluan Suami, Keperluan Isteri: Satu Kajian Rintis*. Jurnal Pendidikan 2007, Jilid 27 (1) 247-256.

HM Tuah Iskandar al-Haj (2002), *Membina Hati Bahagia*, Karya Bistari Sdn Bhd, Petaling Jaya, Selangor.

Ibrahim Muhammad (1998), *Khazanah Mutiara Hikmah*. Penerbit Darul Nu'man.

Jeannot Abdul Karim dan Khairul Anuar Rezo (2012) *Pembentukan Skala Pengukuran Nilai Melayu : Satu Kajian Perintis*. Akademika 82 (1) 2012 : 113-123

Lily Haslina Nasir (2007), *Marah-marah Sayang: Membongkar Rahsia Lelaki Kala Bercinta*. Alaf 21, Karangkraf, Shah Alam

Nor Hashimah Jalaluddin dan Norsimah Mat Awal (2006) *Citra Lelaki Dulu Dan Kini Dalam Prosa Melayu : Analisis Teori Relevans*, Jurnal e-Bangi. Jilid 1, Bilangan 1, Julai-Disember 2006.

Raihanah Hj Azahari (2008) *Factors Contribute to Marital Problems Among Malay Muslim Women : A Case Study in Malaysia*. Shariah Journal, Vol. 16, No. 2 (2008) 245-268

Robin Ann Barry (2010) *Romantic Disengagement As A Developmental Process That Contributes To Marital Distress And Decline*. University of Iowa, Iowa Research Online

Ruzy Suliza Hashim (2006) *Meniti Duri dan Ranjau: Pembikinan Gender dan Seksualiti dalam Konteks Dunia Melayu*, Sari 24 (2006) 15-34

Yaacob Harljin, *Masyarakat Melayu dan Pengaruh Barat : Perubahan Dan Konflik Nilai (Tumpuan Dalam Bidang Kekeluargaan)* Akademi Pengajian Melayu, Universiti Malaya

The Romantic Era, <http://www.historyguide.org/intellect/lecture16a.html>

Peri hal lelaki Melayu, <http://www.anamarzablog.com/2010/06/fakta-atau-autaperihal-lelaki-melayu.html>