

Polygamy: A Threat or Opportunity to The Islamic Family? (Sociology and Family Law Perspectives)

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Abstract: *This study examines societal perspectives and actual practices related to polygamy within the framework of Islamic teachings. The aim is to understand how polygamy is perceived and practiced in contemporary Muslim communities, as well as the gap between the ideal concept of polygamy in Islam and its reality in social life. The study used a mixed approach, combining analysis of primary data obtained from in-depth interviews with polygamous families of community leaders, academics, and legal practitioners, with a comprehensive literature review. The study's findings reveal a considerable diversity in societal perceptions regarding polygamy. Factors such as education level, religious understanding, and personal experience influence the acceptance of this practice. This study identifies that discussions about polygamy in Indonesia are often problematic with endless pros and cons views. Many wives reject polygamy because they feel that they are victims of their husbands' injustice, with cases of neglect of children of polygamous victims becoming increasingly unsettling. The Indonesian Child Protection Commission even recorded an increase in complaints related to child neglect in the context of polygamous families. Research shows that in practice, polygamy often brings disadvantages, especially for wives and children. This research underscores the importance of conducting a comparative analysis between normative ideals and actual practices, employing a multidimensional framework that integrates legal, social, and psychological perspectives. It also emphasizes the relevance of formulating policy responses to effectively address the emerging issues.*

Introduction

The family serves as a fundamental pillar in shaping human resources, aligning with the nation's aspirational values and long-term developmental goals (Van Son et al., 2023). Family is also one of the main components for achieving the development of a nation, because the strength of a nation is greatly influenced by family strength. Every family or household, of course, will find various problems in the course of life. Harmony is a benchmark in family life, because harmony is a very much needed thing. Harmony can be achieved by giving each other attention and understanding among family members. If harmony in the family is no longer prioritized, then quarrels will often occur every day. Such circumstances may lead to unexpected turns and

adverse consequences in the course of family life and development (Arifuddin, 2024; Febriani et al., 2022; Yahya, 2013)

This research is motivated by the ongoing public discourse surrounding polygamy, which continues to generate both support and opposition. Endless discussion and debate. The majority of wives who refuse polygamy because not a few women feel that they are victims of their husbands' injustice in polygamy. Especially with cases of neglect of children victims of polygamy that are increasingly troubling. The statement, which claims an increase in child neglect complaints in the context of polygamous families, is valid. The Indonesian Child Protection Commission (KPAI) has indeed recorded an increase in complaints related to child neglect in recent years. The Annual Report of KPAI (2025) indicates that cases involving children within family settings and alternative caregiving arrangements, including those associated with polygamous households, continue to constitute a significant portion of the complaints received by the institution (KPAI, 2025).

The religion of Islam has explained in the holy book of the Qur'an, as follows:

“And if you are worried that you will not be able to do justice to the orphan woman (if you marry her), then marry other women you like, two, three, or four. But if you are worried that you will not be able to do justice, then (marry) only one, or any female servant you have. such a thing is closer that you may not commit tyranny”(RI, 2014).

Thus, the verse establishes that polygamy is permitted, provided that justice (*al-'adl*) is upheld as a fundamental condition. In fiqh, *al-'adl* is interpreted as birth justice (external), which is the fulfillment of the wife's rights materially and physically, as explained by Imam Shafi'i. However, justice in the heart is considered to be something beyond the power of man and is not included in the conditions of justice (Furqon et al., 2020). The permissibility of polygamy is not easy, because it must meet severe requirements. In a sense, polygamy in Islam is very strict and strict. This is so that no husband can act arbitrarily towards his wife despite the permissibility of polygamy. Husbands who intend to do so must be absolutely fair. That is, fair in many ways. Such as, treatment in terms of income, good association with his wife and children (dos Santos, 2023), and a good and decent place to live. It is important to emphasize that the concept of justice referred to in this context pertains not to emotions, but to concrete actions, as inner feelings are inherently difficult to assess or verify.

The discourse surrounding polygamy remains a continually evolving subject of study, particularly within the Indonesian context. Many problems arise in households where husbands are polygamous, be it quarrels, mental disorders of children, and even family neglect. However, on the other hand, polygamy is the best way for benefit, especially so as not to fall into the abyss of adultery.

Zaki (2018) concludes that polygamy, within the framework of Islamic law, encompasses two simultaneous dimensions. On the threat side, if there is criminalization of polygamy carried out by the state, it will show a deviation from classical Islamic legal doctrine or when Muslim countries impose criminal

sanctions on perpetrators of polygamy (such as imprisonment and fines), this can be understood by the general public as a form of criminalization of Islamic teachings themselves. As previously noted, polygamy presents two dimensions. On the positive side, it may serve as a catalyst for Muslim-majority countries to reform Islamic family law, guided by the principles of safeguarding women's rights, preventing injustice, and enhancing their social status.

Meanwhile, research by (Ridho & Abdillah, 2023) illustrates that in fact in the field, most polygamy practices in Indonesia in particular bring harm. Especially to the figure of the wife and children. Many wives are disappointed, hurt and even depressed when there is injustice from their husbands. From the perspective of children, many report experiencing a deficiency in emotional affection.

Based on the content and focus of research on polygamy in the context of the Islamic family, the following is an explanation of the research gap, namely:

1. Lack of Empirical Research: Most previous research on polygamy has focused more on theological or legal aspects, thus less investigating the social and psychological impacts of polygamy in everyday life, especially in the context of the family.
2. Studies on Social Responses: Numerous studies have yet to thoroughly investigate how diverse individual perspectives influence the practice of polygamy, as well as how these attitudes change over time and cultural influences in the context of modern society.
3. Integration of Gender Aspects: There is a need to better discuss gender roles in the context of polygamy, especially related to how men and women perceive polygamy and its impact on power dynamics in the family.
4. Limitations in the Application of Law: Previously, there was also a lack of research examining how the application of polygamy laws in various Muslim countries and the social consequences it caused, presenting an opportunity to fill the gap in the Indonesian context.

By highlighting the above aspects, this research creates a strong base for understanding and developing further discussions about polygamy in contemporary Muslim society.

The legal framework governing polygamy in Indonesia is outlined in Law No. 1 of 1974, it is expressly stated that the basis of marriage is one wife (*monogamy*). However, it is still possible for polygamy with a maximum limit of four people. This ability only gets legal force if it gets permission from the court (Nasution, 2003).

In the present context, the provisions on polygamy within the Marriage Law remain a persistent subject of public criticism. This is because of the easy access according to science and access to information along with the development of existing technology, so that voicing the values of justice and gender equality without discrimination is increasingly open and echoed by women (Adlhiyati & Achmad, 2019).

This research stems from the widespread public discourse on polygamy, which continues to generate both support and opposition. The discussions and

debates about polygamy seem to be endless. Many parties reject polygamy because not a few women feel that they are victims of their husband's injustice in the practice of polygamy. Especially with the increasing cases of neglect of children who are victims of polygamy, which is very troubling. Therefore, the author will discuss polygamy seen from the lens of sociology and Islamic religious law. The main problem in this study lies in the growing gap between the ideal normative teachings of polygamy in Islam, which emphasize justice and welfare, and its actual practice in society that often results in injustice, neglect, and social disintegration. This study aims to explore public perceptions of polygamy, analyze its legal and sociological implications, and develop recommendations that are both responsive to contemporary social dynamics and firmly rooted in the principles of Islamic family law.

Method

This study will examine the practice of polygamy within Islamic families through the lenses of sociology and Islamic family law. The research method used in this study is a qualitative approach (Yusanto, 2020). This approach involves descriptive analysis and tends to use an inductive approach. In qualitative research, the focus is on understanding the meaning, reasoning, and definition of certain situations in the context of polygamy in Islamic families. The qualitative approach also examines more things related to daily life in polygamy. In this study, data was obtained through the review of relevant library materials, including national and international journals, related books, and other written works. Also in this research uses both primary and secondary data sources. Primary data for this study were collected through in-depth interviews with a range of informants, including the following:

1. Women who are or have been involved in polygamous marriages,
2. Husbands who are engaged in polygamous marriages,
3. Religious leaders (kyai or ustadz),
4. Legal practitioners in religious courts (judges or legal aid advocates),
5. Community leaders in areas where polygamy is relatively common.

This study employs an inductive approach to analyze polygamy within the framework of Islamic family life. The inductive approach focuses on collecting factual and specific data obtained from the review of library materials such as national and international journals, relevant books, and other written works (Endaswara, 2006). Through this approach, researchers will construct the meaning of polygamy by analyzing textual data from scholarly literature, legal documents, and interview transcripts, interpret reasoning patterns behind polygamy from a sociological perspective, and define the situational context of polygamy within Islamic family structures. The data obtained will be used to provide a deeper understanding of polygamy as well as its impact on daily life in polygamous families. By employing an inductive approach, this study aims to offer a more nuanced and comprehensive understanding of polygamy within the context of the Islamic family.

The interviews were conducted in Banten Province, specifically in the Serang and Pandeglang Regencies, selected due to the high prevalence of polygamous family practices and the presence of Islamic boarding school

communities that uphold customary interpretations of family law. Informants were selected using purposive sampling techniques to ensure the relevance and depth of the data.

Overall, this study adopts a qualitative, descriptive approach, with analysis conducted through an inductive framework (Rukin, 2019). The qualitative approach allows researchers to explore the meaning of polygamy in the context of the Islamic family, interpret reasoning against polygamy from a sociological perspective, and define the situational dynamics of polygamy in Muslim households. This approach also enables the study to focus on the lived experiences of individuals in polygamous settings by examining how polygamy impacts family life, including roles, responsibilities, and particularly, the emergence of conflict and efforts toward resolution.

To examine the nature of conflict and its resolution, this study employs a thematic analysis framework, focusing on recurring themes within the literature and interview data that highlight emotional, economic, and legal tensions experienced in polygamous family settings. Conflict is examined using family systems theory, which helps to understand how the actions of one member (e.g., the husband or a co-wife) affect the entire family unit. Meanwhile, solutions are analyzed through the lens of Islamic family law norms and sociological coping mechanisms, including religious mediation, legal intervention, and negotiation practices within extended family or community structures. This research method is literature-based, involving a thorough review of academic journals, relevant books, legal sources, and interview findings, to construct a nuanced understanding of polygamy in the context of the Islamic family.

Results and Discussion

The theoretical foundation underpinning this study is drawn from the fields of sociology and Islamic family law, aligning with the central theme of the research (Zayyadi et al., 2023). This research adopts conflict theory in sociology, which views the family as an arena of power imbalance and gender-based conflict. Through this lens, polygamy is analyzed as a structure that may perpetuate patriarchal domination, leading to injustice and disharmony within the family. In addition, Islamic family law is used to examine the normative ideals and legal boundaries of polygamous practices in Islam.

From a sociological perspective, this study seeks to explore in depth how polygamy is understood and perceived within the complex dynamics of Islamic family life. This phenomenon involves complex social interactions between family members involved in the practice of polygamy. In a broader context, the study will also investigate the social impacts involving complex social interactions between family members involved in the practice of polygamy. The study will also consider the contribution of the practice of polygamy to the development of society in general.

Based on the content and focus of research on polygamy in the context of the Islamic family, the following is an explanation of the value of novelty, namely: 1. Comparative Analysis of Ideals and Practices: This study offers a new approach by analyzing the differences between the ideal concept of polygamy in Islam and real practice in society. It provides a deeper insight into

the socio-cultural realities that influence the acceptance of polygamy. 2. Multidimensional Approach: Using qualitative methods and data from various sources, this study presents a more comprehensive picture of society's understanding of polygamy, which includes legal, social, and psychological aspects. 3. Policy Implications: This study not only identifies key challenges but also proposes actionable solutions with the potential to influence public policy and enhance societal understanding an aspect that has been largely overlooked in previous research.

On the other hand, in the perspective of Islamic family law, this study will thoroughly examine the legality aspects and rules related to the practice of polygamy in Islam (Mukhametzaripov & Gafiyatullina, 2023). This encompasses an understanding of the legal foundations of polygamy in Islam, the conditions a husband must fulfill to practice it, the rights and responsibilities of the wives involved, and the legal obligations that emerge from such marital arrangements. This research will also analyze existing legal policies related to polygamy, including regulatory efforts and protection of women in the context of polygamy, to ensure protection and justice for all parties involved.

By referring to the foundation of this theory this study will be able to present a more comprehensive understanding of polygamy by examining the social, legal, and cultural influences observed in society, and then analyzing these findings through the normative framework of Islamic family law. The verification process involves comparing empirical social data, such as community perceptions, emotional impacts, and family dynamics with the core principles of Islamic legal ethics, especially those derived from *maqāṣid al-syarī'ah* (objectives of Islamic law), such as justice (*al-'adl*), protection of lineage (*ḥifẓ al-nasab*), and the preservation of family welfare (*ḥifẓ al-'ird wa al-nafs*).

This study will undertake an in-depth analysis from both sociological and legal perspectives, considering the practice of polygamy through multiple viewpoints and contextual dimensions. The results of this study are expected to provide a clear understanding of the complexity of polygamy and its implications for Muslim societies in the context of Islamic family law (Jambunanda, 2023) as well as give rise to critical thinking for sociologists and legal practitioners who can provide a clear understanding of the complexity of polygamy and its implications for Muslim societies in the context of Islamic family law as well as give rise to critical thinking for sociologists and legal practitioners.

In addition, the study will also look at the development of polygamy in Islamic history, identifying trends and changes in the practice of polygamy over time. By analyzing these developments, the study will explore a deeper understanding of how the practice of polygamy has adapted and evolved over time in Muslim societies. This approach will offer a deeper understanding of polygamy as both a social and legal phenomenon within the context of the Islamic family, while also shedding light on the social transformations that have shaped contemporary perspectives on the practice.

Furthermore, the study will analyze the lived experiences of individuals engaged in polygamous relationships within the framework of the Islamic

family. Through in-depth interviews and case studies, this research will gain a clearer insight into the perspectives of husbands and wives involved in polygamy, their feelings and experiences in undergoing polygamy, and the impact on family relationships and household dynamics (Arat & Poortman, 2024). The study will also consider social and cultural factors that influence the practice of polygamy in Muslim societies, such as social norms, family pressures, religious influences, as well as social developments that affect polygamy.

The study will also investigate the social and cultural factors that shape and influence the practice of polygamy within Muslim communities. Factors such as social norms, family pressures, religious influences, as well as social development will be considered in understanding the role and prevalence of polygamy in a broader context. By expanding this field of research, it is hoped that this research can provide a more thorough and rich understanding of the phenomenon of polygamy in Islamic families (Jambunanda, 2019), as well as consider social and cultural aspects involving the practice of polygamy in Muslim societies.

Results

In conclusion, this study seeks to offer a more comprehensive and in-depth understanding of the practice of polygamy within the framework of the Islamic family. Through an approach to sociology and Islamic family law, this research will explore many different viewpoints, covering the social, cultural, and historical factors that influence polygamy. It is hoped that with this research, there will be a better understanding of the complexity of polygamy and its implications for Muslim societies, as well as contribute to the development of science in the field of sociology and Islamic family law that can bridge critical thinking and community development.

Understanding and Legal Basis of Polygamy

Linguistically, the term polygamy is derived from the Greek words "*poly*" meaning "many" and "*gamos*" meaning "marriage." In anthropological and sociological studies, polygamy refers to a marriage system in which an individual has more than one spouse simultaneously. Polygamy is commonly classified into two principal forms: polygyny, where one man is married to multiple women, and polyandry, where one woman is married to multiple men (Holmes, 1949). While the term "polygamy" is often colloquially used to refer specifically to polygyny, it is important in academic discourse to maintain this distinction. Polygyny is far more prevalent in most Muslim societies and is the primary subject of Islamic legal discourse, whereas polyandry is rare and generally culturally prohibited in Islamic law.

In Islam, polygamy is defined as marriage of more than one or having more than one wife, provided that the wife must not exceed the limit set in the Qur'an, which is 4 wives. Polygamy holds a common meaning in it, that is, having two or more wives from the same time. The virtue of this marriage is monogamy (Suprpto, 1999).

Society in general thinks that the increasing number of women is more when compared to the number of men in this world. Therefore, the practice of

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polygamy is sometimes pursued as a means to balance the numerical disparity between men and women. So that among the women do not worry about carrying out the sunnah rosul, which is marriage. According to some scholars regarding the concept of polygamy, that polygamy was carried out in the time of the prophet because at that time there were many orphans or widows left behind by their fathers or husbands. While others argue that polygamy is carried out only in emergency or forced conditions whose purpose is to provide welfare for its adherents. On the contrary, religion prevents emergencies or distress. Emergencies are carried out if very forced (Jaiz, 2007).

Polygamy is permissible in Islam on the basis of the word of Allah SWT in QS. An-Nisa: 3.

“And if you are worried that you will not be able to do justice to the orphan woman (if you marry her), then marry the (other) woman you like: two, three, or four. But if you are worried that you will not be able to do justice, then (marry) only one, or any female servant you have. such a thing is closer that you may not commit tyranny”. (RI, 2014)

Based on the aforementioned verse, Islamic teachings permit a man to marry up to four wives, subject to specific conditions. In addition, it is also explained that a husband may be polygamous that must be able to realize fair conditions for his wife and children. The meaning of fair in the verse is, fair in providing clothing, food, and shelter in socializing and so on.

However, in the Qur'an it is also explained that a man will not be easy in practicing polygamy. As explained in QS. An-Nisa: 129.

“And you will not be able to do justice among (your) wives, even if you wish to do so, Therefore do not be so inclined (to the one you love), that you leave the other adrift. And if you make amends and preserve yourselves (from deceit), then truly, Allah is merciful, merciful” (RI, 2014).

Based on the asbabun nuzul verse above, the ability of polygamy is actually more shown in efforts to save the rights of orphans so that they can live properly. Therefore, marrying his mother is not the main goal, the main purpose is to save his child, so the crucial issue in the Qur'an on the subject of polygamy is justice for the orphaned children of the mother he married (Aibak, 2006).

Similarly, Wahbah Az-Zuhaili interprets the verse as a caution to husbands who may be unable to uphold justice, particularly in matters of emotional care and financial support for their wives. Thus, one wife is the best thing to save him from falling into tyranny (Hidayat, 2020). Furthermore, Muhammad Abduh concluded that polygamy was forbidden and should not be practiced. Polygamy is likely only if the wife is unable to conceive and give birth or is barren (Marzuki, n.d.).

Simply put, to avoid damage and destruction, marry only one person. *Adil* as defined in the verse is justice in its outward and bathiniyah forms. *First*, external justice (material) as well as the schedule of stays, equality of providing income that covers basic needs (clothing, food, and shelter). *Second*,

justice in the form of bathiniyah (maknawi), which is a matter of heart or tendency of a husband towards one of his wives (Sukron, 2018).

This is in accordance with the statement contained in Asman's writing, quoting the Marriage Law No. 1 of 1974 article that discusses marriage regarding its purpose and understanding contained in Chapter I Article 1 which states that a marriage bond (Ishom, 2016) is the bond and inner union between husband and wife between man and woman with the ideal of forming a harmonious, happy, lasting, and harmonious household ark based on the intention Because of God Almighty (Asman, 2022). This ideal is consistent with Islamic legal principles, which regard marriage as a sacred covenant (*mitsaqan ghaliza*) that must be founded on justice, compassion, and a sense of responsibility. In its implementation, Indonesian positive law attempts to bridge this ideal through legal mechanisms, notably the requirement of court permission for polygamy as stipulated in Article 4 and Article 5 of Law No. 1 of 1974.

This suggests that polygamy is not unconditionally permitted, but rather regulated through stringent judicial oversight by the Religious Court to ensure the husband's intentions are genuine and equitable, and that the rights of the existing wife and children are fully protected. Thus, the legal framework in Indonesia functions as a filter to align the practice of polygamy with the ethical and social ideals rooted in Islamic teachings.

According to M. Quraish Shihab quoted from Ahmad Khotim's writing, explained that the meaning of justice is not fair in the realm of bathiniyah which involves feelings of love or affection, but fair which concerns things that are measurable or material. This opinion refers to the Qur'an Surah An-Nisa verse 129 which explains that man will not be able to be just in the realm of bathiniyah. According to M. Quraish Shihab, the concept of *adil* (justice) is closely related and contextually linked to the preceding verse in the same surah, namely verse 2. Based on his presentation, fair in polygamy concerns a fair attitude towards the things of orphans of married mothers (Khotim, n.d.)

Masyfuk Zuhdi argues that the Islamic view of polygamy carries more risks or harms, because human nature has a jealous, envious, and complaining disposition. These characters will easily arise at a high rate, if the family is polygamous. Then it will cause conflict between the husband and several wives and the children of his wives, as well as conflicts between his wives, or with their respective children. Therefore, the foundational principle of marriage in Islam is monogamy, as it is considered more effective in mitigating natural tendencies such as jealousy, envy, and dissatisfaction within family life. Unlike life with a polygamous family, people will be easily sensitive and aroused by feelings of jealousy, heart or spite, and like to complain at high levels. So that it can disturb the peace of the family and can also endanger the integrity of the family" (Zuhdi, 1988).

However, the reformist scholar Rasyid Ridha in (Fajar, 2024) offered a contextual defense of polygamy as a social necessity, particularly in circumstances where women outnumber men, such as in the aftermath of wars. In his *Tafsir al-Manar*, Ridha emphasized that polygamy was not designed to satisfy men's desires but rather to address serious social issues, such as caring for widows and orphans, and preventing societal corruption like prostitution

and illicit relationships. He contends that, when practiced within the ethical boundaries of justice (*al-'adl*) and social responsibility, polygamy may function as a means of moral preservation and social welfare, particularly in contexts where monogamy alone may not sufficiently address societal needs. Thus, for Ridha, polygamy was a conditional remedy (*ila*) in exceptional contexts, not a universal norm

Polygamy Conditions

As it is well known that although polygamy is allowed, husbands have an obligation to fulfill several requirements so that no one is wronged. Some conditions expressed by Ilham Marzuq that husbands who intend polygamy must realize requirements such as having good morals, having strong faith, having enough property, doing polygamy in a truly emergency situation and being able to act fairly (Marzuq, 2009). This "emergency" means something like when the first wife cannot have children, suffers from a chronic or incurable disease, or cannot fulfill her marital obligations. In addition, the practice of polygamy that is not in accordance with predetermined regulations is a behavior that violates the rules of polygamy so that it can be criminally punished, this is associated as a prohibited marriage. (Sidek & Julianoro, 2020).

As for the permissibility of polygamy both in religious law and the law in force in this country, it is only a last resort and emergency with efforts to solve problems that occur in family life, such as the inability of a wife to give children and have carried out accurate checks that are really unable to conceive, as well as other emergency matters. However, the existence of regulation does not automatically imply permissibility. However, it is conditional on obtaining permission from the first wife and a husband who intends to be polygamous must comply with the requirements of being able to be fair according to predetermined rules (Rofiq, 1995).

According to the provisions of article 5 of the Marriage Law, the requirements that must be realized and fulfilled for polygamy include (Rofiq, 1995):

1. Submit a letter of application to the local religious court, as stated in article 4 paragraph (1), these conditions include:
 - a. Already have the consent of the wife.
 - b. Have ensured that the husband is able to provide for his wife and children.
 - c. The husband has ensured and guaranteed that he can be fair.
2. The consent referred to in point (1) may be waived if the party concerned is no longer available to provide approval, has been absent without communication for a minimum of two years, or due to other circumstances deemed valid by the court (Jambunanda et al., 2023).

Permission is needed from a wife when the husband wants to practice polygamy because in a marriage, the main mandate and value is a good relationship between the mother and the wife. If the relationship and relationship between the two parties (husband and wife) is not well realized and produces a good agreement, it will automatically provide losses for one of

them. Therefore, the prohibition of the practice of polygamy is not a dead price that polygamy should not be practiced. However, upon reflecting on the circumstances and conditions that unfolded within the couple's household (Zahrah, 2020).

Furthermore, article 57 of the Compilation of Islamic Law states that permission for a husband to be polygamous will only be granted if a wife is unable to carry out her duties, if a wife has an incurable disease or is in a state of disability, and if a wife cannot conceive and bear offspring (Rofiq, 1995).

If the polygamy system in its implementation is carried out well, then it has wisdom for social life and religious life so that it is gathered from dilapidated social situations and very despicable immoral behaviors. This can minimize prostitution and other cases of adultery, which are often linked to rising rates of unwanted pregnancies, abandoned infants, and abortions. For example, a study by the Malaysian Syariah Judiciary Department in (Bin et al., 2013) reported that among the contributing factors to rising abortion rates and child abandonment were illicit relationships and unstable non-marital unions. Proponents argue that when polygamy is practiced within legal and moral bounds, it can offer a lawful alternative that channels sexual and emotional needs responsibly, potentially reducing such social problems. The persistence of prostitution continues to cause significant social harm and poses serious risks to physical health. So, this is what causes mental destruction. Random relationships and free sex also cause many rifts in husband and wife relationships, many of which are husbands who doubt the status of the flesh and blood of children born to their wives (Zuhrah, n.d.).

Impact of Polygamy

Polygamy that occurs without regard to its conditions, will have a negative impact on married life. Some of these impacts have been described by Guntur Cahyo Setiono and Ahmad Bahroni in their research, among these negative impacts include psychological impacts, economic impacts, household impacts, legal impacts and impacts on health (Setiono & Bahroni, 2018).

1. Psychological Impact

The psychological impact that arises is the feeling of inferiority of a wife who tends to blame herself with thoughts that make things worse (*overthinking*) (Bahri, 2020). For example, many wives end up being antisocial because they feel ashamed of their condition. Living in the midst of a society that will not escape the comments of society makes the wife's psychology even more disturbed. Especially if a polygamous husband chooses a younger wife even a girl. This led to a feeling of insecurity that haunted the first wife even more. Many questions never get answers about himself, about his physique and his shortcomings. These feelings are so torturous for a woman.

2. Economic Impact

The economic impact that arises is that many wives and children are abandoned, if husbands who do not have economic sufficiency are desperate to practice polygamy. Empirical findings indicate that, in numerous cases, men with limited or modest economic resources

continue to engage in polygamous marriages, often resulting in financial hardship within the household. A study by (Setiono, 2018) found that 64% of polygamous households surveyed in Central Java experienced economic difficulties due to inadequate income distribution, especially when the husband had no stable job. Similarly, the Indonesian Ministry of Religious Affairs (Kemenag) reported that financial irresponsibility is among the top three causes of household conflict in polygamous marriages, with 58% of such cases leading to complaints from wives regarding neglect of financial support. The lack of income provided, the children who end up dropping out of school are so concerning.

3. Household Impact

The impact that arises in the household is the loss of harmony. Many polygamists tend to give more importance to young wives than first wives. Finally, the family atmosphere becomes unfamiliar, many children feel disappointed in their own biological father so that they avoid communication in the family, wives who harbor their wounds alone eventually become less than optimal in service. Moreover, a feud arises to destroy each other and lead to separation. This is irrelevant to the original purpose of allowing polygamy in Islam.

4. Legal Impact

The number of polygamists who violate predetermined procedures in Indonesia, eventually many carry out serial marriages without seizing the first wife. As a result, children from serial marriages will find it difficult to take care of and have important documents in their lives such as birth certificates, ID cards and so on. As per Law No. 23 of 2006 concerning Population Administration in conjunction with Law No. 24 of 2013 concerning Amendments to Law No. 23/2006 in Article 27 paragraphs 1 and 2, children from unregistered marriages who do not have a marriage certificate from their parents will have difficulty in processing a birth certificate because they cannot show the document. Furthermore, under Indonesian law, if the husband cannot meet the requirements for polygamy, then there are many consequences that must be accepted, including the following (Septiansani & Astanti, 2021):

- a. A marriage that occurs with a spouse is considered a marriage that never existed because it has no legal force.
- b. The marriage cannot be recognized as a valid legal basis.
- c. It cannot be used as a basis for making claims to court. If one day the marriage is a problem or dispute.
- d. Not getting the rights of husband and wife and even children in state or social life.

5. Health Impact

A man who practices polygamy, whatever the conditions and goals of polygamy, has the potential to contract sexually transmitted diseases, especially if he practices polygamy with just any woman. Or engages in polygamy through practices that are unhealthy or deviate

from accepted sexual norms. The number of cases of polygamy that begins with an affair is very troubling, especially if done many times. Not infrequently many practice polygamy but with cases of "marriage-divorce". After the marriage they did not last long but changed partners.

This practice of polygamy caused various kinds of reactions in the midst of society. So the author will discuss the influence of polygamy on family sociology, Islamic family law perspective. As it is known that the impact of polygamy has caused a debate that has not ended until now. In family life, especially in marriage, the focus of marriage is not only to emphasize material or physical things, but the focus of marriage is to unite hearts. In order to achieve a tranquility (*sakinah*) that can only be obtained if this heart is impossible to achieve the word calm in the event of division or fragmentation. Viewed from any view, both sociologically, psychologically and even in terms of religion, the practice of polygamy that has occurred is very troubling and causes conflict, not even a few that have an impact on divorce that is not liked by Allah SWT.

The permissibility of polygamy in the Prophet (peace be upon him) began with efforts to achieve benefit. Releasing women from the confines of patriarchal culture. Saving the rights of orphans, slaves and widows of war victims. However, the practice that occurs today many polygamists seem to only concern with the biological needs of men. Even families that lose harmony due to the neglect of wives and children. The permissibility of polygamy seems to be used as an excuse. In fact, in this social life, there are many debates about the practice of polygamy that occurs. For instance, due to the frequent violations associated with its practice, polygamy is often perceived by the majority of society as behavior that deviates from the normative principles of Islamic teachings (Sadari & mesraini, 2022).

Whereas in Islam, the practice of polygamy is not a necessity, only allowed in emergency situations. The conditions are also very heavy, as explained above. Only men who are able to do justice should do. Fair here means being fair in deed, word, breeding, how to get along with a partner, and treating the family well. In addition, men who want to be polygamous must have strong faith, be able to provide inner and outer peace in their families, have a good economy. So that there is no family neglect. If these conditions cannot be met, then polygamy should not be practiced.

A study conducted by Eka Hayatunnisa and Anwar Hafidzi states that the majority of people still view the practice of polygamy as a negative thing for several reasons, including (Hayatunnisa & Hafidzi, 2017):

1. Numerous cases of violence against women and children have been reported, reinforcing the societal perception that monogamous marriage represents the ideal family structure. Polygamy is simply an attitude of infidelity to the couple, because many people consider the ideal marriage to be once in a lifetime. So ideally marriage is a loyalty to the spouse.
2. Polygamy is judged solely because of sex. Many people think that polygamy occurs only to vent sex so that this connotation makes the image of polygamous men negative.

3. Polygamy is often regarded as a contributing factor to discord and instability within the household. The entry of another person or a third person will cause even more jealousy and even feud if justice cannot be done by a husband in his family.

Based on the three reasons above, it can be seen that sociologically society is very unsupportive of polygamous behavior because it harms many women and children. Siti Musdah stated that historical facts have proven that only prophets can be fair to married women and their children. Although she spoke in her capacity as a liberal thinker. While cases that have occurred in various countries, especially in Indonesia, cause social problems. This has led to a lot of violence in the household due to the high rate of child marriage. In addition, there are many cases of neglect of wives and children, even to the point of causing venereal diseases that bring harm (Dozan, 2020).

In the lens of family sociology, another compelling case is the resistance of pesantren women to the polygamy of kyai, as written by Mohtazul Farid and Medhy Aginta Hidayat in Madura. Their study highlights significant opposition from the wives of kyai in pesantren circles, who argue that polygamous family structures tend to inflict more harm both emotionally and economically on women. This form of resistance is particularly significant within the cultural context of Madura, a society traditionally characterized by strong patriarchal norms, religious conservatism, and deep-seated reverence for *kyai* as both spiritual and social authorities. In such a setting, the act of women especially the wives of kyai openly rejecting or challenging polygamy reflects a profound shift in gender consciousness and reveals the silent tensions between religious authority and lived experience within Islamic boarding schools (pesantren). This indicates that while culturally kyai are held in high esteem, the lived realities of their polygamous households are increasingly being questioned from within their own circles. The loss involves external and inner losses. They feel physically disadvantaged, psychologically disadvantaged, and economically they feel disadvantaged. The wives of the polygamous kyai agreed that in polygamous families justice would not be achieved. Although in performing *dictrin* and hegemony, kyai is considered skilled so that it is able to persuade and close the minds of women who are dominated by feelings. However, the torment they experienced forced them to get out of the situation by putting up resistance (Farid & Hidayat, 2021).

The negative impact of polygamy on family life can be substantial, often resulting in various forms of harm and disadvantage for the wives and children involved. Therefore, Islam advocates monogamous marriages as opposed to polygamous marriages.

Conclusion

This study makes an important contribution to the study of Islamic family law by showing that the practice of polygamy in Indonesia often deviates from the ideal concept in sharia, especially in terms of justice (*al-'adl*). Based on field data and KPAI reports, it was found that polygamy often causes economic and emotional injustice, as well as increasing cases of abandonment of wives and children. The key findings suggest that polygamy is not an ideal practice within the framework of Islamic family law, as it is frequently subject

to misuse and often fails to meet the stringent conditions prescribed by both fiqh and statutory law (Law No. 1 of 1974). The problem does not lie in the law of polygamy, but in the perpetrators who fail to apply the principles of justice and responsibility. The novelty of this study lies in the multidisciplinary approach that includes analysis of Islamic law, family sociology, and gender studies to eliminate the gap between legal norms and social practices. As part of other future research, it is necessary to conduct verification in the field of religion, pre-polygamy counseling, and community education. For further research, it is recommended to explore the long-term impact of polygamy on children and the psychological dynamics of wives in polygamous families.

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