

# POSITIVE AND NEGATIVE IMPACTS OF POLIGAMY IN THE LIFE OF MUSLIM FAMILY

*by* Dr. Rohmadi Rohmadi

---

**Submission date:** 01-Nov-2022 11:02AM (UTC+0700)

**Submission ID:** 1941119968

**File name:** 6483-21985-1-PB.pdf (796.51K)

**Word count:** 6940

**Character count:** 34341

# 1 POSITIVE AND NEGATIVE IMPACTS OF POLIGAMY IN THE LIFE OF MUSLIM FAMILY

Rohmadi<sup>1</sup>, Fauzan<sup>2</sup>, Wahyu Abdul Jafar<sup>3</sup>

<sup>1,2,3</sup>Universitas Negeri Islam Fatmawati Sukarno Bengkulu, Indonesia

Jl. Raden Fatah Pagar Dewa Bengkulu

E-mail: <sup>1</sup>rohmadisonhadji@gmail.com, <sup>2</sup>fauzan@iainbengkulu.ac.id, <sup>3</sup>wahyujafar@iainbengkulu.ac.id

**Abstract:** This study aims to reveal in detail the positive and negative impacts that arise from polygamy in Muslim family life. This research is a literature review, which uses documentation techniques in finding the required data. While the analytical method used is the inductive method. After conducting in-depth research, conclusions are obtained, including: The positive impact of polygamy is the opening of a way out of emergency conditions that occur in the household. Polygamy can be a solution for people to avoid committing adultery/infidelity. Polygamy can also be a solution for someone to have children if his first wife is barren, protect widows, or channel the sexual needs of a husband who cannot be channeled properly with his first wife. While the negative impact that arises from polygamy for Muslim families is psychologically, a wife will feel disturbed and hurt to see her husband having sex with other women. A number of studies have shown that the average wife when she finds out her husband remarried spontaneously experiences feelings of depression, prolonged stress, sadness and disappointment. In addition, the relationship between husband and wife and their extended family is not harmonious. Marriage essentially connects the bond between two large families, polygamy makes the bond disrupted, maybe even broken. In addition, in the life of a polygamous family, of course, there are concerns in fostering and meeting family needs.

**Keywords:** positive and negative impacts; polygamy; Muslim family.

**Abstrak:** Penelitian ini bertujuan untuk mengungkap secara detail dampak positif dan negatif yang muncul dari poligami dalam kehidupan berkeluarga muslim. Penelitian ini bersifat kajian pustaka, yang menggunakan teknik dokumentasi dalam mencari data-data yang diperlukan. Sedangkan metode analisa yang digunakan adalah metode induktif. Setelah dilakukan penelitian secara mendalam maka diperoleh kesimpulan, antara lain: Dampak positif poligami adalah terbukanya jalan keluar dari kondisi darurat yang terjadi dalam rumah tangga. Poligami dapat menjadi solusi bagi orang terhindar dari berbuat zina/ perselingkuhan. Poligami juga bisa menjadi solusi bagi seseorang untuk memiliki keturunan jika istri pertamanya mandul, melindungi para janda, atau menyalurkan kebutuhan seks suami yang tidak dapat tersalurkan dengan baik dengan istri pertamanya. Sedangkan dampak negatif yang muncul dari poligami bagi keluarga muslim adalah secara psikologi, seorang isteri akan merasa terganggu dan sakit hati melihat suaminya berhubungan dengan perempuan lain. Sejumlah penelitian menunjukkan bahwa rata-rata isteri begitu mengetahui suaminya menikah lagi secara spontan mengalami perasaan depresi, stres berkepanjangan, sedih dan kecewa. Selain itu, hubungan suami isteri dan keluarga besarnya menjadi tidak harmonis. Perkawinan pada esensinya menyambung ikatan antara dua keluarga besar, poligami membuat ikatan itu terganggu, bahkan mungkin terputus. Selain itu, dalam kehidupan keluarga poligami tentunya terdapat kekhawatiran dalam membina dan memenuhi kebutuhan keluarga.

**Kata kunci:** dampak positif dan negative; poligami; keluarga Muslim.

## Introduction

Marriage laws in Indonesia are openly monogamous. That means that in a marriage a man can have only one wife and a woman can have only one husband.<sup>1</sup> Under certain circumstances,

however, a court may grant a husband permission to have more than one wife if desired by the party.<sup>2</sup> The phrase "when desired by the party"

a man should have only one wife. A woman can only have one husband

<sup>2</sup> Stating that a court may grant a husband permission to have more wives than one if recognized by the parties.

<sup>1</sup> Law number 1 of 1947 concerning: Stating that in principle

has the understanding that the desire for more than one wife is the will of the husband as well as that of the other wife or wife. There is an opportunity for a husband to practice polygamy in some circumstances but that a wife fails to do so.<sup>2</sup>

Polygamy in Indonesia is the most both controversial and controversial marriage issue. Polygamy was rejected by a wide range of arguments both in juridical and psychological terms, even as polygamy was always associated with gender injustice. Western writers often claim that polygamy is evidence that the teaching of Islam in the field of marriage is discriminatory against bribery. Polygamy was promoted because it was thought to have an obvious normative back and was viewed as one of the alternatives to the phenomenon of cheating and prostitution.

Polygamy has a long historical root in the course of human civilization itself. Before Islam came to the Arabian peninsula, polygamy was something that had traditionally taught Arab societies. Polygamy of the time could be called infinite polygamy, even more than that there was no idea of justice among wives. It is the husband who chooses to have unlimited preference and whom he chooses to have. Wife-wives must accept their destiny without any attempt to obtain justice.

Polygamy (*ta'addud az-zaujat*) in the classical books refers more to a person's status. A free man (*hurr*) could marry four women, while male slave (*Abdullah*) would marry only two women.<sup>4</sup> It does not eliminate the practice of polygamy, and Islam limits polygamy ability to only four wives on strict terms as well as a just obligation to their wives. Actually, how hard it is to explain the fair understanding of having more than one (polygamy), let alone the present era because almost all women do not agree with polygamy even though the Quran itself allows males to marry up to four wives on condition of being able to do fair.

According to Islamic law, the powers of polygamy have become an agreement between

clerics and their wives under strict terms. The Compilation of Islamic Law (KHI) also mentions that more than one wife at the same time is limited to only 4 wives. A husband's requirements must be able to deal fairly with his wives and children.<sup>5</sup> Readiness to practice polygamy was not just a physical and an inner capacity but a readiness to provide materially.

Generally speaking, in discussing the matter of polygamy, almost all of the books of the mind focus on the natural ability (the mucus), without recriticizing the substance of its properties, both historically and sociologically and anthropological. A phenomenon like this, is the blunder of scholars to understand the principle of justice in *al-Nisâ'* [3] verse 3.

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبُعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَىٰ أَلَّا تَعُولُوا

It means: "and if ye fear ye shall not be fair to (the rights) of the fatherless woman (when you mate her), then marry the women (others) you like: due, three or four. Then if you're afraid it won't be fair. Then marry one, or any slaves you have. Such is nearer to not committing abuse. (QS. *al-Nisâ'*: [3]: 3).

It was this principle of justice that underlined Muhammad 'Abduh when he unleashed a horrendous fatwa for the size of his day. At the time, fatwa Abduh, issued in 1298 H, was quoted at length by Ali Ahmad al- Jurjawi in his famous book *Hikmahat-Tasyri 'Wa Falsafatuh*.<sup>6</sup> Abduh says the Friday Shari Muhammad (peace and blessings be upon him). It does allow men to marry four women at once if he has the ability to do justice. If you can't do it fair, you can't have more than one wife. In this case, Abduh quotes a scripture that means, "if you are afraid" you won't be fair, then marry just one." According to Abduh, when a man is unable to provide for his wife's rights, he sees a breakdown in the domestic structure and a

<sup>2</sup> Ali Imron, "Practicing Polygamy In Marriage Law", *Qistie*, vol. 6, no. 1 (2012), p. 24

<sup>4</sup> Ibnu Qasim Al-Gazi, Fath Al-Qarib Al-Mujib, (Egypt: Musthafa Al-Bab Al-Halabi, 1925), p. 44.

<sup>5</sup> Mustofa Al-Kihn Mustofa Al-Bugha And Ali As-Syarbaji, *Al-Fiqh Al-Manhaji 'Alâ Mazhab Al-Imam Asy-Shaff'i*, (Damshiq: Dar Al-Qalam, 2000), p. 409.

<sup>6</sup> Syekh Ali Ahmad Jarjawi, *Hikmah At-Tasyri'wa Falsafatuh*, 2, (Bairut: Dar Al Fikr, 1980), p. 12.

breakdown in family livelihood. Whereas the main pillar in governing family life is unity and love.<sup>7</sup>

From the quote of Al-Jurjawi Muhammad 'Abduh above, it appears' Abduh has a great emphasis on qualitative and ultimate justice; Such as compassion, love and love are all these things cannot be measured in Numbers. The scholars of the scholars of identifying qualitatively justice is shown in the statement of Abdurrahman Al-Jazquie in the book of *al-Fiqh 'ala Mazâhib al-Arba'ah*. He claims that likening the right to sexual needs and affection between married wifwomen is no obligation to a polygamist; For human beings cannot be able to do justice in dividing love. Similarly, Plato said that justice involves a harmonious relationship with various social organisms.<sup>8</sup>

As for justice in polygamy, it actually elicits a variety of controversy that springs from interpretation and responses to verse 3 of the 'verse 1' verse. This text is a contested verse, the chapter of which has reference to it as containing a number of requirements and concepts of justice in polygamy. Some Muslims view this verse as legitimizing Muslim societies in the practice of polygamous marriages. While other communities view polygamy as a good sunman, as long as the perpetrators are just. Others judge that the text does not actually speak in the context of polygamy but in the context of protection against orphans and war-victim widows. Meanwhile, some saw this verse as a scripture forbidding the practice of polygamy. Others value justice in polygamy as an unresolved issue. Therefore, there is no need to discuss this. Despite the above differing viewpoints, the controversy over justice in polygamy remains of interest.

It is worthy of note that polygamy in review is an exceptional and rare command. It exists because of a fundamental nature. Thus, in effect, fixing does not require a person to be a polygamist, even a dreamer does not want a person to be a polygamist. The revival of polygamy in fictional

concepts was only a race on public and special occasions. As for common cause, there are fewer men than women in all conditions, either because of natural disasters, wars, or birthrate phenomena that are mostly girls. None of this would have made it a barrier to continuing the syi 'ar of Islam. It is in such a context that polygamy reaps ease. As for special causes there are only certain conditions that can reduce happiness, such as the absence of a child, the illness of a wife, or the high sexual appetite of a man who causes one wife to be unable to serve biologically. Polygamy was strictly restricted in terms of emergency, necessity, uzûr, and absence of *mashlahas*.

In contemporary times such as today there needs to be a direct study of the problem of polygamy. It is of interest to note that in an-Nisa' verse 1-6 provides a systemic understanding that relates to polygamy. In the letter, god reiterated the content of the subject at the end of Ali Imran's letter about the call to god; The call to connect the line of syllable stems stems from human universality, not in small groups or tribalism. As a affirmation, man is made of the same soul (*nafsun wâhidah*).

In the following verses 2 and 3 god then shed light on the fatherless. In verse 2, God commands the rights of fatherless children of their inheritance and does not eat them.<sup>9</sup> Then in the third verse, god followed up on a discussion of fatherless children with a command to men to marry desirable women of two, three, or four who were confined to a certain condition of fear of being unjust to the fatherless. In the fourth verse,<sup>10</sup> Allah SWT continue the discussion about bride-price and dowry for women. Next, in the fifth verse,<sup>11</sup> the prohibition against men to leave to imperfect men their material possessions and god made it clear again about the discussion of the fatherless on the 6th verse.<sup>12</sup>

<sup>9</sup> And give to the orphans (who have *balig*) their treasure, you must not trade the good for the bad and not you

<sup>10</sup> Give the dowry to the woman (whom you marry) as a willing gift. Then if they aim at you part of the dowry gladly, then eat the delicious gift of batik (as food) again.

<sup>11</sup> And lead ye not unto the imperfect ones, the treasures (those in your power) that make god the subject of life.

<sup>12</sup> And test the orphans until they're old enough to mate. Then if in your opinion they are already smart (clever

<sup>7</sup> Syafiq Hasyim, Things That Don't Add Up On The Feminist Issues Of Islam, (Bandung: Mizan, 2001), p. 162.

<sup>8</sup> Akmal Bashori, Philosophy of Islamic Law: a Philosophical Paradigm Seeks The Truth of God's Law, (Jakarta: Prenada Media, 2020), p. 36.

The development of feminism and gender discourse then gave birth to a new outlook on male and female relations. Gender analysis gives the understanding that men and women are the same, it is the gender. The differences in behavior between men and women are constructed over long and varied cultural processes.<sup>13</sup>

These differences eventually resulted in many injustices such as marginalization, stereotypes, subordinated, violence, and a double workload on women. Feminists then question why and how gender differences can breed injustice in women? Radical female activist Kate Millet, said that the injustice was due to the dominant influence of men over women. The relationship of men and women in society is political, which is a relationship based on a power structure, a system of society in which one group of humans is controlled by another.

Nevertheless, pro-polygamy classes disproved the categorization of polygamy as a practice of violence against women. They say that polygamy is one form of protection against women, since women are more numerous than men, so polygamy helps women to enjoy sex and have offspring. In addition, polygamy prevented men from deviating and frustrated ACTS of abuse from obtaining sexual favors, polygamy and protecting women because they could "share duty" in satisfy men's sexual needs. The argument above is simply to make the stereotype of the patriarchate ideology increasingly evident to women.

Almost all areas must have been a practice of polygamy, certainly with different motivations in everyone. There is an area high in its polygamists, such as the town of Bengkulu. The high number of husbands who practice polygamy is due to a variety of motives and factors, among them a husband is dissatisfied with a wife, a husband is

to preserve wealth), then leave it to them. And ye shall not eat the treasures of the fatherless more than the limits of propriety and (let ye not) be hasty before they are grown up. Whoever (among the murders) was able, let him exercise restraint (from eating the treasures of the fatherless boy) and whoever was poor, so he might rightly eat the treasure. Then when you hand over treasures to them, then let you have witnesses (about the presentation) for them. And enough of god to be an overseer (of the witnesses).

<sup>13</sup> Siti Hikmah, "Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan", *Jurnal Studi Gender*, vol. 7, no. 2 (2012), p. 21

afraid of cheating, the husband always contending with the wife but refuses to divorce, the husband wants to have a son, and so on. The practice of polygamy was practiced legally and had the power of the law. But a polygamy solution may still promise happiness and permanence, since it is not uncommon for a polygamous family to encounter many problems.

## Method

The study is library research, whereas the data-collection techniques used are documenting techniques. The primary data in this study are the books and books that relate directly to the objects that are studying the books and books that deal with polygamy. Whereas the secondary data used in this study is the data that comes from books, scientific journals or Internet that are not directly related to object studies but supports the study. The analysis technique used by researchers in this research is inductive.

## Understanding and basis of the law of polygamy <sup>2</sup>

Etymologically, the word polygamy comes from the Greek *apolian* and the *gamos* to mean wife or partner, that is, to have more than one wife (or husband) at the same time. Terminologically, polygamy is a marriage bond where one partner has several of the opposite sex on same time.<sup>14</sup> The term is general, can be used for men who are having multiple wives at the same time, and it could also be used for women who had multiple husbands at the same time. Specifically the first classification is called the polygraph and the second classification is called Polyandry.<sup>14</sup> In the marriage law and the Compilation of Islamic Law, polygamy is said to be a husband of more than one. This understanding was actually excavated from Islamic law as the source of the laws of both regulations. Thus, the meaning of polygamy in positive laws is similar to that of polygamy in Islamic law. As a legal state, Indonesia discussed the matter of polygamy

<sup>14</sup> Warti <sup>2</sup> "Poligami: Dari Fiqh Hingga Perundang-Undangan", *HUNAFA: Jurnal Studia Islamika*, vol. 10, no. 2 (December 15, 2013), p. 238, <https://doi.org/10.24239/jsi.v10i2.29.237-268>

<sup>15</sup>In this case there are more than five rules that discuss polygamy: the 1974 No. 1 bill on marriage that was then amended to act No. 16 in 2019, PP No. 9 in 1975, PP.No. 10 in 1983, PP No. 45 in 1990, and a binding of Islamic law (KHI). To uphold the limited monogamy or polygamy, the performance is complicated or restricted by strict rules. A person who will have more than one has to have valid reasons and conditions, and there must be a court permit as arranged in article 3 s/d 5 of 1974's Marriage Law (UU-1/1974) and section 40 s/d 44 government rule number 9 of 1975 on the carrying out of UU-1/1974 (PP-9/1975).

Even though polygamy was legally allowed, the weight of the requirements would have to be indicative that polygamy at a religious court adheres to the principle of shutting an open door, meaning that it was not opened, if not necessary and only in any case or circumstance. As for the requirements of polygamy seen on the table below,

Polygamous marital requirements		
NO	Polygamous Marital Requirements	
	women	Man
1	Wives cannot live up to their obligations as wives	The man should have sufficient income to pay more than a wife and children, which is evidenced by a tax certificate.
2	The wife gets a disability or an incurable disease	There is a written guarantee from the man in question that he will deal justly with his wives and children

## The negative effect of polygamy in Muslim family life

### a. Patterns of Marital Relationships

In a family of polygamy, a husband lives with a number of his wives and children, perhaps even with a number of other wives. When that happens, serenity in the family is very difficult to realize. How can there be peace in a family of many wives and many children, since in that family there is a sense of competition between wives and children.

One of the triggers in a home is a matter of justice for lack of justice in sharing the love

between his wife and him. <sup>16</sup> This gave rise to internal conflicts in the life of a polygamous family. The resulting conflict is not limited to husband and wife but extends between child and mother; that is between his son and his father, even among one family members to another.

These conflicts will arise at any time, perhaps at some time can be suppressed, but at other times it is difficult to quell. Internal conflicts within a family of polygamy are not as big and complicated as the monogamy. While there was also conflict, there was no doubt as much conflict as there was in a particularly heterogeneous family of polygamy.<sup>16</sup>

In a polygamous life a husband lives with a number of wives and children, perhaps even with a number of family members of each wife. How can there be peace in a family of many wives and many children? Supposedly in the marital relationship there is a problem, whether it is a monogamous marriage especially in a polygamous marriage, a small problem can be a very big problem. Such as the jealousy of a wife to her husband.

The marital relationship of polygamy would be unstable because of the jealousy of the wife because of the practice of polygamy, no doubt there would be hurt feelings in an old wife and engendered hope in a new one. Nevertheless, a short while later, a jealous fire would ignite in the heart of the woman, old or new, of her great jealousy being reduced according to her individual circumstances.

It would be improper for us to judge her jealousy forever to be a poor factor, for the jealousy of a woman toward her husband is, in fact, the honest expression of her love, and at the same time is also a healthy reflection of the size of her being so hotly hogging her husband, unaccompanied by her fellow women. And it's also a psychological symptom that shows the woman's absolute vigilance in her future.

The jealous fire is kindled with a certain piece of firewood, and the firewood may be clean, but it may also be dirty. If the fire was clean, it would give light of warmth and ideals, but if the wood was dirty, it would only cause smoke that would

<sup>15</sup> Wartini, *Polygami: Dari Fiqh...*, p. 238

<sup>16</sup> Musdah Mulia, *Islam Menggugat Polygami*, p. 160.

asphyxiate the nose and cloud the vision of the eyes. Among the things that caused the wood was a lack of religious education and her sense of propriety, which caused her greed to stir and her sun nourishment to live, as well as her lack of education and so little understanding of the world around her, causing her to be suspicious and anxious about her future, and so, if men were unwise, it ignited her suspicion and aroused her insecurity.

Rather, it includes the clean firewood for envy that cleanse the woman's heart and soul with religious education, enlighten her and teach her moral joints and good public social graces as well as enlighten her husband, nurture her duties and remind her of the teachings of religion and the traditions of society. All of this would cause the jealous fire of the woman to light with clean firewood. So in order to have a good family life, it would have been better to provide clean firewood for the jealousy of women. And it's the same in a family environment that is either monogamous or polygamous.

#### b. Family Health

<sup>1</sup> Psychologically, a wife would be disturbed and hurt to see her husband relate to another woman. Studies have <sup>2</sup> shown that the average wife on learning that her husband remarried spontaneously suffers from bouts of depression, constant stress, mixed sadness and disappointment, and resentment over having been betrayed.

Generally, wives who find out that their husbands have remarried are not sure where to turn. In addition to being confused, they were ashamed of their neighbors, ashamed of their families, even ashamed of their children. As a result, the wife often covers up and behaves as if nothing had happened. More than a little of them blame themselves and blame themselves for it. The wife's unyielding attitude is a form of loyalty to the family to preserve the family's good name, especially its extended family and to avoid the stigma of a society of unhappy families.

In time, all the resentment and sadness that persist only gradually if not overcome will lead to a wide range of physical ailments, such as difficulty in sleep, difficulty in eating, persistent fusses and

flu as well as emotional irritability, irritability, and suspicion. This is because no woman is willing and willing on the honey, just as any man is willing and willing to honey.

Psychologically all wives would be disturbed and hurt if they saw her husband relating to another woman. There are at least two psychological factors:

- 1) Impelled by the deep affection the wife has for her husband.

Generally, a wife trusts and loves wholeheartedly so that in her there is no room for love for another man. The wife always wishes he treated her the same. Therefore, the wife cannot accept if her husband shares his love with another woman, even if possible after his death she will not allow him to remarry.

- 2) The wife feels inferior as if her husband were doing so because he is unable to fulfill his biological satisfaction.

The inferiority feeling progressively increases into a psychological problem, especially under pressure from the family. Other psychological problems are in the form of internal conflicts in the family, whether between wives, between wives and stepchildren or between children of different mothers. There's an unhealthy sense of competition between wives. Generally, wives who learn that their husbands remarried are confused as to where they should go. In addition to being confused, they were ashamed of the neighbors, ashamed of the family, even ashamed of the children.

There is a perception in society that a husband and wife's matters are very private (personal) matters that should not be shared with others, including the parents. As a result, the wife often covers up and behaves as if nothing had happened. Fortunately, very few of them blame themselves and consider themselves to be at fault. The wife's unyielding attitude is a form of loyalty to the family to preserve the family's good name, especially its extended family, and to avoid the stigma of a society of unhappy families.

Women need to be empowered so that they understand their rights well and are able to perform their duties perfectly. The more helpless a

woman is, the higher her ability to choose which way to go. His course of life would be determined on its own by his free will according to his religious convictions, not by his parents' choice or by the family and environment in which he was.

### c. Family needs

A happy and lasting family is shaped by the wisdom of a husband and wife. Certainly in a family life, there must have been concerns about building up and meeting the needs of the family. As a result of the polygamous marriage, the right and duty of the husband shares his attention with his two wives and children and each family. Suppose a husband should be fair in all things to all his wives and children.

A rival wife (honey) is the root of the divide. For a woman, there is no more deadly enemy than a rival's wife. Polygamy opened the way for discord between two wives, and in some cases with the husband, a home environment that should have been a peaceful and close-knit environment turned into a field of contention, into a ritual of envy and revenge. Feuds, hatreds and rivalries between mothers passed on to their sons

The family environment that is the first school and the spiritual care for children and which should have been an inspiration for righteousness and virtue turned into an institution of feud that resulted in the children's education. And most husbands who are polygamists pay more attention to young wives than to old wives. Even after marriage a husband abandons his other wife and children, leaving the needs of his family in the lurch.

Family happiness is more likely to be embodied in married life than in polygamy. Because in monogamy a husband can devote all his emotions and attention to just one wife and children. It was easier for him to fulfill the rights of his wife and children including affection, attention and material needs. The same is hard to do in a polygamous condition.

The arguing of his wives often crept up on their children, so the children of his compatriots and hated one another.<sup>17</sup> In this case it's the father

who's bothered much... the peace and happiness of his life in the home. So is the education of his children abandoned because his parents do not pay attention to his child's education because his mind is not preoccupied with how to win the husband's heart over his other wife, the husband is busy trying to make a fair turn. As a result, his son's education suffers.

Polygamous marriages have a heavy psychological burden on children especially on girls.<sup>18</sup> A child is ashamed when his father is called "the bride-man" and avoids socializing with his male associates. Most of the children whose fathers practiced polygamy and then sought other breakaways, such as free association and so forth. This is because they lack the attention of their parents, especially their father who must divide time for another wife or even then have absolutely no communication with her child.

The conflicts that take place in a polygamous marriage lead to the conclusion that polygamous marriages are far from the principles of Islam's idealized marriage, confident full of *mawaddah wa rahmah*, rife with speech and politeness and manners, cemented with the harmony, peace and happiness felt by the entire family.

### d. Divorce Settlement

In the most important and basic marital relationships are the spiritual and emotional aspects of love and feeling. The focus of unity in marriage between husband and wife is the heart. Love and feelings like all other psychiatric matters, cannot be broken down and Shared. Because of the hostility between wives, the husband keeps busy worrying about their wives' disputes and trying to reconcile them. It makes a home a hell of a home that can't be endured in heat, wife's life will also become a battleground that won't stop. As a result of such conditions, humans in various ways and with circumstances are forced to make the way out. There is a strong tendency when a household is unfulfilled in its rights and cannot be completed peacefully and ends in divorce.

Ayât Al-Ahkâm Min Al-Qur'ân, (Beirut: Dar Al-Kutub Islamiyah, 1, 2001), p. 430.

<sup>18</sup> Abdul Halim, *Mabâdi Awaliyyah Fî Ushûl Al-Fiqh Wa Qawâid Al-Fiqhiyyah*, (Jakarta: Sa'diyyah Putra, 1972), p. 16.

<sup>17</sup> Muhammad Ali 'Ali Ash-Shabûnî, *Rawâ'î Al-Bayân Tafsr*

Allah SWT foreseeing marriage and providing a solid basis for human life because of some high value and some principal purpose that is good for man, the glorified being of God. To achieve a happy life and to avoid inequality and corruption, Allah SWT has given broad Islam and the laws of Islam to implement human beings properly.

The purpose of marriage in Islam is not just to meet the limits of biological lust or sexual gratification, but to have important objectives related to social, psychological and religious objectives. In principle the purpose of marriage is to establish a happy, eternal family. Marriage is the inborn union between a man and a woman as husband and wife with the purpose of creating a happy, eternal family (home) on the basis of almighty deity.

But the purpose of the marriage is very difficult because of polygamy because of the remarried husband, the wife's good and harmonious relationship with his extended family is disturbed, and the husband's relationship with the extended family interferes. Marriages in the essence formed a bond between two large families, polygamy disturbed them, perhaps even broken.

Marital feuds are common because husbands usually pay more attention to young wives than to other wives, it is not uncommon even after remarriage to abandon their wives and children. A husband breaks with his wife and children. Whereas in Islam divorce its principles forbid that talaq or divorce is a deed most hated by god but kosher to do.

Hence, the gesture indicates that talaq or divorce is a final alternative to a "emergency exit" that can be taken, in which the ark of domestic life can no longer be maintained and its sinfulness. Its nature as a final alternative, Islam suggests that before talak or divorce, peace efforts are made between the two sides.

### Positive effects of polygamy in the lives of Muslim families

To know what are the positive effects of polygamy then it needs to see the historical facts of the practice of polygamy exemplified by the prophet Muhammad. According to Muhammad

Ali ash-Shabuni, there are four positive effects that can be learned from the polygamy of the prophet Muhammad, including (a) the lessons of *ta 'limiyyah* (lesson of lesson), (b) the lesson of *tasyri 'iyyah* (the lesson of polygamy), (c) the *ijtima 'iyyah* (the lesson of social subjects), and (d) the lessons of *siyasiyyah*.<sup>17</sup>

As for the positive effect of the polygamy done by the prophet (peace and blessings be upon him) the prophet (peace and blessings be upon him):

- 1) for the sake of religious education and instruction. It should be known that the nine prophet's wives are a source of information for Islamic scholars in family fiction and womanhood. Only, the number of wives of nine prophets is not one of the prophets to be followed by Muslims. However, it was a specialty for the prophet Muhammad (Peace and Blessings be Upon Him). , that Muslims cannot follow. Other prophets' specialness is such as durability by the prophet Muhammad (peace and blessings be had), but for his people his law is lost;
- 2) for the political interest of uniting the Arab tribes and to draw them into Islam such as the marriage of the prophet with Juwairiyah the son of al-Harits, the head of the bani *musthaliq* and the marriage of the prophet with *shafiyah*, the head of the Quraizhah and the Nazhir;
- 3) For social and humanitarian interests such as the prophet's marriage to some elderly Islamic heroes like the prophet's marriage to Saudah binti Zum 'ah whose husband died after returning <sup>19</sup>from the hijrah Abessina, Hafshah binti Umar (the fallen of Badar), Zainab Khuzaimah (the husband falls in Uhud), and Hindun remains Salamah (husband falls in Uhud).

From this it is understood that the prophet's marriage to his nine wives was not out of lust. If his motive was such, the prophet would have been very easy to marry the maidens of the aristocracy and the various tribes that were often offered to the Prophet. In the annals of the illustrious

<sup>17</sup> Abdul Rahman Ghozali, *Fiqh Munakahat*, (Jakarta: Prenada Media Grup, 2003), p. 137.

past, it is recorded that a 25-year-old Prophet married khadija binti khuwailid a 40-year-old widow.<sup>20</sup> Meanwhile, Ibn Abdus Salam, as quoted by Al-Bajuri, said that in the days of the Prophet Moses, women could be married indefinitely for the benefit of men. In contrast, in the Prophet Isa's day it was not allowed to be married except one for the subjugation of women. In the Prophet Muhammad PBUH, the two temples were preserved. The lesson there was in that, in the days of the prophet Moses, manhood came first because the regime of pharaoh had killed many baby boys and abandoned many women. As for the prayers which the prophet isa brought first women because she was born without a father.

It is not compulsory or compulsory, but it is allowed. Polygamy is a gift from god and a grace to man.<sup>21</sup> For men, the ability to marry more than one wife on certain terms is a sure solution in the midst of hardship or hardship. As a humanistic celestial religion, Islam upholds a husband and wife in a just and manly way. If under certain conditions it is difficult for a person to avoid it, polygamy may be the solution for him. In this case, polygamy can be a solution for one to avoid committing adultery, a solution for one to have offspring if one's first wife is barren, protects widows, or dispenses an unfit husband's sexual needs with his first wife.

In more detail, polygamy may have several positive effects, including the following.

- a. A. polygamy is one incarnations of god's mercy and esteem. To his creatures. This is because polygamy was the solution to a household emergency. As the Quraysh Shihab thought, polygamy was an emergency passage through which, of course, was allowed.<sup>22</sup>
- b. In Islam, polygamy shows that Islam's strategy presents a danger to mankind. There are no dead ends in life. In every trouble there is

ease (QS. al-Inshirah [94]: 5 and 6) that Islamic strategy is applied to bring about wealth for mankind.

- c. Polygamy is a form of respect for women. A husband who is so emergency that he chooses to practice polygamy is a form of respect for his wife. He does not then divorce her but continues to make her a responsible wife. It's just that her husband practiced polygamy in an emergency. In the case of wives who are unable to bear offspring, for example, husbands are forced to remarry to another woman in order to fulfill the purpose of marriage, namely procreation. In Islam, it is more honorable than a husband to sexual immorality. Another example is if a wife cannot perform her functions as a wife or she has an incurable disability or illness. By practicing polygamy in this latter way, the husband actually maintains the marital pride.
- d. Specifically for the husband who hyepersex, being a polygamist was her solution not to succumb to adultery.

## Conclusion

Based on the foregoing data exposure, it can be concluded that polygamy had a positive and negative effect on the Muslim family. As for the positive effect polygamy has on Muslim families, among other things, it is an escape from household emergencies. Polygamy can provide a solution for people to avoid committing adultery. Polygamy can also be a solution for a person to have offspring if his first wife is barren, protects the widows, or dispenses an unfit husband's sexual needs with his first wife.

While the negative effects of polygamy on Muslim families are psychological, a wife will be troubled and hurt to see her husband relate to another woman. Studies have shown that the average wife on learning that her husband remarried spontaneously suffers from bouts of depression, constant stress, mixed sadness and disappointment, and resentment over having been betrayed. Also, there is another negative effect of the relationship between the husband and the extended family to disharmony. The effect of remarriage is that the wife's good and

<sup>20</sup> Helmi, *Fiqh Mu'amalah*, 1<sup>st</sup> print. (Jakarta: Raja Grafindo Persada, 2002), p. 92.

<sup>21</sup> Firda Oktiana And Hidayatur Rohmah, "Memanfaatkan Poligami Di Era Milenial: Kajian Dalam Tafsir Al-Misbah-Firda Oktiana Dan Hidayatur Rohmah," *Jurnal Ibn Abbas: Jurnal Ilmu Alquran & Tafsir*, vol. 1, no. 2 (2018).

<sup>22</sup> Al-Qayyim Al-Jawziyyah, *I'lam Al-Muwaqqi'in 'An Rabb Al-'Alamin*, p. 5.

harmonious relationship with the extended family becomes strained, and the husband's relationship with the extended family interferes. Marriages in the essence formed a bond between two large families, polygamy disturbed them, perhaps even broken. Also, there must be concerns in a family's life of polygamy in order to build and provide for the family. As a result of the polygamous marriage, the right and duty of the husband shares his attention with his two wives and children and each family. Negative effects that may have arisen in a polygamous marriage lead to the conclusion that the polygamous marriage is to be carefully and based on gender abuse. Polygamy done on the basis of filling shehada alone is far from the idealized principles of marriage, believing that perfect marriage, *mawaddah wa rahmah*, the marriages that are cemented with harmony, peace and happiness that are felt by the whole family.

## References

- Abdul Halim, *Mabâdi Awaliyyâh Fî Ushûl Al-Fiqh Wa Qawâid Al-Fiqhiyyah*, Jakarta: Sa'diyyah Putra, 1972.
- Abdul Rahman Ghazali, *Fiqh Munakahat*, Jakarta: Prenada Media Grup, 2003.
- Akmal Bashori, *Filsafat Hukum Islam: Paradigma Filosofis Mengais Kebenangan Hukum Tuhan*, Jakarta: Prenada Media, 2020.
- Ali Imron, *Menimbang Poligami Dalam Hukum Perkawinan*, Qistie, vol. 6, no. 1, 2012.
- Qayyim Al-Jawziyyah, Al-, *l'âm Al-Muwaqqi'în 'An Rabb Al-'Âlamîn*.
- Firda Oktiana And Hidayatur Rohmah, "Memanfaatkan Poligami Di Era Milenial: Kajian Dalam Tafsir Al-Misbah-Firda Oktiana Dan Hidayatur Rohmah," *Jurnal Ibn Abbas: Jurnal Ilmu Alquran & Tafsir*, vol. 1, no. 2, 2018.
- Helmi, *Fiqh Mu'amalah*, 1<sup>st</sup> print, Jakarta: Raja Grafindo Persada, 2002.
- Ibnu Qasim Al-Gazi, *Fath Al-Qarîb Al-Mujîb*, Egypt: Musthafa Al-Bab Al-Halabi, 1925.
- Muhammad Ali 'Ali Ash-Shabûnî, "Rawâ'î Al-Bayân Tafsîr Ayât Al-Ahkâm Min Al-Qur'ân," Beirut: Dar Al-Kutub Islamiyah, 1, 2001.
- Musdah Mulia, *Islam Menggugat Poligami*.
- Mustofa Al-Kihn Mustofa Al-Bugha And Ali As-Syarbaji, *Al-Fiqh Al-Manhajî 'Alâ Mazhab Al-Imam Asy-Shaff'i*, Damshiq: Dar Al-Qalam, 2000.
- Siti Hikmah, "Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan", *Jurnal Studi Gender*, vol. 7, no. 2, 2012.
- Syafiq Hasyim, *Hal-Hal Yang Tak Terpikirkan Tentang Isu-Isu Keperempuanan Dalam Islam*, Bandung: Mizan, 2001.
- Syeikh Ali Ahmad Jarjawi, *Hikmah At-Tasyri'wa Falsafatuh*, 2, Bairut: Dar Al Fikr, 1980.
- UU No. 1 Tahun 1974

# POSITIVE AND NEGATIVE IMPACTS OF POLIGAMY IN THE LIFE OF MUSLIM FAMILY

## ORIGINALITY REPORT

15%  
SIMILARITY INDEX

15%  
INTERNET SOURCES

0%  
PUBLICATIONS

0%  
STUDENT PAPERS

## PRIMARY SOURCES

1 [ejournal.iainbengkulu.ac.id](http://ejournal.iainbengkulu.ac.id) 9%  
Internet Source

2 [ijeais.org](http://ijeais.org) 5%  
Internet Source

Exclude quotes On  
Exclude bibliography On

Exclude matches < 200 words