

The Impact Of Polygamy Marriage Practices on the Family

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Abstract: This study aims to analyze polygamy practices and their positive and negative impacts on family life as well as the psychological conditions of wives and children in the community of Paciran District, Lamongan Regency. This research employs a qualitative approach, with a conceptual and case study design. Data were collected through in-depth interviews, observations, and documentation involving polygamy practitioners, community leaders, and related parties. Data analysis was conducted through data reduction, data display, and conclusion drawing. The findings reveal that polygamy practices in Paciran vary, ranging from open to covert arrangements. Normatively, polygamy is perceived as permissible in Islamic law under strict conditions of justice and financial capability. However, in practice, polygamy tends to generate more negative impacts than positive ones, particularly affecting the psychological well-being of wives and children, including jealousy, emotional instability, domestic conflict, and declining family harmony. Nevertheless, a limited number of families demonstrate relative stability through equitable treatment and effective communication. This study highlights that polygamy requires strong psychological, economic, and moral readiness to prevent broader social and familial harm.

Keywords: polygamy, family, psychological impact, Islamic law

Abstract: Penelitian ini bertujuan untuk menganalisis praktik poligami serta dampak positif dan negatifnya terhadap kehidupan keluarga dan kondisi psikologis istri serta anak dalam konteks masyarakat Paciran, Kabupaten Lamongan. Penelitian ini menggunakan pendekatan kualitatif dengan desain konseptual dan studi kasus. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi terhadap pelaku poligami, tokoh masyarakat, dan pihak-pihak terkait. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa praktik poligami di Paciran dilakukan dengan pola yang beragam, baik secara terbuka maupun tertutup. Secara normatif, poligami dipahami sebagai praktik yang diperbolehkan dalam hukum Islam dengan syarat keadilan dan kemampuan finansial. Namun, dalam praktiknya, poligami lebih banyak menimbulkan dampak negatif dibandingkan dampak positif, terutama dalam aspek psikologis istri dan anak, seperti kecemburuan, ketidakstabilan emosional, konflik rumah tangga, serta berkurangnya keharmonisan keluarga. Di sisi lain, sebagian kecil keluarga mampu mempertahankan stabilitas rumah tangga dengan pengelolaan relasi yang relatif adil dan komunikasi yang intensif. Penelitian ini menegaskan bahwa poligami membutuhkan kesiapan psikologis, ekonomi, dan moral yang tinggi agar tidak menimbulkan kerugian sosial dan keluarga.

Kata kunci: poligami, keluarga, dampak psikologis, hukum Islam

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Introduction

Polygamy is a marriage consisting of one husband and several wives. (Widya & Ulum, 2025) Polygamy can cause social problems that trigger quarrels in the household, infidelity, divorce between husband and wife, and the occurrence of underhand marriages (sirī marriages), which have a major impact on the status of wives and children who are willing to be in illegal polygamy, and of course, are not recognized by the state. (Syukur et al., 2024) Some believe polygamy is a sin or wrong practice, uncivilized and disrespectful to women, and consider it normal for a husband to share his love with another woman as a second partner. Islam guides people to avoid infidelity and has perfectly regulated marriage and polygamy. However, many people today practice polygamy based solely on lust and contrary to religious principles. (Kaprawi et al., 2024)

Polygamy has indeed made women, whether first or second wives, obsessively fight over their husbands. This is another form of dehumanization. (Yuliarti et al., 2024) They also try desperately to seek help from physical means to beautify themselves and make themselves as attractive as possible to their husbands, even to the point of "supernatural" efforts, such as seeking help from shamans or psychologists. (Muhrisal et al., 2024) Other behaviors experienced by women who are victims of polygamy include anger, tantrums, sulking, running away, and so on. They feel a loss of trust and character assassination of women.

In the dynamics of life or family, there are certainly advantages and disadvantages. Above, the disadvantages of polygamous families have been explained. On the other hand, there are certainly positive impacts of polygamy because polygamy is not an act that is prohibited by Sharia and does not cause sin. (Muhrisal et al., 2024) In this case, the author found three harmonious polygamous families, each able to foster a polygamous family within the bounds of Islamic law. It's certainly not easy to foster two families with different personalities in daily life and still manage to share justice within the family. (Marunta et al., 2023)

In the Paciran sub-district, Lamongan Regency, several families practice polygamy harmoniously. Some even have two wives living in the same household, married since 2000. (Darmayani et al., 2024) From the outside, the other families share similar daily living conditions. The difference is that in this family, the first and second wives don't live in the same house, but rather in the same neighborhood. Their family has also lived harmoniously since 1995 and 2000, respectively. Despite

living in different homes, the wives have not experienced any jealousy that would lead to divorce in this polygamous family. (Zaidan et al., 2025)

The people around Paciran District do not consider them to be like polygamous families in general, where, in polygamy, the husband does not differentiate between the first wife and the second wife. (Mohfalatehan et al., 2024) On the other hand, the first wife is more focused on managing the Foundation, while the second wife of the polygamous family is also not isolated from the community and mingles in daily life. In general, in polygamous families, the second wife is more active in community activities. Two main points are the focus of the research raised and become the formulation of the problem in this study: examining the practice of polygamy in Paciran District and its positive and negative impacts on the psychology of the local community. (Naufal & Asdar, 2022)

This phenomenon sparked a brief understanding among researchers that polygamous families can appear to live harmoniously. However, this requires deeper investigation into whether this seemingly harmonious situation is truly one of harmony and mutual consent, or whether it is merely forced into harmony due to certain social pressures. Therefore, researchers researched the practice of polygamy in Paciran District to uncover the inconsistencies in their thinking. This is because the situation differs from that of other polygamous families, the majority of which are disharmonious and end in divorce. (Ardiyanti & Devi, 2025)

One of the factors contributing to polygamy is social and cultural factors. In some societies, polygamy is still considered a normal practice, even legitimized by local traditions or customs. (Aisyah & Rahmah, 2025) Permissive environmental views toward polygamy can influence individual thinking, making polygamy an acceptable solution to meet family needs or maintain a certain social status. Economic factors are also often cited as a reason for polygamy. A stable financial situation can encourage someone to feel capable of supporting more than one wife and family. (Sheilla & Najmi, 2023) Furthermore, in some cases, polygamy is practiced to help women experiencing economic hardship or widowhood. However, these economic factors are often framed as legitimate, although in practice, this is not always accompanied by fair and sustainable financial management. Psychological and religious factors also play a role in encouraging polygamy. (Puspytasari et al., 2023) Biological drives, affectionate needs, or marital dissatisfaction can be psychological triggers. Meanwhile, certain religious beliefs that emphasize the permissibility of polygamy are often used as a normative basis for its implementation. This interpretation, if not accompanied by an understanding of the context of justice and responsibility, has the potential to make polygamy a choice without careful consideration of its potential impacts. (Karimullah, 2023a)

Polygamy can cause significant psychological stress, especially for wives. Feelings of jealousy, insecurity, and fear of losing a husband's attention are often natural emotional responses. This condition has the potential to trigger prolonged stress, anxiety, and even decreased self-confidence. In many cases, wives feel threatened or compared to other wives, impacting their emotional stability and mental health. For husbands, polygamy can also pose a psychological burden. (Lahaling & Makkulawuzar, 2021a) Demands for fairness in terms of emotional well-being, time, and attention are often a source of psychological stress. The inability to meet everyone's expectations can trigger guilt, internal conflict, and psychological stress. Furthermore, poorly managed inter-wife conflict can exacerbate the husband's mental health and affect overall marital harmony. The psychological impact of polygamy is also felt by children. Children can potentially experience emotional confusion, feelings of abandonment, or conflicting loyalties toward their parents. (Arifin & Irawan, 2025) A tense family situation can impact a child's personality development, including the emergence of low self-esteem, social anxiety, and other emotional disorders. Therefore, polygamy without proper mental preparation and psychological management risks long-term impacts on all family members. (Ambarayadi & Patodongi, 2024)

The psychological impact of polygamy has been explored several times by previous researchers. The first study, written by Daudi Buhari, was entitled "The Impact of Polygamy on Child Development." (Septiandani et al., 2023) This study focuses on the psychological impacts children experience when their parents practice polygamy. The second study, written by B. Latupono, is entitled "A Legal Study of the Impact of Polygamy on Domestic Life." (Septiandani et al., 2023) This research focused on analyzing the negative impacts of polygamy on family conditions, including economic, social, and psychological aspects. The third study, written by Rahmayanti, was titled "The Impact of Polygamy on Children's Education and Family Dynamics." (Fitria & Ariani, 2021) This research focuses on analyzing the negative impacts of polygamy on family continuity and children's education. The research topic is unique in that it is located in Paciran District. Because each region has its own social and psychological structure, the results of this study will undoubtedly differ from previous studies. (Lahaling & Makkulawuzar, 2021b)

From the initial observations made by researchers regarding the impact of polygamous marriage practices in families in Paciran District, Lamongan Regency, there are various intentions and goals so that the implementation of polygamous practices is very varied, for those who obtain permission to marry by the first wife, usually place their wives and children together in one house and there are also different houses but still within the same Islamic boarding school environment and all can live in harmony, but there are also perpetrators who practice polygamy

secretly so that it can cause disharmony in the household, for example frequent quarrels between husband and wife and so on.

Methods

Qualitative research is a research approach that aims to understand social phenomena, human behavior, or specific realities in depth and holistically. This approach emphasizes exploring the meaning, perceptions, experiences, and understanding of research subjects regarding an event within its natural context.(Darmalaksana, 2020) Data in qualitative research is generally obtained through interviews, observations, and documentation, presented in descriptive narrative form, rather than numerical or statistical data. In qualitative research, the researcher acts as the primary instrument, directly involved in the data collection and analysis process. Analysis is conducted inductively, drawing conclusions based on field findings, allowing for the emergence of new concepts, patterns, or theories. Therefore, qualitative research is highly relevant for examining complex, contextual problems that require a deep understanding of the research subjects' perspectives.(Abdussamad, 2021)

The approaches used in this research are conceptual and case studies. According to John W. Creswell, a conceptual approach (or conceptual framework) is a framework of thought used by researchers to systematically explain the relationships between key concepts, variables, or categories relevant to the research focus.(Darmalaksana, 2025)According to Sugiyono, the case study approach is a qualitative research approach used to examine an object in depth, detail, and comprehensively in its natural setting. This approach focuses on one or more specific cases deemed unique, interesting, or possessing special characteristics, making them worthy of intensive study to gain a comprehensive understanding of the phenomenon.(Nina, 2020)

This research was conducted in Paciran District, Lamongan Regency, as explained in the introduction. This area experiences a striking phenomenon of polygamy, prompting the researcher to investigate the issue. Data collection techniques used included observation, interviews, and documentation. The informants selected were community leaders and other involved parties. All research findings were analyzed using data reduction, data presentation, and conclusion drawing techniques.

Results And Discussion

Result

Paciran District is one of the districts in Lamongan Regency, East Java Province. Paciran District borders the Java Sea to the north, Solokuro District, Lamongan Regency to the south, Panceng District, Gersik Regency to the east, and Brondong District, Lamongan Regency to the west. Paciran District is a fairly

densely populated district, with a population of 96,338. The breakdown of the population by gender consists of 47,860 males and 48,478 females. The total number of people is 96,338 and 26,330 households. The map depicts this:



Figure 1

The true function of religion is as a social control in community life. Through religion, society can maintain values and morals. Coastal communities have the following characteristics: It stands out both in terms of religious ideology and relatively crude language. The majority of the population in Paciran District is Muslim. This is evident in the fact that out of 96,338 residents, 42,662 are Muslim, as shown in the table below:

Religion	Islam	Catholic	Christian	Buddha	Hindu
Amount	42,662	4	28	3	0

Table 1

Due to the large population of the Paciran District, educational facilities have been built for the community to nurture outstanding young generations. The following table details:

Not yet in school	Elementary School	Junior High School	Senior High School	Diploma	S1	S2	S3
25 781.00	28 287.00	17 021.00	19 132.00	642.00	4 888.00	264.00	2.00

Table 2

The Practice of Polygamy in Families in Paciran District, Lamongan Regency

Based on data collected after the author conducted research, it is known that the number of polygamists in Paciran District, Lamongan Regency is 3. For more details on the number of wives of polygamists, see the following table:

Table 3

No.	Polygamists	Number of Wives
1	US	Have 2 wives
2	EW	Have 2 wives
3	GIN	Have 2 wives

The table above shows that most polygamists have two wives. In the Paciran District community, the practice is generally carried out according to the community's own methods. Usually, before marriage, there is an introduction process, followed by courtship, and sometimes even secretly, from the first wife. The courtship period is usually short. Once a match is reached, the man will immediately express his intention to propose to the woman. After an agreement is reached between the two parties, the wedding takes place. To facilitate polygamy, they hold traditional weddings at home. For them, the most important thing is that the marriage is valid according to Islam and the state.

So, in essence, they practiced polygamy secretly or without holding a large ceremony. They believed that such marriages also saved high costs. The most important thing was that their families were willing and agreed with each other. Like the issue of slavery in Islam, polygamy is also a social and historical construct. Therefore, it cannot be separated from its socio-historical links, which were dominated and controlled by men. The Prophet (peace be upon him) was part of this social structure. However, it is important to note that the Prophet's polygamy differed from that of most people at the time. It was within a broader humanitarian framework, and not at all driven by libido, although this was certainly possible at the time.

Having more than one wife makes it extremely important for the husband to treat each of his wives as fairly as possible. The primary purpose of marriage in Islam is to create a prosperous family where the husband, wife, or wives, and children live in peace, love, and harmony. Anyone who has more than one wife is obligated to treat them equally, in allocating their sleeping time and providing for their family.

Giving equal rights to his wife is the obligation of every husband who is a Muslim. Meanwhile, for a husband who is not a Muslim, such as a teenager who has engaged in sexual intercourse that results in harm, the responsibility lies with his guardian, who then takes him to visit his wives in turn. The division of shifts according to Islamic law is usually carried out based on the night, because the facts show that usually the night is the time when people stop working and rest.

Based on the description above, to determine whether polygamy in Paciran District follows the Prophet Muhammad's (PBUH) practice, we can examine how polygamists provide for their wives, both physically and spiritually, and how they allocate time between wives. The author will only mention the respondents' names and initials. The following are the results of the author's interviews with the respondents:

Mr US, who has two wives, said:

If the money for spending (Zahir's livelihood) is divided equally so that the first and second wives don't fight with each other. Meanwhile, when it comes to rotating time, I usually go 3 times a week at my first wife's place and 4 days at my second wife's house, sometimes vice versa. Because if it is not shared like that, it can create a bad atmosphere in our family, especially during time with our children.

The results of the interview with Mr. US showed that he tried to be a fair husband by giving his wives equal rights to minimize the conflict that was raging in the hearts of his wives.

Mr EW, who has two wives, said,

I didn't necessarily give my first wife spending money because I spent more time with my second wife than my first. As for visiting my first wife three times a week, that wasn't always the case, as I tended to be more focused on my second wife than my first.

The results of the interview with Mr. EW showed that he was openly acting unfairly and tended to follow his heart's inclinations, namely leaning more towards his second wife.

Mr. GIN, who has two wives, said.

As for living expenses and shifts, the allocation of time is uncertain because the first and second wives live in different locations. Therefore, when it comes to living expenses, it's important to allocate them fairly to avoid conflict within the household.

The results of the final interview with Mr. GIN were the same as those conducted by Mr. US, who tried to achieve balance and justice with his wives.

As previously mentioned, the issue of divorce, especially when a husband and wife already have several children, cannot be seen as a standalone event. The problem directly or indirectly concerns the future of the children, and causes children to be traumatized by seeing their parents' marriage end in divorce, which ultimately leads to the question of why they married in the first place. Furthermore, in addition to the unusual circumstances of the wife and the children with two different mothers, as if they were two wives for the husband himself, there are also heavy and worrying responsibilities that, in order to fulfill them, must leave behind all the pleasures and comforts of life.

As explained above, polygamy opens the way for confrontation and conflict between the two wives and, in some cases, with the husband as well. The domestic

environment, which should be a peaceful and intimate one, becomes a battlefield. Furthermore, local communities are increasingly willing to practice polygamy in ways that violate Islamic law and the law. These include practicing polygamy secretly without the knowledge of the first wife and conducting private marriages (nikah sirih), or marriages not registered by law.

Discussion

Analysis of Polygamy Practices in Families in Paciran District, Lamongan Regency

According to Ali Hasan, one of the purposes of marriage is to create or preserve offspring. According to Islamic teachings, in addition to the transmission of generations, children and grandchildren are also expected to protect their parents after their death through prayer to Allah. (Karimullah, 2023b) In the Compilation of Islamic Law (KHI) as a representation of Islamic law applicable in Indonesia, the reasons for permitting polygamy refer to statutory regulations, namely Law No. 1 of 1974 concerning Marriage, Article 4.

1. If a husband wishes to have more than one wife, as stated in Article 3, paragraph (2) of this Law, he is obliged to submit an application to the Religious Court in the area where he lives.
2. The court referred to in paragraph (1) of this article will only grant permission to a husband who wishes to have more than one wife if:
 - a. The wife cannot carry out her duties as a wife
 - b. the wife has a physical disability or an incurable disease
 - c. The wife cannot give birth to offspring.

According to Ali Hasan, one of the purposes of marriage is to establish or preserve offspring. According to Islamic teachings, in addition to the transmission of generations, children and grandchildren are also expected to protect their parents after death through prayer to Allah. This is why the issue of offspring or heirs is so important. (Sheilla & Najmi, 2023)

Judging from the various data sources above, it is very important to have offspring that align with Islamic recommendations. However, on the other hand, to obtain good or superior offspring, one must also obtain good parents. It is undeniable that the child of a Quran memorizer. "Therefore, the educational method from an early age remains directed at how to recognize, memorize, and understand the Koran." And, like their parents. Parents even desire their children to be better than their parents in every way. As explained in the hadith, pious children provide provisions for the afterlife. (Mohfalatehan et al., 2024)

In his book, *Fiqh Sunnah*, Sayyid Sabiq defines a woman who loves, cherishes, and seeks her husband's approval. Meanwhile, Sayyid Sabiq also

understands that the purpose of marriage is to produce children; therefore, it is recommended to seek a wife who has the potential to bear children.

It's inevitable for humans to hope for offspring that will contribute to family harmony. With the presence of children, happiness is perfected. The desire to have good children or descendants is the desire of all parents.

Pious children are an investment of rewards that continue after death. This is certainly a distinct advantage for those who have many children and pray for them. Considering the purpose of marriage in Islam, the goal of a close relationship is to form a harmonious family. The presence of pious children is an ideal prerequisite for that family's perfection. (Fitria & Ariani, 2021)

Conceptual Analysis of Polygamy Perpetrators in Paciran District, Lamongan Regency

From the perspective of the theory of family harmony, as presented in the previous chapter, polygamous families are able to actualize the factors that contribute to family harmony, such as affection between family members, mutual understanding among family members, good dialogue and communication, and good cooperation within the family.

There are many aspects of family harmony, including:

- a. Love between families.
- b. Mutual understanding among family members.
- c. Dialogue or communication that occurs within the family.
- d. Cooperation between family members

Furthermore, the BP4 has regulations regarding what constitutes a harmonious family and which category it falls into. Judging from the polygamists, the author assesses two families as falling into the category of harmonious family III. Sakinah III plus families are families that have been able to fulfill all the needs of faith, piety, and noble character perfectly, social psychological needs, and their development, and can be role models for their environment.

To measure the success of the harmonious family program, general benchmarks are established for each level. These benchmarks can also be developed to suit the surrounding situation and conditions. In addition to fulfilling the criteria for a sakinah family III, the family should be a family that has performed the Hajj pilgrimage and fulfills the criteria for an accepted Hajj. Be a religious figure, community figure, and organizational figure who is loved by the community and their family.

- a) The issuance of zakat, infaq, shadaqah, jariah, and wakaf has increased both qualitatively and quantitatively.

- b) Improving the ability of families and surrounding communities to fulfill religious teachings.
- c) The family can develop religious teachings
- d) The average family member has a bachelor's degree
- e) The values of faith, piety, and noble morals are embedded in personal and family life.
- f) The growth and development of feelings of love and affection in a harmonious, balanced, and appropriate manner within family members and their environment.
- g) Able to be a role model for the surrounding community

Al-Qur'an Surah An-Nisa' verse 3 emphasizes the requirement that polygamous husbands must treat their wives fairly. Regarding the requirements for fair play, this is often a long debate not only among legal experts but also in society. Therefore, what is meant by being fair or the meaning of justice as a condition for polygamy?

Priest Shafi'i, as-Sarakhsi, and al-Kasani stipulated fairness between wives. According to them, this fairness only concerns physical matters, such as visiting wives at night or during the day. According to Islamic jurisprudence (fiqh), a husband who wishes to practice polygamy must meet at least two requirements: First, sufficient financial capacity to cover various expenses as he takes on more wives. Second, he must treat all his wives fairly. Each wife must be treated equally in fulfilling her marital and other rights.

Such requirements appear very lenient and provide ample opportunity for husbands who wish to practice polygamy. The requirement of justice, which essentially encompasses both physical and non-physical aspects, has been reduced by Shafi'i and other Shafi'i scholars, and those who agree with him, to merely physical or material justice. Furthermore, Islamic jurisprudence scholars have sought to explore wisdom, aiming to rationalize the practice of polygamy.

In the various opinions above, Islamic jurisprudence scholars tend to understand justice quantitatively, which can be measured numerically. Muhammad Abduh holds a different view: the justice required by the Quran is qualitative, such as compassion, love, and attention, none of which can be measured numerically. The Quranic verse states: "If you fear that you will not be able to act justly, then marry only one wife" (QS. An-Nisa: 3).

Muhammad Abduh explained that if a man fails to fulfill his wife's rights, the structure of the household will be damaged and chaos will ensue (Badrawi, 2017). In reality, the main pillar of a well-organized household is unity and mutual love among family members. The majority of Islamic jurists (jurists) recognize that qualitative justice is impossible to achieve. Abdurrahman al-Jaziri wrote that

equalizing the rights to sexual needs and affection among wives is not obligatory for polygamists because, as humans, we are incapable of being fair in distributing affection, and affection is actually very instinctive. It is natural for a husband to be attracted to one of his wives more than the others, and such a situation is beyond human control.

Based on various interpretations by scholars regarding the meaning of justice in polygamous marriages, it can be concluded that justice is a requirement for polygamy in marriage, encompassing material and measurable matters. This makes it easier to implement and makes polygamy a viable institution. Conversely, if justice only emphasizes qualitative aspects such as love and affection, polygamy itself becomes impossible to implement.

Analysis of the Positive and Negative Impacts of Polygamy Practices in Families in Paciran District, Lamongan Regency

The reality of polygamous marriages has long influenced the structure of family life. Polygamous families are unique and exclusive because not everyone is capable of it, and must be mature in making decisions. The desire to practice polygamy is not necessarily planned, and some people may not even desire such marital conditions. Many internal and external factors can influence a person's desire to practice polygamy. The author needs to state that, based on information obtained from polygamists, polygamy is a humane rule that is commanded by Allah based on the letter An-Nisa verse 3. Therefore, they strongly oppose the opinions of people who prohibit polygamy, let alone forbid it.

Polygamy in Paciran District is nothing new. Because almost all community leaders in the area practice polygamy. Besides preventing adultery, polygamy also serves as a way for them to make a difference. They are more motivated to work after practicing polygamy. It's not uncommon for those who practice polygamy to be able to perform the Hajj pilgrimage. Polygamy can be practiced by all groups, whether rich or poor. Those who practice polygamy come from a wide variety of occupations, social classes, ethnicities, nationalities, and educational backgrounds. They practice it for a variety of reasons.

Positive Impacts of Polygamy

From a biological perspective, the fulfillment of sexual needs constitutes an essential component of marital life. In general, men are perceived to have higher sexual needs than women, both in terms of frequency and satisfaction (Hasan et al., 2022). When these needs are not adequately fulfilled within a monogamous relationship, particularly due to ineffective communication or emotional distance, an imbalance may arise in the fulfillment of biological needs between husband and wife. In such circumstances, polygamous marriage is often perceived by some individuals as an alternative means to address unmet sexual needs within a legally

and religiously sanctioned framework, rather than seeking fulfillment through extramarital relationships.

Social status, customs, and cultural values also play a significant role in shaping polygamy practices. In certain social contexts, a man's social standing, economic stability, and perceived maturity influence the likelihood of entering a polygamous marriage. It is not uncommon for families to willingly marry their daughters to men who are already married but considered socially established or influential, as this is believed to elevate the family's social prestige. Strong adherence to local customs and cultural norms further legitimizes polygamy in some communities, particularly in societies where patriarchal values remain dominant (Zeitzen, 2020). These cultural factors often discourage formal legal procedures, such as seeking permission from the Religious Court, due to feelings of shame, fear of rejection by the first wife, limited legal awareness, or reluctance to engage in complex bureaucratic processes.

Economic factors also contribute to the practice of polygamy. Financial stability is frequently cited as a justification for polygamous marriage, as men with higher incomes are perceived to have a greater capacity to provide for more than one household (Hayase & Liaw, 1997). In many cases, economic security reinforces confidence among men to engage in polygamy, while simultaneously shaping social acceptance of the practice within the community.

From a religious standpoint, polygamy is often justified based on its permissibility in Islamic teachings. Islam does not obligate Muslims to practice polygamy; rather, it regulates and restricts it through strict conditions, particularly justice and financial capability. In the Indonesian legal context, polygamy is permitted only if it complies with Article 3 paragraph (2) and Article 4 paragraph (2) of the Marriage Law, as well as provisions outlined in the Compilation of Islamic Law (KHI), which require the consent of the wife and approval from the Religious Court. However, in practice, these legal and ethical requirements are frequently bypassed through unregistered (*siri*) marriages, resulting in significant harm to wives and children.

Negative Impacts of Polygamy

Despite the perceived positive aspects, polygamy often generates profound negative impacts, particularly in psychological, economic, and legal dimensions. Psychologically, polygamy demands not only physical readiness but also strong emotional and spiritual resilience from all family members. Wives who struggle to accept their husband's polygamous marriage frequently experience emotional instability, including heightened sensitivity, anger, prolonged sadness, and excessive suspicion. Feelings of inadequacy and self-blame are also common, as wives may perceive themselves as failing to meet their husband's emotional or

biological needs. These psychological pressures can escalate into chronic stress and marital conflict, often culminating in divorce.

Children are likewise affected by polygamous family arrangements. Many children idealize a family structure consisting of one father and one mother. The presence of additional spouses can disrupt this expectation, leading to feelings of disappointment, emotional insecurity, and trauma (Motiejune, 2025). Divided parental attention, particularly from the father, may result in reduced affection and emotional neglect, which can negatively influence children's psychological development and social behavior.

Economically, the principle of fairness in polygamous households is difficult to measure and implement. While some husbands attempt to distribute financial resources equitably, others tend to prioritize younger or newer wives, resulting in economic inequality within the family (March, 2011). Financial dependence further complicates this dynamic, particularly when wives lack independent income. In such cases, wives may feel compelled to accept polygamy despite emotional suffering, reinforcing patterns of resignation and power imbalance within the household (Dalhatu & Muhammad, 2024).

Legally, polygamy often leads to serious complications, especially when conducted through unregistered marriages. Although such marriages may be considered religiously valid, they are not recognized by the state. Article 2, paragraph (2) of the Marriage Law mandates that all marriages must be officially registered. Failure to do so results in significant legal consequences, including the inability to process divorce cases due to the absence of a marriage certificate. Additionally, wives are frequently pressured to consent to polygamy, and refusal may lead to identity manipulation or concealment of marital status.

These legal violations also affect children's civil rights. In unregistered marriages, birth certificates often list only the mother's name, as issuance requires a valid marriage certificate. Consequently, children from *siri* marriages do not enjoy the same legal rights and protections as those born from legally registered marriages. This disparity places second wives and their children in a vulnerable position, underscoring the broader legal and social consequences of polygamy that do not comply with statutory and religious regulations.

Conclusion

Polygamy is permitted by Islamic law, but it has various social consequences for families. This impacts relationships with wives and children. Among the positive effects is the increase in offspring. The negative impact is the decrease in harmony within the household. Polygamy is permitted by Islamic law, but only for those who can afford it. If those who cannot afford it psychologically, financially, or religiously, having one wife is preferable to polygamy. This research is expected to

provide a wealth of knowledge for academics, especially in the field of Islamic family law. The author hopes that this research will encourage more students to be more open to references regarding polygamy. It is also hoped that this research will encourage the public to be more prudent in considering their intentions to practice polygamy, considering its positive and negative impacts. Furthermore, these impacts also affect those who are not involved in polygamy. For example, children will lose intimate time with their fathers. Wives will lose harmony in their households, and polygamy often leads to divorce, among other consequences. This research is far from perfect and requires ongoing development of legal analysis. Therefore, the author welcomes feedback in the form of criticism and suggestions for the betterment of this research. Furthermore, the author sincerely hopes that other authors can develop this research so that it continues to benefit the community.

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