



Analyzing the Concept of Fairness in Polygamy through the Reference of Hadith Nabawi

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Abstract

This study aims to examine and comprehend the interpretation and importance of the notion of "fairness" in the implementation of polygamy, as derived from the Prophet's hadith. Polygamy is a multifaceted and contentious matter in modern culture. The husband's inequitable demeanor towards his wife and children frequently serves as the root cause of intricate issues in the implementation of polygamy in Indonesia. The manifestations of inequity by husbands in polygamous marriages also exhibit variation, including domains such as sustenance, attire, habitation, and allocation of time. The prevalence of spousal inequity is a recurring theme in research examining the challenges and detrimental consequences of polygamous unions in Indonesia. This study employs a qualitative research methodology. The methodology employed for data collection is a literature review. The methodology employed is qualitative descriptive analysis. The findings indicate that the notion of fairness in the practice of polygamy, as mentioned in the traditions of the Prophet shallallahu 'alaihi wa sallam and the explanations of the scholars, encompasses several aspects: (1) Equitable distribution of nights and overnight stays, although the Prophet occasionally gathered his wives together at night; (2) Fairness in visitation, as the Prophet visited all of his wives during the day; (3) Fairness in providing maintenance, which includes clothing, shelter, and food; (4) Fairness in selecting a wife to accompany him on long trips through a random selection process; and (5) No requirement to be fair in matters of love and sexual intercourse. This study aims to enhance comprehension of the practice of polygamy in Islam and the application of the fairness principle.

Keywords: Understanding; Fairness; Polygamy; Hadith; Practice

Article Info

Article History:

Received: 10-15-2023 Accepted: 12-12-2023 Publish: 12-28-2023



: 10.51590/waraqat.v8i2.600

Introduction

Polygamy is a multifaceted and contentious matter in modern culture. Polygamy refers to the act of entering into marriage with multiple partners simultaneously. The topic of polygamy in Islamic family law has been the subject of discussion in multiple Muslim nations.¹ Polygamy, a marital practice in Islam, has sparked extensive debate and intrigue across different social, cultural, and religious settings.

Indonesia's regulation of polygamy is governed by Law No. 1/1974 on Marriage and the Compilation of Islamic Law. In Islam, polygamy is permissible under the condition that the husband is capable of marrying up to four wives and can treat them equitably. Nevertheless, the issue of polygamy in Indonesia remains a subject of ongoing debate and controversy within society. Islamic scholars such as M. Quraish Shihab, Hussein Muhammad, and Nasaruddin Umar offer pertinent and contextual perspectives and insights in interpreting polygamy within the Islamic framework in Indonesia.²

However, polygamy is prevalent in Indonesia, leading to significant psychological consequences for both husbands and wives engaged in such relationships.³ Furthermore, there is a clandestine form of polygamy known as underhand polygamy, which goes unregistered at the Religious Affairs Office, so it lacks legal legitimacy and potentially compromises children's rights.⁴ Hence, it is imperative to undertake comprehensive measures, including legal overhauls, stringent penalties, enhanced oversight, and more efficacious initiatives to educate and raise awareness about the significance of adhering to current standards.⁵

To mitigate the adverse consequences of polygamy on wives and children, the Indonesian Government, through the Religious Courts, has mandated that the consent of the wife/wives is a prerequisite for engaging in polygamous marriages. This requirement is stipulated in Law No. 1 Article 5, paragraph (1) of the 1974 letter, which pertains to marriage.⁶ The regulation of polygamy in Indonesia is governed by Law No. 1 of 1974, which pertains to Marriage and the Compilation of Islamic Law. In Islam, polygamy is permissible under the condition that the husband is capable of marrying up to four wives and can treat them equitably. Nevertheless, the issue of polygamy in Indonesia remains a subject of ongoing debate and controversy within society. In Indonesia, there are multiple legislation that govern polygamy. These include Law No. 1 of 1974, Government Regulation No. 9 of 1975, Government

¹ Muhammad Husni Abdulah Pakarti et al., "Peran Hukum Keluarga dalam Menghadapi Tantangan Poligami dalam Masyarakat Kontemporer," *At-Tahdzib: Jurnal Studi Islam dan Muamalah* 11, no. 2 (September 30, 2023): 36–43, <https://doi.org/10.61181/at-tahdzib.v11i2.303>.

² Nur Afni Khafsoh, Rukmaniyah Rukmaniyah, and Karina Rahmi Siti Farhani, "The Practice of Polygamy in Indonesia Within the Perspectives of M. Quraish Shihab, Hussein Muhammad, and Nasaruddin Umar," *Jurnal Sosiologi Reflektif* 16, no. 2 (April 30, 2022): 475–94, <https://doi.org/10.14421/jsr.v16i2.2307>.

³ Noviriani Nur Islamiyah, Endang Supraptiningsih, and Stephani Raihana Hamdan, "Tinjauan Dampak Psikologis Perkawinan Poligami di Indonesia," *Prosiding Psikologi*, (August 5, 2018): 614–19, <https://doi.org/10.29313/.v0i0.11379>.

⁴ Rahmawati Rahmawati, Wiwin Putriawati, and Leni Nurul Kariyani, "Dampak Poligami Bawah Tangan Terhadap Hak Anak di Daerah Transmigrasi," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 5, no. 1 (January 14, 2021), <https://doi.org/10.58258/jisip.v5i1.1720>.

⁵ Yusuf Ismail, "Praktik Poligami Pegawai Negeri Sipil Di Indonesia Dalam Teori Emile Durkheim," *Adbki: Journal of Islamic Family Law* 5, no. 1 (July 24, 2023): 91–102, <https://doi.org/10.37876/adhki.v5i1.124>.

⁶ Pemerintah Indonesia, "Undang-Undang No. 1 Tahun 1974 Tentang Perkawinan," n.d.

Regulation No. 10 of 1983, Government Regulation No. 45 of 1990, and the Compilation of Islamic Law.⁷

The regulations regarding penalties for husbands who engage in polygamy without the consent of their wives and the religious courts in Indonesia are not adequately defined in Law No. 1/1974 on Marriage and the Compilation of Islamic Law. Nevertheless, there are intentions to implement legal penalties in the 2008 Draft Law on the Material Law of Religious Courts, which is still pending a decision.⁸ According to certain sources, the existing penalty is solely the invalidation of the marriage if the parties fail to meet the requirements outlined in Article 71 of the Compilation of Islamic Law.⁹

Wives in polygamous relationships express grievances regarding numerous adverse consequences. Certain individuals perceive their husbands as unjust and displaying favoritism towards their second wives.¹⁰ The family dynamics between the husband and his first wife have become less amicable due to his stronger inclination towards his young wife and children. This has implications for the husband's failure to fulfill his responsibility towards the rights of his wife and children.¹¹ Furthermore, polygamy has adverse effects on the wife's marital satisfaction, including the lack of a harmonious relationship between the first wife and husband, diminished emotional connection, the first wife's inclination to abstain from sexual intimacy, erosion of the first wife's self-worth, and the husband's inequitable provision of both physical and emotional support.¹² Ultimately, individuals may feel compelled to uphold their marriage due to societal expectations and the apprehension of forfeiting the resources and effort invested in the relationship.¹³ Likewise, Muslim women are increasingly refusing to accept polygamy for a multitude of reasons.¹⁴ Most wives who consent to their husbands practicing polygamy do so because of infertility or having only daughters, marital commitment, affection for their husbands, pressure from their in-laws, and a desire to preserve their marriages rather than seek divorce.¹⁵

⁷ Nina Agus Hariati, "Regulasi Poligami Di Indonesia Perspektif M. Syahrur Dan Gender," *Ayy-Syari'ah : Jurnal Hukum Islam* 7, no. 2 (June 25, 2021): 187–208, <https://doi.org/10.55210/assyariah.v7i2.597>.

⁸ Lia Noviana, "Praktik poligami tanpa izin Pengadilan Agama dan penerapan sanksi hukumnya: Studi pandangan hakim, ulama dan pegiat kesetaraan gender di Kabupaten Malang" (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2012), <http://etheses.uin-malang.ac.id/7767/>.

⁹ Noviana.

¹⁰ Ibnu Hamdun and Muh Saleh Ridwan, "Tinjauan Hukum Islam Tentang Dampak Poligami Terhadap Istri Di Kabupaten Gowa," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam* 1, no. 1 (2019): 34–49, <https://doi.org/10.24252/qadauna.v1i1.11426>.

¹¹ Fatimatuz Zahro, "Analisis Hukum Islam Atas Dampak Poligami Terhadap Pemenuhan Hak-Hak Anak Dan Istri Di Kelurahan Celep Kecamatan Sidoarjo Kabupaten Sidoarjo" (undergraduate, UIN Sunan Ampel Surabaya, 2016), <http://digilib.uinsa.ac.id/12477/>.

¹² Andriana Kurniawati, "Dampak Psikologis Kehidupan Keluarga Pada Pernikahan Poligami" (Universitas Negeri Yogyakarta, 2013).

¹³ Bagja Auzan Karami and Umar Yusuf, "Studi Korelasi Hubungan antara Komitmen Pernikahan dengan Maintenance Behavior Pada Istri Pertama yang Dipoligami di Kota Cimahi," *Prosiding Psikologi*, no. 0 (August 10, 2017): 949–55, <https://doi.org/10.29313/.v0i0.7664>.

¹⁴ Mercy A Oduyoye and Musimbi RA Kanyoro, *The Will to Arise: Women, Tradition, and the Church in Africa* (Eugene: Wipf and Stock Publishers, 2005).

¹⁵ Sabila Naseer, Sehrish Farooq, and Farah Malik, "Causes and Consequences of Polygamy: An Understanding of Coping Strategies by Co-Wives in Polygamous Marriage," *ASEAN Journal of Psychiatry* 22, no. 9 (December 17, 2021), <https://doi.org/10.54615/2231-7805.47221>.

Multiple research has indicated that engaging in polygamy can heighten the likelihood of women experiencing anxiety, tension, and physical symptoms.¹⁶ Women in polygamous unions exhibit a greater propensity for experiencing depression in comparison to those in monogamous unions.¹⁷ Polygamous women report lower levels of self-esteem, life satisfaction, marital satisfaction, and happiness than monogamous women.¹⁸ Offspring of polygamous parents exhibit an elevated Global Severity Index, a metric that quantifies psychological distress, in contrast to offspring of monogamous parents.¹⁹ Due to the proliferation of misunderstandings and inadequate religious instruction, coupled with a flawed comprehension of the essence of polygamy, the practice of polygamy in Indonesia has become a subject of controversy. The Western world condemns polygamy due to its association with a societal belief that women are subordinate to men, which is seen as perpetuating a certain style of marriage.²⁰ Some parties contend that polygamy contributes to the dissolution of households, generates conflict,²¹ discrimination,²² and gender inequality,²³ perpetuates gender inequity,²⁴ and even subjects women to abuse and dehumanization.²⁵ This worldview is in direct opposition to the intended aim of prescribing polygamy. The husband's inequity towards his wife and children frequently serves as the root cause of intricate issues in the implementation of polygamy in Indonesia. The manifestations of spousal inequity in polygamous unions exhibit diversity, encompassing sustenance, attire, shelter, and time allocation.²⁶ The prevalence of spousal inequity is consistently observed in studies examining the challenges and adverse consequences of polygamous unions in Indonesia. For example, a study entitled "*Dampak Poligami Terhadap Keharmonisan Keluarga (Studi Kasus di Desa Surabaya Udik Kecamatan Sukadana Kabupaten Lampung Timur)*" conducted by Nopi Yuliana in 2018.²⁷ The research discovered that conflicts commonly emerge among polygamous couples due to jealousy among women and the husband's inequitable

¹⁶ L. D. Shepard, "The Impact of Polygamy on Women's Mental Health: A Systematic Review," *Epidemiology and Psychiatric Sciences* 22, no. 1 (March 2013): 47–62, <https://doi.org/10.1017/S2045796012000121>.

¹⁷ Ismail Shaiful Bahari et al., "Psychological Impact of Polygamous Marriage on Women And Children: A Systematic Review And Meta-Analysis," *BMC Pregnancy and Childbirth* 21, no. 1 (December 13, 2021): 823, <https://doi.org/10.1186/s12884-021-04301-7>.

¹⁸ Shepard, "The Impact of Polygamy on Women's Mental Health."

¹⁹ Shaiful Bahari et al., "Psychological Impact of Polygamous Marriage on Women and Children."

²⁰ Nada Izzatun Nisa and Muhammad Nurul Fahmi, "The Influence of Career Women's Rejection of Polygamy on Children's Personality (Case Studi in Batu Aji District, Batam City)," *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 10, no. 1 (June 30, 2023): 97–111, <https://doi.org/10.24252/al-qadau.v10i1.37931>.

²¹ Erdila Mayangsari, "Pendapat Tokoh Masyarakat Tentang Keluarga Sakinah, Mawaddah, Warahmah Pada Pelaku Poligami Yang Tinggal Dalam Satu Rumah (Studi Kasus Di Desa Carat Kecamatan Kauman Kabupaten Ponorogo)" (diploma, STAIN Ponorogo, 2016), <http://etheses.iainponorogo.ac.id/1446/>.

²² Dewani Romli, "Poligami Dalam Perspektif Gender," *Al-Adyan: Jurnal Studi Lintas Agama* 5, no. 1 (July 1, 2010): 105–13, <https://doi.org/10.24042/ajsla.v5i1.478>.

²³ Nur Kholis, Jumaiyah Jumaiyah, and Wahidullah Wahidullah, "Poligami dan Ketidakadilan Gender dalam Undang-undang Perkawinan di Indonesia," *Al-Ahkam* 27, no. 2 (October 12, 2017): 195–212, <https://doi.org/10.21580/ahkam.2017.27.2.1971>.

²⁴ Wely Dozan, "Fakta Poligami sebagai Bentuk Kekerasan terhadap Perempuan: Kajian Lintasan Tafsir dan Isu Gender," *An-Nisa: Jurnal Studi Gender dan Anak* 13, no. 1 (February 5, 2023): 739–49, <https://doi.org/10.30863/annisa.v13i1.3978>.

²⁵ Muhammad Nurul Fahmi, Winning Son Ashari, and Sucipto, "Peran Syariat Poligami dalam Mengatasi Problematika Hidup Wanita Pasca Perceraian dan Kematian Suami," *Al-Majaalis* 9, no. 2 (May 20, 2022): 205–31, <https://doi.org/10.37397/almajaalis.v9i2.209>.

²⁶ Nopi Yuliana, "Dampak Poligami Terhadap Keharmonisan Keluarga (Studi Kasus Di Desa Surabaya Udik Kecamatan Sukadana Kabupaten Lampung Timur)" (undergraduate, IAIN Metro, 2018), <https://repository.metrouniv.ac.id/id/eprint/1942/>.

²⁷ Yuliana.

distribution of responsibilities. Consequently, the communication among family members, including the relationship between spouses, among several wives, and between parents and children, is disturbed.

Then, Ibnu Hamdun and Muh. Saleh Ridwan's research in 2019 entitled "*Tinjauan Hukum Islam tentang Dampak Poligami terhadap Istri di Kabupaten Gowa*"²⁸ This study discovered that one of the factors contributing to the husband's decision to practice polygamy was the wife's inability to conceive. The resulting impact is that the first wife perceives the husband as unjust and shows favoritism towards the second wife. Furthermore, research by Hijrah Lahaling and Kindom Makkulawuzar in 2021 entitled "*Dampak Pelaksanaan Perkawinan Poligami terhadap Perempuan dan Anak*"²⁹ The findings of this study indicate that polygamous spouses prioritize younger wives over their first wife and her children, resulting in neglect towards them. While it is true that some husbands can be equitable among their wives, in reality, it is more frequently observed that males prioritize their younger spouses and disregard their former wives and children. Consequently, ladies lacking employment will encounter significant challenges in meeting their daily necessities.

The Central Statistics Agency's data from 2022 reveals a minimum of 874 instances of polygamy for reasons that demonstrate the issues and impropriety of such practices, which adversely affect families.³⁰ This excludes unrecorded divorces and those wives who choose to remain in their marriages due to their belief that divorce is not a viable choice.³¹

This phenomenon exhibits an inverse link with the practice of polygamy that took place in the Prophet's household, characterized by a harmonic and balanced dynamic. This includes the relationship between the Prophet and his wives and the relationship between the *ummahatul mukminin*. Indeed, according to tradition, the Prophet cohabited with nine of his wives while practicing polygamy. Narrated by Anas bin Malik *radhiyallahu 'anhu*, whom Imam Muslim narrated, he said:

كان للنبي تسع نسوة، فكان إذا قسم بينهن لا عن ينتهي إلى المرأة الأولى إلى تسع، فكن يجمعن كل ليلة في بيت التي يأتيها.³²

"The Prophet had nine wives when he divided the turn among them; he did not purely isolate from the first to the ninth, but his wives used to gather in the house that got the turn."

The legalization of polygamy could potentially address the multifaceted challenges faced by Muslims, particularly Muslim women, by serving as a means to safeguard women's honor and well-being. The demonstration exhibited by the Prophet and his Companions as practitioners in the enforcement of the polygamy legislation portrays the authentic and effective manifestation of polygamy introduced by Islam. The varying perspectives and criteria for defining fairness between the husband and wife in the context of practicing polygamy present a pressing issue that requires resolution.

²⁸ Hamdun and Ridwan, "Tinjauan Hukum Islam Tentang Dampak Poligami Terhadap Istri Di Kabupaten Gowa."

²⁹ Hijrah Lahaling and Kindom Makkulawuzar, "Dampak Pelaksanaan Perkawinan Poligami terhadap Perempuan dan Anak," *Al-Mujtabid: Journal of Islamic Family Law* 1, no. 2 (December 31, 2021): 80–90, <https://doi.org/10.30984/jifl.v1i2.1742>.

³⁰ Badan Pusat Statistik, *Statistical Yearbook of Indonesia 2023* (Jakarta: BPS-Statistics Indonesia, 2023).

³¹ Naseer, Farooq, and Malik, "Causes and Consequences of Polygamy."

³² Muslim bin Al-Hajjaj Al-Naisaburi Muslim, *Ṣahih Muslim* (Mesir: Mathba'ah 'Īsa, 1955).

Based on the mentioned concerns, the researcher aims to analyze how the Prophet *sallallahu 'alaibi wa sallam* practiced fairness in his polygamous household life. This is predicated on his role as an exemplar in religious affairs, encompassing the subject of polygamy. Allah *subhanahu wa ta'ala* says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.³³

"There has certainly been an excellent pattern for you in the Messenger of Allah for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often."

This research aims to analyze and understand the meaning and significance of the concept of "fairness" in the practice of polygamy based on the Prophet Muhammad's hadith. This research is expected to provide a better understanding of the practice of polygamy in Islam and the concept of fairness applied.

This research is qualitative research, which is research used to examine the conditions of natural objects.³⁴ Qualitative research aims to understand human and social problems and not only explain the surface aspects of reality.³⁵ A qualitative study is expected to find a hypothesis to be tested in research using a quantitative approach.³⁶

The methodology employed for data collection is a literature review, which involves examining theories, references, and scientific literature about the culture, values, and norms that emerge within the social context.³⁷ A literature review aims to address issues by gathering data and analyzing scientific publications obtained from relevant sources. This notion entails the meticulous examination and evaluation of pertinent literary materials.³⁸ The literature review relies on references and prior research to acquire knowledge, establishing a theoretical foundation for the investigated subject.³⁹

Qualitative data captures the real occurrences and is not subjected to converting information into numerical values, unlike quantitative research data.⁴⁰ The research utilizes secondary data, which refers to data collected indirectly.⁴¹ The secondary data utilized in this study is derived from authoritative sources such as reference books, scientific publications, and official websites. These sources provide pertinent information on the research issue, including Indonesian marriage law and fiqh.

Result and Discussion

The life of the Prophet *sallallahu 'alaibi wa sallam* serves as a paradigm of faith, equity, and sagacity while offering a useful illustration of how to lead a polygamous lifestyle with his several wives. The Prophet Muhammad (peace and blessings be upon him) was skilled in fostering unity and balance within polygamy, employing rational, equitable, and affectionate principles.

³³ QS. Al-Ahzāb, (33): 21.

³⁴ Rifa'i Abubakar, *Pengantar Metode Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021).

³⁵ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (April 30, 2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

³⁶ Sugiyono, *Metodologi Penelitian Kombinasi (Mixed Metodologi)* (Bandung: Alfabeta, 2011).

³⁷ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2022).

³⁸ Anwar Sanusi, *Metodologi Penelitian Bisnis* (Jakarta: Salemba Empat, 2016).

³⁹ Jonathan Sarwono, *Metode Penelitian Kuantitatif & Kualitatif* (Yogyakarta: Graha Ilmu, 2006).

⁴⁰ Samiaji Sarosa, *Analisis Data Penelitian Kualitatif* (Kanisius, 2021).

⁴¹ Suliyanto, *Metode Penelitian Kuantitatif* (Brebis: Universitas Peradaban, 2017).

The Prophet entered multiple marriages throughout his lifetime, motivated by political, social, or other factors. Nevertheless, despite the intricate circumstances, he upheld equity, affection, and unity in his relationships with his wives. The principles employed by the Messenger of Allah (peace and blessings be upon him) to promote harmonious coexistence in a polygamous lifestyle should serve as instructive examples for contemporary Muslims.

A spouse who engages in polygamy is required to demonstrate equitable treatment amongst his wives. As found in the hadith narrated by 'Aisyah *radhiyallahu 'anha*, she said:

كان يقسم بين نسائه، فيعدل، ويقول اللهم هذه قسمتي فيما أملك، فلا تلمني فيما تملك ولا أملك.^{٤٢}

"The Prophet divided things between his wives, as fairly as he could, and he said, O Allah, this is how I divided things, so do not reproach me for something that you have (love in your heart) and that I cannot have"

This hadith emphasizes the duty to distribute one's free wives equitably and discourages favoritism that would diminish their rights. However, having a greater affection for one lady over the other is not prohibited.⁴³

In addition, there is also a Hadith from Abu Hurayrah *radhiyallahu 'anhu* in which the Prophet *shallallahu 'alaihi wa sallam* said,

مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَىٰ إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ.^{٤٤}

"If a man has two wives and favors one of them, he will be resurrected on the Day of Resurrection with his body on one side."

In another hadith, the Prophet *shalallahu 'alaihi wa sallam* also said,

مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَىٰ إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ.^{٤٥}

"Whoever has two wives and then favors one of them will come on the Day of Resurrection with his body askew."

Al-'Ayni said, "And recompense is according to deeds when a person does not act justly or turns away from the truth to mistreatment and favoritism, then his punishment on the Day of Resurrection is that he will come on the Day of Resurrection in front of all people with half of his body askew."⁴⁶

The phrase "fairness" is an abstract, relative, and subjective concept. When comprehended by multiple individuals, they will form varied evaluations regarding what is equitable. Fairness can vary across different societies, meaning that what is considered fair in one community may not be deemed fair in another. The concept of fairness may vary between contemporary individuals and those who will inhabit the future.⁴⁷ After examining the traditions of the Prophet Muhammad *shalallahu 'alaihi wa sallam* found in the hadith books and the explanations provided by scholars, it can be concluded that the concept of fairness in the

⁴² Muḥammad bin Īsa At-Tirmidzi, *Sunan At-Tirmidzi al-Jāmi' al-Kabir* (Beirut: Dār al-Garbi al-Islāmi, 1996).

⁴³ Abu Bakr bin Muḥammad Asy-Syāfi'ī Taqīyyudīn, *Kifāyatū Al-Akhyār Fi Halli Ghayati al-Iktishār* (Damaskus, 1994).

⁴⁴ Sulaimān bin Al-Asy'ats Abu Dāwūd, *Sunan Abi Dāwūd* (Beirut: Dar Al-Risālah Al-'Ālamaiyyah, 2009).

⁴⁵ Abu Dāwūd.

⁴⁶ Badruddīn Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā Al-'Aynī, *Umdatū Al-Qāri Fi Syarbi Ṣābiḥ Al-Bukhārī* (Beirut: Dār al-Kitāb al-'Ilmiyyah, 2001).

⁴⁷ Hazairin, *Tinjauan Mengenai Undang-Undang Perkawinan No. 1 Tahun 1974 Dan Lampiran UU No. 1 Tahun 1974* (Jakarta: Tintamas, 1975).

practice of polygamy, as understood from the perspective of hadith, can be described in the following ways:

1. Fairness in the Division of Nights and Overnight Stays

A husband should divide the nights and overnight stays (*qasm*) between his wives. So, if the husband stays for three days in the first wife's house, then the husband must also stay for three days in the house of the second wife and other wives. Ummu Salamah *radhiyallahu 'anha* reported that the Prophet (peace and blessings of Allah be upon him) said:

إِنَّهُ لَيْسَ بِكَ عَلَى أَهْلِكَ هَوَانٌ، إِنْ شِئْتِ سَبَعْتُ لَكَ، وَإِنْ سَبَعْتُ لَكَ، سَبَعْتُ لِنِسَائِي.⁴⁸

"Indeed, you are not a disgrace in front of your husband; if you wish, I will give you seven days. But if I give you seven days, I must also give seven days to my other wives."

The Messenger of Allah (peace and blessings of Allah be upon him) showed a fair attitude in distributing rations and night shifts between his wives. He treated each wife fairly and equally without favoring one wife excessively. Ibn Hazm *rabimahullah* quoted the consensus on the obligation to be fair in the distribution of nights and overnight stays, saying,

أَجْمَعُوا أَنَّ الْعَدْلَ فِي الْقِسْمَةِ بَيْنَ الزَّوْجَاتِ وَاجِبٌ.⁴⁹

"The scholars unanimously agreed that it is obligatory to be fair in the distribution of overnight stays between wives."

The Messenger of Allah Prophet Muhammad *sallallahu 'alaihi wasallam* (blessings and peace of Allah be upon him) set a good example in dividing the nights among the ummahul believers, as explained by his mother 'Aisyah *radhiyallahu 'anha* who said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُفْضِلُ بَعْضَنَا عَلَى بَعْضٍ فِي الْقَسْمِ مِنْ مُكْتَبِهِ عِنْدَنَا، وَكَانَ قَلَّ يَوْمٌ إِلَّا وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعًا (امْرَأَةً امْرَأَةً) فَيَدْنُو مِنْ كُلِّ امْرَأَةٍ مِنْ غَيْرِ مَسِيْسٍ حَتَّى يَبْلُغَ إِلَى الَّتِي هُوَ يَوْمُهَا فَيَبِيتُ عِنْدَهَا.⁵⁰

"The Messenger of Allah (blessings and peace of Allah be upon him) did not give precedence to some of us over others when it came to stay with us (his wives), and he would always surround us all (one by one) except on very rare occasions when he did not do so. So Prophet Muhammad *sallallahu 'alaihi wasallam* would approach (kiss and fondle) each woman without touching her until he reached the woman for whom he was staying, then he would stay with her."

When explaining the above hadith of 'Aisyah *radhiyallahu 'anha*, Ibn Qudamah explains that the Prophet *shalallahu 'alaihi wa sallam* was fair with his wives even when sharing kisses.⁵¹

Regarding the division of the night, there is a routine that Prophet Muhammad *sallallahu 'alaihi wasallam* did: to gather all his wives at the house of the wife whose turn it was on that night. The Prophet did this after the maghrib prayer. The Prophet's action of inviting his wives to hold a large family meeting in a polygamous household is a wise and effective concept in building the harmony of polygamous household life. In a hadith narrated by Imam Muslim from Anas bin Malik *radhiyallahu 'anh*, he said,

⁴⁸ Muslim, *Ṣahib Muslim*.

⁴⁹ Muḥammad bin Ismā'il Ibnu Hazm, *Marātib Al-Ijmā'* (Damaskus: Dār Ibnu Katsīr, 1993).

⁵⁰ Abu Dāwūd, *Sunan Abi Dāwūd*.

⁵¹ Abdullāh bin Muḥammad Ibnu Qudāmah, *Al-Mughni* (Turki: Dār Al-'Alam Al-Kutub, 1997).

كان للنبي صلى الله عليه وسلم تسعة نساء فكان إذا قسم بينهن لا ينتهي إلى المرأة الأولى إلا في تسعفكن يجتمعن كل ليلة في بيت التي يأتيها...⁵²

"The Prophet (peace and blessings of Allah be upon him) had nine wives, and when he divided his turn among them, he did not stop from the first to the ninth, except that his wives used to gather in the house of the one whose turn it was."

Such a routine can create opportunities for wives to interact, communicate, and strengthen relationships. The wives can share experiences, support, and togetherness so that there is a close closeness and intimacy between the wives of the Prophet *shalallahu' alaihi wa sallam*. This can help reduce feelings of jealousy and competition among his wives because they feel the presence and affection of the Prophet fairly and feel valued as part of a harmonious family. This activity was carried out with the consent and agreement of all the wives of the Prophet, which shows the importance of communication and understanding in living a polygamous life. Imam Nawawi *rahimabullah* said,

وهذا الاجتماع كان برضاهن

"The meeting (at the house of the wife who gets the day shift) is according to the agreement of all of them."⁵³

Imam Ash-Shawkani *rahimabullah* explained that this indicates that in the case of being fair to one's wives, it is not stipulated that the night be set aside for each wife without the other wives. Rather, the other wives may accompany and talk to the husband in the place of the wife whose turn it is. That is why his wives would gather every night in the house of the wife whose turn it was. It is also permissible for the husband to enter the house of the wife whose turn it is not and to approach her and touch her but not to have intercourse with her.⁵⁴

It also allowed Prophet Muhammad *sallallahu 'alaihi wasallam* to give each wife his fair share of attention on the night in question. By taking care of his wives in turn, Prophet Muhammad *sallallahu 'alaihi wasallam* demonstrated a sense of fairness and equitable affection between them. This helps to create balance and harmony in polygamous life so that each wife feels cared for and valued by her husband, thus minimizing disputes and maintaining closeness between the wives.

2. Fairness in Visits

Despite dividing the night between his wives, the Prophet Muhammad *sallallahu 'alaihi wasallam* also had another routine during the day: to visit all his wives every day even though it was not their turn to stay with him in his house at night. This routine can maintain harmony and avoid feeling dumped among his wives. The routine made the Prophet Muhammad *sallallahu 'alaihi wasallam* able to give attention, presence, and affection to each wife and made the wives feel valued and cared for. In a hadith narrated from the mother of 'Aisyah *radhiyallahu 'anha*, she says,

كان رسول الله صلى الله عليه وسلم ما من يوم إلا وهو يطوف علينا جميعا امرأة امرأة، فيدنو ويلمس من غير ميسيس حتى يفضي إلى التي هو يومها فيبيت عندها.⁵⁵

⁵² Muslim, *Ṣaḥīḥ Muslim*.

⁵³ Syarḥ Nawawī 'ala Muslim

⁵⁴ Muḥammad bin Shālih bin Muḥammad Asy-Syaukani, *Nail Al-Anṭar. Syarḥ Muntāqa Al-Akḥbār* (Mesir: Dār Al-Hadits, 1993).

⁵⁵ Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad Al-Imām Aḥmad Ibn Ḥanbal* (Beirūt: Mu'assasah ar-Risālah, 2009).

"There was not a single day when the Messenger of Allah Prophet Muhammad sallallahu 'alaihi wasallam would not come to all his wives one by one, and he would approach and touch them, but not have intercourse with them, except with the wife whose turn it was, and he would stay with her."

In another Hadith narrated by 'Aisyah *radhiyallahu 'anha* it is stated that,,

كان إذا انصرف من صلاة العصر دخل على نسائه فيدنون من إحداهن.⁵⁶

"When he finished the 'Asr prayer, he would go to his wives and approach one of them."

This Prophet shalallahu' alaihi wa sallam routine can also help build a harmonious polygamous household because his wives do not feel abandoned or neglected. The Prophet *shalallahu' alaihi wa sallam* gave each of his wives their fair share of time and attention. This can create a strong emotional bond and strengthen the relationship between the wives. When the wives feel cared for and appreciated, the sense of competition or jealousy between them can be reduced, and harmony in polygamous home life can be realized.

3. Fairness in the Distribution of Alimony

A husband is obliged to provide maintenance fairly and equally to all wives. This includes clothing, shelter, and food, as in Abu Hurayrah's hadith about the general obligation of fairness mentioned above and the generality of the hadith from Jabir *radhiyallahu 'anh* that the Prophet *shalallahu' alaihi wa sallam* said,

ولهنَّ عليكم رزقهنَّ وكسوتهنَّ بالمعروف.⁵⁷

"They (wives) have a right over you to be provided with food and clothing in a fair manner".

This is also the practice of the Prophet (peace and blessings of Allaah be upon him) of distributing maintenance as mentioned by Abdullah ibn Umar (may Allah be pleased with him) who said,,

فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِئَةَ وَسْقٍ، ثَمَانِينَ وَسَقًا مِنْ تَمْرٍ، وَعِشْرِينَ وَسَقًا مِنْ شَعِيرٍ.⁵⁸

"The Prophet (peace and blessings of Allah be upon him) gave each of his wives 100 wasaq of food for one year, consisting of 80 wasaq of dates and 20 wasaq of wheat."

In addition, in the case of gifts, a husband should be fair to his wife in giving gifts.⁵⁹

4. Fairness in Determining Which Wives to Take with Him on a Long Journey

When going on a long trip, a husband who wants to invite his wives to accompany him will likely encounter obstacles to bringing all his wives together, so he must draw lots. This is so that the husband does not make a subjective choice based on his preference for one of his wives over another. This is the view of the Shafi'i and Hambali schools of thought based on the hadith of 'Aisyah *radhiyallahu' anba*, who said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ سَفْرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ.⁶⁰

⁵⁶ Abu Abdillāh Muḥammad bin Ismāil Al-Bukhāri, *Ṣaḥīḥ Al-Bukhāri* (Mesir: Al-Sulthāniyyah, 1893).

⁵⁷ Muslim, *Ṣaḥīḥ Muslim*.

⁵⁸ Muslim.

⁵⁹ Muḥammad bin Shālih bin Muḥammad Al-'Utsaimīn, *Asy-Syarbu al-Mumtī' 'Alā Zādi al-Mustaḥqī'* (Saudi: Dar Ibnu Al-Jauzy, 2017).

⁶⁰ Al-Bukhāri, *Ṣaḥīḥ Al-Bukhāri*.

"When the Messenger of Allah Prophet Muhammad sallallahu 'alaihi wasallam wanted to travel, he would draw lots among his wives. So whoever drew the lot, he went with her".

But Shaykh Abdul Aziz ibn Baz *rahimabullah* explained that this lottery can be replaced by a consensus among the wives with a decision that they are all happy with; he said,

يجب أن يعدل بينهما في السفر؛ بالتراضي، أو بالقرعة.^{٦١}

"It is obligatory to be fair to one's wives in the case of travel, by agreement with them or by lot."

5. There is No Obligation to be Fair in Matters of Love and Intercourse

As for matters of the heart and other matters beyond human control, it is not obligatory to be fair or equal between wives. Therefore, if a husband loves one of his wives more than the others, then it is not a problem, as long as in matters of external nature, the husband is still fair to his wives. In a hadith narrated from 'Aisyah *radhiyallahu 'anha* she said,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذَا قَسَمِي فِيمَا أَمْلِكُ فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ.^{٦٢}

"The Prophet (peace and blessings of Allah be upon him) divided his wives fairly and said: "O Allah, this is my division in what I can do, so do not reproach me in what you have and I do not have (i.e., the heart)."

The love in the heart that makes a husband favor one wife over another makes it impossible for a man to be fair. A husband cannot be fair and equal in both cases. Hence, this is one of the cases mentioned in the words of Allah *subhanahu wa ta'ala*,

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ.^{٦٣}

"You cannot be fair to your wives no matter how hard you try".

Similarly, the hadith of 'Aisyah *radhiyallahu 'anha* states that,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ، فَيَعْدِلُ، وَيَقُولُ: اللَّهُمَّ هَذَا قَسَمِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ.^{٦٤}

"The Messenger of Allah Prophet Muhammad sallallahu 'alaihi wasallam used to divide the stay between his wives fairly. He would say: "O Allah, this is my share according to what I can afford, so do not reproach me with what You can afford but not what I can afford".

Love is a matter of the heart that is difficult to divide and control; it is instinctive. So, making it obligatory to be just in matters of love for one of us is impossible. Ibn Hajar *rahimabullah* said,,

فإذا وُفِّي لكل واحدة منهن كسوتها ونفقتها والإيواء إليهما: لم يضره ما زاد على ذلك من ميل قلب.^{٦٥}

⁶¹ Abdul Aziz bin Abdullah Ibnu Bāz, *Majmū' Fatawa Wa Maqalāt Mutanawwi'ah* (Riyādh: Dār Al-Qāsim, 2000).

⁶² Abu Dāwūd, *Sunan Abi Dāwūd*.

⁶³ QS. An-Nisa, (4): 129.

⁶⁴ Abu Dāwūd, *Sunan Abi Dāwūd*.

⁶⁵ Ahmad bin 'Ali Al-'Asqalāni Ibnu Hajar, *Fathu Al-Bāri Syarh Sahih Al-Bukhari* (Kairo: Al-Mathba'ah Al-Salafiyah, 2015).

"If a husband has fulfilled the rights of all his wives in clothing, maintenance, and care, then there is nothing wrong if he has more inclination (love)."

However, the Shaafa'is and Hanbalis say that it is *mustahabb* to divide the love between each wife equally if the husband can do so, but of course, this is very difficult. As for the issue of intercourse, scholars have agreed that it is not obligatory to be equal. Ibn Qudamah *rahimahullah* said,

لَا نَعْلَمُ خِلَافًا بَيْنَ أَهْلِ الْعِلْمِ فِي أَنَّهُ لَا تَجِبُ التَّسْوِيَةُ بَيْنَ النِّسَاءِ فِي الْجِمَاعِ.⁶⁶

"We do not know of any difference of opinion among the scholars concerning it not being obligatory to have intercourse with one's wives equally."

Therefore, in some traditions it is explicitly stated that the Prophet Muhammad *sallallahu 'alaihi wasallam* loved 'Aisyah more than his other wives. Among these is the hadith of 'Amr ibn al-'Ash *radhiyallahu 'anhu* who said that he once asked the Messenger of Allah *subhanahu wa ta'ala*,

أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ عَائِشَةُ. فَقُلْتُ مِنَ الرِّجَالِ؟ فَقَالَ أَبُوهَا. قُلْتُ ثُمَّ مَنْ؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ. فَعَدَّ رَجَالًا.⁶⁷

"Whom do you love the most?" he said, "'Aisyah." Then I said, "From among men?" he said, "Her father," then I said, "Then who?" he said, "Umar ibn al-Khattab," and then he mentioned several people."

Another evidence that shows that 'Ā'ishah was the most beloved wife of the Prophet Muhammad *sallallahu 'alaihi wasallam* (blessings and peace of Allah be upon him) is that when the Prophet Muhammad *sallallahu 'alaihi wasallam* (blessings and peace of Allah be upon him) was seriously ill and asked his wives for permission to stay at 'Ā'ishah's house until he died in her lap, 'Ā'ishah said in the hadith,

أَنَّ رَسُولَ اللَّهِ كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ أَيَّنَ أَنَا غَدًا؟ أَيَّنَ أَنَا غَدًا؟ يُرِيدُ يَوْمَ عَائِشَةَ فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا.⁶⁸

"When the Prophet *shalallahu 'alaihi wa sallam* was sick and dying, he always asked, "Where will I stay tomorrow? Who will I stay with tomorrow?" i.e., he wanted to stay with 'Aisyah. So his wives allowed him to stay wherever he wished. So he stayed at 'Aa'ishah's house until he died".

This is the concept of fairness in the practice of polygamy applied by the Prophet Muhammad *sallallahu 'alaihi wasallam*. This concept has succeeded in building harmony and harmony in the polygamous household of the Prophet *sallallahu 'alaihi wa sallam* during his lifetime. This is evidenced by History which records that none of the wives of the Prophet Muhammad *sallallahu 'alaihi wasallam* were widows due to divorce (*muthallaqah*) when the Prophet Muhammad *sallallahu 'alaihi wasallam* died.

Conclusion

Polygamy is a multifaceted and contentious matter in modern culture, with women expressing concerns about the challenges and adverse effects, particularly the perceived inequity experienced by husbands in entering into polygamous unions. Hence, the Prophet Muhammad's use of the principle of fairness in promoting harmony among households

⁶⁶ Ibnu Qudāmah, *Al-Mughni*.

⁶⁷ Al-Bukhāri, *Ṣaḥīḥ Al-Bukhāri*.

⁶⁸ Al-Bukhāri.

should serve as an enduring exemplar for Muslims in the present era. The notion of fairness in the practice of polygamy, as mentioned in the traditions of the Prophet and the explanations of scholars, encompasses several aspects. Firstly, it entails equitable distribution of nights and overnight stays among the wives while acknowledging that the Prophet occasionally gathers all his wives together at night. Secondly, fairness extends to the Prophet's visits to each of his wives during the day. Thirdly, it involves providing equal clothing, shelter, and food maintenance. Fourthly, fairness is observed in selecting which wife accompanies the Prophet on long journeys through drawing lots. Lastly, it is important to note that there is no obligation to ensure fairness in matters of love and sexual relations.

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