

The Practice of Polygamy in Islamic Family Law in Indonesia: Between Ideality and Reality

Safna Permata Dewi ¹

¹ State Islamic Institute (IAIN) METRO Lampung

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ABSTRACT

Polygamy is one of the main issues in the study of Islamic Family Law which is still interesting to discuss because polygamy has its own polemics. This article aims to explore polygamy from two main aspects: the reality of the implementation of polygamy in Indonesia and the role of the Religious Court in granting permission. This study uses a library research method or literature review to collect and analyze data from various relevant sources. The results of the study show that the practice of polygamy in Indonesian society still has a negative image. Unhealthy polygamy often results in violence against women, damaged family harmony, increased divorce rates, and psychological and emotional impacts on children. The legal provisions that require permission from the Religious Court before practicing polygamy aim to ensure compliance with the principles of justice and protect the rights of all parties involved. The importance of court permission in the practice of polygamy is as a mechanism to provide legal guarantees, certainty, and protection. This study also identifies prospects for further development, such as increasing public awareness of polygamy law, in-depth studies of the psychological and social impacts of polygamy, and the development of more comprehensive policies to regulate polygamy. Information and communication technology is proposed as a tool to support education and socialization regarding polygamy regulations that comply with sharia and state law.

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Corresponding Author:

Safna Permata Dewi

Family Law, Faculty of Sharia, Metro State Islamic Institute

Jl. Ki Hajar Dewantara, Banjar Rejo, Batanghari District, East Lampung Regency, Lampung, 34381

Email: Safnapermatad28@gmail.com

1. INTRODUCTION

Polygamy is one of the issues in Islamic Family Law that is still often discussed. There is several reasons for this. *First*, polygamy is related to the position of women. Feminists consider polygamy to be a form of injustice towards women, because women are seen only as a means of satisfying male lust. Polygamy is a practice that degrades women sexually. In addition, Indonesian Muslim feminist activists have opposed polygamy by drafting a counter-legal draft against the polygamy rule in the

Compilation of Islamic Law (Counter Legal Drafting Kompilasi Hukum Islam).¹ On the other hand, supporters of polygamy often use religion as legitimacy. *Second*, polygamy is considered to be able to cause social problems that are always the subject of discussion and debate in Muslim society.²

In Islam, discussions about polygamy among scholars often do not reach a consensus. Polygamy discourse also occurs among scholars, especially related to the interpretation of the concept of justice as an absolute requirement for polygamy. For example, Quraish Shihab argues that justice in polygamy is only related to material, not including love and affection. In contrast to Quraish Shihab, Fazrul Rahman argues that justice includes material and immaterial aspects.³ This difference of opinion is not only caused by the diverse interpretations of the texts on polygamy, but also by the reality of polygamy which often has a negative impact on the family.⁴ Many people reject polygamy because its negative effects are very large and hurt women. However, for supporters of polygamy, although risky, polygamy is not something that is prohibited by religion.⁵

Polygamy, although it raises pros and cons, is basically aimed at achieving the same marriage goals. To ensure a healthy foundation for polygamy, the role of polygamy permits is very important. Strict rules and conditions as well as procedures for granting polygamy permits must be followed consistently so that polygamous couples can carry out their relationships in accordance with the goals of marriage. In an effort to achieve the goals of polygamy, regulations that stipulate that every individual who wants to practice polygamy must obtain permission from the Religious Court must be obeyed. In this context, the role of the Religious Court is very important in granting permission for polygamy. The Religious Court is responsible for ensuring that the requirements for polygamy, including the concept of justice, have been met. They conduct a careful evaluation of each application for polygamy to ensure that this action will not harm either party, especially women and children. The Religious Court also plays a role in providing guidance and advice to polygamists so that they understand the responsibilities and consequences of their decisions.⁶

Based on this background, this article aims to examine the existence of polygamy from the perspective of social reality and the role of religious courts in granting permission for the practice of polygamy in Indonesia.

2. METODE

To understand more deeply about this research topic, the author chose the library research method or literature review. The required data were collected from various sources relevant to the topic, including books, journals, and other libraries. Therefore, the data used in this study are secondary data derived from the results of previous studies. The data collection process was carried out using the

¹ Sakirman Sakirman dan Yulia Rizki Amanda, "Effectiveness of Marriage Age Limit According to Law Number 16 of 2019 in East Lampung," *MILRev: Metro Islamic Law Review* 1, no. 2 (2022): 164–75, <https://doi.org/10.32332/milrev.v1i2.6206>.

² Didi Sumard, "Poligami Perspektif Keadilan Gender," *Adliya* 1, no. 1 (2015): 44.

³ Ali Yasmanto, "Konsep Adil Dalam Poligami (Studi Komparasi Antara Pemikiran Fazrul Rahman Dan M Quraish Shihab)" (Tesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2015), 115.

⁴ Sakirman Sakirman, "Contemporary Fiqh Methodology in the Theory of the Limitation of Dialectics Space and Time According to Muhammad Syahrur," *HUNafa: Jurnal Studia Islamika* 14, no. 2 (2017): 301–26, <https://doi.org/10.24239/jsi.v14i2.484.301-326>.

⁵ Dewani Roml, "Persepsi Perempuan Tentang Poligami (Studi Pada Badan Musyawarah Organisasi Islam Wanita Indonesia Provinsi Lampung)," *Al-Adala* 1, no. 1 (2016): 124.

⁶ Azni, "IZIN POLIGAMI DI PENGADILAN AGAMA (SUATU TINJUAN FILOSOFIS)," *Jurnal RISALAH* 26, no. 2 (2015): 57.

orphans' property to support his wives. In addition, there is also a narration that states that this verse was revealed because there was a man who married an orphan woman solely to take her property. This verse was basically revealed as a warning to men who take the property of orphans, so this is not permitted. Furthermore, in this verse there is also a message for men to marry other women besides orphans in the amount of two, three, or four. However, if they are unable to act fairly, one is sufficient because one wife is closer to justice. Although this verse explicitly allows polygamy, this permission is limited by other verses that emphasize justice and vigilance against acts of injustice. In other words, Islam does not recommend or require polygamy. Quraish Shihab likened the permissibility of polygamy to a small emergency door that may only be opened when absolutely necessary and with strict conditions.⁸

Justice as a fundamental requirement in polygamy has not escaped the attention of scholars. As Abdurrahman Al-Jaziri distinguishes between the types of justice in verse 3 and verse 129. According to him, the justice referred to in verse 3 is justice that can be realized by the husband, such as the fulfillment of sustenance, turns to stay overnight, and equality in giving something to his wives. While justice in verse 129 is justice that is meaningful, which is related to feelings and emotions, so that humans will find it very difficult, or may even be unable to fully implement it, because it is beyond human capabilities. In line with Al-Jaziri's view, Quraish Shihab also explains that justice in verse 129 is justice that cannot be perfectly achieved by a husband. Therefore, to minimize injustice, a husband is required not to follow his lusts and not to be excessive towards the wife he loves more.⁹

Different from the views of the two previous scholars, Fazrul Rahman argues that the concept of justice is not only limited to physical equality as explained in verse 3, but also includes justice as explained in verse 129. According to him, if justice is only based on verse 3, then it is impossible for Allah to provide affirmation and warning in verse 129. Thus, for Fazrul Rahman, the two verses are closely related and cannot be separated. In line with this view, Siti Musdah Mulia argues that justice, both in material and non-material aspects, must be considered as a condition for polygamy. She even emphasized that if traced from the background of the revelation of the verse (*asbabun nuzul*), the verse that is the theological basis for polygamy discusses more the context of protecting orphans than marriage.¹⁰

Based on the explanation above, it can be concluded that the existence of polygamy in Islam, as explained by the views of Muslim intellectuals, has its own complexity, especially related to the concept of justice as a condition for polygamy. There are three main views on polygamy that arise from this understanding. *First*, there is a view that loosely permits polygamy. Some of these views consider polygamy as a "sunnah" that follows the practice of the Prophet Muhammad, although the explicit conditions mentioned in the Qur'an are often ignored or only considered as verbal arguments. *Second*, there is a view that permits polygamy with strict conditions, including formal-distributive justice, such as the fulfillment of economic rights (living) and sexual rights (turns), as well as the wife's consent and other conditions. However, substantive justice such as affection and love are not

⁸ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: lentera hati, 2000).

⁹ Abdurrahman al-Jaziri, *Al-Fiqh Ala Mazahib al-Arba'ah* (Beirut: Dar al-Fikr., t.t.), 239.

¹⁰ Ali Yasmanto, "Konsep Adil Dalam Poligami (Studi Komparasi Antara Pemikiran Fazrul Rahman Dan M Quraish Shihab)," 119.

considered part of these conditions. *Third*, there is a view that strictly prohibits polygamy. These differences in views are largely influenced by the way each interpreter understands the texts on polygamy.

b. Portrait of Polygamy in Reality

In Islamic teachings, women are given high status and respect in various aspects of life, including in the context of polygamy. History shows that the practice of polygamy and the treatment of women were very different before and after the Prophet Muhammad was sent as an Apostle. When husbands were given limitations in polygamy, this was intended to ensure that polygamy was carried out for the benefit, not merely to follow lust. Justice is also a primary requirement in the practice of polygamy. Conceptually, polygamy in Islam has a noble meaning, namely providing protection and avoiding reprehensible acts. Quraish Shihab, as quoted by Ali Yasmanto, stated that although polygamy is not recommended or obligatory, polygamy is an alternative to solving family problems with certain conditions so that justice is achieved and women are protected. However, ironically, in practice in society, the noble meaning of polygamy explained in the Qur'an is often not reflected. The polygamy that is carried out is no longer in line with what is expected by sharia¹¹. The practice of polygamy often has negative impacts, including:

First, violence against women, one of which has an impact on the wife's psychology. The impact of polygamy is not only seen in real actions, but also in things that are not physically visible. Polygamy can cause psychological impacts on the wife, such as feeling disturbed and hurt when seeing her husband remarry. This can cause competition between wives to get more attention from their husbands, which can ultimately lead to hostility. In addition, there are several psychological impacts that the first wife may experience, including: (a) losing a good relationship with her husband and questioning her identity, because she previously felt loved and appreciated, but the situation changed after her husband remarried. This condition can be dangerous for oneself, such as losing one's identity; (b) feeling no longer meaningful to her husband because she is no longer the only one who makes her partner happy; (c) becoming more sensitive and easily angered; (d) losing relationships with other people; (e) feeling unhappy in marriage; (f) lack of harmonious relationship between the first wife and husband; (g) loss of spiritual contact; (h) the tendency of the first wife to be reluctant to have sex with her husband (verigis); (i) decreased self-esteem.¹²

Second, the destruction of family harmony is an implication of the psychological impacts that have been explained previously. The presence of other people in a marriage can logically break family harmony. To achieve family harmony, several important factors must be present, one of which is mental well-being. This means that family members must love each other, need each other, help each other, and have a low frequency of quarrels or conflicts. This mental well-being will certainly be difficult to achieve if there is a new person as a wife in the family. In addition, the impact of this destruction of family harmony does not only occur between the first wife and husband, but can also

¹¹ Danu Aris Setiyanto, "Poligami dalam Perspektif Filsafat Hukum Islam (Kritik terhadap Hukum Perkawinan di Indonesia)," *Al-Ahwal* 1, no. 1 (2017): 49.

¹² Bingah Amarwata Sujana, "Kritik Terhadap Poligami: Sebuah Komentar Atas 40 Tahun Keberlakuan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *Padjajaran Law Review*, 1, no. 3 (2015): 69.

occur with his new wife. In other words, polygamous marriages are very vulnerable to conflict. Thus, a harmonious family life (*sakinah*) will be very difficult to achieve through the practice of polygamy.¹³

Third, polygamy is one of the factors contributing to the high divorce rate in Indonesia. Nationally, the divorce rate continues to increase every year. For example, data from the Religious Courts (Badilag) MA recorded the number of divorce cases that continued to increase from 2010 to 2014 with the following details: 251,208 cases (2010), 276,792 cases (2011), 304,395 cases (2012), 361,816 cases (2013), and 382,231 cases (2014). The high divorce rate is dominated by cases of divorce lawsuits. Cases of divorce lawsuits are often found in several Religious Courts, such as the Indramayu Religious Court which is one of the districts with the highest divorce rates in Indonesia. Divorce data in 2013 showed that there were 2,079 cases of divorce by *talak* and 5,959 cases of divorce lawsuits. Meanwhile, in 2014 there were 2,220 cases of divorce by *talaq* and 5,847 cases of divorce by lawsuit. Research conducted by Abdul Jamil and Fakhruddin revealed that one of the causes of the high number of divorce by lawsuit is polygamy. In line with that, Nasaruddin Umar on a broader scale also stated that polygamy is one of the factors causing divorce. In addition, the National Commission on Violence Against Women in 2017 also found that polygamy is one of the factors causing the high divorce rate.¹⁴

Based on the explanation above, polygamy is a cause of divorce because many wives are not willing or do not want to be polygamous by their husbands. Moreover, in this day and age, many women have higher education which has implications for legal awareness. Nasaruddin Umar stated that the increase in the number of divorce lawsuits is suspected to be due to the increasing level of legal awareness among women. In addition, women's opportunities to get jobs and economic independence are increasingly wide open. Thus, the wife's dependence on her husband is reduced, so that if her husband is polygamous, the wife will not hesitate to file for divorce because she feels able to meet her own needs.

Fourth, the impact on children. The practice of polygamy not only has an impact on the wife, but also has a negative effect on the children. Based on various references, the impact of polygamy on children includes a decrease in affection and the emergence of hatred towards the father. This is caused by the child's feelings of being neglected or not getting enough attention from their father due to the unequal distribution of time and attention. As a result, children can feel emotional dissatisfaction that affects their relationship with their father and their overall psychological well-being.¹⁵

This impact is a logical consequence of the increasing number of family members who need attention and affection. This has implications for the husband's time, which is increasingly divided so that only a little time can be given to his family members. Conditions like this are clearly not ideal in family life, because they can cause a lack of affection for one or several family members, in this case children. The lack of affection that is manifested in the form of attention and control over children is an important element for child development. If a child does not get these elements from his father,

¹³ Andriana Kurniawati, “Dampak Psikologis Kehidupan Keluarga Pada Pernikahan Poligami” (Skripsi, Universitas Negeri Yogyakarta, 2013), 119.

¹⁴ Abdul Jami, “Isu dan Realitas di Balik Tingginya Angka Cerai-Gugat di Indramayu,” *HARMONI* 1, no. 2 (2015): 136.

¹⁵ Barzah Latupono, “Kajian Juridis Dampak Poligami Terhadap Kehidupan Keluarga,” *Bacarita Law Journal* 1, no. 1 (2020): 24.

there is a concern that the child will grow and develop freely without guidance.¹⁶In such freedom, children may experience moral decline due to lack of attention and control from their parents.

Furthermore, the emergence of hatred towards the father is something that should not happen in the family. However, this feeling may be unavoidable when the child feels that his love and the love of his mother have been "betrayed" by a polygamous father, even though they understand that polygamy is permitted in religious teachings. In line with this explanation, Kampambwe in Elbedour explains that the impact of polygamy on children includes weakening the relationship between children and their parents, as well as reducing the child's emotional and psychological levels. The child's emotional needs are something that must be met.¹⁷If these needs are not met, it will affect the child's development in terms of learning, and may cause learning difficulties and loss of enthusiasm for continuing education, and result in more negative social relationships.

However, polygamy in reality does not only bring negative impacts. There are also positive impacts found in the practice of polygamy, such as: (a) avoiding sin and adultery, (b) increasing offspring, (c) protecting widows and excess women, (d) fulfilling the husband's sexual needs when the wife menstruates, gives birth, is sick, or has other excuses, (e) the wife tries to do her best for her husband because of the presence of another wife, (f) training patience and suppressing egoism, (g) children born have clear legal status, (h) clear status for the wife who is married.¹⁸

c. Ideality; Granting of Polygamy Permits in Religious Courts.

Although Islamic teachings permit and have set rules for those who practice polygamy, problems often arise when a Muslim man practices polygamy. In various literature such as books, magazines, articles, and other written works, polygamy is often a controversial issue that is considered necessary to be reviewed. Some people argue that polygamy is no longer in accordance with human rights, contains many negative aspects, and has social impacts that are considered a bad precedent for society. These perceptions as a whole tend to criticize the teachings and practitioners of polygamy. According to their views, the practice of polygamy should be eliminated from this world.¹⁹

Negative perceptions of polygamy have been shown to be one of the factors that have led to the rise of unhealthy polygamous practices. This is understandable, because polygamists often choose to do it secretly, which ultimately has undesirable implications and tarnishes the noble image of polygamous marriage itself. This phenomenon is the basis for those who argue that polygamy is not in accordance with human rights. However, polygamous couples who follow the provisions of marriage in accordance with material and formal laws do not face the problems faced by unhealthy polygamous couples. Their household life is harmonious and happy, just like other monogamous couples. Polygamous marriage is a legally valid act and is not prohibited by religious teachings, but has been regulated in such a way that it is carried out in accordance with the objectives justified by

¹⁶ Ria Renita Abbas, "Institusi Keluarga Dan Poligami (Studi Kasus Keluarga Poligami yang Berpoligini di Kota Makassar)," *SOCIUS* 1, no. 1 (2014): 71.

¹⁷ Lukman, "Dampak Poligami Terhadap Perkembangan Jiwa Anak Di Kelurahan Borong Rappoa Kecamatan Kindang Kabupaten Bulukamba" (Skripsi, Universitas Islam Negeri Alauddin, 2017), 53.

¹⁸ Idi Sugandi, "Dampak Positif Poligami Dalam Perspektif Hukum Islam (Studi Kasus Di Desa Saninten Kecamatan Kadu Hejo Kabupaten Pandeglang)" (Skripsi, UNIVERSITAS ISLAM NEGERI SYARIF HIDAYATULLAH JAKARTA, 2011), 77.

¹⁹ Mughni Labib Ilhamuddin Is Ashidiqie, "POLIGAMI DALAM TINJAUAN SYARIAT DAN REALITAS," *Al-Ahwal Al-Syakhsiyah: Jurnal Hukum Keluarga dan Peradilan Islam* 2, no. 2 (2021): 199.

law. Therefore, in order for polygamy to be carried out in accordance with the objectives of marriage, it needs to be regulated in legislation as implementing provisions of the marriage law. This means that the state is obliged to regulate every legal action in its territory in order to create legal order, as well as provide legal protection and guarantees for its citizens, including in terms of marriage.²⁰

Marriage is not a trivial matter. Sociologically, the institution of marriage is the main foundation of social order and is a pillar of culture and civilization. The good or bad of a social order depends greatly on the quality of household or family life built by each of its members. Therefore, to create a good social order, regulations are needed that can foster public legal awareness, not the elimination of norms that are not prohibited by religion and have become values recognized by society. Regardless of the problems above, it is clear that the government's steps in regulating marriage issues, especially for Muslims, aim to achieve the benefit of these regulations. The legal provisions that are enforced are intended for the benefit of the general public, not because of political or power interests. Therefore, it is important for the public to understand the values contained in the legal provisions and how important the existence of these provisions is for the general public. Understanding this will foster awareness to obey the law voluntarily. Because society will only obey the law if the law provides benefits for those who obey it. Conversely, if the law does not provide benefits, of course the law will be ignored.²¹

Based on this principle, the benefits contained in the provisions of the laws and regulations governing the requirement to obtain permission from the Court to practice polygamy will be reviewed. This provision is stated in Law Number 1 of 1974 Article 3 paragraph (2) which states that: *"The Court may grant permission to a husband to have more than one wife if the parties concerned wish"*. In addition, Article 4 paragraph (1) states: *"in the event that a husband will have more than one wife, as stated in Article 3 paragraph (2) of this law, then he is required to submit an application to the Court in the area where he lives"*. Government Regulation Number 9 of 1975 regulates the provisions for implementing the granting of permission for polygamy in Article 43 which states that: *"if the Court is of the opinion that there is sufficient reason for the applicant to have more than one wife, then the Court will issue its decision in the form of permission to have more than one wife"*. Meanwhile, Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law provides a legal basis for granting permission for polygamy through Article 56 paragraph (3). This article states that: *"Marriage carried out with a second, third or fourth wife without permission from the Religious Court has no legal force."*²²

The above rules clearly state that in order to practice polygamy, a husband must obtain permission from the Religious Court. If polygamy is carried out without such permission, then the marriage will not have legal force and will be considered invalid. This consequence is understood from the obligations stated in Article 4 paragraph (1) of Law No. 1 of 1974 and Article 56 paragraph (3) of the KHI which states that a marriage without permission has no legal force. Therefore,

²⁰ Rofika Duri, "Tinjauan Hukum Islam Terhadap Praktik Poligami dalam Masyarakat (Studi Pada Pasangan Poligami Di Kecamatan Umbulharjo Kota Yogyakarta)," *El-Usrah: Jurnal Hukum Keluarga* 5, no. 1 (2022): 104.

²¹ Azni, "IZIN POLIGAMI DI PENGADILAN AGAMA (SUATU TINJUAN FILOSOFIS)."

²² Ashabul Fadhli dan Fathur Rahmi, "IJTIHAD HAKIM PENGADILAN AGAMA PADA PERKARA POLIGAMI," *Jurnal Ilmiah Syari'ah* 19, no. 2 (2020): 217.

permission to practice polygamy is a mandatory requirement. If a husband practices polygamy without first obtaining permission, then the marriage will not be legally recognized and will be considered never to have occurred.²³

The provisions of the law governing the obligation to obtain permission for polygamy are intended to create public order, provide protection, and legal guarantees for the rights and obligations arising from legal relationships. The urgency of obtaining permission from the court is to ensure legal certainty, order, protection, and legal guarantees for the marriage itself. These provisions are made to protect the interests, rights, and obligations arising from a marriage. These formal requirements are very important in achieving the goals of marriage in accordance with the provisions of material law. Therefore, material and formal provisions cannot be separated because both have the same influence in determining the legal status of a marriage, especially in achieving the expected goals of marriage.

The urgency of polygamy permits according to the provisions of the law is procedural in nature to provide legal guarantees for the occurrence of marriage, so that its existence is recognized legally and formally. A marriage is considered valid in material terms if it is carried out in accordance with religious provisions, and is only recognized formally if it meets the applicable legal provisions. Therefore, formal provisions are equally important to material provisions in determining the validity of a marriage. Thus, a polygamous marriage is considered valid if it meets the provisions of material law, namely it is carried out in accordance with the conditions and pillars stipulated in Islamic law, and meets the provisions of formal law, namely obtaining permission from the Court to carry out the polygamous marriage. The position of court permission in polygamous marriages according to Islamic law is very important, where formal law follows material law which also determines the validity of the marriage. A marriage that only meets the material provisions but does not meet the formal provisions is considered never to have occurred, which in fiqh terms is called "Wujuduhu ka adamihi". Meanwhile, a marriage that meets the provisions of formal law but does not meet the provisions of material law can be annulled.

Therefore, even though the marriage is materially valid, but if it is not formally valid, the state will consider it never happened unless it can be proven with a Marriage Certificate issued by the PPN. Meanwhile, the PPN according to Article 44 of Government Regulation Number 9 of 1975 states: "*Marriage Registrars (PPN) are prohibited from registering the marriage of a husband who will have more than one wife before there is permission from the Court as referred to in Article 43*".²⁴

Thus, it can be understood that permission from the Religious Court for polygamy plays a very important role in the legal recognition and social acceptance of the marriage. Formal legal provisions regarding permission from the Religious Court aim to ensure that the existence and implications of polygamous marriages are in accordance with the provisions of religious law. The main goal is to create a household that upholds the values of justice based on mawaddah and rahmah

²³ Rijal Imanullah, "POLIGAMI DALAM HUKUM ISLAM INDONESIA (ANALISIS TERHADAP PUTUSAN PENGADILAN AGAMA NO. 915/ Pdt.G/ 2014/ PA.BPP TENTANG IZIN POLIGAMI)," *Mazahib (jurnal pemikiran hukum islam)* 17, no. 2 (2016): 107.

²⁴ Azni, "IZIN POLIGAMI DI PENGADILAN AGAMA (SUATU TINJUAN FILOSOFIS)," 63.

within the framework of mu'asyarah bil ma'ruf, so that a peaceful and harmonious family life is realized, and the happiness expected by the husband and wife is achieved.

4. CONCLUSION

The conclusion of this study is that polygamy in Islam, although permitted, must be carried out with strict rules and principles of justice. Although the practice of polygamy has existed since pre-Islamic times, Islam came to provide fair limitations and conditions in this practice. There are various views from Muslim scholars and intellectuals regarding justice in polygamy, both material and meaningful.

Polygamy that does not pay attention to the principle of justice can cause various negative impacts, including violence against women, damage to family harmony, increased divorce rates, and psychological and emotional impacts on children. Therefore, the importance of permission from the Religious Court before implementing polygamy is to ensure that this practice is in accordance with legal provisions and to protect the rights of all parties involved.

In the legal context, the Religious Court permit provides legal guarantees and ensures that polygamous marriages are recognized legally and formally. This aims to create legal order, protection, and guarantee of rights and obligations for all parties in the marriage.

Prospects for Research Results Development:

1. Increasing Public Awareness and Understanding: Further research can develop effective strategies to increase public awareness and understanding of the importance of compliance with the law in the practice of polygamy.
2. Psychological and Social Impacts: An in-depth study of the psychological and social impacts of polygamy on children and wives, and appropriate interventions to reduce these negative impacts.

Prospects for Further Research Application:

1. Policy Development: Develop more comprehensive policies to regulate polygamy, including stricter monitoring mechanisms.
2. Information and Communication Technology: Exploring how information and communication technology can support education and socialization about polygamy rules according to sharia and state law.

With this research, it is hoped that a better understanding of polygamy in the context of Islamic and state law can be created, and that it will pave the way for the development of better policies and practices to achieve the goals of a just, harmonious and happy marriage.

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AUTHOR BIOGRAPHY

Safna Permata Dewi is a student in the Islamic Family Law Study Program at the Faculty of Sharia, IAIN Metro Lampung. Before studying at IAIN Metro, she completed her education at SMAN 5 Metro majoring in Social Sciences in 2022. Through this research, she hopes to provide new insights into the Practice of Polygamy in Islamic Family Law in Indonesia: Between Ideality and Reality. The author can be contacted via email address: safnapermatad28@gmail.com
