

# Protection of Children's Rights in Polygamous Families According to the Perspective of the Compilation of Islamic Law

Al Rasyid Hasbi Mubarak<sup>1</sup>

<sup>1</sup> Faculty of Sharia, Metro State Islamic Institute

## Article Info

### Article history:

Received: 12-01-2024

Revised: 03-04-2024

Accepted: 05-20-2024

### Keywords:

Protection

Child

Polygamy

Compilation of Islamic Law

## ABSTRACT

This study uses a literature study method, where data is obtained from legal documents through a normative approach. This process involves interpreting the contents of law books and documents related to laws and regulations (Statute Approach). After the data is collected, the data is analyzed using a qualitative-normative method with a deductive approach, which focuses on child protection in polygamous families from an Islamic law perspective. In practice, child protection in polygamous families as regulated in the Compilation of Islamic Law (KHI) still needs improvement. Although the KHI has discussed this issue, in reality many children in polygamous families still experience violence, discrimination, and neglect. The challenges in fulfilling children's rights in polygamous families require more substantial efforts to design better child protection mechanisms, so that children can grow and develop optimally.

*This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.*



## Corresponding Author:

Al-Rashid Hasbi Mubarak

Faculty of Sharia, Metro State Islamic Institute

Jl. Ki Hadjar Dewantara 15 A Iring Mulyo, East Metro, Metro City, Lampung, Indonesia

Email: [hasbimubarak@gmail.com](mailto:hasbimubarak@gmail.com)

## 1. INTRODUCTION

The family is the smallest unit in society that has a central role in shaping the child's personality. <sup>1</sup>Harmony and well-being in the family create a conducive environment for children to grow and develop optimally. However, not all families are able to provide these conditions. One of the challenges often faced in the context of the family is the practice of polygamy.

Polygamy, which is a form of marriage recognized in Islamic teachings, is permitted under certain conditions that must be met. One of the main requirements in polygamy is the ability of a husband to be fair, both to his wives and to his children. If this justice cannot be realized, then the practice of polygamy is not in accordance with Islamic principles.<sup>2</sup>

In Indonesia, polygamy is regulated through the Compilation of Islamic Law (KHI), which sets out the rules and regulations for its implementation. One important article, namely Article 55 paragraph (2), states that a husband who wants to practice polygamy must meet a number of requirements, including the

<sup>1</sup> Sitti Murni Kaddi, Puji Lestari, dan Donal Adrian, "Komunikasi Keluarga Dalam Pencegahan Coronavirus Disease 2019," *Jurnal Ilmu Komunikasi* 18, no. 1 (16 September 2020): 63, <https://doi.org/10.31315/jik.v18i1.3701>.

<sup>2</sup> Barzah Latupono, "KAJIAN JURIDIS DAMPAK POLIGAMI TERHADAP KEHIDUPAN KELUARGA," *Bacarita Law Journal* 1, no. 1 (18 November 2020): 15–27, <https://doi.org/10.30598/bacarita.v1i1.2788>.

ability to be fair to his wife and children. This provision shows that protection of children's rights is one of the main aspects that must be considered in a polygamous family.

Children born and raised in polygamous families have the same rights to attention, affection, and protection from their parents. It is a shared responsibility within the family to ensure that children's rights are properly fulfilled, so that they can grow up in a safe, comfortable environment that supports their development.

Impact positive polygamy to child between other:

Get love Darling And attention from more from One person old.  
Own more Lots you Which can become Friend play And Study.  
Own chance For Study about difference And tolerance. Impact negative polygamy to

child between other:

Feel not enough attention from person old.  
Feel jealous or competition with you stepmother.  
Feel No comfortable with situation family Which complex.

Therefore, attention to child protection in polygamous families is very important to pay attention to. This protection effort can be done in various ways, both by parents, extended family, and the surrounding community.

Polygamy can have certain impacts on children. One of the impacts is the reduction in affection and attention they receive from their parents. In addition, there is a possibility that children will imitate the polygamous lifestyle carried out by their parents when they grow up. In terms of attention, children may feel the loss of the presence of a father figure who is not always at home. This condition is different from a situation where a father works out of town, because usually the job has a regular schedule so that children can estimate when their father will come home. However, in polygamy, the division of time is often not scheduled well, so that children feel that their father is less present in their lives.

As a result, children may feel that their fathers are unreliable, especially when they need support. This absence can affect children's trust in their parents, even giving rise to feelings of distrust that are carried over to relationships in their environment. This situation shows the importance of efforts to ensure that children continue to receive sufficient attention and affection in polygamous families.

## 2. METODE

This article is written using a library research method, namely collecting data by studying and understanding theories from various relevant literature. This research was conducted through four stages, namely preparing the necessary equipment, collecting appropriate references, managing time well, reading research materials, and noting important points.<sup>3</sup>

Data were collected from various sources such as books, journals, and existing research results. All collected library materials were then analyzed critically and thoroughly to support the ideas and suggestions presented in this study.

## 3. RESULTS AND DISCUSSION

### 3.1. History of Polygamy

---

<sup>3</sup> Yahya Fathur Rozy dan Andri Nirwana AN, "PENAFSIRAN 'LA TAQRABU AL- ZINA' DALAM QS. AL-ISRA' AYAT 32 (STUDI KOMPARATIF ANTARA TAFSIR AL-AZHAR KARYA BUYA HAMKA DAN TAFSIR AL-MISHBAH KARYA M. QURAIISH SHIHAB)," *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (17 Februari 2022): 65–77, <https://doi.org/10.23917/qist.v1i1.525>.

Polygamy existed long before Islam came. Many nations, including in Europe such as Russia, Yugoslavia, Czechoslovakia, Germany, Belgium, Denmark, Sweden, and England, as well as Eastern nations such as the Hebrews and Arabs, have practiced polygamy<sup>4</sup>. Even before Islam came, Arab society in particular was accustomed to polygamy. Many of them had more than one wife, some even had five, eight, or more. Polygamy is not something that was born from Islamic law alone. Long before Islam appeared in 610 AD, polygamy was known in various world civilizations. Dr. Yusuf Al-Qardhawi explained that in the past, polygamy was often practiced in extreme ways. A man could have not only four wives, but up to ten or even hundreds. In the Old Testament of the Jews, for example, it is mentioned that the Prophet David had up to 300 wives, including official wives and concubines.<sup>5</sup>

According to Fiqhus -Sunnah by As-Sayyid Sabiq, citing the book Rights of Women in Islam by Dr. Ali Abdul Wahid Wafi, polygamy is actually a common and accepted practice in various human civilizations throughout history. Almost all major civilizations that are advanced and long-lasting recognize polygamy as part of a normal and formal lifestyle.<sup>6</sup>

### 3.2. Polygamy reviewed from the Compilation of Islamic Law (KHI)

The regulations regarding polygamy in Islamic law are not only regulated in the Qur'an and Hadith, but also in Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law (KHI)<sup>7</sup>. KHI discusses polygamy in detail, especially in Articles 55 to 59, focusing on the conditions and processes that must be met.

Article 55 of the KHI stipulates that a husband is allowed to have up to four wives at the same time, with the main condition being that he must be able to treat all his wives and children fairly. If he is unable to fulfill these requirements, then polygamy is prohibited. In addition, the husband is also required to obtain permission from the Religious Court. Without this permission, a marriage with a second, third, or fourth wife is considered legally invalid.

Article 57 of the KHI states that the Religious Court will only grant permission for polygamy if there are clear reasons, namely:

1. The wife is unable to carry out her duties as a wife.
2. The wife has a physical disability or suffers from an incurable disease.
3. The wife cannot give birth to children.

Apart from these reasons, Article 58 of the KHI stipulates several additional conditions for permission to grant polygamy, namely:

1. There is consent from the wife or wives, either in writing or verbally. Written consent must be reaffirmed verbally in a Religious Court hearing.
2. The husband must ensure that he is able to guarantee the living needs of all his wives and children.
3. The husband must provide assurance that he can treat all his wives and children fairly.

However, the wife's consent is not required in some situations, such as if the wife cannot be asked for consent, is unable to attend for some reason, or if there is no news from the wife for at least two years.

<sup>4</sup> Mushlihin Mushlihin, "POLIGAMI DALAM PANDANGAN MUHAMMAD SYAHRUR," *Al-Bayyinah* 2, no. 1 (29 Juni 2018): 125–42, <https://doi.org/10.35673/al-bayyinah.v2i1.44>.

<sup>5</sup> 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>.

<sup>6</sup> Sakirman Sakirman, "Akibat Hukum Dalam Praktik Nikah Sirri Menurut Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *Muslim Heritage* 2, no. 1 (16 Agustus 2017): 63–86, <https://doi.org/10.21154/muslimheritage.v2i1.1046>.

<sup>7</sup> Anwar Hafidzi, "Prasyarat Poligami Dalam Kitab Fiqh Islam Dan Kompilasi Hukum Islam Perspektif Maslahah Mursalah," *Al-Daulah: Jurnal Hukum dan Perundangan Islam* 7, no. 2 (10 Januari 2018): 366–92, <https://doi.org/10.15642/ad.2017.7.2.366-392>.

Article 59 of the KHI states that if the wife does not give consent, permission for polygamy can still be submitted if certain reasons are met, such as:<sup>8</sup>

1. Husband is unable to act fairly.
2. The wife is unable to carry out her obligations.
3. The wife has a physical disability or an incurable disease.
4. The wife cannot bear children.

Thus, KHI strictly regulates polygamy so that justice and welfare in the household are maintained.

### 3.3 Factors Causing Polygamy and Its Impacts

The following are the factors that cause polygamy and its impacts:

#### 3.3.1 Biological Needs

Cause: Men tend to have higher biological needs related to sexual fulfillment. If the wife cannot fulfill these needs in both quality and quantity, polygamy can be seen as a solution. And the impact is Imbalance in a relationship can cause emotional tension, infidelity, and negative impacts on the marriage relationship which can lead to divorce.

#### 3.3.2 Social Status, Customs, and Culture

Causes In some cultures, a man's social status influences the decision to practice polygamy. In addition, social and customary pressures that justify polygamy can encourage someone to marry more than once. And the impact Polygamy can involve unregistered marriages, which result in legal uncertainty for the wife and children.

#### 3.3.3 Economy

The reason is that a man's economic stability often makes him feel capable of having more than one wife. Many high-income people are involved in polygamy. And the impact is that economic imbalance can occur between the first wife and the second wife, causing injustice in the provision of sustenance.

#### 3.3.4 Religion

Cause Some people argue that polygamy is allowed in religion, even though the conditions are not necessarily met according to religious law and existing regulations. And the impact of polygamy that is carried out without following the correct rules can cause harm to the first wife and children, and is at risk of divorce and legal problems.

The impacts of polygamy are :

##### a. Psychological Impact

spiritual readiness from the husband, wife and the entire family. <sup>9</sup>A wife who cannot accept the fact that her husband has practiced polygamy will generally experience emotional instability, the wife becomes sensitive , easily angered, uncontrolled because of her emotions, which are more often easily sad and often overly suspicious. Feelings of always blaming oneself for the inability to provide good service and not being able to meet the husband's biological needs. Polygamy not only affects the wife but also the child. Basically, children hope to have an ideal family of one father and one mother. The presence of another family in their life can trigger feelings of disappointment and trauma towards the child because a father's attention is divided for his other family causing the child to lack affection. Polygamy can also result in divorce due to poor communication .

##### b. Economic impact

It is difficult to measure the level of justice that is owned. Husbands prioritize young wives regarding the provision of material support. But it is not uncommon for husbands to care and be fair in providing economic support. The dependent nature of wives who do not work in economic matters makes wives accept and surrender to the polygamy that their husbands have done .

##### c. Legal Impact

<sup>8</sup> Abd Hannan dan Abdul Rosid, "Poligami tanpa izin istri pertama menurut Hanafiyah dan Syafi'iyah serta Undang-undang 1974 Perkawinan," *As-Sakinah Journal of Islamic Family Law* 2, no. 2 (29 Agustus 2024): 85–96, <https://doi.org/10.55210/jhki.v2i2.452>.

<sup>9</sup> Ifadatul Hasanah, Mohamat Hadori, dan Akhmad Zaini, "BIBLIOTERAPI PADA NOVEL AYAT-AYAT CINTA DALAM MENINGKATKAN PENERIMAAN DIRI ISTERI YANG DIPOLIGAMI," *Maddah : Jurnal Komunikasi dan Konseling Islam* 2, no. 2 (4 Agustus 2020): 52–62, <https://doi.org/10.35316/maddah.v2i2.845>.

1. The rise of underhand marriages or unregistered marriages. Marriages according to religion are valid but not recognized by the state. Marriages that are not registered at the Office of Religious Affairs (KUA) because they are carried out secretly and kept secret. Article 2 paragraph (2) of the Marriage Law clearly states that every marriage is recorded according to the applicable laws and regulations. The consequence of underhand marriages will be the emergence of underhand divorce cases because they do not have a marriage book (certificate).<sup>10</sup>To register a case in court, you must include a marriage book (certificate).
2. There is coercion on wives to give permission for polygamy. If the wife does not give permission, there is a lot of identity fraud.
3. Impact on the making of a child's birth certificate. In the child's birth certificate, only the mother's name is listed. To make a child's birth certificate, a marriage book (certificate) of the child's parents is needed, while the husband and wife do not have a marriage book (certificate) because the husband has practiced polygamy which is not in accordance with the procedures and requirements determined by the law and Islamic law. So the second wife and her children do not have the same rights and obligations as the first wife who legally married and in accordance with statutory procedures. If the husband practices polygamy by complying with the rules of law, then the rights and obligations of the second wife and children are the same as the rights and obligations of the first wife.

### 3.4 Fulfillment of Children's Rights in Polygamous Marriages

Children are a gift and mandate from Allah SWT that must always be guarded and protected because in children are inherent dignity, dignity and rights as human beings that must be upheld.<sup>11</sup>Children's rights are everything that must be obtained and received by children and if not obtained, children have the right to demand these rights. In this case, those who are required to fulfill, guarantee and protect are parents, family, society and government. In a family, the things that parents need to pay attention to in paying attention to children's rights for their future are the right to breastfeed, the right to receive care, the right to receive a good name and citizenship, the right to livelihood or property, the right to education and the right to moral and religious education.

Children's rights are not only regulated in the 1945 Constitution, but also regulated in Law Number 35 of 2014 concerning child protection. In Article 1 number 3 of Law No. 35 of 2014 it is stated that :

" Child protection aims to ensure that children's rights are fulfilled so that they can grow, develop and participate optimally in accordance with human dignity and honor and receive protection from violence and discrimination . "

As for children's rights as regulated in Law Number 35 of 2014 Articles 2 to 8. There are 10 children's rights including :

1. Children have the right to welfare , care, upbringing and guidance based on good affection in their families and in special care ;
2. Children have the right to services to develop their abilities and social life .
3. Children have the right to care and protection both while in the womb and at birth
4. Children have the right to protection of the environment that may endanger or hinder their growth and development in a reasonable manner.
5. In dangerous situations, children are the first to have the right to receive help , assistance and protection.
6. Children who do not have parents have the right to receive care from the state or other people or bodies
7. Children who are unable to afford it have the right to receive assistance so that they can grow and develop normally in their family environment.

<sup>10</sup> Daffa Alif Utama, Endah Pujiastuti, dan Dian Septiandani, "Penerbitan Kartu Keluarga Bagi Pasangan Nikah Siri Dan Akibat Hukumnya Terhadap Para Pihak," *JURNAL USM LAW REVIEW* 5, no. 2 (8 Januari 2023): 819, <https://doi.org/10.26623/julr.v5i2.5922>.

<sup>11</sup> Ramlah Ramlah, "TANGGUNGJAWAB ORANG TUA TERHADAP HAK HADHANAH DAN NAFKAH ANAK PASCA PERCERAIAN: Perspektif Hukum Islam dan Putusan Pengadilan Agama," *Harakat an-Nisa: Jurnal Studi Gender dan Anak* 6, no. 1 (3 Desember 2021): 1–12, <https://doi.org/10.30631/haraktan-nisa.2021.61.1-12>.

8. Children who experience behavioral problems are given services and care that aim to help them overcome obstacles that occur during their growth and development and are also given to children who have been found guilty of committing a legal violation based on a judge's decision .
9. Children with disabilities have the right to receive special services to achieve a level of growth and development within the limits of the child's abilities and capabilities.
10. Assistance and services aim to make child welfare a right for every child without distinction of gender, religion, political views and social status .

The root of the emergence of children's problems is mostly due to the family's inability to build happiness and well-being in their lives . Therefore, the problem of polygamy is actually not related to the relationship between husband and wife alone, but more importantly is how children can continue to develop their potential in adulthood and independence . In reality, in general, not all children in polygamous families get the rights they should get, some are even not fulfilled. This happens because the quality of the relationship declines sharply after polygamy between parents and children, especially between father and child.<sup>12</sup> Polygamous marriages have a severe psychological impact on children, such as the emergence of feelings of inferiority in children. The further consequence of severe psychological pressure is the weakening of the child's physical condition. Efforts to protect children's rights must be carried out as early as possible, starting from when the baby is still in the womb until the child is 18 (eighteen) years old. This is in accordance with the concept of complete and comprehensive child protection. The Child Protection Law must lay down obligations based on the principle of non-discrimination which prioritizes the interests of children, the child's right to life, survival and development , and equality before the law. Article 2 of the implementation of child protection is based on Pancasila and the Constitution

Republic of Indonesia 1945 and the principles of the Convention on the Rights of the Child include :

1. Non- discrimination; No different treatment based on tribe, religion, race, class, gender, ethnicity, culture and language, legal status of children, birth order of children, and physical and/or mental conditions .
2. The Best Interests of the Child; All actions concerning children are carried out by the Government, society, legislative bodies, and judiciary. Therefore, the interests of children are the primary consideration in polygamous marriages .
3. The Right to Life, Survival and Development The most basic human rights for children are protected by the State, Government, society, family and parents .
4. Respect for Children's Opinions; <sup>13</sup>Respect for children's rights to express their opinions in decision-making, especially those concerning matters that affect their lives, in this case the decision to agree or disagree if parents want to practice polygamy. Legal protection for children can be interpreted as an effort to provide legal protection for various freedoms and basic rights of children ( fundamental rights and freedoms of children) and various interests related to children's welfare. Based on these limitations, legal protection for children includes :

Protection of children's freedom;

Protection of children's human rights;

Protection of all children's interests related to welfare

Every decision made by parents, it feels unfair if the child is not involved to know about it from an early age. Introducing the condition of polygamy can make it easier to accept the conditions faced. <sup>14</sup>If covered up, later the child will be shocked and not accept the situation that occurs and even the child will lose trust in his father. Rather than a father trying to cover up what is seen by the child, a father should explain the real situation according to the child's understanding, and as a parent must be responsible for explaining it truthfully with rational reasons so that the children can accept it with an open heart. With greater responsibility, a husband who practices polygamy is faced with choices : is he able to protect and nurture his children so that the problem of children that is currently worrying is slightly resolved; or is he able to protect his children which means he has thickened the line of firmness regarding the problem of child neglect. .

<sup>12</sup> April L. Yerges dkk., "Women's narratives of living in polygamous marriages: Rural Malawian experience distilled and preserved in poetic constructions," *Health Care for Women International* 38, no. 8 (3 Agustus 2017): 873–91, <https://doi.org/10.1080/07399332.2017.1326494>.

<sup>13</sup> László Kasik dan Zita Gál, "Parents' and teachers' opinions of preschool children's social problem-solving and behavioural problems," *Early Child Development and Care* 186, no. 10 (2 Oktober 2016): 1632–48, <https://doi.org/10.1080/03004430.2015.1120297>.

<sup>14</sup> Bagus Fajar Adryanto, "Tafsir Maudh'ui Muhammad Quraish Shihab dan Siti Musdah Mulia terhadap Poligami," *Al-Syakhsiyyah: Journal of Law & Family Studies* 4, no. 1 (8 Agustus 2022): 57, <https://doi.org/10.21154/syakhsiyyah.v4i1.3760>.

#### 4. CONCLUSION

Child protection in polygamous families according to Islamic Law (KHI) and its practices still need improvement. Although KHI has regulated child protection in polygamous families, in reality there are still many children who experience violence, discrimination, and neglect in this context. This is due to several factors, such as the lack of public understanding regarding child protection in polygamous families and the absence of firm action against violations of children's rights in polygamous families. To improve child protection in polygamous families, it is necessary to provide socialization and education to the community, strengthen law enforcement, and play an active role in the community in monitoring and reporting violations of children's rights, violence, discrimination, and neglect. With these efforts, it is hoped that a better design for child protection in polygamous families can be created, so that children can grow and develop optimally.

#### THANK-YOU NOTE

I would like to express my deepest gratitude to Mr. Sakirman, MSI for the guidance, direction, and motivation that has been given during the research process of this journal. With your patience and dedication, this research can be completed well. May the knowledge given be a charity and you will always be given health and blessings.

#### REFERENCE

- Adryanto, Bagus Fajar. "Tafsir Maudh'ui Muhammad Quraish Shihab dan Siti Musdah Mulia terhadap Poligami." *Al-Syakhsiyyah: Journal of Law & Family Studies* 4, no. 1 (8 Agustus 2022): 57. <https://doi.org/10.21154/syakhsiyyah.v4i1.3760>.
- Alif Utama, Daffa, Endah Pujiastuti, dan Dian Septiandani. "Penerbitan Kartu Keluarga Bagi Pasangan Nikah Siri Dan Akibat Hukumnya Terhadap Para Pihak." *JURNAL USM LAW REVIEW* 5, no. 2 (8 Januari 2023): 819. <https://doi.org/10.26623/julr.v5i2.5922>.
- Hafidzi, Anwar. "Prasyarat Poligami Dalam Kitab Fiqih Islam Dan Kompilasi Hukum Islam Perspektif Masalah Mursalah." *Al-Daulah: Jurnal Hukum dan Perundangan Islam* 7, no. 2 (10 Januari 2018): 366–92. <https://doi.org/10.15642/ad.2017.7.2.366-392>.
- Hannan, Abd, dan Abdul Rosid. "Poligami tanpa izin istri pertama menurut Hanafiyah dan Syafi'iyah serta Undang-undang 1974 Perkawinan." *As-Sakinah Journal of Islamic Family Law* 2, no. 2 (29 Agustus 2024): 85–96. <https://doi.org/10.55210/jhki.v2i2.452>.
- Hasanah, Ifadatul, Mohamat Hadori, dan Akhmad Zaini. "BIBLIOTERAPI PADA NOVEL AYAT-AYAT CINTA DALAM MENINGKATKAN PENERIMAAN DIRI ISTERI YANG DIPOLIGAMI." *Maddah: Jurnal Komunikasi dan Konseling Islam* 2, no. 2 (4 Agustus 2020): 52–62. <https://doi.org/10.35316/maddah.v2i2.845>.
- Kaddi, Sitti Murni, Puji Lestari, dan Donal Adrian. "Komunikasi Keluarga Dalam Pencegahan Coronavirus Disease 2019." *Jurnal Ilmu Komunikasi* 18, no. 1 (16 September 2020): 63. <https://doi.org/10.31315/jik.v18i1.3701>.
- Kasik, László, dan Zita Gál. "Parents' and teachers' opinions of preschool children's social problem-solving and behavioural problems." *Early Child Development and Care* 186, no. 10 (2 Oktober 2016): 1632–48. <https://doi.org/10.1080/03004430.2015.1120297>.
- Latupono, Barzah. "KAJIAN JURIDIS DAMPAK POLIGAMI TERHADAP KEHIDUPAN KELUARGA." *Bacarita Law Journal* 1, no. 1 (18 November 2020): 15–27. <https://doi.org/10.30598/bacarita.v1i1.2788>.
- Mushlihin, Mushlihin. "POLIGAMI DALAM PANDANGAN MUHAMMAD SYAHRUR." *Al-Bayyinah* 2, no. 1 (29 Juni 2018): 125–42. <https://doi.org/10.35673/al-bayyinah.v2i1.44>.
- Ramlah, Ramlah. "TANGGUNGJAWAB ORANG TUA TERHADAP HAK HADHANAH DAN NAFKAH ANAK PASCA PERCERAIAN: Perspektif Hukum Islam dan Putusan Pengadilan Agama." *Harakat an-Nisa: Jurnal Studi Gender dan Anak* 6, no. 1 (3 Desember 2021): 1–12. <https://doi.org/10.30631/harakatan-nisa.2021.61.1-12>.
- Rozy, Yahya Fathur, dan Andri Nirwana AN. "PENAFSIRAN 'LA TAQRABU AL- ZINA' DALAM QS. AL-ISRA' AYAT 32 (STUDI KOMPARATIF ANTARA TAFSIR AL-AZHAR KARYA BUYA HAMKA DAN TAFSIR AL-MISHBAH KARYA M. QURAIISH SHIHAB)." *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (17 Februari 2022): 65–77. <https://doi.org/10.23917/qist.v1i1.525>.
- 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>.

- Sakirman, Sakirman. "Akibat Hukum Dalam Praktik Nikah Sirri Menurut Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan." *Muslim Heritage* 2, no. 1 (16 Agustus 2017): 63–86. <https://doi.org/10.21154/muslimheritage.v2i1.1046>.
- Yerges, April L., Patricia E. Stevens, Lucy Mkandawire-Valhmu, Wendy Bauer, Thokozani Ng'ombe Mwenyekonde, Lance S. Weinhardt, dan Loren W. Galvao. "Women's narratives of living in polygamous marriages: Rural Malawian experience distilled and preserved in poetic constructions." *Health Care for Women International* 38, no. 8 (3 Agustus 2017): 873–91. <https://doi.org/10.1080/07399332.2017.1326494>.

## BIOGRAPHIES OF AUTHORS



Al Rasyid Hasbi Mubarak, was born on March 9, 2002. Since childhood, Rasyid was known as a creative and enthusiastic child, Since junior high school, Rasyid really liked lessons related to Law. Because when he was little Rasyid aspired to become a Judge. Rasyid also participated in a soccer competition and won 1st place at the district level then in junior high school he won 3rd place in a painting competition at the provincial level, after graduating from high school Rasyid also participated in a batik model competition at the Metro level dipora event and Rasyid, is currently an active student studying in the Islamic Family Law Study Program at the Metro State Islamic Institute. Currently the author is actively involved in organizations outside the campus, one of which is PMII.