

Poligamy in Islamic Point of View

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***Abstract.** Marriage in Islam has monogomi or one wife and there is also polygamy which involves more than one wife. Polygamy is actually allowed in Islam but must meet conditions such as condition . Not only Islam, the State also affirms the practice of polygamy but still comes with provisions. Not much different from religious regulations. Therefore, if anyone wants to practice polygamy, that person must also clearly understand the religious regulations and the status that the state has recorded. The polygamy typified by Islam should not be understood as merely meeting biological needs. History recorded in , polygamy was even practiced to protect women at that time. Many women were left by their husbands to die in combat and needed protection. The Prophet even practiced polygamy in , in addition to protecting women, because of Allah's command. From here appeared the writer's desire to raise the topic of polygamy from a religious and the State so that it is not misunderstood and used as a shield and a reason for people who are polygamous*

Keywords; Islamic Law, Marriage, Polygamy

Abstrak. Dalam Islam ada perkawinan monogami atau perkawinan dengan satu isteri saja, dan ada juga perkawinan poligami yaitu perkawinan dengan lebih dari satu isteri. Poligami tentu diperbolehkan dalam Islam, namun dengan syarat harus dihormati. Tidak hanya Islam, negara juga menyetujui praktik poligami namun selalu dengan syarat yang tidak jauh berbeda dengan aturan agama. Oleh karena itu, jika seseorang ingin melakukan poligami harus memahami peraturan agama dan negara agar hal tersebut juga didaftarkan oleh negara. Poligami sebagaimana tercantum dalam Islam hendaknya tidak dipahami semata-mata sebagai pemenuhan kebutuhan biologis. Sejarah mencatat pada tahun , poligami lebih banyak dilakukan untuk melindungi perempuan saat itu. Sebanyak 4.444 perempuan ditelantarkan

oleh suami mereka selama perang dan oleh karena itu memerlukan perlindungan. Rasulullah bahkan melakukan poligami bukan hanya untuk melindungi perempuan tetapi juga karena perintah Allah. Dari situlah timbul keinginan penulis untuk mengangkat topik poligami dari sudut pandang agama dan negara agar tidak disalahartikan dan dijadikan kedok dan alasan bagi mereka yang melakukan poligami.

Kata kunci: Hukum Islam, Perkawinan , Poligami

BACKGROUND

Marriage is one of the most important Sunnahs of the Prophet. In fact, the Prophet once said that he would expel someone from the ranks of his people if he hated or did not want to get married. Therefore, in Islam there is no such thing as separation from certain groups that have different sexes. Thus, Islam strictly prohibits the existence of someone who avoids getting married, be it a man or a woman who deliberately avoids getting married for certain reasons. For example, a woman wants to remain in chastity.

The word polygamy is always associated with what the Prophet PBUH did. He was polygamous in a way that was justified by sharia by applying verses in the Qur'an that say men can have more than one wife. With the existence of this verse which is a guide for men to do polygamy. However, many of the Prophet's followers lack or do not understand at all the true meaning of polygamy, thus making polygamy only to vent sexual needs and eliminate the noble goals that exist in it.

The most discussed issue in the scope of marriage is polygamy. Polygamy is indeed very controversial, there is one side rejecting polygamy on various grounds, be it normative, psychological and even many are associated with the emergence of gender injustice. Many western writers also say that the teaching of polygamy originally originated from Islam, which is very discriminatory against women. Then on the other hand, polygamy is even campaigned for because they think it has a clear and firm normative basis. The pro group views that the permissibility of polygamy can be an alternative to reducing infidelity and rampant prostitution. Based on the description above, the main problem in this research is how polygamy in the perspective of Islamic law.

DEFINITION

Polygamy comes from the Greek language, a fragment of the word poly/poly which means many, while gamein/gamos means marriage or marriage. Understanding this word, it is valid to say that polygamy is many marriages that become unlimited. According to Elizabeth H. White, gender relations in family law are twofold: those that do not limit women's rights (unrestricted) and those that limit them (restricted). The rules of polygamy in family law in the Islamic world are not the same, even though they adhere to the same school of thought. Tahir Mahmood categorizes the rules of polygamy in family law into six groups:

- (1) polygamy is absolutely permitted,
- (2) polygamy may be grounds for divorce,
- (3) polygamy requires permission from the court,

(4) restriction through social control,

(5) polygamy is absolutely prohibited, and

(6) penalties are imposed on those who violate the rules on polygamy. In Turkey and Tunisia, polygamy is strictly prohibited, while Syria, Somalia, Egypt, and Indonesia allow polygamy with conditions that seek to minimize its occurrence.

POLYGAMY IN VARIOUS PERSPECTIVE

The word of Allah in QS. al-Nisā/4: 3, which is the basis of reference for the permissibility of polygamy, has led to differences of opinion. Scholars who generally allow the practice of polygamy do not tend to make it easy, this permissibility has very strict conditions. Meanwhile, those who tend to prohibit the practice of polygamy come from contemporary scholars. According to them, Islam actually adheres to the principle of monogamy and strictly prohibits polygamy because it comes from the pre-Islamic Arab customs that give status and position more dominant to men. The following are the words of the scholars of tafsir about the interpretation of the verse, among others:

1. Ibn Kathir in interpreting the verse quotes Imam Shafi'i, namely: "The Sunnah of the Messenger of Allah, which is an explanation for the word of Allah, actually indicates that it is not permissible for someone other than the Messenger of Allah to have more than four wives". Ibn Kathir went on to say: "This statement of Shafi'i is the consensus of the scholars except for the opinion narrated from a group of Shi'is who allowed the gathering of more than four wives up to nine". The verse means that if you fear that you will not be able to do justice to orphans if you marry them, then marry free women one to four, or female slaves that you own.

2. Al-Qurthubi says in his commentary that it is true that the verse is specifically talking about orphaned women, but legally it applies to all women (both orphaned and non-orphaned). The lesson is drawn from the generality of the verse, not from the specificity of the reason. So it is clear to us that the Qur'an allows polygamy on the condition of justice.

3. Al-Khasin, in interpreting the verse above, said: "That is, you will never be able to be just between your wives and their inclinations, because that is one of the things that you will not be able to do".

4. In the commentary of Jalalain it says: "You will never be able to be just between your wives in matters of love, no matter how much you wish to do so, so do not be inclined in all your inclinations towards the wife whom you love in matters of night-sharing and maintenance.

¹⁶Agus Mustofa, *Poligami Yuuk*, h. 230-232.

¹⁷Muhammad Saleh Ridwan, *Perkawinan Dalam Prespektif Hukum Islam dan Hukum Nasional*, h.59

¹⁸Nasaruddin Umar, *Ketika fikih Membela Perempuan*, h. 129-130.

¹⁹Muhammad Yahya, *Poligami Dalam Perspektif Nabi saw*, h. 6

In jurisprudence, the concept of polygamy (ta'addud al-zaujāt) is generally understood as a husband simultaneously taking two to four wives. The origin of polygamy cannot be known with certainty. Since thousands of years ago, before the advent of Islam, polygamy has been a tradition that is considered normal.

There is a lot of evidence that polygamy is not a teaching of Islam. Countries that practice polygamy include Russia, Yugoslavia, Czechoslovakia, Germany, Belgium, the Netherlands, Denmark, Sweden and the UK. Likewise, some of the Eastern nations such as the Hebrews and Arabs. All of them according to historical records practiced polygamy. So the western writers who claim that polygamy originated from the teachings of Islam are not correct. This is because the countries mentioned above practiced polygamy long before Islam came on this earth and even flourished in Africa, India, China and Japan, which basically did not adhere to Islam. Polygamy itself comes from the Greek language. This word is a fragment of the words poly and polus, which means many, and the word gemein or gamos, which means marriage or marriage. So, when these two words are combined, it means many marriages. In Islam, the meaning of polygamy is more than one marriage with a predetermined limit, which is generally understood to be up to four women. Some understand that polygamy in Islam can be up to nine or more. However, polygamy with a limit of up to four wives is more commonly understood with support from history, because the Prophet Muhammad PBUH. Prohibited his followers from marrying more than four women.

Christianity initially did not prohibit or forbid polygamy, the basis for its permissibility was because in the Gospel there was not a single verse that strictly prohibited polygamy. Unlike the Greek and Roman religions, which forbade polygamy from the beginning. After they embraced Christianity, they continued to practice monogamy, which was considered a teaching from their previous ancestors that prohibited polygamy. Therefore, European Christians continued to practice marriage on the principle of monogamy. Thus, the teaching on monogamy was not purely Christian, but rather an old teaching that they had adopted. The church then made the prohibition of polygamy a regulation and teaching of the religion, although basically the gospel does not mention the prohibition of polygamy.⁸ Polygamy is not necessarily allowed in Islam. Islam has strict limits and conditions for a man who wants to practice polygamy, including being allowed to practice polygamy with up to four wives if he is truly able to be fair to his wives regarding issues of maintenance, residence and time sharing. Islam emphasizes that if there is a fear of not being able to be fair, then one wife is sufficient. Allah says in QS. al-Nisā/4: 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةً وَرُبْعَ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا

Meaning: "And if you fear that you will not be able to do justice to the rights of orphaned women (if you marry them), then marry any other women you like, two, three, or four. Then if you fear that you will not be able to do justice, then marry only one, or the slaves you own. That is closer to not doing wrong."

Types of Polygamy:

Polygamy is divided into two, namely polygyny and polyandry;

A. polygamy is a household with one husband and more than one wife,

B. polyandry is a household with one wife and more than one husband.

THE ROOTS OF POLYGAMY

Derived from its linguistic roots, the word "polygamy" comes from two Greek words, which are "poly", meaning many, and "gamein", meaning marriage. So, in the linguistic sense, the meaning of polygamy makes no difference between men marrying multiple wives or women marrying multiple men or it can mean the number of male and female pairs involved in the transaction. marriage is the same, all can be called polygamy.

Polygamy can generally be understood as a marital relationship in which one party (the husband) marries multiple wives at the same time, not in marriage but in family life, while monogamy Monogamy is a marriage that does not allow the husband to have only one wife at a time.

Adapun dasar dari diperbolehkannya poligami itu sendiri yaitu firman Allah SWT dalam surat an-Nisa' ayat 3:

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَتَلْتُمْ وَرُبْعًا ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

“And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.”(QS. An-Nisa’:3).

Fair refers to the struggles that a husband has to be fair for his multiple wives and gives them things such as clothing, a place to stay, a piece of land, and other items with monetary value. Fairly without any favorite.

Islam permit polygamy with a few rules and as we know the Prophet PBUH married multiple womans not for biological need but for protecting the widows dignity by marrying them.

This is related to the Jumhur Ulama's point of view which states that the third verse of Surat An-Nisa' above was passed down after the battle of Uhud, where many Muslim fighters died in the battlefield.

From this, we can understand that the order found in the Qur'an regarding polygamy is not unfounded; in addition, there is an argument that suggests that it is carried out by giving social justice issues in the Qur'an priority. Due to this, Baqir Al-Habsyi asserts that there is not a single verse in the Qur'an that either forbids or imposes polygamy; the reference to this in Surat Al-Nisa, Ayat 3, is limited to information intended to support the Qur'anic teachings of Allah to protect the family, especially the young and vulnerable children, and their hearts from unjustifiable hardships.

Additionally, contemporary Indonesian commentator Mr. Quraish Shihab explains that the above verse does not require or encourage polygamy, it only talks about the permissiveness of polygamy, which is a small door only. Only those who really need it can get through it and under conditions that are not easy. Therefore, the debate on polygamy according to the Quran should not be seen from the perspective of an ideal, neither good nor bad, but should be seen from the perspective of determining the law under different possible conditions that arise. Therefore, we can see that polygamy was allowed because of tolerance. In the original language it is called *rukhsah*. Likewise, Sayyid Qutb explains that the relief allowed in religion is always synonymous with a very urgent matter. This also applies to laws allowing polygamy under certain conditions such as fairness in life, etc.

Commandment, Condition and Wisdom of Polygamy

Scholars have mentioned two conditions that Allah SWT. mentioned in the Quran when a man desires polygamy, and other conditions mentioned in the holy scriptures of the Prophet Muhammad:

1. The maximum number of wives is four and no more.
2. Can act and behave fairly between wives.
3. Material capacity and means of living in the form of assets.

The three conditions presented above must be met. Well, conditions one, two and three allow a man who wishes to become a polygamist to take up to four equal wives.

The fair use law mentioned above is *fardhu* or *wajib*.

Therefore, leaving him is a sin and a violation.

The reasons for polygamy must also be clear and acceptable to reason.

So we can give a description that can be used as a document to reflect on allowing polygamy as follows:

1. Polygamy must be practiced under certain conditions, that is, not under normal conditions. For example, if the wife is old and weak, she is afraid that her husband will not be able to maintain his honor if he does not practice polygamy.
2. Marriage is the cause of relationships (kinship) and attachment between people. In other words, the practice of polygamy is the cause of the relationship and attachment between many families and it is also one of the causes of polygamy that the Prophet Muhammad practiced.
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between many families and it is also one of the causes of polygamy that the Prophet Muhammad practice.

4. Marriage is the cause of relationships (kinship) and attachment between people. In other words, the practice of polygamy is the cause of the relationship and attachment between many families and it is also one of the causes of polygamy that the Prophet Muhammad practiced.
5. Sometimes, after marriage, a woman becomes infertile and therefore chooses polygamy rather than divorce.

The Underlying Reasons of polygamy and the Consequences

Al-Jurjani in his kitab Hikmah al-Tasyri' wa Falsafatuhu explains that there are four lessons about polygamy. First, the ability to practice polygamy is limited to only four wives, which shows that humans are essentially made up of four mixtures in their bodies. Therefore, according to him, it is completely appropriate for a man to have 4 wives. Second, the limit of four also corresponds to four types of men's livelihoods; government, commerce, agriculture and industry. Third, for a husband with four wives, this means he has three free days and that is enough time to show affection.

Al-Athar in his kitab Ta'addud al-Zawzat noted four negative effects of polygamy. First, polygamy can cause jealousy among wives. Second, it makes the wife fear that her husband is not wise and upright. Third, children born from different mothers are likely to quarrel, be hostile and jealous of each other. Fourth, chaos in the economic field. It is possible that at first the husband has the ability to be polygamous, but it is not impossible that one day he will go bankrupt, and then there will be another victim.

Researchers' views on fairness in polygamy

Scholars have different views on polygamy laws. Masjfuk Zuhdi explains that Islam considers polygamy to bring more risks or harm than benefits. Because humans, by their nature, are prone to envy, jealousy and complaint. These tendencies easily arise to a high degree, if a person experiences in family life, both conflicts between husband and wife and the wife's children, as well as conflicts between the wife and their children. Therefore, the original marriage law in Islam was monogamy, because monogamy easily neutralizes the nature or characteristics of jealousy, envy and complaining in monogamous families. . Unlike polygamous family life, people will easily be sensitive and provoked by high levels of jealousy, envy, hatred and complaining, which can disrupt family harmony and cause harm. dangerous to the integrity of the family.

therefore, polygamy is allowed only if, for example, in an emergency, the woman is infertile, the woman suffers from an illness that prevents her from fulfilling her duties as a wife. A more extreme view came from Muhammad Abduh, who argued that polygamy for those who

feared injustice was haram. Furthermore, polygamy practiced for this purpose is only permissible if circumstances truly require it, such as in cases of inability to conceive. Polygamy also requires the husband's ability to be fair. This is a very difficult thing, even if a man insists on fairness, he still cannot share his feelings fairly. The demand for fairness in polygamy was also expressed by the imams of the madhhab, specifically Imam Shafii, Hanafi, Maliki and Hambali. According to them, a husband can have many wives but is only allowed to have 4 wives.

However, this authorization is conditional on being fair among women, both in terms of retention and turnover. In this case, Imam Shafii added another condition that needs to be emphasized: the husband must be able to ensure the rights of children and women. The verse *dzaalika adnaa anlaa taúuluu* was understood by Imam Shafii to mean that you are not too dependent. It is taken from the word *álaa yaúluu* which means to endure and to spend. "If wives are already a burden to their husbands, then for many wives they are even lighter."

MARRIAGE IN ISLAM

Marriage has been told by Allah as the correct, halal, and legal way to have descendant and replenish the earth. The family is the basic unit of an Islamic nation or society. Allah has made the desire for mates and offspring instinctual for mankind and animals. Life on earth continues through children and children are the products of marriage. Nevertheless, marriage in Islaam can not be viewed merely as means for uniting the male body with a female body and producing offspring, nor was marriage instituted just for purposes of satisfying natural desires or quenching passions. Its goals are much deeper in meaning than those obvious physical realities. Allaah, the Most High, illuminates this fact in Chapter ar-Room of the Quraan: "And among His signs is this, that He created for you mates from among yourselves that you might live in tranquility (Ii-yaskunoo) with them and He has put love and mercy between your (hearts); Verily in that are signs for those who reflect." (11) This tranquillity (Sakan) is not simply what one may feel after satisfying sexual impulses but it is the serenity which follows a psychological need which has been fulfilled. Every individual is aware of having felt a lack or sense of loss within himself/herself which needed completion, a weakness which needed strengthening or loneliness which could only be removed by someone truly committed to him/her. The calm or emotional rest which one feels as a result of having fulfilled these needs can be termed tranquility (Sakan)- Thus marriage in Islaam is more than just a means of obtaining legal sex; it is an extremely important institution which safeguards the rights of men, women, and children while satisfying the physical, emotional and intellectual needs of the family members. The Prophet illustrated the importance of marriage by saying, "When a servant of Allaah marries, he has completed half of his religious obligations and he must fear Allaah in order to complete the second half." (12) Undoubtedly, marriages built on principles of love, honor, respect and mutual caring are far superior to temporary relationships with a variety of partners. Such marriages stabilize society by protecting its primary unit, the family. What would eventually happen to a society which forgets sanctioned relationships and allows base desires to rule. What of the women and children left in a dishonorable state without respect and support? Such a society would be lower than the society of animals which are at

leastgoverned by instincts which cause them to protect and provide for their young and their mates. Consequently, Islaam has placed great stress on the divinely ordained institution of marriage in order to protect society. In fact, the prophet (PBUH) branded those opposed to marriage as being heretics and said, "Marriage is a part of my Sunnah (divinely guided way of life). Whoever is displeased with my Sunnah is not from among us." (13) Since non-marital sex is forbidden in Islam, marriage protects individuals against immorality by providing outlets for natural urges as well as providing physical and emotional security for both partners.

Research Method

This type of research is library research (also known as scholarly research) and is the collection of data obtained through a systematic review of various literary works. Method of gathering data-sets derived from various literature sources, laws, court rulings, documents, and other writings related to subjects that are discussed as background information. The data obtained through a qualitative analysis were then presented in a descriptive manner, which involved summarizing,

¹Muhammad Yahya, *Poligami Dalam Perspektif Nabi saw* (Makassar: Alauddin University Press, 2013), h. 1.

²Agus Mustofa, *Poligami Yuuk!* (Surabaya: PADMA Press), h. 225.

³Amir Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih, UU No. 1/1974 sampai KHI* (Cet. V. Jakarta: Kencana Prenadamedia Group, 2014), h. 156.

Result and Explanation

The concept of polygamy (ta'addud al-zaujāt) in fiqh is often understood as a husband having a minimal of two to a maximal of four at the same time. It is impossible to know for sure how polygamy began. For thousands of years, before the emergence of Islam, polygamy was a tradition considered normal. There is a great deal of evidence to support the assertion that polygamy is not a Christian or Islamic teaching. Countries that practice polygamy include Russia, Yugoslavia, Czechoslovakia, Germany, Belgium, the Netherlands, Denmark, Sweden and England. Likewise, some eastern nations such as the Jews and Arabs. according to historical records, they practiced polygamy.

Therefore, it is wrong for Western authors to claim that polygamy has its roots in the teachings of Islam. Indeed, the countries mentioned above practiced polygamy long before Islam came to these lands and even developed rapidly in the countries of Africa, India, China and Japan, countries that do not fundamentally follow Islam. In actuality Polygamy is of Greek origin. The word is part of the words poli and polus, meaning many, and the words gemein or

gamos, meaning marriage. Therefore, when these two words are combined together, they carry great meaning about marriage.

In Islam, polygamy has a deeper meaning than marriage with predetermined boundaries, which often means having up to four wives. There are also those who understand that polygamy in Islam can reach nine or more people. However, polygamy with a maximum limit of four wives is more commonly understood with the support of history, the Messenger of Allah. His followers were forbidden to marry more than four wives.

Conclusion

Polyamy is a male with multiple wives 4 at max. It is not a must but it is not forbidden also. In the islamic point of view polygamy could be use but the husband that does polygamy needs to be fair to his wives mentally, physically and etc.

The polygamy that the prophet does have a reason and is full of fairness. In contrast of the modern polygamy that the reason is biological and the source of fairness is almost forgotten.

Implication

With this research paper it is hoped that the readers know why polygamy is used, what is the rules of polygamy, polygamy in multiple points of view, and the law that that is used by the country and religion

³¹Amiur Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih*, UU No. 1/1974 sampai KHI, h. 160.

³²Amiur Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih*, UU No. 1/1974 sampai KHI, h. 161.

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