

Harmonization and Good Relations in Polygamous Families

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Abstract

This research is made based on facts and circumstances that occur, which is a daily picture of women who live as wives in a polygamous marriage. In this paper, an argument will be presented that will refute the negative opinion of some people about polygamous marriage, where for most people, especially feminists who have the opinion that polygamous marriage is only aimed at venting sexuality and more discriminating against women and children. In proving this argument, the author uses descriptive qualitative research methods with a phenomenological approach where data collection is done by direct observation, interviews and documentation. This research was conducted in a village which is the village where the author was born and is the author's family.

Keywords: marriage; Women; Polygamous Family;

1. Introduction

Islam is believed to be a religion that spreads rahmat lil alamin (grace to the universe), and one of the forms of grace it brings is the teaching of marriage. Marriage is an important aspect of Islamic teachings. In the Qur'an found no less than 80 verses that talk about marriage, both using the word marriage (associating), or using the word *zawwaja* (pair). The whole verse provides guidance to humans on how to undergo marriage.

The purpose of marriage is to form an eternal happy family. The purpose of this marriage can be elaborated into three things. First, husband and wife help each other and complement each other completely. Second, each can develop his personality and for the development of that personality husband and wife must help each other. Third, the final goal to be pursued by the Indonesian family is a prosperous and material happy family.¹

It should be noted that the practice of polygamy occurred long before the time of the Prophet *sallallahu 'alayhi wa sallam*, namely during the *jahiliyah* period and even during the time of the previous prophets. But what distinguishes the practice of polygamy in the period before the revelation of the verse regarding the limits of polygamy is the unlimited number of wives which logically will be much more difficult to be fair. and leaving four except the Prophet himself who was allowed to have more than four with the aim of benefiting the spread of Islam at that time.

Not only in Islam there is the concept of polygamous marriage. However, there are other religions besides Islam too. As is the case in Hinduism. Even in Hinduism

¹ Amiur Nurudin dan Azhari Akmal Tarigan, 2014, *Hukum Perdata Islam di Indonesia, Studi kritis Perkembangan Islam Dari Fiqih, UU No. 1/1974 Sampai KHI*, Jakarta: Kencana Paramedia Group, p. 1.

itself, not only polygamous marriages are adopted, some of them are a group of people who still adhere to the ancient Hindu religion, namely the permissibility of polyandry marriages (a woman has more than one husband at the same time).

For example, in Bali, the Balinese who are actually Hindu adherents apply that polygamy is a teaching that does not conflict with their religious concept. For the ancient Balinese, being married to many wives was a matter of pride. Especially for the kings of the kingdom. However, if in Islam marrying more than one wife is called polygamy, in Hinduism it is called Tresna or Krishna Brahmachari.²

Returning to the discussion of the letter An-nisaa' verse 3 regarding the permissibility of polygamy and the obligation to act fairly, of course, it is very meaningful in the implementation of polygamy in society. Both from people with high social status such as blue blood circles, officials, scholars, businessmen, artists and ordinary people in general.

Indeed, it is not only monogamous marriage that is the basis of marriage in Indonesia. The Indonesian population, which is predominantly Muslim, is very familiar with the practice of polygamous marriage, where there are several arguments that explain the marriage of more than one wife which is commonly called polygamy along with its provisions and laws. Allah stipulates the provisions of polygamy in the letter An-Nisaa 'verse 3;

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَنْهَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنِي
وَتِلْكَ وَرُبْعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ
أَلَّا تَعُولُوا

*Meaning, And if you are afraid that you will not be able to do justice to (the rights of) orphaned women (if you marry them), then marry (other) women you like, two, three, four. Then if you are afraid that you will not be able to do justice, then (marry) only one, or the slaves you have, that is closer to not doing wrong.*³

However, in general, polygamous marriages do not necessarily go well as desired, because of the large number of polygamy carried out by public figures and unstoppable social media coverage, every polygamous conflict they undergo is exposed to the wider community which results in a view in society that polygamy it brings negative impacts including unfair actions, discrimination against women and children, limited to legalizing sexual desires to the occurrence of domestic violence in the household.

For example, in certain regions and tribes, such as the Lombok tribe, where in fact the people are more fanatical followers of Islam. Islamic law is absolute and a

² M. Ilham Marjuk, *Poligami Selebriti "Sunah Rasul atau Nafsu"*, (Sidoarjo: Masmedia Buana Pustaka, 2009), p. 8.

³All translations of the Qur'an used in this journal are the result of the translation of the Ministry of Religion of the Republic of Indonesia, 2010.

fixed price compared to the positive law of the country. Ulama' have the most important role in the order of social life in Lombok society, so that their teachings, opinions and behavior are guided by the general public.⁴

It seems that it has become a characteristic that if there is a legal provision there must be resistance in it. Not a little bit of resistance is being done against polygamous marriage, especially the feminist associations who are so vocal about not allowing polygamous marriages on the grounds of violating human rights and child protection.

Mernissi, is one of the contemporary Muslim feminists who is quite strong in opposing the practice of polygamy. According to Mernissi, polygamy is a way for men to sexually demean women. Besides Mernissi, Siti Musdah Mulia, an Indonesian Muslim feminist activist, is also noted as an opponent of polygamy. In 2004, Mulia, together with a coalition of women's organizations based in Jakarta, submitted a counter-legal draft of the Compilation of Islamic Law in Indonesia, which demanded that the state issue a law prohibiting polygamy. Although these demands were ignored by the government, in the discourse in the Indonesian public sphere, Muslim activists against polygamy were quite active in fighting for their aspirations.⁵

From the background above, the author hopes to provide an overview and open other facts where what most people have accused of the purpose and negative impact of a polygamous marriage is wrong. In fact, there are also polygamous marriages that are *sakinah, mawaddah wa rahmah* which may only be obtained in monogamous marriages. Where polygamous marriage is far from all the conflicts and issues raised by many opponents of polygamy.

2. Research Methods

The research method used by the author is descriptive qualitative. This research approach method is a sociological juridical research. Collecting data using interview techniques, namely interview techniques which are activities or data collection methods carried out by looking directly at the respondents, the same as using a list of questions. In the interview the tool used is an interview guide. This method can also be referred to as a semi-structural interview (semi-structural survey), because the tools are not as complete as a questionnaire.

3. Research Results and Discussion

3.1. Overview of the practice of polygamy

To get an idea of the practice of polygamous marriage in the author's village is not difficult, because this village is a village where the majority of the population is Muslim and ethnically Madurese, where it has become public knowledge that the Madurese are a tribe that upholds Islamic teachings, including polygamous marriage.

⁴ Muhlas, "Perlindungan Hukum Terhadap Istri Dan Anak Hasil Poligami Sirri di Lombok", Jurnal Pembaharuan Hukum Vo. 4 No.1 (2017) url : <http://jurnal.unissula.ac.id/index.php/PH/article/view/1650/1246>

⁵ Muhammad Ansor, *Ijtihad "Berbagi Suami Atas Nama Tuhan: Pengalaman Keseharian Perempuan Dipoligami di Langsa"*, (Salatiga: Sekolah Tinggi Agama Islam (STAIN) Salatiga, 2014), p. 42.

For writers who are born from family circles who carry out the practice of polygamous marriage from generation to generation even though both of the author's parents do not apply it will never be foreign. From a young age, the doctrine of polygamous marriage has been instilled in the author, even in almost everyone born into the Madurese ethnic group. In the Madurese, the doctrine to uphold the Shari'a and fully believe in the arguments of the Qur'an is the main thing, the word of God is true, the Qur'an is never wrong and never harms, even if there is something wrong it is not from the Qur'an. 'an but from the attitude, moral behavior (morals) of the individual only.

The Madurese are very thick with the teachings of Islam. One of the factors that support the strength of Islam in Madura is the Islamic boarding school. Madura until now has become one of the destinations for religious studies by students from various regions in Indonesia.⁶

In this village the livelihood of the residents as farmers and fishermen, because the location of the village is close to the beach. For agriculture itself, villagers generally focus more on chili and watermelon as the main agricultural commodities because of the condition of the agricultural land which is a combination of clay and sand. Besides livelihoods as farmers and fishermen, many of the villagers leave the village to fulfill their needs as migrant workers.

The level of education in this village is arguably still very low, with a percentage of 30% graduating from junior and senior secondary education, not more than 5% graduates and even then only from families who have lived outside the village, you could say that have lived in the city. change his point of view. Because this village is a village far from the district government center which is approximately 45 km and is a village on the south coast which is a village that is the border between two districts. This situation is the reason why the level of general education is very low, it is not only the principle that even with higher education but not being able to work, it will still be of no value.

Although general education is low, education in the field of religion is extraordinary, it is proven that in one village there are more than two Islamic boarding schools and not only that, parents prefer to send their children outside the village to study religion rather than sending them to state schools or other schools. university.

From there, it can also be used as a basis for prioritizing moral education and values for God, thus creating a doctrine of fear of sinning. One of them is the sin of committing adultery. Parents will prefer to marry off their daughters who have reached puberty, even if it is in an under the hand or siri (religiously legal) marriage and even if the marriage is in the form of a polygamous marriage.

By law, religious and customary marriages under the hand are declared valid. However, legally positive, the marriage is not officially recognized by the state. Siri marriages are considered non-existent.⁷

⁶ Muhammad Syamsudin, *History Of Madura "Sejarah, Budaya dan Ajara Luhur Masyarakat Madura"*, (Yogyakarta : Araska, 2019), p. 57.

⁷ Erni Agustina, "Akibat Hukum Hak Mewaris Anak Hasil Perkawinan Siri Berbasis Nilai Keadilan" *Jurnal Pembaharuan Hukum* Vo. 3 No. 3 (2016), url : <http://jurnal.unissula.ac.id/index.php/PH/article/view/1372/1056>.

The state of Indonesia is experiencing dualism in the legal status of Islamic marriages, namely marriages that are legal according to the state (registered) and unregistered marriages/unregistered marriages. Research in several places in Indonesia, siri marriage still occupies a place that is quite attractive to some members of the community, especially in rural areas.⁸

Back to talking about polygamous marriages where polygamy itself is a marriage bond in which one party (husband) marries several (more than one) wives at the same time and men who carry out this form of marriage are said to be polygamous.⁹

In this village polygamous marriage is never underestimated, but it will be a matter of pride if there are family members who are polygamous or polygamous. As the assumption that the arguments of the Qur'an are true and what the Prophet and the Companions exemplified is the best example, elevating the status of not only women but also men and their entire families.

Usually polygamy is more common among certain groups, such as community leaders, ulama or people who have an adequate economic level. However, in this village, polygamy actors are more evenly distributed, namely there are from the ulama group and some from the farmer group. In this study the authors took two polygamous families with different backgrounds, namely from the ulama and farmers with the aim that there was no significant difference between the two in their polygamous behavior.

3.2. The role of the wife in a polygamous marriage

In this discussion, it will reveal more about the experiences of wives from polygamous families, here the author will describe the daily description of wives in polygamous marriages which focuses more on how their opinions and their points of view on polygamous marriages, create a sense of sincerity in living a polygamous household, build cooperation with all family members, regulate the family economy, and describe how children develop in a polygamous environment.

⁸ Munasir, "Rekonstruksi Hukum Perkawinan Dibawah Tangan Dalam Perspektif Fiqh Berdasarkan Nilai Kemaslahatan" Jurnal Pembaharuan Hukum Vo. 2 No. 1 (2015), url : <http://jurnal.unissula.ac.id/index.php/PH/article/view/1415/1088>.

⁹ Musdah Mulia, *Pandangan Islam Tentang Poligami*, (Jakarta: Lembaga Kajian Agama dan Gender dengan Perserikatan Solidaritas Perempuan dan The Asia Foundation, 1999), p. 1.

Opinions and perspectives of wives on polygamous marriage

Be careful with logic, because logic without conscience will do more viciousness than wild animals. Every thing that is logical is indeed a sunnahtullah and reasonableness. Because humans live with two elements, namely reason and lust. Intellect will provide a path of light while lust always plunges humans into the valley of humiliation. But religion is not a way of life that only uses 100% logic. However, the element of faith or belief must be very strong in carrying out religion. So religion is a belief or faith.¹⁰

As well as being one of the elements for wives who live in polygamous marriages is the level of faith. From the results of interviews that the author conducted with the three women, two of whom are the first wife and one second wife, all of them have the same opinion, namely polygamy is allowed by religion and there are guidelines in the Qur'an. And it is a matter of pride if they live in a polygamous family, for them only women who have a high degree in the eyes of Allah are destined to undergo a polygamous household because not everyone is able to carry it out.

How to bring up a sense of sincerity in living a polygamous household.

Sincerity is seeking the pleasure of Allah in a deed, cleansing it of all individuals and worldly things. There is nothing behind a deed, except for Allah and for the sake of the hereafter.¹¹

Based on the definition of sincerity above, the writer finds several opinions that are almost the same but different, namely;

As stated by the first model (TK, 58 years old) she is the first wife but also the second wife, because her husband (KS late) is a widower with 2 children who divorced his first wife (BR late). After the divorce, Mr. KS married Mrs. TK, over time Mrs. Kindergarten asked Mr. KS to marry Mrs. BR (refer), to ask her to become his second wife with the consideration of pity for the young children. For Mrs. Kindergarten, that sense of sincerity arises when they see children and their love, for her children are still children even though they are not born from her womb. And when asked whether there is jealousy? The answer is no, because both TK and BR do not feel polygamous, because every day they play an active role in carrying out their obligations like housewives, every day cooking for their husbands and children.¹²

The second model (NY, 53 years old) with the status as the first wife of KH. BM (55 years old), in this case Nyi NY, said that the sense of sincerity arose because of KH. BM really cares and appreciates it. For Nyi NY, the award is of higher value because she feels she is the most important figure in the family, it was proven when KH. BM wants to get married for the second time, the first person to be asked for opinions, considerations, and even approval is Nyi NY. When Nyi NY was asked how she felt when she first found out that her husband was about to remarry and was polygamous, Nyi NY replied that at that time she did not feel disappointed at all, instead she was grateful because she felt that it was time for God to raise her status and felt that this

¹⁰ M. Ilham Marjuk, *Poligami Selebriti*, p. 53.

¹¹ Almanhaj. 14 Maret 2017, "Pengertian Ikhlas", <https://almanhaj.or.id/11937-pengertian-ikhlas-2.html>.

¹² Interview with Mrs. TK, October 7, 2020

was her best destiny, especially when all marriage preparations were 100% handled by Nyi NY,¹³

The third model (EF, 37 years old) the second wife of KH. BM and is a honey from Nyi NY. Dan is the older brother of the author, when asked how to instill sincerity in living a polygamous household life, he answered that it all flowed by itself, realizing that this was his destiny, and because this marriage was not his first marriage, he did not want to fail in marriage. as before besides KH. BM is a cleric who is expected to guide and become the best imam for him, especially those who ask him to become KH's wife. BM is Nyi NY who incidentally is the first wife and is also a distant relative of Nyi EF's family.¹⁴

From what these three women explained about the way they create a sense of sincerity varies greatly, but it can be concluded that they believe that this is the best destiny for them besides that there is an extraordinary appreciation for them as women where their husbands treat them well. -good.

The wife's gait builds cooperation (relationship) in the family

Not only a business that must have a good relationship basis, marriage must also be based on a good relationship, be it monogamous or polygamous marriage, but it will look more difficult when it involves more individuals and more than 2 large families.

Building togetherness is more of a priority, for example the relationship in the first family, namely a polygamous family between Mrs. Kindergarten, Mr. KS, Mrs. BR, they do not live in the same household environment but also not so far away, so communication is good. Based on an interview with Mrs. TK that her relationship with Mrs. BR exceeds that of her siblings, when one of them is sick, the others come to visit, take care of all her needs until she recovers. And if their children or husbands are sick, they will work together to take care of them. Even when Mr. KS was sick in the hospital until he died, his two wives were beside him.

As for the second family model, namely the polygamous family of KH. BM a good cooperation system looks more complex because apart from living in the pesantren environment they also live side by side even though they are not in the same house. In everyday life, almost every household activity, starting from cleaning the house, cooking, and taking care of the children is done together. When there is an activity such as a celebration or entertaining guests they also do it together. And what is even more beautiful is the relationship in this family when one of the family or the parents of one of these wives comes to visit, the other wives mingle and treat them like their own parents or relatives, that is experienced and felt by the author based on the facts presented by the author. there is.

Family Economic Management

Modern life demands that the personal needs of both wife and children increase. Sometimes personal needs alone cannot be met properly, such as the need for credit, food and clothing needs, and the educational needs of their children. Even the needs of the family are greater than the income of a husband or wife. No matter how much a husband's income is, sometimes as a woman or a wife feel the lack, the inadequacy of

¹³ Nyi NY Interview, October 8, 2020

¹⁴ Nyi EF Interview, October 8, 2020

what has been given by her husband. Even though the husband's income is not enough, it is the duty of a wife to be grateful for it.¹⁵

However, based on what the author knows in these two polygamous families and based on the exposure of these two polygamous families, economic problems are almost never a problem in the family. This is different from what feminists argue against polygamous marriage and far from the public perception of the negative impact of polygamous marriage, where the main cause is justice in matters of livelihood. Even their assessment of divorce in monogamous marriages is based on economic problems, especially polygamous marriages. But all of that is wrong and is refuted by what happened to the family that the writer studied.

From the narrative of the first family, namely the polygamous family from Mrs. Kindergarten, that from the beginning her late husband had provided concepts and solutions to overcome economic problems. Pak KS, who is actually a farmer, seems to know that income from farming cannot be guaranteed, so Pak KS each provides capital for his two wives to open a basic food shop business and is welcomed by his two wives as a means of fulfilling their daily needs. However, Mr. KS cannot escape his responsibility as the head of the family who must and is obliged to provide a living for his family. Thus, the economic problem has been solved.

Another depth of grasshoppers is another economic concept that is applied to the second family model, in the extended family of KH. The BM for the distribution of economic livelihoods in meeting the needs goes according to the necessary needs, namely for the needs of education, electricity, clothing and so on which are not related to the kitchen, all of which are regulated by KH. BM itself, while for the kitchen needs and personal needs of the wives more by asking directly according to the amount needed. For example, what do you want to cook today and what do you want to buy, these wives will ask for it right away.

Very unique concept applied in the polygamous family from the two family models above. If asked whether economic factors affect their polygamous household life, they will answer that economic needs and problems are only numbered problems and are almost never questioned.

Overview of Child Development in Polygamous Domestic Life

In family life, children are the hope of parents, even any sacrifices will be made by parents for the sake of achieving the happiness of their children, but sometimes parents are negligent in their main task of educating their children, they forget their responsibility for education. their children, they often consider material everything, even material (money) is considered the only important tool for the success of their children's education. But what happens is that their children are destitute of love.¹⁶

Most people will think the same thing, namely in a family with polygamous marriages the victims are children, this opinion is refuted in the two family models that the author examines. In this family, children are the first priority in everything from education to love. Perhaps because of the emergence of the doctrine that children are still children regardless of who their mother is born from, in this family model it is

¹⁵ Hasbiyallah, *Keluarga Sakinah*, (Bandung: Remaja Rosdakarya, 2015) p.19.

¹⁶Ibid, p. 13

conditioned that children are close to any mother as long as the woman is the legal wife of their father, so long as it is their mother.

High respect and equal value are also instilled, sometimes children are even closer to other mothers who incidentally are not the mothers who gave birth to them, for example in Mrs. Kindergarten's family where Mrs. Kindergarten once told that when the first child from her honey was sent to a boarding school, the child was willing to leave from home. every month visited by his two mothers. Meanwhile, in a polygamous family, KH. BM children better understand the role of each mother, if to ask for more pocket money they will go to Nyi NY and if they want to ask permission for example to travel to their father, they will go to Nyi EF.

So it is really very far from the assumption that children raised in polygamous families lack education and lack of love, on the contrary, there is a lot of love here because they have more than one mother and treat them well without any discrimination. .

4. Closing

At first glance we will realize that what Allah has written in his book the Qur'an is true, that polygamous marriages do not always have a negative impact on women, children and other family members. The polygamous marriage described by the author is so beautiful, cooperation in the family so well intertwined, abundant love without discrimination against each family member, far from disputes and conflicts.

What exists is a family that is *sakinah, mawaddah warahmah*, Islamic nuances that are highly upheld and noble character values that are instilled to always respect each other and to always maintain harmony and wholeness in the family. So, it would be unwise if we judge an event without us knowing what the reality is and without us comparing it with other events, educational, economic and family background dominates a person's point of view of an event that exists in society. The consequences of a marriage have quite broad dimensions, including social and legal, starting at the time of marriage, during marriage and after marriage. Because, in a marriage many things will happen or will be obtained such as; property trouble,¹⁷

And marriage is a phase that must be passed by a male and female couple. when they want to live together in a bond. The validity of a marriage depends on the rules and conditions that apply in each religion and ethnicity.¹⁸

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