

The Impact of Polygamy on Family Harmony (Study In Gampong Lot Kala, Central Aceh Regency)

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Abstrak

Polygamy is a man who has more than one wife. In Islamic law, polygamy is a process of leadership of a man or husband in his household. If a polygamous husband is unable to implement the principle of justice in the household, he may not be able to implement justice if he becomes a leader in society. Although polygamy as prescribed in Islam has good intentions, in practice it actually causes various impacts. Likewise, the practice of polygamy in Lot Kala village is interesting to study, where the practice of polygamy that occurs in the village is indicated to have not paid attention to the sharia that has regulated it. Therefore, this study contains a study of the impacts that arise and indications of household disharmony after polygamy occurs. This study uses a case study approach, with a qualitative research type. The main data source in qualitative research comes from primary data and secondary data, using data collection techniques with literature study and interview methods. Which research results indicate that most cases of polygamy that are carried out occur without the consent of the wife which is certainly not in accordance with Article 5 paragraph (1) of Law Number 1 of 1974 concerning Marriage concerning the requirements for polygamy, namely the consent of the wife. From all cases of polygamy, it can be seen that polygamists are less able to act fairly in various matters. Where this is not in accordance with Article 55 paragraph 2 of the Compilation of Islamic Law concerning the requirements for polygamy is the obligation to act fairly and does not reflect fair behavior as contained in the Qur'an, Surah An Nisa, verse 3. Various impacts arise in polygamous families, especially negative impacts that are more dominant, giving rise to various new problems, so that the practice of polygamy clearly affects household harmony.

Keywords: Polygamy; Impact Of Poligamy; Family Harmony

Introduction

Marriage is defined as a physical and spiritual bond between a man and a woman with the aim of forming a family. Indonesia has regulated marriage in the provisions of the law, namely Law Number 1 of 1974 concerning marriage, where the law states that marriage is a physical and spiritual bond between a man and a

woman with the aim of forming a household based on the Almighty God. (Undang-Undang No. 1 Tahun 1974, n.d.)

The Marriage Law adheres to the principles of monogamy, but this Law also opens up opportunities for a husband to have more than one wife (polygamy) if they can fulfill the provisions that apply in polygamy. This provides an understanding that the principle of monogamy in the law is not absolute. Polygamy is a man having more than one wife at the same time. The twists and turns of the household sometimes lead some people to choose the path of polygamy. This is done because it is felt that it will provide benefits to something and avoid harm. However, husbands sometimes do not understand the consequences of their decision to practice polygamy. (Reza Fitra Ardhian et al., 2015)

Islam allows men to practice polygamy as an alternative or a way out to overcome the channeling of male sexual needs or other causes that disturb their inner peace so as not to fall into the valley of adultery or lessons that are clearly forbidden by religion. Therefore, the purpose of polygamy is to prevent husbands from falling into the abyss of sin that is forbidden by Islam by seeking a halal way, namely being allowed to have another wife (polygamy) on the condition that they can act fairly. (Tihami, 2013)

Based on this, polygamy is only permitted in emergency situations, for example, if the wife turns out to be sterile. Because according to Islam, a child is one of three human investments that are very useful for humans after they die, namely that their deeds are not closed to the blessing of having pious descendants who always pray for them. So in a state of infertility of the wife based on medical information from the laboratory, the husband is permitted to practice polygamy on the condition that he is truly able to provide for all the family and must be fair in providing for the birth and the turn of his residence. (Haji Bujang & Nurzakiah binti Hj Ramlee, 2021)

Although polygamy as prescribed in Islam has good intentions, in practice it actually causes various negative impacts. Islam views polygamy as bringing more risks or harms than benefits, because humans by nature have a jealous, envious, and complaining nature. Thus, polygamy can be a source of conflict in family life, both conflicts between husband and wife, children from wives. Therefore, the original law of marriage according to Islam is monogamy, because with monogamy it will be easy to neutralize the nature or character of jealousy, envy, and a sense of complaining.

These characters will easily arise at high levels, if living in a polygamous family, therefore polygamy is only permitted in emergencies, for example if the wife turns out to be sterile or physically disabled. Because according to Islam, children are very useful for humans after they die, namely that their deeds are not closed to the blessing of having pious descendants who always pray for their parents in the future. So in a situation where the wife cannot produce offspring based on medical

information from the laboratory results, the husband is allowed to practice polygamy on the condition that he is truly able to provide for all the family and must be fair in providing for birth and taking turns living. (Ghazali, 2008)

The reality in the community of Gampong Lot Kala, Central Aceh, the majority of polygamous marriages are carried out without the permission of their wives. So that the marriage does not have legal force. The practice of polygamy that occurs in Gampong Lot Kala, Central Aceh can be said to be a practice of unregistered marriage. Which marriage is carried out without the knowledge of his wife.

The Basic Law on Marriage Number 1 of 1974, in Article 2 paragraph 2 states that "Every marriage is registered according to the applicable laws and regulations". However, the reality in Gampong Lot Kala, Central Aceh, some of these people practice polygamy without the knowledge of their wives.

Based on the survey results, researchers found the fact that in Gampong Lot Kala, Central Aceh, polygamy has an impact on their households. There are several polygamous couples in Gampong Lot Kala, Central Aceh, including Mr. AM, Mrs. SW (first wife). Mr. AM practiced polygamy without the knowledge of his first wife. The reason is because he feels that his first wife can no longer take care of herself, he also feels able to support his wives. Meanwhile, his first wife, Mrs. SW, feels that her husband cannot be fair after practicing polygamy. In terms of food, clothing, housing and division of days, the husband tends to be with his second wife. The reason is because his children are still small and need a lot of money, especially in education and affection. As a result, hatred and disappointment arise from the first wife. (Bapak AM dan Ibu SM, 2024)

The second polygamous couple is Mr. RA, Mrs. SA (first wife). Mr. RA practiced polygamy because his first wife had been ill for a long time and could no longer carry out her duties as a wife. (Bapak RA, 2024) Meanwhile, Mrs. SA (first wife) actually does not want to be polygamous. The reason is because even though she is sick, she still tries to fulfill her husband's needs as a wife should. The first wife also objected if her children had to lose attention from their own biological father because he was busy taking care of his second wife's household. (Ibu SA, 2024)

The researcher also interviewed a community leader in Gampong Lot Kala, Central Aceh, namely Mr. Yusuf regarding polygamy in the village. Mr. Yusuf said that although his polygamy was carried out in secret, the marriage was also known by the family and the surrounding environment, such as the Village Head and a number of village officials. He also said that what often happens in polygamous families is that household life after polygamy is also different from before, where the first wife more often leaves her children at her parents' house. This is because after her husband had polygamy, the first wife decided to work to meet the needs of her children. (Bapak Yusuf (Kepala Desa), 2024)

There are several previous studies including: *The Impact of Secret Marriage on Household Harmony (Case Study in Gampong Kuede Bakongan, South Aceh Regency)*. (Durratur Riska Setia, 2020) This study discusses the impact of secret marriage on household harmony, especially in Gampong Kuede Bakongan, South Aceh. The results of the study indicate that the practice of secret marriage often causes conflict in the family due to the lack of transparency and legality that affects family harmony. *Problems of Working Wives on Household Harmony in the Review of Islamic Law (Legal Area Study in Ulee Kareng District, Banda Aceh City)*. (Mutiarra Fajar, 2023) This study examines the impact of working wives on household harmony, with a review from an Islamic law perspective. The results show that household harmony can be disrupted if there is no good communication and division of tasks between husband and wife. *Causes and Impacts of Divorce in Early Marriage (Case Study of Sawang District, South Aceh Regency)*. (T. Muhammad Iqbal, 2022) This study focuses on the causes and impacts of divorce in early marriage. The findings show that early marriages often face maturity and economic problems, which contribute to increasing divorce rates and have an impact on family disharmony. Based on the explanation of the background of the problem above, the researcher found indications of household disharmony after polygamy. Therefore, the researcher is interested in conducting research on the practice of polygamy and its impact on family harmony in Gampong Lot Kala, Central Aceh. This research aims to dig deeper into the problems in polygamy that occur in Gampong Lot Kala, Central Aceh, whether there is conformity or inconsistency in it according to Islamic law. As for several studies that have been studied, the author has not found research that is exactly the same as the research studied by the author.

Research Methods

The type of research used field research, which is a type of legal research with primary data obtained directly from the source. This type of research is also supported by empirical juridical as a description to see the form of implementation of normative legal provisions directly in every specific legal event that occurs in a natural society (Wijaya et al., 2025). This research can be used in almost all fields of science because all research objects are basically in the field. In conducting this research, the author uses a legal sociology approach (Jazim Hamidi, 2011). This approach examines the problems between existing legal theories and symptoms that arise and occur in the social life of society. The data collected will be analyzed to get a clear picture of the polygamy process in Gampong Lot Kala, Central Aceh.

The data sources used in this study consist of primary data, namely the type of data obtained directly from the source, either through interviews, observations or reports in the form of unofficial documents which are then processed by researchers, the primary data referred to in this study is data from informants consisting of

polygamous actors and those who are polygamous which are pure data obtained from the results of direct field research in Gampong Lot Kala, Central Aceh. Secondary data is data obtained from official and trusted documents, books related to the research object, research results in the form of reports, theses, dissertations which are of course very related to the theme of the article that the author is currently researching, namely "The Impact of Polygamy on Family Harmony (Study in Gampong Lot Kala, Central Aceh Regency)".

Result and Discussion

A. The Concept of Polygamy

The word polygamy comes from the Greek, *polus* which means many, and *gomein*, which means to marry. In terminology, polygamy is divided into two, namely polygamy and polyandry. (Amri, 2021) Polygamy is for husbands who have many wives, and polyandry is for wives who have more than one husband. While in Arabic polygamy is called *ta'did al-zawjah*, which means having multiple partners. While in Indonesian, polygamy is interpreted as a combination. (Beni Ahmad Saebani, 2016) Polygamy is also interpreted as a marriage between a person and two or more people (but tends to be interpreted as a marriage between a husband and two or more wives). (Mahmudin Bunyamin & Agus Hermanto, 2017)

In the Big Indonesian Dictionary, polygamy is "A marriage bond in which one party has or marries several members of the opposite sex at the same time". The word can include polygamy, namely "a marriage system that allows a man to marry several women at the same time", or vice versa, namely polyandry, where a woman has or marries many men at once.

Based on the understanding of polygamy, it can be stated that polygamy means a legal marriage carried out by a man with more than one wife and is an act that is permitted or permissible. This means that at the same time the husband has more than one wife without divorcing the other wife. Which is permissible to marry more than one wife as long as a man can be fair to the wives he marries. In Islamic law, polygamy is a process of leadership of a man or husband in his household. If a polygamous husband is unable to implement the principle of justice in the household, he may not be able to implement justice if he becomes a leader in society. If a husband is arbitrary to his wives, as a leader he will also commit injustice to his people. (Nurjanah et al., 2021)

In the context of a different era like today, polygamy actually causes more problems. Polygamy has given rise to hostility, hatred, quarrels, between wives, even unhealthy fights that are contrary to religion. Polygamy causes husbands to lie more, cheat, be more focused on getting special treatment and service and indulge in fulfilling sexual desires because they feel they are special creatures and superior to their wives. Polygamy also often makes children feel left out, neglected, lack

attention, lack of affection and lack of education. These problems cause damage to the household and social order. (Eti Nurhayati, 2012)

Another legal design for the permissibility of polygamy in the Islamic claim is found in the Qur'anic surah An-Nisa' (4): 3, namely:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

Meaning: "And if you fear that you will not be able to do justice to the rights of an orphaned woman (if you marry her), then marry any other woman 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." (Departemen Agama RI, 2020)

The above verse reminds the guardians of orphaned women who want to marry the orphan, so that the guardian is in good faith and fair, that is, the guardian is obliged to give the dowry and other rights to the orphaned woman he marries, he must not marry her with the intention of extorting and draining the orphan's wealth or preventing the orphan from marrying someone else. (Firmansyah, 2019)

In addition to this verse, another verse that conveys polygamy is Al-Qur'an Surah An-Nisa' (4): 129:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Meaning: "And you will never be able to do justice between your wives, however much you may wish to do so. Therefore, do not be too inclined (to the one you love), so that you leave the other hanging. And if you make amends and preserve yourselves (from cheating), then surely Allah is Forgiving, Merciful." (Departemen Agama RI, 2020)

The Prophet was able to be fair to his wives in outward matters. However, in his heart, he loved Aisyah very much because she was his only wife who was still a girl and the youngest. This made him feel that he could not fully do justice as ordered by Allah SWT. Therefore, Allah revealed this verse as a confirmation that in inner feelings, injustice is permissible, but in outer treatment, justice is still obligatory. However, inclination towards one wife should not lead to neglect of obligations towards other wives. (Antuli, 2016)

In the Prophet's hadith, polygamy is also explained:

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَبِيكِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَىٰ إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ

Meaning: Abu Al-Walid Ath-Thayalisi narrated to us, Hammam narrated to us, Qatadah narrated to us, An-Nadhr bin Anas narrated to us, Bashir bin Nahik narrated to us, Abu Hurairah narrated to us from the Prophet (peace and blessings of Allaah be upon him), who said: 'Whoever has two wives and prefers one of them, he will come on the Day of Judgement with one side of his body askew.'

This Hadith discusses justice in polygamy, which is the main requirement when one wants to do it. So important is this principle of justice that the Prophet (SAW) said that a man who has two wives but favours one of them will be resurrected on the Day of Judgement with a lopsided body. (Safitri, 2018) This is a form of the Prophet's exemplary behaviour in being fair between his wives. Imam Ahmad narrated from 'Aisha (may Allah be pleased with her) who said: "The Messenger of Allah (peace and blessings of Allaah be upon him) did not favour some of us over others in the distribution of time. Sometimes he would visit us all, then he would visit each of his wives without having intercourse, until he reached the wife whose turn it was that day, then he would stay with her."

Based on the description of the legal basis for polygamy above, a husband who wants to practice polygamy must first consider material and mental preparation, especially readiness to be fair to his wives. This is because the main value of the permissibility of polygamy is the husband's fair behaviour towards his wives. If a man is able to fulfil the conditions set out in polygamy, then he is allowed to have more than one wife.

Although Islamic law allows polygamy, when a husband wants to be polygamous, he must have the right reasons. According to Amir Syarifuddin, the conditions of polygamy in Islam include:

1. When a man has a strong desire, so that one wife is not sufficient for him, is he forced to have only one wife. To fulfil this need, the opportunity to be polygamous is given as long as the conditions of being fair can be met.
2. If a husband really wants to have offspring, but his wife is barren. Does the husband have to sacrifice his desire to have children. It is justified to remarry.
3. If the wife suffers from an illness and is unable to serve her husband.
4. If in a society there are more women than men, so that many women cannot find husbands. This is an opportunity for a woman to become a second, third or fourth wife. (Imanullah, 2016)

Meanwhile, in positive law in Indonesia, a man can practice polygamy as long as he fulfils the specified requirements. Various matters related to marriage, including polygamy, are regulated in Law Number 1 Year 1974 on Marriage as amended by Law Number 16 Year 2019. According to this law, basically in a marriage a man can only have one wife. The same applies vice versa. However, the Marriage Law allows polygamy if it is desired and permitted by the relevant parties.

Article 3 Paragraph 2 reads: 'The court may grant permission to a husband to have more than one wife if desired by the parties concerned.' A husband who wishes to have more than one wife must apply to the court in the area where he lives. According to Article 4 (2), systematically the things that can be used as reasons for having more than one wife are as follows:

1. The wife cannot be used as an excuse to neglect her duties as a wife.
2. The wife suffers from an incurable disability or disease; and
3. The wife is unable to bear offspring.

Meanwhile, Article 5 paragraph (1) explains that in order to submit an application to the Court, the following conditions must be fulfilled:

1. The consent of the wife or wives.
2. There is certainty that the husband is able to guarantee the living needs of the wives and their children.
3. There is a guarantee that the husband will be fair to his wives and their children. (Surjanti, 2014)

With the explanation of Article 5 paragraph 1 in Law Number 1 Year 1974, it can be understood that the husband must seek permission from the wife, and the wife has the right to give or not give permission to her husband who intends to commit polygamy. However, due to the wife's condition, it is sometimes irrational or impossible if the wife does not give permission to her husband. Of course, this situation is very concerning for the wife and becomes a strong reason for the husband to commit polygamy.

The consent referred to in paragraph (1) letter a is not required for a husband if his wife or wives cannot be asked for their consent and cannot be a party to the agreement, or if there is no news from his wife or wives for at least 2 years, or for other reasons that need to be assessed by a judge. The provisions of Article 41 letter b of Government Regulation No. 9 of 1975 state that the consent of the wife or wives can be given in writing or orally, but even if there is written consent, this consent is strengthened by the wife's verbal consent at a Religious Court hearing.

B. Analysis of Polygamy Practices in Gampong Lot Kala

Polygamy in Islam is not prohibited and not required, but rather a sunnah that is allowed for people who are able to fulfil the requirements stipulated in Law Number 1 of 1974 concerning the Principles of Marriage and the Compilation of Islamic Law (KHI). These requirements include: the husband must obtain the consent of the wife, the husband must be able to provide for his wife and children, the husband must be able to be fair to his wives and children, and all of these abilities must be proven by a certificate of income and a written agreement that has legal force. (Subagyo, 2011)

However, the practice of polygamy that occurred in Gampong Lot Kala, Central Aceh, was carried out secretly without involving the first wife first. This polygamy is carried out by remarrying without the knowledge of the first wife, known as *nikah siri* (without being officially recorded). Based on interviews with four polygamous families in Gampong Lot Kala (Mr AM and Mrs SW, Mr RA and Mrs SA, Mr JZ and Mrs AM, Mr ZK and Mrs RM), it was found that three of them practised polygamy without the knowledge and permission of the first wife.

Mr. Yusuf, as the village head in Hamlet 01, said that many residents in Gampong Lot Kala, Central Aceh, practice unregistered polygamy, which is a marriage that is carried out secretly without official registration. This polygamy is still considered taboo by most people, because it has the potential to cause negative impacts, especially heartache for women who become first wives. The Qur'an explains that polygamy is permitted as long as the husband can be fair to his wives. In Gampong Lot Kala, of the four polygamists studied, three of them reported their marriage to the village head after the marriage had been going on for a certain period of time. However, this polygamy often causes disputes and domestic quarrels, which then involve local community leaders to reconcile the disputing parties. Mr. Yusuf also revealed that polygamy has an impact on children, where children from wives who remarry are often left with their grandparents. (Bapak Yusuf (Kepala Desa), 2024)

In addition, Mr. Basri, Village Head in Hamlet 02, stated that one of the supporting factors for polygamy is the awareness of the polygamists of the goals they want to achieve by practicing polygamy. People who practice polygamy usually do it secretly. Of the four cases of polygamy known to the wider community, all have been reported to the local village head. However, families who practice polygamy often experience quarrels and disputes which are usually caused by the husband's injustice in providing a living or dividing time between wives. (Bapak Basri (Kepala Desa), 2024)

According to Mr. Asnawi, a religious figure in Gampong Lot Kala, the position of religious figures is very important as a mediator in community deliberations regarding marriage issues, including polygamy. In the case of polygamy in Gampong Lot Kala, polygamists often come to religious figures to discuss their plans and implementation of polygamy. The practice of unregistered polygamy like this is still common in various regions, including Central Aceh, even though there are legal regulations that regulate the need for official permits and registration for polygamy to protect the rights of all parties. (Bapak Asnawi (Tokoh Agama), 2024)

Mr. Saifuddin's statement about unregistered polygamy in Gampong Lot Kala as a religious figure explained that many villagers in Gampong Lot Kala practice unregistered polygamy. He also stated that unregistered polygamy is a marriage that

is not officially registered at the Office of Religious Affairs (KUA). The polygamy that occurred in Gampong Lot Kala is included in the category of unregistered marriages carried out according to Islamic law. The pillars of marriage in Islam are still fulfilled, only the marriage was carried out in secret without notification to others. (Bapak Saifudin (Tokoh Agama), 2024)

The first case of polygamy carried out by Mr. AM occurred without permission from his first wife. At first, he hid his marriage with his second wife, which was attended by several close relatives and the second wife herself. The first wife did not give permission for the polygamy. However, after a few months, the marriage was found out by the first wife, which then caused an argument between them. (Bapak AM, 2024)

Mr. AM explained that polygamy was carried out because of inner dissatisfaction obtained from the first wife, who was considered less able to take care of herself. He also believed that the income earned from working as a private employee was sufficient to meet the needs of his wives and children. Every salary received is always divided equally between his two wives. (Bapak AM, 2024)

Mrs. SW, Mr. AM's first wife, said that her husband practiced polygamy without her permission. Although she had previously heard directly that Mr. AM married another woman who is now his second wife, the second marriage that was carried out secretly caused deep disappointment for Mrs. SW. Since Mr. AM remarried, he has paid more attention to his second wife and children, so that the fulfillment of household needs and children from his first wife has decreased drastically. Mrs. SW has to work alone to meet household needs, while her children are entrusted to Mrs. SW's parents because he is busy working and does not have time to look after the children. This explanation shows how the practice of unregistered polygamy that does not have the permission of the first wife can cause household conflict and injustice in fulfilling family needs. (Ibu SW, 2024)

The second case of polygamy was carried out by Mr. RA who had a second marriage because his first wife had health problems so that she was unable to fulfill her biological needs, and often refused her husband's invitation to have sex. To avoid unwanted things, he decided to practice polygamy with the belief that he could be fair, especially in terms of living expenses. This second marriage was carried out in a secret manner, involving several relatives and local religious figures as registrars. However, disputes continued to occur between the two wives, who did not want to live in the same house, so Mr. RA divided his time alternately in each wife's house. The imbalance of attention from the husband, especially the one who lived more often in the second wife's house, triggered arguments and tension in the family. (Bapak RA, 2024)

The first wife, Mrs. SA, stated that polygamy was carried out without her permission. According to her, polygamy is only allowed if the husband can be fair

and fulfill the needs of each wife. However, after polygamy, Mr. RA lived more often in the second wife's house and paid less attention to the first wife and her children, so that their needs were not met. (Ibu SA, 2024)

The next practice of polygamy was carried out by Mr. JI. Mr. JI views polygamy as part of the sunnah in Islam. His second wife was previously a widow whose husband had died and needed a husband to support her. With his income as a furniture entrepreneur, Mr. JI was confident that he could be fair to his two wives and become their prayer leader. The polygamy that was carried out had received permission from his first wife, although the second marriage was carried out in secret without official registration at the KUA or ratification by the religious court. (Bapak JI, 2024)

In the last five years since the polygamy took place, there have been few disputes between the wives. Every conflict that arose was always attempted to be resolved through deliberation and consensus. However, in the last two years, the second wife decided to live in a separate rented house. Research shows that polygamy in Gampong Lot Kala is often carried out without the permission of the first wife and in secret, which has the potential to cause disharmony in the household and family disputes. This is not entirely in accordance with the provisions of Article 5 paragraph (1) of Law Number 1 of 1974 concerning Marriage which regulates that the requirement for polygamy must obtain the wife's consent.

Mrs. AM revealed that accepting her husband's decision to become polygamous was very difficult. But after considering Mr. JI's main intention of wanting to help his second wife's life, she finally gave permission on the condition that her husband must really be able to be fair without favoring one of his wives or children. After almost five years of polygamous marriage, a dispute arose that eventually made the second wife decide to live separately in a rented house. Despite this, communication between them continued to run well and Mr. JI continued to fulfill each wife's household needs. (Ibu AM, 2024)

Mrs. LW admitted that it was initially difficult to accept Mr. JI's proposal to become a second wife. But after seeing Mrs. AM's willingness and acceptance as the first wife, she finally agreed to be married. Mrs. LW believes that Mrs. AM's gracious acceptance of her presence has minimized the potential for conflict in their household. "The peace in this polygamous household is mainly thanks to Mr. JI's role as a husband who is able to guide us," said Mrs. LW. She added that there had rarely been any disputes and arguments between the two of them. (Ibu LW, 2024)

Another polygamous practice is that of Mr. ZK. From the results of interviews conducted by researchers, Mr. ZK said that the reason for polygamy was because he wanted a son, while his four children were girls and his first wife could no longer provide offspring. Although he did not get permission from his first wife, it was still done secretly, and then Mr. ZK told his first wife that he had remarried and had a

son. The confession caused an argument between Mr. ZK and his first wife, and Mr. ZK decided to live separately from his second wife until now. (Bapak ZK, 2024)

Mrs. RM, Mr. ZK's first wife, said that her husband had asked for permission to commit polygamy because he wanted a son, but she did not allow it. However, the marriage continued until Baipaik ZK admitted that he had remarried for almost two (2) years apart, which caused disappointment and hurt for Mrs. RM, resulting in arguments. Although in the end Mr. ZK decided to leave the house with his second wife, sometimes he still provides maintenance in the form of meeting the needs of his children. (Ibu RM, 2024)

Some polygamous husbands get permission from the first wife and some do not get permission from their wife, because the wife feels that she has carried out her rights and obligations towards her husband, but why her husband turned to another woman. This is one of the factors that causes the wife's anger when her husband remarried.

As Indonesia has regulations regarding the implementation of polygamy that are strictly regulated in the Marriage Law and the Compilation of Islamic Law. In Article 5 Paragraph (1) of Law Number 1 Year 1974 concerning Marriage, it is explained that in order to be able to submit an application to the Religious Court, the following conditions must be met:

1. The consent of the wife.
2. There is certainty that the husband is able to guarantee the living needs of the wives and their children.
3. A guarantee that the husband will be fair to his wives and their children.

However, the Marriage Law allows polygamy if it is desired and permitted by the relevant parties. Article 3 Paragraph 2 reads, "The court shall grant permission to a husband to have more than one wife if desired by the parties concerned." A husband who wishes to have more than one wife must apply to the court in the area where he lives.

Meanwhile, 3 (three) out of 4 (four) polygamy cases that occurred in Pugung Raharjo Village, Sekampung Udik District, East Lampung Regency, namely those committed by Mr. BM, Mr. SA, and Mr. RM, without the consent or permission of the first wife. Mr. JI as a polygamist who received permission from his first wife, assumed that polygamy was a sunnah of the Prophet SAW. This assumption is not justified, because not everything done by the Prophet SAW should be emulated. Polygamy was only allowed due to extenuating circumstances at the beginning of the development of Islam, when there were fewer men than women due to casualties on the battlefield in spreading and defending Islam.

In the polygamy committed by Mr. JI in Gampong Lot Kala, this was done with the permission of his first wife who then provided an opportunity for his wives to live together under one roof, although in the end his second wife chose to

separate. Whereas in other polygamies, the wives of the polygamist could not be united in the same house because the first wife was not pleased with her husband's actions. Polygamy committed without the permission of the first wife tends to cause more arguments than polygamy committed with the permission of the first wife.

In essence, a husband must be able to be fair in polygamy. Where justice must be realized in polygamous life which includes: First, the cultivation of Islamic faith which will be the main basis for all daily behavior, both in relation to God, family, neighbors, and the wider community. Second, the guidance of worship, which is the main task in life as a servant. A husband is required to have broad insight into the laws of Islam in order to straighten out the lives of all family members, starting with his wives. Third, moral guidance. A husband must be able to set an example for all his wives and must always monitor their lives and direct them to become servants who have noble morals. (Saiful Islam Mubarak, 2007)

The practice of polygamy in Gampong Lot Kala, Central Aceh, mostly does not have the consent of the wife. In practice, husbands are also unable to be fair. The ability to be fair itself is more likely to be material needs because it cannot be denied that in everyday life, material needs are needs that must be met. If a marriage cannot fulfill material needs, problems will arise. These problems can damage household life.

C. Harmony in Polygamous Families in Gampong Lot Kala

Basically, family harmony is built with good religion, fulfillment of affection, rights and obligations, understanding each other, communicating well, and being able to create a peaceful, fair household, and accepting what is with sincerity. As in Law Number 1 of 1974 concerning Marriage, Article 1 explains that marriage is a physical and mental bond between a man and a woman with the aim of forming an eternal and happy family and household in accordance with the provisions of God Almighty. (Amri, 2020)

The goal of every marriage is therefore a happy life, which is then known as household harmony. The main highlight is the family and household life of polygamists in Gampong Lot Kala, Central Aceh. Indeed, household life will run harmoniously if there is peace and tranquility obtained from husband-wife relationships that always go well.

Regarding the practice of polygamy in Gampong Lot Kala, Central Aceh, Article 56 KHI states that husbands who want to practice polygamy must submit an application to the court. As referred to in Article 58 KHI, it must fulfill the following conditions: First, the consent of his wife or wives. Second, the certainty that the husband is able to guarantee the living needs of his wives and their children. (Alidar et al., 2022) With the explanation of Article 5 Paragraph 1 in Law Number 1 Year 1974, it can be understood that the husband must ask permission from the wife, and

the wife has the right to give or not give permission to her husband who intends to polygamy.

Polygamy is basically closely related to the sustainability of household life. Where the household is basically one of the goals to foster a peaceful and harmonious life. There are several characteristics of a harmonious family, namely:

1. There is an effective relationship between children and parents. In the case of polygamy in Gampong Lot Kala, the relationship between husband and wife, wife and children tends not to go well. Based on the interviewees' statements (interviews with polygamists), in certain situations it is rare to find family togetherness like before polygamy, namely the togetherness of family members between fathers and children who are increasingly tenuous.
2. The ability to meet each other between family members in terms of discussing various family problems. In practice, since polygamy has been practiced in Gampong Lot Kala, polygamists have realized that there have been disputes and arguments between husbands and wives, fathers and children, motivated by a lack of time to communicate. This is unlike the previous time, leading to the loss of a sense of kinship.
3. The establishment of love and affection and the achievement of peace of mind. Polygamists, especially first wives, often realize that the love and affection that was previously quite good is now diminishing due to polygamy. One party to another party feels that the love and affection in the family is no longer intact. In addition, family harmony is eroded by constant disputes and jealousy. (As Sayyid Muhammad bin Alawy Al Maliky, 2003)

From the description above, it can be concluded that polygamy that occurs in Gampong Lot Kala, Central Aceh is basically difficult to create family harmony. Although both husbands and wives try to build harmony, the lack of attention and unequal distribution of affection between couples makes this goal difficult to achieve. Even when the children from the first marriage have grown up, they still need their father's love and attention. The reality shows that after remarrying, most husbands are unable to be fair to both their wives and children, which then triggers jealousy, disputes, and arguments that continue to undermine household harmony.

The practice of polygamy in Gampong Lot Kala does have a two-sided impact. On the one hand, there are positive impacts such as preventing adultery and helping fulfill the needs of the second wife and her children, as seen in the case of Mr. JI. But on the other hand, the negative impact is even more dominant and complex. The first wife often experiences psychological pressure due to feeling betrayed and having to share her husband's affection. Injustice in the distribution of economic support forces the first wife to work hard to meet the needs of the household alone, which results in less time for childcare and weakened emotional ties within the family. The frequent

disputes and arguments between family members further exacerbate the situation, making household harmony fade over time.

In conclusion, although polygamy is permitted in Islam under certain conditions, its practice in Gampong Lot Kala has caused more problems than benefits. The husband's inability to be fair, both materially and emotionally, is the root of many household problems that arise. This shows that without adequate mental, spiritual and economic preparedness, polygamy has the potential to undermine a harmonious family order rather than strengthen it.

Conclusion

Analysis of the impact of polygamy on family harmony in Gampong Lot Kala, Central Aceh, concluded that the practice of polygamy that occurred in Gampong Lot Kala was based on the lack of permission to practice polygamy, which is only seen in terms of permission but also the conditions that must be fulfilled. Most cases of polygamy that are carried out occur without the wife's consent, which of course does not comply with Article 5 paragraph (1) of Law Number 1 of 1974 concerning Marriage, and polygamy is carried out in secret and cannot be approved by the KUA. If a man wants to practice polygamy, he should do various things, namely sharing of love, sharing of time, communication and increasing love and affection for his wives. However, the negative impacts of polygamy itself can be in the form of giving psychological impacts to the first wife which are in the form of loss of affection for the second wife because her husband's love for the second wife is better than her second wife and her new family and feelings of jealousy arise. In the case of polygamy that occurs, the polygamist will experience a lack of help in the distribution of economic benefits. so that it forces the first wife to work alone to meet the needs of the family, so that the result causes the loss of time to care for her children which then causes the love for each other to decrease. Although there is a positive impact in the form of preventing polygamous perpetrators from committing adultery, this case of polygamy, which is carried out by both husbands, has a positive impact, namely being able to help support the second wife from the children of the wife.

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