

Impact of Polygamy Practices in Urban Communities in Kramatjati, East Jakarta

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Abstract

This study explores the dynamics of polygamous practices in the urban community of Kramatjati, East Jakarta, by assessing the impact of official permits and unofficial permits on family relationships and household harmony. The background of this issue discusses the influence of polygamy permits on family life in urban contexts, as well as the various challenges and conflicts that arise as a result of the practice. This article answers this question using an in-depth interview method with seven couples who practice polygamy, whether they have an official permit or not. The theories applied include family communication theory and conflict management. Research findings show that although official permits provide legitimacy, the success of polygamy practices in creating family harmony is highly dependent on internal management and the quality of communication between family members. Couples who have official permission but do not manage the relationship well experience significant tension and conflict, while well-managed couples show relatively stable harmony. In conclusion, formal permits are not enough to guarantee the welfare of the family; Effective management and open communication are the keys to achieving prosperity in the practice of polygamy. However, this does not mean that the researcher supports the practice of polygamy, but rather reflects the reality that occurs in the field.

Keywords: Polygamy Practice, Urban Society, Polygamy Permit, Family Management

I. Introduction

Polygamy has become an interesting and controversial topic of discussion,¹ especially among urban communities, included those who migrate to cities in search of a better life.² In Indonesia, this practice is legally allowed with certain conditions, but it often triggers social, psychological, and economic dynamics. In an environment like Kramatjati, East Jakarta, polygamy not only has an impact on the family structure, but

¹ Dinda Difia Madina, Ahmad Rezy Meidina, and Anwar Zein, “The Dynamics of Polygamy and Divorce in Muslim Countries,” *El-Aqwal: Journal of Sharia and Comparative Law* 2, no. 2 (2023): 135–48, <https://doi.org/10.24090/el-aqwal.v2i2.9410>.

² Lukman Hakim, “Community Figures in Kramatjati, Interview, July 21, 2024,” n.d.

also affects household stability and social interaction. One of the main reasons why husbands choose polygamy is the religious understanding that allows it and the fear of falling into adultery.³ However, the practice often causes tension in the household and an emotional impact on other family members.⁴

The trend of increasing divorce in Indonesia reflects tensions in households, including as a result of polygamy, which has the potential to cause family instability.⁵ In 2022, Komnas Perempuan recorded 496,407 divorce cases, an increase of 10.8 percent from the previous year. The main factors include disputes (281,323 cases), economic problems (109,806 cases), and domestic violence (4,929 cases).⁶ In addition, applications for polygamy permits increased from 682 cases in 2021 to 850 cases in 2022.⁷ This fact shows that even though it is legally allowed, polygamy remains a sensitive issue that can trigger domestic tensions and have a wide impact on the social life of urban communities.

Differences of opinion among Islamic jurists about polygamy are influenced by several factors. *First*, the theological basis and the school they adhered to played a major role.⁸ *Second*, local socio-cultural factors and historical context also affect their views.⁹ *Third*, the evolution of thinking over time also has a significant effect.¹⁰ The main

³ Nasaiy Azis, “Polygamy in the Perspective of *Tafsir Al-Ahkām* and Islamic Law: An Examination of the Gayo Luwes Community in Aceh, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1682–1707, <https://doi.org/10.22373/sjhk.v7i3.20021>.

⁴ Nebiyu Mengistu et al., “Stressful Life Experience of the First Married Women in Polygamous Families in Gedeo Zone, South Ethiopia: A Qualitative Study, 2021,” *BMC Psychology* 10, no. 1 (2022): 1–10, <https://doi.org/10.1186/s40359-022-00753-4>.

⁵ Ramdani Wahyu Sururie, Mohammad Athoillah, and Muhammad Iqbal Zia Ulhaq, “Strategies to Prevent Increasing Divorce Rates for Muslim Families in Indonesia,” *Samarah* 7, no. 2 (2023): 734–59, <https://doi.org/10.22373/sjhk.v7i2.14819>.

⁶ CNN Indonesia, “Komnas Perempuan Sebut Kasus Cerai Dan Poligami Naik Gegara Pandem,” [cnnindonesia.com](https://www.cnnindonesia.com/nasional/20230525141056-20-953912/komnas-perempuan-sebut-kasus-cerai-dan-poligami-naik-gegara-pandemi), 2022, <https://www.cnnindonesia.com/nasional/20230525141056-20-953912/komnas-perempuan-sebut-kasus-cerai-dan-poligami-naik-gegara-pandemi>.

⁷ Muhammad Saleh Ridwan, Wahidah Abdullah, and Idham Idham, “Public Perception of Polygamy in Makassar, Indonesia: Cultural Perspective and Islamic Law,” *Samarah* 8, no. 1 (2024): 20–38, <https://doi.org/10.22373/sjhk.v8i1.15419>.

⁸ Madiha Dzakiyyah Chairunnisa, Hilman Purnama, and Ila Juanda, “Poligami Dalam Perspektif *Tafsir Modern Al-Manar*,” *Istinbath | Jurnal Penelitian Hukum Islam* 15, no. 1 (2019): 29, <https://doi.org/10.36667/istinbath.v15i1.273>.

⁹ Ah Kholis Hayatuddin, Desti Widiani, and Betty Eliya Rohmah, “Socio-Juridical Analysis on Polygamy Requirements in the Compilation of Islamic Law (KHI),” *Al’Adalah* 19, no. 1 (2022): 195–222, <https://doi.org/10.24042/adalah.v19i1.10266>.

¹⁰ A. Kumedi Ja’far, Rudi Santoso, and Agus Hermanto, “A Sociohistorical Study of Polygamy and Justice,” *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* 492, no. RIICMuSSS 2019 (2020): 338–42, <https://doi.org/10.2991/assehr.k.201113.064>.

source of theological debate regarding the practice of polygamy is the variation in interpretation of the Qur'anic verses in Sura An-Nisa verse 4:3.¹¹

In general, this debate can be grouped into three main opinions. The first group believes that the verse expressly justifies polygamy on the condition of balance in material matters, and this opinion is supported by the argument that the Prophet also practiced polygamy. This view is held by almost all classical mufasirs such as ath-Thabari and az-Zamakhsyari, as well as by contemporary scholars such as al-Albany and Abdul Qadir Jawaz.¹² On the other hand, the second and third groups argue that the verse should not be understood literally, but should be considered in the context of its entirety of descent.¹³ The second group believes that polygamy is justified only in emergencies, and this opinion is held by figures such as Sayyid Qutb, Wahbah az-Zuhaili, Hamka, Quraish Shihab, and most contemporary *mufasirs* (Quran interpreter).¹⁴ The third group sees this verse as part of the verses that regulate the fair treatment of orphans and families, without promoting or appreciating polygamy. This opinion is held by figures such as Muhammad Abdurrahman, Amina Wadud, Musdah Mulia, and Zaitunah Subhan.¹⁵ The concept of justice in love, which according to the first group is not a requirement in polygamous marriage (An-Nisa verse 129), is seen as an extension of the concept of marriage as a form of domination in ancient traditions. This opinion is contrary to the values of *sâkinah* (sense of peace), *mawaddah* (truly love), and *Rahmah* (mercy or compassion) that should be the foundation of marriage in Islam.¹⁶

The results of Firmansyah's findings concluded¹⁷ that in the Qur'an, Surah An-Nisa verse 3 explains, Islamic law allows polygamy on the condition that the husband is able to act fairly towards his wives. Justice in polygamy is not only in emotional matters, but also in practical matters such as alimony, time, and attention. Substantially, the practice

¹¹ Ridwan Rusliadi, "Polygamy in the Perspective of Islamic Law and Indonesian Positive Law," *KnE Social Sciences* 2023 (2023): 787–96, <https://doi.org/10.18502/kss.v8i18.14280>.

¹² Rohmansyah, "Polygamy in the Text of the Qur'an, Hadith and Bible: Theory Systems Approach of Jasser Auda," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 14, no. 2 (2019): 320–41, <https://doi.org/10.19105/al-ihkam.v14i2.2529>.

¹³ Irwan Abdullah Hamka Hasan, Asep S. Jahar, Nasaruddin Umar, "Polygamy: Uncovering the Effect of Patriarchal Ideology on Gender-Biased Interpretation," *HTS: Teologiese Studies/Theological Studies* 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7970>.

¹⁴ Saifuddin Herlambang, "Hamka, Social Criticism and The Practices of Polygamy in Minangkabau," *Al-Albab* 9, no. 1 (2020): 69–86, <https://doi.org/10.24260/alalbab.v9i1.1593>.

¹⁵ Syahridawaty, "POLIGAMI DALAM DAWÂIR AL-KHAÛF: QIRÂAH FI KHITÂB AL-MAR'AH KARYA NASR HAMID ABU ZAYD," *Al-Qadha: Jurnal Hukum Islam Dan Perundangan Undangan* 7, no. 2 (2020): 133–47, <https://doi.org/10.32505/qadha.v7i2.1978>.

¹⁶ Ahmad Rezy Meidina, "Granting of License Polygamy Perspective Maqasid: Analysis of Article 4 of Law Number 1 of 1974 and Article 57 of the Compilation of Islamic Law," *International Journal of Social Science and Religion (IJSSR)*, 2022, 133–48, <https://doi.org/10.53639/ijssr.v3i3.73>.

¹⁷ Firmansyah, "Diskursus Makna Keadilan Dalam Poligami," *Jurnal Perbandingan Mazhab* 2, no. 8 (2019): 73–91, <https://doi.org/10.24252/mh.v11.9507>.

of polygamy should make a positive contribution to the management of orphans by giving wider responsibilities to these wives.

Furthermore, the findings of Fathan Ansori,¹⁸ who stated that the practice of polygamy has a logical purpose for the benefit of mankind, especially in preventing violations of morality and providing solutions to diverse social and economic needs in various cultures. Polygamy is considered a legitimate alternative in balancing the disproportionate gender population or providing economic protection for women who lack adequate financial support. The findings of the study only describe polygamy normatively without paying attention to motives and social conditions in society.

Some studies indeed provide an explanation of polygamy in religious approaches. Nevertheless, only a few research that comprehensively examines the relationship between social and cultural dynamics with an in-depth approach. This research will adopt Pierre Bourdieu's theory which emphasizes that every social structure involves actors, capital, and habitus that influence each other. Within this theory's framework, research will focus on identifying the root causes, motives, and normative consequences of polygamy in the domestic context. In addition, this research will explore how to deal with these complex relationship dynamics and their impact on social and cultural life in Kramatjati, East Jakarta. This location was chosen because it dominates urban people who practice polygamy at a higher rate than the local indigenous population.¹⁹

This qualitative research uses an ethnographic approach to explore polygamy in East Jakarta's urban society. Researchers will engage with the community through observations, in-depth interviews, and active interactions. This method provides insight into community beliefs and values while uncovering the social, historical, and cultural contexts shaping polygamous practices. This article answers how positive laws in Indonesia regulate polygamy, the reasons why husbands are polygamous in East Jakarta, and the impact on the relationship between wives and children. Legally, polygamy requires the first wife's permission and court approval, but many husbands ignore it. In polygamous families, conflicts often occur due to jealousy and injustice in the division of alimony and affection, which also have an impact on the well-being of children, both emotionally and psychologically. The data was obtained through in-depth interviews with seven polygamous couples, with analysis using family communication theory and conflict management. Thus, this research is expected to provide a comprehensive understanding of the complexity of the relationship between social and cultural dynamics in a specific context in East Jakarta.

¹⁸ Fathan Ansori, "Analisis Yuridis Tentang Bentuk Berlaku Adil Dalam Perkawinan Poligami," *Al-Adl: Jurnal Hukum* 14, no. 2 (2022): 405, <https://doi.org/10.31602/al-adl.v14i2.6582>.

¹⁹ H, "Betawi Religious Leader, Interview, Kramatjati, April 10, 2025," n.d.

II. Polygamy in a Review of Positive Law in Indonesia

Marriage Law Number 1 of 1974 does not explicitly explain the definition of polygamy, but refers to the practice of husbands who have more than one wife.²⁰ Although monogamy takes precedence, polygamy can be applied if all parties agree to it and to address certain issues.²¹ Article 3 paragraph 2 permits polygamy, but it is not intended to harass or discriminate against the wife.²² Polygamy is often debated, with its proponents referring to religious principles, while its opponents consider it a form of male domination.²³ This provision affirms that polygamy does not contradict the principle of monogamy, but is strictly regulated.²⁴

Furthermore, this regulation is regulated in Article 5 of Marriage Law Number 1 of 1974 and Government Regulation Number 9/1975, considering the special provisions contained in Government Regulation Number 10/1983 concerning marriage and divorce licenses for Civil Servants.²⁵ The requirements that must be met include:

1. Consent from the wife/wives involved.
2. Certainty that husbands can meet the living needs of their wives and children.
3. Assurance that husbands will be fair to their wives and children.

In the case of polygamy, the number of wives that a husband can have at the same time is limited to a maximum of four wives. The main condition is the husband's ability to be fair to his wives and their children.²⁶ If the husband cannot meet these conditions,

²⁰ Najmah Jaman, "Implications Of Polygamy Practices On Positive Law In Indonesia," *Prophetic Law Review* 2, no. 1 (2020): 22–36, <https://doi.org/10.20885/plr.vol2.iss1.art2>.

²¹ Hervin Yoki Pradikta, Hasanuddin Muhammad, and Musda Asmara, "Poligami Di Malaysia Dan Indonesia Serta Relevansinya Dengan Pemenuhan Hak Gender," *Al-Istinbath: Jurnal Hukum Islam* 5, no. 2 (2020): 213–28, <https://doi.org/10.29240/jhi.v5i2.1932>.

²² Dahlia Haliah Ma'u, "The Harmonization of Polygamy Between Islamic Law and Legal Law in Indonesia," *Samarah* 7, no. 2 (2023): 669–86, <https://doi.org/10.22373/sjhk.v7i2.8519>.

²³ Ali Trigiyatno et al., "Comparative Analysis of the Polygamy Regulations in Indonesia and Morocco," *DIKTUM: Jurnal Syariah Dan Hukum* 21, no. 1 (2023): 34–48, <https://doi.org/10.35905/diktum.v21i1.4885>.

²⁴ Dri Santoso and Muhamad Nasrudin, "Polygamy In Indonesia and Its Relevance To The Protection Of Women And Children In The Perspective Of Islamic Law Philosophy," *Fisheries Research* 140, no. 1 (2021): 6, http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo_de_Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf%0Ahttp://dx.doi.org/10.1016/j.fishres.2013.04.005%0Ahttps://doi.org/10.1038/s41598-018-0011-7.

²⁵ M S F Zarori, G Asmara, and A Munandar, "The Obligation of the Husband as a Civil Servant in the Provision of the Living to the Ex-Wife Is Reviewed from Law Number 1 of 1974 and Islamic Law," *... Journal of Multicultural and ...*, no. 1 (2020): 397–403, <https://doi.org/http://dx.doi.org/10.18415/ijmmu.v7i5.1691>.

²⁶ Ivan Majeda, "Indonesian Feminist Dialectics To Polygamy Law," *SHAKHSTIYAH BURHANIYAH: Jurnal Penelitian Hukum Islam* 8, no. 1 (2023): 1–18, <https://doi.org/10.33752/sbjphi.v8i1.3757>.

having more than one wife is forbidden.²⁷ In addition, permission from the Religious Court must be obtained first; without such permission, the marriage is legally invalid.²⁸

The same thing is also stated that The Compilation of Islamic Law (KHI) regulates the practice of polygamy in Chapter IX, starting from Article 55 to Article 59. Article 55 affirms that polygamy can be carried out with a maximum of four wives, provided that the husband must be fair and provide proper protection to his wife and children.²⁹ If these conditions are not met, polygamy is not allowed.³⁰ Article 56 requires permission from the Religious Court for the validity of polygamous marriage, and the procedure is regulated in Government Regulation No. 9 of 1975. All of these provisions aim to provide a clear legal framework for polygamy to be carried out in accordance with the principles of justice and legal protection.³¹

Furthermore, Article 57 stipulates that a polygamous license can only be granted if one of three specific conditions is met, such as the wife is unable to perform her obligations or is unable to bear children.³² Article 58 adds that the husband must meet the conditions of his wife's consent, economic ability, and justice.³³ The wife's consent can be either verbal or written, and in some circumstances, the wife's consent can be excluded.³⁴ Article 59 further regulates the procedure regarding the approval and

²⁷ Sri Rizki, Sufirman Rahman, and Said Sampara, "Polygamy in the Indonesian Marriage Law System (Comparative Study between Saudi Arabia, Indonesia, Malaysia, and Tunisia)," *Meraja Journal* 3, no. 1 (2020): 335–49.

²⁸ Nazwah Nazwah, "Analysis of Polygamy Practices in Batak Muslim Community in South Rantau Based on Law No. 16 of 2019 about Marriage and Islamic Law," *International Journal Ihya' 'Ulum Al-Din* 24, no. 1 (2022): 65–76, <https://doi.org/10.21580/ihya.24.1.8894>.

²⁹ Mughni Labib Ilhamuddin Is Ashidiqie, "Poligami Dalam Tinjauan Syariat Dan Realitas," *Al-Abwal Al-Syakhsiyah: Jurnal Hukum Keluarga Dan Peradilan Islam* 2, no. 2 (2021): 199–218, <https://doi.org/10.15575/as.v2i2.14332>.

³⁰ Heppy Hyma Puspytasari et al., "The Division of Community Property in Polygamy That Gives Legal Protection to the Wife," *Journal of Law, Policy and Globalization* 94, no. 1 (2020): 191–201, <https://doi.org/10.7176/jlpg/94-23>.

³¹ Nurcahaya Nurcahaya et al., "Punishment for Polygamy Doer in The Perspective of Islamic Law in Indonesia," *Malaysian Journal of Syariah and Law* 5, no. 2 (2017): 47–58, <https://doi.org/10.33102/mjsl.vol5no2.62>.

³² Izzah Mishdaqiyah Lubis and Lily Andayani, "Tinjauan Yuridis Putusan Izin Poligami Berdasarkan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan Dan Kompilasi Hukum Islam Di Pengadilan Agama Soreang," *Jurnal Dialektika Hukum* 2, no. 1 (2020): 83–96, <https://doi.org/10.36859/jdh.v2i1.511>.

³³ Hasbi Hasbi, Supardin Supardin, and Kurniati Kurniati, "Pertimbangan Hakim Terhadap Pemberian Izin Perkawinan Poligami Menurut Undang-Undang RI Nomor 1 Tahun 1974 Tentang Perkawinan (Studi Kasus Di Pengadilan Agama Sunguminasa)," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 8, no. 1 (2021): 101–16, <https://doi.org/10.24252/al-qadau.v8i1.19049>.

³⁴ Devie Katarina, Kasuwi Saiban, and Kadek Wiwik Indrayanti, "Marriage Cancellation According to Positive and Religious Law in the Perspective of Protection of Children and Women," *East African Scholars Journal of Education, Humanities and Literature* 6, no. 02 (2023): 87–93, <https://doi.org/10.36349/easjehl.2023.v06i02.008>.

provisions of appeal against the decision of the Religious Court, ensuring that the practice of polygamy is not abused and remains within a fair legal framework.³⁵

Marriage Law Number 1 of 1974 affirms the principle of monogamy, but provides space for the practice of polygamy with strict conditions.³⁶ Polygamy is only permissible if the husband can prove his ability to be fair and fulfill his economic and social obligations to his wife and children.³⁷ Permission from the Religious Court is required to ensure that these conditions are met, thus preventing abuse by the husband.³⁸ This regulation aims to protect the rights of wives and children, as well as ensure justice in the practice of polygamy carried out with careful legal considerations.³⁹

Through the Compilation of Islamic Law (Kompilasi Hukum Islam, KHI), polygamy is further regulated by seeing it as a solution to certain cases, such as the wife's inability to carry out her obligations or an obstructive physical condition.⁴⁰ The KHI sets strict conditions, such as the wife's permission and court approval, to prevent polygamy from becoming a form of male domination.⁴¹ Thus, although polygamy is allowed, the principle of monogamy remains the main basis in Indonesian family law, which aims to provide fair and structured legal solutions to pressing family problems.

Thus, the Compilation of Islamic Law (KHI) treats polygamy with a moderate attitude, not completely ruling out the possibility of polygamy but also does not allow it freely. The principle of monogamy is still upheld, in line with the Law on Marriage Number 1 of 1974 which also adheres to the same principle.

³⁵ Rahmat Fauzi and Meldani Winata, "Pelaksanaan Poligami Berdasarkan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *El-Ahli: Jurnal Hukum Keluarga Islam* 2, no. 1 (2021): 9–25, <https://doi.org/10.56874/el-ahli.v2i1.477>.

³⁶ Iman Fadhilah et al., "Exploring the Monogamy Principle in the Samin Community's Customary Marriages in Kudus: Harmonisation of Tradition and State Law," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2023): 281–304, <https://doi.org/10.18326/ijtihad.v23i2.281-304>.

³⁷ A K Hayatuddin, "Socio-Juridical Analysis on Polygamy Requirements in the Compilation of Islamic Law (KHI)," *Al'Adalah* 19, no. 1 (2022): 195–222, <https://doi.org/10.24042/adalah.v19i1.10266>.

³⁸ Lukman Santoso, "Refusal of Polygamy Permit in Religious Court Decision: Criticism of Gender Justice Against Judge's Legal Reasoning," *Al-Risalah Forum Kajian Hukum Dan Sosial Kemasyarakatan* 23, no. 2 (2023): 160–73, <https://doi.org/10.30631/alrisalah.v23i2.1474>.

³⁹ Peni Rinda and Achid Ulfi Sukriya, "Judicial Review of Decisions of Polygamic Policy in Semarang Religious Court," *Jurnal Pembaharuan Hukum* 4, no. 3 (2017): 333, <https://doi.org/10.26532/jph.v4i3.2319>.

⁴⁰ Muhammad Nur and Dhiauddin Tanjung, "Contextualization of Polygamy Law; Justification of Islamic Legal Principles against Positive Regulations in Indonesia," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan Dan Ekonomi Islam* 16, no. 2 (2024): 273–87, <https://doi.org/10.32505/jurisprudensi.v16i2.8108>.

⁴¹ Muh. Zaitun Ardi, "The Essence of Polygamy And Its Association With Indonesian Marriage Law," *AL RISALAH: Jurnal Ilmu Syariah Dan Hukum Table of Content* 22, no. 1 (2022), <https://doi.org/DOI: https://doi.org/10.24252/al-risalah.vi.26486 THE>.

III. Various Reasons for Husbands to Commit Polygamy in East Jakarta

The reasons for husbands to practice polygamy in East Jakarta include various factors related to social, cultural, and economic dynamics in this complex urban environment. One of the main factors is the existence of religious interpretations that allow polygamy in some community groups.⁴² This religious argument is often the basis for husbands to choose polygamy as a form of obedience to their religious teachings. In addition, the factor of staying away from immorality is a reason for some people to choose polygamy. This is because, in their view, polygamy is considered a solution to maintain adherence to religious norms and morality. By choosing polygamy, they believe that they can avoid immoral acts or relationships outside of marriage that are illegitimate according to their religious beliefs. This is often an important factor in the decision to practice polygamy, where maintaining the purity and honor of the family is considered a top priority.⁴³

In the results of this study, 7 informants were identified who were proven to have committed polygamy in various locations in the city of East Jakarta. The data from the research on the reasons for the husband to commit polygamy will be presented systematically and sequentially, in order to provide a comprehensive understanding of the factors behind the practice. The data collected includes information such as age, education level, occupation, number of wives, duration of polygamy, positive views of polygamy, perception of the meaning of polygamy, and the main reasons underlying the husband's decision to choose polygamy. The collected data is then processed and presented in the form of tables to facilitate analysis and interpretation.

Based on information from research informants, the main reasons for their polygamy vary. Some of them include the factor of mutual agreement and the situation of women as widows. However, there are specific differences between one pair and another. For example, some couples choose polygamy as a way to avoid adultery and as an attempt to legitimize their relationship. In addition, there are also those who make distance from their wives and family the main reason for choosing polygamy. The researcher will outline these specific reasons for each couple as follows:

No	Polygamous Couples	Age Category	Education Level	Occupation	Duration of Polygamy	Reasons for Polygamy
1	NA & D	30-40	Junior High School &	Trader	4 years	Loving each other and D, is a

⁴² Karmani, "Personal Interview, Kramatjati, June 5, 2024.", 2024.

⁴³ Karmani.

			Junior High School			Widow has one child
2	A & AM	30-40	Junior High School & Elementary School	Private Employee	5 years	The economy is enough & AM, is a widow with two children
3	N & S	40-45	Senior High School & Junior High School	Private Employee	6 years	Loving each other and S, a widow with two children, is afraid of adultery
4	E & W	40-45	Bachelor's Degree & Senior High School	Entrepreneur	6 years	Loving each other and W, is a widow has one child
5	T & AN	45-50	Senior High School & Senior High School	Factory Worker	10 years	Loving each other and AN, the widow of two children, does not ask for birth support because she has enough
6	S & E	40-45	Senior	Trader	15 years	Loving

			High School & Junior High School			each other and E, is a widow has one child
7	R & M	50-60	Junior High School & Junior High School	Trader	More than 15 years	Loving each other and M, is a widow has three children

Table 1: List of Reasons for Practicing Polygamy in East Jakarta

NA and D, as well as S and E, have similar reasons for choosing polygamy. They are couples between the ages of 30 and 40 who decide to live polygamy because they feel like they fit in with each other. They have similarities in life preferences and values, which convinces them that polygamy is the best option for building harmonious and meaningful relationships.⁴⁴ D, as a widow with one child, feels more open to polygamy because her previous life experiences have given her a more mature understanding of managing relationships and responsibilities in the context of a polygamous family.⁴⁵

The same feeling is felt by A and AM, a couple between the ages of 30 and 40, choosing to undergo polygamy with careful consideration. A decided to add a second wife because of his fairly stable economic condition, which provides adequate support to more than one family. This decision is also influenced by the desire to expand the family circle with full responsibility and balance. AM, as a widow with two previous children, felt more open to polygamy because of her experience and maturity in dealing with complex family dynamics. A previous life gave him a mature perspective on managing relationships in polygamy, paying attention to the needs and well-being of his children and the overall peace of the family.⁴⁶

N and S, who are between 40 and 45 years old, chose to undergo polygamy based on mutual agreement and compatibility in their life values. This decision is based on the desire to build a harmonious and mutually supportive relationship within their family. S, as a widow with two children, also considers polygamy as an option to avoid adultery,

⁴⁴ S and E, "Polygamous Couple, Interview, Kramatjati, July 6, 2024," n.d.

⁴⁵ NA and D, "Polygamous Couple, Interview, Kramatjati, July 5, 2024," n.d.

⁴⁶ S and E, "Polygamous Couple, Interview, Kramatjati, July 6, 2024."

as she deems it undesirable. This reason reflects deep moral and religious considerations in their decision to undergo polygamy.⁴⁷

T and AN are rather unique; they decided to live in polygamy based on mutual agreement and the compatibility of their values. This decision was taken carefully to build a harmonious and mutually supportive relationship within their family environment. AN, as a widow with two children, chose polygamy with T because T already had enough financial sufficiency. Because of this, AN did not ask for birth support, which suggests that economic factors were not a major problem in their decision to undergo polygamy.⁴⁸

R and M are an even weirder couple. R, a motorcycle taxi driver who delivers M as a customer every day, has a polygamous relationship with M because of the comfort factor they feel. In the age range of 50-60 years, they choose to live in polygamy based on mutual agreement and conformity in their life values. M, as a widow with three children, sees polygamy as a solution to create balance in family life after previous experiences.⁴⁹

The data from the table above shows that NA and D have the same education level, namely Junior High School (SMP). They show that some couples have an equivalent education at the junior secondary level. A, on the other hand, has an education at the junior high school level, while his partner, AM, has an education level at the elementary school. This data shows the difference in education levels between the couple. N completed his education at the high school level, which is higher than his partner, S, who dropped out at the junior high school level. This data shows a significant difference in education level between the two couples. E has completed education up to the Bachelor level (S1), showing a fairly high level of education. His partner, Wiwik, achieved his education at the high school level, which, although lower than S1 (bachelor graduate degree), is still the upper secondary level of education. This data shows that the level of education does not have a significant influence on the informant's decision to practice polygamy.

Based on the data of table mentioned above, NA, who works as a trader, has two wives, D and another who is also involved in a joint trading business. A, who works as a private employee, is also polygamous with two wives, AM and another who supports his private work. N, a private employee, is also polygamous, with two wives named S and another who may also work in the private sector. E is a successful businessman who is polygamous with two wives, namely W and another who may be involved in the business he manages. T, a factory worker, is polygamous with two wives named AN

⁴⁷ N and S, "Polygamous Couple, Interview, Kramatjati, July 5, 2024," n.d.

⁴⁸ T and AN, "Polygamous Couple, Interview, Kramatjati, July 7, 2024," n.d.

⁴⁹ R and M, "Polygamous Couple, Interview, Kramatjati, July 10, 2024," n.d.

and another who may work or help in the factory sector. S, who also works as a trader, is polygamous with two wives named E and another person involved in their trading business. Lastly, R, a trader, has two wives named M and another who participates in his trading activities. This indicates that work has a great influence on informants to commit polygamy.

According to the data in the table above, it can be seen that of the 7 informants studied, the informants named NA and D have lived a life of polygamy for 4 years, while A and AM have lived a life of polygamy for 5 years. N and S, as well as E and W, have each been polygamous for 6 years. T and AN have 10 years of polygamous experience. Meanwhile, S and E, as well as R and M, have lived a longer life of polygamy, namely 15 years and 15 years or above. Each of the informants stated that they, on average, did not have a relationship with their second wives for a long time. R & M are a polygamous couple that still survives today and have no children.

Articles 3-5 of Law Number 1 of 1974 regulate the reasons that justify polygamy.⁵⁰ Article 3 states that the court can permit polygamy if all parties wish.⁵¹ Article 4 explains that a polygamy permit can be granted if, first, the wife is unable to carry out her obligations as a wife; second, the wife has a physical disability or illness that is not cured; third, the wife is unable to give birth to children.⁵² The law also mentions the existence of alternative conditions in which one of the conditions of Article 4 is met, as well as cumulative conditions which include: first, the written consent of the wife or wives; second, the certainty that the husband is able to provide for the living needs of his wife and children; third, the written guarantee that the husband will act fairly towards his wives and children (Law No. 1 of 1974).⁵³

Islam regulates the ability of men to marry more than one wife, but with strict conditions so that polygamy can be allowed.⁵⁴ If these conditions are not met, the perpetrator will get sin. *First*, men must be sure that they are able to be fair to their wives, both in terms of the distribution of alimony and emotional attention, as

⁵⁰ I Wayan Swandana and Ni Nyoman Mariadi, "Sistem Perkawinan Poligami Di Desa Adat Siakin Kecamatan Kintamani Kabupaten Bangli," *Kertha Widya* 8, no. 1 (2021): 97–117, <https://doi.org/10.37637/kw.v8i1.640>.

⁵¹ Dewi Ulfa Lailatul Fitria and Hasyim Nawawi, "Perbandingan Hukum Poligami Bagi Orang Islam Di Negara Indonesia Dan Negara Kenya" 1, no. April (2021): 25–51, <https://doi.org/https://doi.org/10.32503/ulr.v2i1.1456>.

⁵² Desti Widiani B and Dwiky Bagas Setyawan, *Proceedings of the 1st International Seminar on Sharia, Law and Muslim Society (ISSLAMS 2022)*, *Proceedings of the 1st International Seminar on Sharia, Law and Muslim Society (ISSLAMS 2022)* (Atlantis Press SARL, 2022), <https://doi.org/10.2991/978-2-494069-81-7>.

⁵³ Saadah Mardliyati and Laras Shesa, "Polygamy in Musdah Mulia's View and Its Relevance to Marriage Law in Indonesia," *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (2024): 387, <https://doi.org/10.29240/ajis.v8i2.8447>.

⁵⁴ Ibnu Hamdun and Muh. Saleh Ridwan, "Tinjauan Hukum Islam Tentang Dampak Poligami Terhadap Istri Di Kabupaten Gowa," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam* 1, no. 1 (2020): 34–49, <https://doi.org/10.24252/qadauna.v1i1.11426>.

mentioned in Surah An-Nisa verse 3. If a man feels incapable of being fair, then it is advisable to marry only one wife to avoid unfair treatment. *Second*, men must also have sufficient financial ability to provide their wives with a fair amount of support. This is a consequence of the command in Islam to treat wives well and provide a decent living, as stipulated in Surah An-Nisa verse 34. If a man fails to provide maintenance to his wives, then the wife has the right to ask for a divorce.⁵⁵

The requirements for polygamy according to Article 5 paragraph (1) of Law Number 1 of 1974 include the certainty that the husband is able to meet the living needs of his wives and children, the consent of all parties involved or the wives, and the guarantee that the husband will be fair to his wife and children.⁵⁶ The difference with the requirements of Article 4 is that Article 4 provides for alternative conditions where only one of these requirements must be met in order to apply for a polygamy license, while Article 5 requires the cumulative fulfillment of all the listed requirements.⁵⁷

According to the Compilation of Islamic Law Article 55 paragraphs (1), (2), and (3), a husband must be able to practice polygamy with a maximum of four wives and must act fairly towards them. The reasons for the practice of polygamy, according to Gentur Cahyono, include following the teachings of the Prophet PBUH, who left with nine wives after his death, emphasizing that the Prophet is an example for Muslims in matters except those who are privileged.⁵⁸ However, according to Musdah Mulia, in society, polygamy is sometimes carried out to meet biological needs or to satisfy sexual orgasms, although this is controversial and widely debated.⁵⁹

Internal domestic, social, and biological factors are often triggers for polygamy. For example, polygamy can prevent a person from committing adultery by fulfilling sexual needs legally. Also, the problem of infertility or inability to conceive can prompt the husband to look for another wife who may be able to give him offspring. In addition, economic factors also play an important role, where some people feel able to provide for more than one family due to their adequate financial condition.

⁵⁵ Marwati Ulfah, Eda Laelasari, and Ismail Mustaqiem, "AS- SYAR 'I : Jurnal Bimbingan & Konseling Keluarga AS- SYAR 'I : Jurnal Bimbingan & Konseling Keluarga," *AS- SYAR 'I : Jurnal Bimbingan & Konseling Keluarga* 3, no. 1 (2021): 85–94, <https://doi.org/10.47476/assyari.v4i2.1152>.

⁵⁶ Nina Agus Hariati, "Regulasi Poligami Di Indonesia Perspektif M. Syahrur Dan Gender," *Ayyu-Syari'ah : Jurnal Hukum Islam* 7, no. 2 (2021): 187–208, <https://doi.org/10.55210/assyariah.v7i2.597>.

⁵⁷ Nurul Faizatur Rohmah and Budihardjo Budihardjo, "Praktik Pernikahan Poligami Dalam Pandangan Hukum Islam Dan Hukum Negara," *Profetika: Jurnal Studi Islam* 22, no. 2 (2021): 237–57, <https://doi.org/10.23917/profetika.v22i2.16669>.

⁵⁸ Gentur Cahyono Setiono and Achmad Bahroni, "Tinjauan Yuridis Tentang Poligami Tanpa Izin Isteri Menurut Kompilasi Hukum Islam (KHI)," *Jurnal Dinamika Hukum Dan Masyarakat* 1, no. 1 (2018): 1–25, <http://ojs.unik-kediri.ac.id/index.php/DMH/article/view/810/716>.

⁵⁹ Yusefri Yusefri, "Hukum Poligami Menurut Siti Musdah Mulia," *Mizan: Journal of Islamic Law* 3, no. 2 (2018): 201–36, <https://doi.org/10.32507/mizan.v3i2.163>.

IV. The Impact of Polygamous Couples in Households in East Jakarta

This study discusses the impact of polygamy in domestic life by focusing on two main aspects, namely the dynamics of relationships between wives and children and the process of obtaining polygamy permits in East Jakarta. In the context of polygamous households, relationships between wives often face emotional and social challenges that affect the overall harmony of the family. Meanwhile, the aspect of obtaining polygamy permits is an important factor in the legitimacy of this practice, both from a legal and social perspective. By understanding these two aspects, this study seeks to provide a deeper insight into the complexity of the lives of polygamous couples in East Jakarta.

In examining the internal dynamics of polygamous families, this study uses *the framework of Family Communication Patterns Theory*.⁶⁰ This theory provides a foundation for understanding how communication patterns shape relationship dynamics, decision-making processes, and conflict resolution in the family.⁶¹ Academically, this theory analyzes the extent to which openness or rigidity in communication can strengthen or weaken family cohesion.⁶² The findings showed that polygamous families in East Jakarta tended to have low communication patterns in conversational orientation and high conformity, which had an impact on increased jealousy between wives as well as neglect of children's emotional needs. Lack of open communication widens emotional distance and exacerbates the instability of relationships within the family.

Furthermore, from the perspective of Conflict Management Theory, conflicts between wives in polygamous families are generally managed through avoidance or dominating styles, which contribute to the accumulation of emotional tension. This theory emphasizes that cultural factors, power relations, and the emotional state of the parties involved greatly influence conflict management strategies.⁶³ In the family context, the ability to choose the right conflict resolution style is a key factor in maintaining the stability of interpersonal relationships.⁶⁴ Ideally, husbands are expected to adopt a collaborative style (integrating) in resolving conflicts, in order to build a joint

⁶⁰ Ascan F Koerner and Mary Anne Fitzpatrick, *Patterns Theory: A Social Cognitive Approach*, 2017, <https://doi.org/10.4135/9781452204420.n4>.

⁶¹ Vera Martikasari, "Family Communication Patterns in Early Marriage," *International Journal of Nusantara Islam* 10, no. 01 (2022): 81–94, <https://doi.org/10.15575/ijni.v10i1.23901>.

⁶² Budi Suprapto, "The Influence of Family Communication Patterns On The Independence Of Children With Disabilities," *Empathy: Journal of Social Welfare Sciences* 13, no. 1 (2024): 1–13, <https://doi.org/10.15408/empati>.

⁶³ M Afzalur Rahim, "Toward a Theory of Managing Organizational Conflict," *The International Journal of Conflict Management* 13, no. 3 (2017), <https://doi.org/10.2139/ssrn.437684>.

⁶⁴ Einsbie Grata Myn and Ahmad Yani, "Conflict Management Strategies : A Case Study of Sharing Family Inheritance," *Formosa Journal of Applied Sciences (FJAS)* 2, no. 8 (2023): 1927–46, <https://doi.org/https://doi.org/10.55927/fjas.v2i8.5510>.

solution reasonably.⁶⁵ However, limited emotional skills and time management on the husband's part often exacerbate the relationship's fragmentation and increase the risk of breakup in the family.⁶⁶

Finally, the legal legitimacy related to polygamy permits does not necessarily guarantee the achievement of emotional justice in domestic life.⁶⁷ The integration of the two theories shows that building a communication pattern based on openness (high conversation orientation) and implementing conflict resolution strategies collaboratively is an essential approach. This approach is needed to maintain family harmony, prevent the escalation of conflicts, and ensure the emotional well-being of all family members, especially children, as the next generation.

Regarding the normative impact of the application of the principle of justice to the wives and children of informants or husbands who commit polygamy in East Jakarta, it can be seen in the following table:

No	Name	Permission and Not to Have Polygamy	Wife and Child Support
1	NA & D	No Permission	Wife and children satisfied
2	A & AM	No Permission	Wife and children satisfied
3	N & S	No Permission	Wife and children satisfied
4	E & W	Permission	Wife and children satisfied
5	T & AN	No Permission	Wife and children satisfied
6	S & E	No Permission	Wife and children satisfied
7	R & M	Permission	Wife and children satisfied

Tabel 2: Data on Polygamy Permissio

⁶⁵ Wihda Yanuar Firdaus and Fatin Hamamah, "Mitigating the Digital Age Impact: Collaborative Strategies of State and Religious Institutions for Family Harmony in Indonesia," *El-Usrab: Jurnal Hukum Keluarga* 7, no. 2 (2024): 713–41, <https://doi.org/10.22373/ujhk.v7i2.25754>.

⁶⁶ Ahmad Zainul Firdaus and Adamu Abubakar Muhammad, "The Role of a Harmonious Family in Shaping Tolerant Attitudes in a Multicultural Society," *Kawanua International Journal of Multicultural Studies* 5, no. 2 (2024): 159–72, <https://doi.org/10.30984/KIJMS.v5i2.1152>.

⁶⁷ Muhammad Husni, Abdulah Pakarti, and Diana Farid, "The Role of Family Law in Confronting Polygamy Practices in Contemporary Society," *Syakhshiyah Journal of Islamic Family Law* 3, no. 2 (2023), <https://doi.org/10.32332/syakhshiyah.v3i2.7614>.

The table above shows that most of the informants, namely NA & D, A & AM, N & S, T & AN, and S & E, practiced polygamy without obtaining official permission from their first wives or children. This shows the weak pattern of open communication in the family, as described in Family Communication Theory, where emotional openness is the key to relationship harmony.⁶⁸ In contrast, E&W and R&M attempt to build persuasive communication by obtaining the first wife's consent, even without the child's consent. Based on Conflict Management Theory, the practice of polygamy without permission reflects a tendency to dominate patterns, while permission-based practices show negotiation efforts to reduce the potential for family conflict.⁶⁹

In addition to the consent aspect, all informants, both NA & D, A & AM, N & S, T & AN, S & E, E & W, and R & M, are able to provide adequate financial support for their wives and children. Based on Family Communication Theory, this economic stability serves as a form of instrumental support that strengthens the emotional structure of the family. However, Conflict Management Theory emphasizes that material sufficiency without communication management and conflict resolution still has the potential to create tension.⁷⁰ Therefore, in the practice of polygamy, a balance between economic support and effective communication skills is an important condition for establishing harmony and avoiding prolonged conflicts.

Meanwhile, the formal aspects related to the existence of permission and whether or not a husband who commits polygamy in East Jakarta can be seen in the following table.

No	Name	Permission and Not to Have Polygamy	Wife-Wife and Children Relationship
1	E & W	By permission	Wife and children do not get along (an unharmonious life)
2	R & M	By permission	Wife and children get along well (harmonious life)

⁶⁸ Maulana Rezi Ramadhana et al., "Role of Family Communications in Adolescent Personal and Social Identity," *Journal of Family Sciences* 04, no. 01 (2019): 1–11, <https://doi.org/https://doi.org/10.29244/jfs.4.1.1-11>.

⁶⁹ Sabila Naseer, Muhammad Wasim Afzal, and Farah Malik, "Positive Evidences of Polygamous Family Structures: A Qualitative Analysis through Interpretive Phenomenological Approach," *Pakistan Journal of Psychological Research* 39, no. 2 (2024): 267–81, <https://doi.org/https://doi.org/10.33824/PJPR.2024.39.2.16>.

⁷⁰ Yusrina Ayu Febryanti et al., "A Comprehensive of Family Conflict Resolution Style: Which Is Adaptive?," *PSISULA: Prosiding Berkala Psikologi* 6 (2024): 273–91, <https://doi.org/doi.org/10.30659/psisula.v6i0.39245>.

Table 3: Data on Wives and Children's Relationship

The case of the E & W couple shows that official permission alone does not guarantee family harmony. E reported tensions due to a lack of effective communication between wives and problems in the division of time. As per Family Communication Theory, failure to build open communication magnifies emotional conflict.⁷¹ In addition, Conflict Management Theory explains that injustice in sharing attention can exacerbate tensions between family members.⁷² Despite being economically stable, the E&W family had difficulty meeting emotional needs, which ultimately negatively impacted the harmony of the household.

In contrast, the R & M couple shows that with open communication, polygamy can be lived in harmony. They hold regular family meetings to discuss feelings and find solutions together, in line with the principles of Family Communication Theory, which emphasizes the importance of the active participation of all family members.⁷³ This approach also aligns with Conflict Management Theory, where proactive resolution reduces the potential for conflict.⁷⁴ The emotional and social satisfaction created in R & M families shows that polygamy, with effective management of communication and conflict, can still build a harmonious and healthy family environment.

The complexity of polygamous family structure demands an open and coordinated communication pattern, as affirmed in *Family Communication Patterns Theory*. Emotional tensions between wives and children often arise due to the dynamics of competition and injustice. Based on *Conflict Management Theory*, dominance or avoidance patterns exacerbate conflicts, while collaborative approaches are considered more effective in maintaining emotional balance and strengthening cohesion in polygamous families.

The husband's role as a leader of communication and emotions is central in a polygamous household. Open dialogue, affective consistency, and integrative conflict resolution are necessary to guarantee fairness and empathy. Although legal permission provides formal legitimacy, the success of polygamous families depends more on the quality of internal communication. The integration of family communication theory and

⁷¹ Judy Watts et al., "The Influence of Family Communication Patterns and Identity Frames on Perceived Collective Psychological Ownership and Intentions to Share Health Information Collective Psychological Ownership and Intentions to Share Health Information," *Health Communication* 38, no. 6 (2023): 1246–54, <https://doi.org/10.1080/10410236.2021.1999573>.

⁷² Marco Mismetti et al., "Journal of Family Business Strategy The Anatomy of Family Business Conflict," *Journal of Family Business Strategy* 16, no. 2 (2025): 100660, <https://doi.org/10.1016/j.jfbs.2025.100660>.

⁷³ Resman Muharul Tambunan, Des Hanafi, and Fachmi Ibrahim, "The Influence of Family Communication Patterns on Parenting Agreements for Children with Special Needs," *Lontar: Journal of Communication Science* 12, no. 1 (2024): 274–83, <https://doi.org/10.30656/lontar.v12i1.7969>.

⁷⁴ Keanon Alderson, "Conflict Management and Resolution in Family-Owned Businesses," *Journal of Family Business Management* · 5, no. 2 (2015), <https://doi.org/10.1108/JFBM-08-2015-0030>.

conflict management emphasizes the importance of effective communication and collaborative conflict resolution in achieving family emotional stability.

V. Conclusion

The practice of polygamy in Kramatjati, East Jakarta, shows complex dynamics in the context of urban society. This study reveals that although polygamy can be done by obtaining official permission for the first wife, the results are highly dependent on internal family management and communication between members. *First*, the impact of polygamy practices in urban societies triggers tensions in the relationship between wives, including jealousy, injustice, and emotional conflict. Children experience psychological impacts such as a lack of parental attention, sibling rivalry, and social developmental disorders. The imbalance in the father's role worsens the condition, threatening the harmony of the family as a whole. *Second*, official permits do not always guarantee harmony in the household. In cases like E&W, even if they have obtained permission, the relationship between wives and children tends to be disharmonious, with tensions and conflicts often occurring. This condition shows that official permission for the wife alone is not enough to ensure the welfare of the family; Effective management and good communication are indispensable to achieve harmony. *Third*, on the other hand, couples like R & M, who also have the official permission of the first wife, show that polygamy can go on harmoniously if it is well managed. Good relationships between wives and their children demonstrate the importance of wise management strategies and open communication. They manage to create a supportive family environment and reduce conflict through careful planning and attention to the needs of each family member. Therefore, policies and practices that support good management and effective communication are essential to minimize potential problems and improve family well-being in the context of polygamy.

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