

APPLICATION OF TAUHID IN POLYGAMOUS MARRIAGE

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Abstract. Polygamous marriage according to religion and Indonesian state law as stipulated in Marriage Law No. 1 of 1974 is a model of marriage that is recognized with applicable terms and conditions. Tauhid is not just a sentence. Tawhid is the foundation of true courage. A Muslim whose monotheism is righteous, he will not be afraid in carrying out all His Shari'ah, even though all mankind rejects it. The purpose of this study is to describe the application of monotheism in polygamous marriage in modern life. This research method is qualitative research with a phenomenological study approach. The results of this study state that the role of monotheism of a person is very decisive in polygamous marriage. Tawheed is a process of pleasing Allah. Polygamy is not only about channeling halal orgasm, but also about the courage to uphold the noble sharia that is hated by many people.

Keywords: *Courage, Application, Polygamous Marriage, The Power of Tawheed.*

INTRODUCTION

Polygamy is a phenomenon of life that occurs around us. The term polygamy is often heard but not many people can accept this situation. The word polygamy itself comes from the Greek "polygamie", namely poly means many and gamie means man, so the meaning of polygamy is a man who marries more than one woman in one marriage bond. Historically, polygamy was actually widespread before Islam itself came. The nations that also practice polygamy are the Hebrews, Jahiliyah Arabs, Russians, Lithuanians, Poland, Czechoslovakia, Germany, Switzerland, Belgium, the Netherlands, Denmark, Sweden, and the United Kingdom (Mulia, 1999).

Marriage performed by humans is a sacred and sacred event, both by means of monogamy and polygamy. Polygamy is a model of marriage that has long been practiced by any nation and culture, including by some religions as well as the existence of this teaching. Islamic law and positive law in Indonesia through the Marriage Law No. 1 of 1974 provide guidelines for husbands who want to practice polygamy with conditions that must be met, namely when the wife cannot function properly, has a physical disability, and cannot bear children (Nugroho, 2025).

Based on historical facts, the practice of polygamy was actually carried out by the ummah before the arrival of Islam. When Islam came, the rules on polygamy emerged in order to perfect the previous shari'ah as well as to regulate, limit and provide a solution to human biological needs. Although Islam provides opportunities for men to practice polygamy, these opportunities are very limited and can only be given if one is able to do justice in the true sense. Since justice is not an easy thing to do, it can be concluded that although Islam allows polygamy, the main tendency is monogamy (Hermanto, 2017).

In the practice of polygamous marriage in the concept of gender, violence against women has occurred in all actions based on gender differences through, physical, sexual, and psychological, including certain threats. Violence against women, especially in domestic relationships, is often referred to as gender-based violence. The study of tafsir as a solution to eliminate problems and uphold justice through contextual nuanced interpretation and paying attention to the purpose of the Qur'an for society, namely by means of monogamy (marrying someone) and rejecting polygamy in the context of marriage (Dozan, 2021).

However, it is also undeniable that polygamous marriages that are legally permissible by religion and state law with various considerations give birth to a harmonious household as expected, such as helping women who do not have a life partner for religious reasons (Nugroho, Ulami', et al., 2024).

Islam views marriage as a medium for forming a family whose construction must be based on Tawheed, which is God's purpose in the formation of the family so that the guidance is clear, solid, and maslahah, namely by fulfilling the obligations of each family member so that the rights of other family members are fulfilled. As a result, home life is created for eternity, and not just for a while (Amri & Tulab, 2018).

Polygamy is not only about channeling orgasm to a halal path, but also about courage in upholding the noble sharia. It is in this context that this research study comes with the aim of how to apply monotheism in polygamous marriage today.

RESEARCH METHOD

This research is included in qualitative research that is included in the type of phenomenological study research, which is a qualitative research method that aims to understand individual experiences and perceptions of certain phenomena, in this case the experience of polygamy practitioners. The focus is on how a person experiences and interprets an event, situation, or concept.

The informants of this study are AK and SM who are both polygamy practitioners who have undergone polygamous households. The representation of the two informants is very appropriate in this study related to the application of monotheism in polygamous households.

As seen from the nature of the research, it is included in the descriptive analytical category. Descriptive is a method by describing and describing the state of the subject or object of research as well as the current conditions based on visible facts and or as they are. While analytic means critically analyzing various terms and opinions, explaining beliefs by questioning, reading, cleaning, and processing where in the end one finds a conclusion or essence (Kaelani, 2005)

RESULT AND ANALYSIS

Based on the guidance of the Qur'an, the purpose of marriage is to form a sakinah family, mawaddah wa rahmah. In order to achieve this goal, there are several principles that must be guided, both by husbands and wives, namely; 1) the principle of natural freedom to choose a mate, 2) the principle of love, 3) the principle of complementing and supporting each other, and 4) the principle of good relationships.

In addition to offering the four principles above, Islam has also provided instructions on how marriage can and should be done. Of course, marriage is carried out in a more civilized way and far from the element of discrimination. Marriages that were previously "wild", without rules and very disrespectful to women. This method is then "reformatted" into a sacred bond that has rules and places women not only as companions or gratification of men's desires, but also as equal partners for husbands in navigating the ark of life (Sunaryo, 2010).

Sayyid Muhammad Rasyid Ridha said that the law of polygamy is mubah, because in Islamic law it is absolutely not forbidden nor does it provide dispensation (leniency), taking into account that the disposition of men is capable of sharing fields, including in marriages that tend to commit polygamy. So in doing so, we must first consider the mudharat (Syihab, 1996).

Undergoing sharia polygamy as one of the righteous deeds in Islam with the intention of seeking the pleasure of Allah swt then applying it according to the guidance of the Prophet so as to give rise to a sense of mahabbah and tranquility and blessings in the household. The early Islamic society was a society that practiced polygamy with happiness, as the Prophet (saw) and the best generation, namely the generation of companions, also practiced polygamy households (Nugroho, 2022).

Polygamy is not necessarily permissible in Islam. Islam has limits and strict conditions for a person who wants to commit polygamy, including being allowed to commit polygamy with up to four wives if a husband is truly able to act fairly with his wives regarding the issue of alimony, residence and time division (Cahyani Intan, 2018). As stated in the words of Allah swt in surah an-Nisa verse 3 which reads as follows,

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ
وَتِلْثًا وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا
تَعُولُوا

Meaning: "If you are worried that you will not be able to do justice to the (rights) of an orphan (if you marry her), marry (other) women that you like: two, three, or four. However, if you are worried that you will not be able to act justly, (marry) only one or the female slave you have. That is closer to not doing wrong."

Polygamy on the one hand is a sharia revealed by Allah swt for Muslims, of course, it has wisdom and benefits and blessings for those who practice it, but on the other hand it is the opposite. As proof of the success of the purpose of marriage, namely *sakinah*, *mawaddah*, and *rahmah* experienced by polygamy practitioners depending on how the polygamy process is carried out, whether it is in accordance with the science and manners of polygamy or otherwise. The practice of polygamy that is in accordance with the purpose of marriage is polygamy that is carried out is appropriate and has the scientific capacity of polygamy (Nugroho, 2024).

After we know the views of scholars about polygamy, polygamous sharia also has wisdom and benefits. Ibn 'Ashur explained a number of benefits of polygamy that are carried out with justice, namely: a) Polygamy helps to increase the number of Muslims; b) Because the number of women is more than men, polygamy can help women who have the potential to have husbands. This scarcity of men occurred because of the large number of men who were victims of war. Moreover, the age of women is destined by Allah to be longer than the age of men; c) Since Allah has forbidden adultery in such a way, this ability to practice polygamy will help prevent the growth rate of adultery in society; d) As a bridge to minimize divorce (Mahfud & Billah, 2022).

Polygamy is one of the hot topics that has often been the talk of the public throughout the world and often causes controversy and attention. Islam provides space for polygamy for husbands who are able to practice it. However, in modern times, polygamy is still not fully accepted by the public. This is not without cause, one of which is the inaccuracy in practice by polygamy practitioners so that it has a negative impact, especially in today's day and age (Yahya & Mahmud, 2020).

Throughout history, Indonesian women have contributed in the public sphere, including in the field of marriage law. The discussion of polygamy is one of those that has emerged in the discussion and drafting of the Marriage Law since before independence, to the reform period. In the debate about polygamy, women are not only passive parties, but also contribute ideas both individually and through organizations (Kushidayati, 2018).

The Marriage Act, and other related regulations, provide equal social status for men and women and equal rights to file for divorce in court. In addition, the Marriage Law also requires the consent of the wife for the husband who wants to remarry (polygamy). In addition, there are conditions that must be met by the husband in order for the polygamy application to be granted.

Some people are of the view that the practice of polygamy is a path taken by women because of compulsion. Polygamy is a dilemma, whether it is accepted or not, still has the consequences of violence against women. The first and second wives are equally entangled and oppressed in the social system controlled by the patriarchal social system. Departing from this analysis, all arguments that claim that polygamy has saved women are not true at all.

According to them, the practice of polygamy household has more impact *on poverty* than benefit. In polygamous marriage, there is a lot of neglect of human rights that should be obtained by a wife and children in the family. This often arises as enmity among the families of wives in polygamous marriages. The reality is that there are many cases of polygamy that trigger other forms of domestic violence (KDRT), including physical, psychological, sexual and economic violence and so on experienced by women and children, which is proof that there should be a review and reconsideration of the practice of polygamous marriage (Hikmah, 2012). This will give rise to a negative stigma against this noble sharia.

Ignorance of religion and more importance of orgasm than the fulfillment of the rights of wife and children, thus leading to quarrels that have the potential to lead to divorce, as well as ignorance of the abilities of polygamy who only look at it in terms of its abilities without paying attention to its conditions. it must be met.

However, polygamous marriages without the consent of the first wife are very detrimental to the second wife and her children in the long run, as the marriage is legally invalid because it is not recorded. In Islam, polygamy is allowed even if the first wife has not given permission, as long as the contract is still valid (Muhajir et al., 2024).

However, the public actually also believes that the existing practice of polygamy is not completely bad and negative, this is because it depends on who the perpetrator is. That way, there is a white polygamy practice as evidenced by the need for clothing, food, board, and the schedule of the night has been fulfilled fairly by her husband. On the contrary, there is a fulfillment of the fourth that is still not true or can be said to be the practice of black polygamy (Nugroho, Asy'arie, et al., 2024) The existing practice of polygamy cannot be equivalent to the ideal concept of polygamy in Islam (Nugroho, Rico Setyo, Ulami & Pardiyanto, 2024)

In the opinion that develops in society regarding polygamous households, it is undeniable that there are still many problems that must be evaluated by all parties, starting from the husband and his wives, his children and the government in this case which provides a regulation to be able to guarantee their rights in it.

The injustice of husbands in fulfilling rights to their wives and children is still found in polygamous household practices. In Islam, the husband's obligation in polygamy has actually been regulated in detail, namely the obligation on clothing, food, board, and the schedule of the night (Nugroho et al., 2023, 2025). Thus, the issue of obligations demanded by sharia is only the four main problems.

Clothing, food, board, and overnight stay are obligations that must be fulfilled by a husband when he has undergone a polygamous household. As for the problem of love that some ordinary people also demand to be fulfilled, actually the problem of love can be hidden in the chest by the husband. So, his wives do not need to ask about the justice of love matters, it is enough to be a wife who competes with each other in giving obedience to her husband (Hafidin, 2020).

Islam views marriage as a medium of family formation whose construction must be based on Tawheed, which is God's purpose in the formation of the family so that the guidance is clear, solid, and maslahah, namely by fulfilling the obligations of each family member so that the rights of other family members are fulfilled. As a result, home life is created for eternity, and not just for a while (Amri & Tulab, 2018).

The family is a unit of society. It will be good if the basis of its formation is based on authentic faith. Authentic faith can have a positive impact on family life and give birth to tranquility, harmony and peace of life. With this, it can be said that tauhid is an important foundation in human life, even family life. Therefore, Muslims prioritize faith in all work in the world. It is in line with the recommendations of the Prophet PBUH. to his people to know Allah SWT first than to do all the work in this world (Afifi et al., 2011).

A husband if he has a true, strong and firm tauhid, then there is a potential for a person to behave well and no longer transgress the commands of Allah SWT. If a person does not violate the commandment of Allah SWT, of course any work that will be done, especially about establishing a household, will feel peace, harmony and happiness, in this case when the husband decides to live a

polygamous household with the intention of worshiping Allah swt, it will certainly result in the strength of the household. As conveyed by the AK informant as follows,

"Polygamy is not only about channeling halal orgasm, but also about the courage to uphold the noble sharia that is hated by most people."

This statement provides an understanding that the power of monotheism in a person will be able to have a courage towards other than Allah swt. Strong monotheism will easily face all social pressures from close family, neighbors or the surrounding community and/or social media which often still hold a negative stigma about polygamy.

The practice of running a polygamous household does not start from just courage towards women. However, polygamy that is true, healthy and in accordance with the sharia and the blessed actually begins with the courage to uphold monotheism in a person. Furthermore, AK gave the following comments,

"Tawheed is not just a sentence, tawheed is the foundation of true courage. If the heart is truly in the bond of monotheism, there will be courage that cannot be bought. I will dare to take any step that Allah commands me to do, even though many people hate it. I will remain firm even when I hear my wife's moaning crying, my parents blaming, my friends sneering. Because, I know and understand that the pleasure of Allah that I am looking for, is not the pleasure of man on this earth."

The same thing was also conveyed by SM as the informant by stating a statement as follows,

"I feel that polygamy requires a strong mentality because we know that the majority of Indonesian people, especially women, still have a bad stigma against polygamy. A strong mentality is obtained when we have strong monotheism. Tawheed is not only spoken orally, but must also be a real deed. Weak monotheism will give rise to a weak fortress in the face of all the tests, trials, and challenges in a polygamous household."

Tawheed is the core of Islamic religious teachings which are used as a basis for character formation and human personality development. Tawhid education is all human activities in the field of education that place Allah as the source, because He is the Lord of Rabb al-Alamin.

The education of monotheism contained in the sources of Islamic teachings (the Qur'an and Hadith) explains that monotheism is the main measure in a person's Islam and this is classified into two reviews: 1) monotheism conceptually. In the explanation of Surah Luqman, it is stated that monotheism is conceptually mentioned, that is, a person can be said to be monotheistic when he has been able to actualize the essence of the meaning of monotheism properly and correctly, accompanied by the realization of the forms of God's teachings, avoiding its prohibitions, as well as doing virtues, and 2) monotheism in the context of learning. In Surah Luqman, the discussion of monotheism is classified into two parts, namely: a person whose monotheism is righteous, then he will be saved in this world and in the Hereafter; And the opposite, that is, a person who is monotheistic will be doubted to be called muysrik (Zaini et al., n.d.).

Tafsir Ibn Kathir presents an integrative family education framework, including monotheism, morals, and worship. Tawheed is a theological foundation as well as a critical fortress in maintaining the purity of faith in the midst of secularization. Morals are present as social binders that foster gratitude, respect for parents, and a humble attitude in family and community relations. Meanwhile, worship functions as a spiritual discipline that forms steadfastness, social concern, and patience in facing challenges.

The relevance of Luqman's advice is evident in the context of the modern family faced with digitalization problems, moral crises, and weakened communication between family members. By referring to classical interpretations but connecting them to contemporary realities, this research provides a conceptual offer for Islamic family education: affirming aqidah, fostering morals, and habituating worship as a generation-building strategy rooted in divine values as well as adaptive to changing times (Nahdlatul & Jepara, 2025).

The essence of Islamic teachings is monotheism as a theological foundation and a permanent principle that is the mission of the Prophets and Apostles. This principle must be accepted with faith because it can no longer be penetrated by human logic, which is very relative and limited in its ability to understand the essence of all things. From this, it can also be understood that Islam is not only a dimension of faith, but also a dimension of thought.

From monotheism, various teachings are constructed regarding the practice of being born in various dimensions of human life with all its normativities, namely in the form of destiny and sunnatullah that covers it as well as formalistic shari'a rules to further build a dignified life, both the life of the world which is temporary/impermanent and the life of the hereafter which is temporary, eternal, and eternal for eternity (Tomo, 2014).

The Prophet Ibrahim AS is a prime example in using dialectical and argumentative methods to prove the falsehood of idolatry, as shown by his critical debates on celestial bodies and the destruction of idols. In addition, this story affirms the importance of moral courage and integrity to defend true beliefs in the midst of social, cultural, and absolute power pressures (King Namrud), teaching that truth must be fought for even if it has to go against the currents of tradition. These values are very relevant to form a solid and rational foundation of faith in students in the modern era (Rahman et al., 2025).

So, when a person chooses the path of polygamy that should be prepared, it is not a dowry of a set of prayer tools, nor is it looking for a strategy to subdue the first wife, nor is it looking for a second wife-to-be. However, the first stage that must be prepared is to build the courage to enforce the sentence of monotheism. Living a polygamous household is only because of seeking the pleasure of Allah swt, not only because of orgasm, not because of boredom with one wife, runaway, and so on.

Polygamous households are part of the noble and great sharia, so they need men who are not afraid of all worldly consequences, because strong monotheism will give birth to a mentally steel and strong, only because of Allah swt and completely surrender to Him.

CONCLUSION

The practice of polygamy is a way of marriage that is allowed in Islam and the Indonesian state. Therefore, polygamous households are a path of jihad for the perpetrators in forming the purpose of marriage, namely forming a family that is expected by Islam. Polygamy is the field of jihad, and jihad is not possible for the timid, because jihad requires courage. Courage in living a polygamous household will only grow when it has a correct and upright foundation of monotheism. Therefore, the practice of polygamy is not intended for husbands who are weak in monotheism but for strong husbands so that they can carry out a great Trust and extraordinary blessings.

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