

## The Dialectics of Polygamy and Feminism: An Analysis of Polygamy Mentoring by Coach Hafidin and Musdah Mulia's Thoughts

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### Abstract

*Polygamy continues to generate deep contention within Muslim societies, particularly due to conflicting interpretations regarding its implications for gender justice. While Islamic teachings permit polygamy under strict conditions, its practice often triggers public debate over whether it reinforces patriarchal dominance or violates women's rights. This study aims to critically examine the contrasting perspectives on polygamy through the lens of two influential figures: Coach Hafidin, who advocates for polygamy through paid mentoring programs, and Musdah Mulia, a leading feminist Muslim scholar who opposes it. Utilizing a qualitative content analysis approach, this research draws on primary data from video documentation—especially the Narasi Newsroom's broadcast—and complementary secondary materials including academic literature and social media discourse. The findings reveal a fundamental dialectic between a religion-cultural defense of polygamy and feminist critiques that highlight the institutionalization of gender inequality. Coach Hafidin's arguments frame polygamy as a legitimate, even necessary, religious practice, while Musdah Mulia deconstructs it as a form of gendered injustice that undermines women's autonomy and dignity. This article underscores the need for contextual and ethical reconsiderations of polygamy, advocating for interpretations of Islamic teachings that prioritize justice, equality, and human dignity in contemporary Muslim life.*

**Keywords:** Polygamy, Feminism, Gender Justice, Patriarchy, Islamic Thought

### INTRODUCTION

The practice of polygamy remains a deeply polarizing issue within Indonesian society, invoking contentious debates among religious authorities, feminist activists, public intellectuals, and the broader community. Although Islamic jurisprudence permits polygamy under specific conditions, its implementation often generates adverse outcomes, especially for women. As polygamy is reasserted in the public sphere—such as through the controversial figure of Coach Hafidin who commercializes polygamy mentoring—questions emerge about gender justice and the reproduction of patriarchal norms. While proponents

frame polygamy as a religious right and prophetic tradition (*sunnah*), critics argue that such practices sustain male privilege and neglect the Qur’anic emphasis on fairness and equity. This tension underlines the need to critically interrogate the intersection of polygamy, gendered power relations, and social justice in contemporary Indonesia.

This study is situated at the crossroads of religious discourse and feminist critique, where polygamy is not merely a personal choice but a public phenomenon shaped by ideological, theological, and socio-cultural dynamics. The rise of polygamy advocates, such as Coach Hafidin, who normalize the practice through public training and digital media, suggests an emerging discourse that seeks to legitimize polygamy as an ethical and desirable model of Muslim masculinity. In contrast, feminist Muslim scholars like Musdah Mulia positions polygamy as a mechanism to maintain gender inequality that reduces women’s status to that of reproductive agents and submissive companions. This discursive clash reveals how polygamy has become a site of negotiation between religious identity and feminist agency.

Several studies have addressed the legal, theological, and socio-cultural dimensions of polygamy. However, most focus narrowly on juridical interpretations or individual cases, without examining the broader media-mediated narrative construction. Meanwhile, literature in gender studies frequently critiques polygamy from normative feminist standpoints but seldom engages in comparative dialogue with Muslim feminist perspectives that emerge from within the religious tradition. Moreover, existing scholarship has not sufficiently addressed how new digital platforms—such as YouTube or Instagram—serve as spaces for legitimizing or contesting polygamy through mentorship programs or ideological messaging. Thus, a research gap persists in understanding how digital discourse interacts with religious reasoning and feminist contestation.

Theoretically, this article draws from feminist critical discourse analysis and Islamic gender ethics. Feminist critical discourse analysis (CDA) allows for a nuanced interrogation of how language and representation in media normalize gender hierarchies and patriarchal authority. This is complemented by Islamic gender ethics, especially as articulated by progressive Muslim scholars, which highlight the Qur’anic commitment to *adl* (justice) and *rahmah* (compassion) in interpersonal relations. By bringing these frameworks together, the study explores the power dynamics embedded in polygamy mentoring discourses and their implications for Muslim women's rights and autonomy. The combination of these

frameworks allows for both a deconstructive critique and a constructive reimagining of ethical relationships in Islamic contexts.

This study aims to investigate the dialectical contestation between Coach Hafidin's promotional discourse of polygamy as a religious practice and Musdah Mulia's feminist Islamic critique. Specifically, it analyzes the narratives, justifications, and counterarguments produced through media platforms and public engagements. The objective is not only to map the contrasting viewpoints but also to assess how each discourse appeals to religious authority, moral reasoning, and gendered social norms. Understanding these rhetorical strategies provides deeper insight into the persistence of polygamy in Indonesia and its challenge to feminist ethics. Furthermore, this study seeks to elevate the discussion beyond binary positions, revealing the complexities and contradictions inherent in religiously framed gender debates.

The central argument proposed in this article is that the contemporary discourse on polygamy in Indonesia reflects a broader ideological struggle between patriarchal religiosity and egalitarian reformism. Coach Hafidin's mentoring sessions project a gendered hierarchy justified through selective religious interpretations, while Musdah Mulia's critique exposes the underlying injustices obscured by such narratives. This dialectic reflects the contested space of Muslim identity, where authority over women's roles and rights is continuously negotiated. Statistical data from the Central Statistics Agency (2023) disproves the demographic logic often used to defend polygamy, revealing that male populations slightly outnumber females. Thus, the justification based on gender imbalance lacks empirical grounding, highlighting the ideological rather than pragmatic nature of polygamy advocacy.

This article contributes to the academic and public discourse by illuminating how polygamy mentoring practices function as a contemporary manifestation of patriarchal control under religious guise. The implications extend beyond religious jurisprudence into questions of gender justice, media ethics, and power relations. For policymakers, educators, and religious leaders, the findings underscore the need to critically evaluate how religious discourse is employed to validate gender inequality. For gender studies scholarship, the study enriches the literature by offering a nuanced analysis of intra-Muslim feminist debates on polygamy. Lastly, it calls for greater public literacy on the ethical and social implications of legitimizing polygamy as a normative Islamic practice.

## **DISCUSSION**

### **Polygamy in Muslim-majority Countries**

In Muslim-majority countries, polygamy exists in a relatively small set of legal frameworks that reflect the diversity of views on this multifaceted phenomenon. The permissibility of polygamy is remarkably tied to the intersection of religious traditions, legal systems, and social norms. In many Muslim-majority countries, including Indonesia, the legal status of polygamy can be divided into three broad categories (Anderson, 1976; Mahmood, 1987). They are: (1) Prohibition, some countries like Turkey and Tunisia have chosen to ban polygamy altogether through their family laws. This position emphasizes the monogamous institution of marriage, consistent with a philosophy of law that seeks to overcome the potential social and familial complications associated with polygamous unions; (2) Provision of Conditions, other countries including Pakistan, Egypt, Morocco, Indonesia, and Malaysia take a middle ground by allowing polygamy but with slightly more stringent conditions. In these circumstances, permission from the court must be agreed upon by both spouses secured from both parties. This approach seeks to strike a balance between recognizing religious freedoms and creating protection against potentially abusive practices of polygamy; (3) Acceptance, in contrast, countries like Saudi Arabia, Iran, and Qatar entertain polygamous marriages with fewer restrictions. While such countries might also have legal frameworks that regulate polygamous marriage, the social and prison dynamics surrounding these unions can nonetheless vary extensively, influenced by using cultural, religious, and societal elements.

Taking Indonesia as a case study, the legal form of polygamy is described in the Marriage Law No. 1 of 1974. According to Article 3, the general principle is established that a preferable marriage is monogamous. However, recognizing the potential complexity of individual cases, the court may allow the husband to have more than one wife, if all parties involved wish to do so (Ardhian dkk., 2015). The legal frameworks for polygamous marriages in Muslim countries remain dynamic, reflecting an evolving understanding of this complex and multifaceted phenomenon. As the discourse on polygamy unfolds, the mentoring sessions performed through figures like Coach Hafidin contribute to the evolving know-how of this complex and multifaceted phenomenon, highlighting the intersection of personal alternatives and legal frameworks within Muslim societies.

### **A Mentoring of Polygamy by Coach Hafidin**

The research employed in this study is a qualitative method of content analysis. The primary data source is the video from the Narasi Newsroom show titled 'Revealing the Other Side of Paid Polygamy Mentoring,' which was uploaded on YouTube on November 16, 2021. The show extensively covers the life of a polygamous mentor named Kiai Hafidin, who has four wives. and is actively engages in polygamous mentoring activities and Polygamy is a sensitive topic, touching on religious beliefs and gender equality (Narasi Newsroom, 2021). The Narasi Newsroom's presentation, 'Revealing the Other Side of Paid Polygamy Mentoring,' sheds light on the negative aspects of polygamy. There exists a widespread misunderstanding within the Muslim community regarding the concept of polygamy in Islam. The form of polygamy advocated by Coach Hafidin, which appears to demean and subordinate women, coupled with the promotion of the husband's absolute power over his wife, is now targeting the middle class in Muslim society. With the advancement of technology, polygamy activists or mentors have become more confident in publicly revealing their existence through paid mentoring classes. Polygamy, once a private matter, is now being presented for public consumption (Khafsoh, 2022: 20).

A consensus among many individuals and religious leaders supports the belief that polygamy is permissible, and this perspective is easily found on social media, in polygamous family discussions, podcasts, and with the emergence of polygamous mentors in Indonesia. Those who advocate for the permissibility of polygamy actively strive to spread their viewpoint, using digital media such as websites, YouTube, Instagram, Facebook, and other platforms. Currently, there have been contestations among Muslims in interpreting various Islamic issues through social media (Anoraga & Sakai, 2023: 209=230). One notable example is the polygamy seminar conducted by Coach Hafidin (Syam & Haitomi, 2020: 67–84).

Hafidin, commonly known as Coach Hafidin, is a polygamy coach who offers paid mentoring services. Born in Serang in 1970, he is currently 52 years old and has gained prominence for his role as a trainer and practitioner of polygamy. Coach Hafidin, formerly recognized as the founding Kyai of Ma'had Yashma Islamic Boarding School in Banten, has 6 wives, with 2 of them having been divorced due to menopause. He is also the father of 25 children, of which 20 are his biological offspring.

Coach Hafidin became well-known for promoting his expertise in polygamy and conducting paid online webinars on the subject, charging approximately 3-4 million as a

participation fee. He actively advertises these webinars through paid advertisements and has become a sought-after teacher for those interested in practicing polygamy. The discussion around paid polygamy mentoring classes gained renewed attention when the YouTube channel Narasi covered the practices of such mentoring. The Narasi team presented a show that generated varied public reactions, bringing forth new issues related to paid polygamy mentoring. In essence, Coach Hafidin's actions added to the negative perception of polygamy. The Narasi broadcast aimed to reveal another side of polygamous mentoring, and during the video, Coach Hafidin's narration surprised many, as it seemed to deviate from the values and goals of Islam that emphasize the dignity of women.

Various points promoted by Coach Hafidin were deemed in need of critical examination. *Firstly*, Coach Hafidin asserted that when he decided to marry, he did not seek permission from his wives beforehand. Instead, he informed them when it was time for the marriage contract, stating, "Ismy wife “the head of the department”, so that I have to ask her permission first? No, she just obeys." This statement indirectly appears to endorse violence against women and disregards women's rights, as it suggests that women's voices are merely dismissed. Such an attitude is not in line with Islamic teachings, which emphasize great respect for women. In Islam, a husband cannot ignore the voice and considerations of his wife, as marriage is a partnership where both spouses' happiness is interconnected.

*Secondly*, Coach Hafidin disclosed that he divorced one of his wives due to menopause. Public figure Prilly Latuconsina commented on this statement in the Narasi Newsroom YouTube channel's comments section, expressing concern about divorcing a woman solely because of menopause and implying that women are used only for reproductive purposes. This perspective tarnishes the dignity of women as human beings.

*Thirdly*, the issue of forced marriage was raised in the video, where Coach Hafidin's wife claimed that their marriage was arranged by their families. Generally speaking, wives refuse to be second, third, or fourth wife. This polygamous marriage is particularly concerning in the current context of Indonesia, where high divorce rates are often linked to mothers who are not emotionally and psychologically prepared for marriage.

*Fourthly*, Coach Hafidin advocated that polygamy does not require wealth. However, upon closer examination, it becomes apparent that the term "wealth" refers specifically to material possessions. This contradicts the principles of polygamy, where those engaging in it should be capable and willing to support multiple households, especially in meeting the

financial needs of their wives. This applies not only to polygamous but also to monogamous households.

*Fifthly*, Coach Hafidin suggested that the sole reason for polygamous marriage is sexual. He claimed that individuals seeking polygamous relationships often have a high libido and are afraid of committing adultery, seeking his guidance for this reason. This statement has sparked controversy, with many criticizing the view that marriage is solely done to fulfill men's sexual desires.

Commissioner of Komnas Perempuan, Ms. Arianti, shared her perspective on paid polygamy mentoring, stating, "Polygamy should be a private matter and not campaigned or exaggerated. I am very saddened by the current situation where many people are advocating for polygamy, which will inevitably influence the perspectives of today's youth regarding marriage. Additionally, the notion that polygamy does not require economic stability indirectly contributes to men marrying women without ensuring financial stability, potentially leading to a high divorce rate in Indonesia"(Narasi Newsroom, 2021).

### **Muslim Feminist's View on Polygamy through the Case of Musdah Mulia**

Prof. Dr. Siti Musdah Mulia, M.A. born on March 3, 1958, in Bone, South Sulawesi, is a prominent figure known for several groundbreaking achievements. She holds the distinction of being the first woman to attain a doctoral degree in Islamic political thought at IAIN/UIN Syarif Hidayatullah Jakarta in 1997. Her dissertation is entitled on "The Islamic State: The Thought of Husain Haikal" (Narasi Newsroom, 2021). Musdah Mulia further solidified her pioneering role by becoming the first woman confirmed by UPI as a Research Professor in the field of Religious Lectorate at the Ministry of Religious Affairs in 1999. Her inaugural speech, titled "Portrait of Women in Religious Literature," emphasized the reconstruction of Islamic thought toward achieving an egalitarian and democratic society (Emma, 2018: 38).

In addition to her academic accomplishments, Musdah Mulia, who is married to Prof. Dr. Ahmad Thib Raya, MA, a Postgraduate Lecturer at UIN Syarif Hidayatullah Jakarta, has received numerous national and international awards. Notable accolades include the Yap Thiam Hien Human Rights Award in 2008, the Plangi Tribute to Women from Antara News Agency in 2009, and the International Women of the Year 2009 award from the Italian Government. Recognitions for her advocacy for women's rights, such as the NABIL Award

in 2012, highlight her persistent efforts in promoting diversity and nationhood. In 2013, she received an award from the Indonesian Association for Social Sciences for her influential contributions to the field. The Anand Ashram Foundation honored her with The Ambassador of Global Harmony 2014 award for her unwavering commitment to defending pluralism and the right to religious freedom in Indonesia (Emma, 2018: 38).

Jonas contends that the practice of polygamy undermines women's self-esteem and is in violation of human rights (Mulia, 2014: 129). The term "polygamy" originates from the Greek words "*poly*" or "*polus*," meaning many, and "gamos," meaning marriage. Linguistically, polygamy refers to many marriages, specifically when a husband has more than one wife. It can also be interpreted as a wife having more than one husband, known as polyandry. In Arabic grammar, polygamy is referred to as "*ta'addud al-zanjal*" (Akhwaludin, 2022: 255). The practice of marriage, according to Jonas, is solely directed at fulfilling biological interests and ensuring the continuity of offspring. There is an assumption that women are always ready to fulfill these interests; otherwise, it becomes an excuse for the husband to remarry another woman (Jonas, 2012: 142–149). Additionally, the viewpoint that men have a greater potential for sex than women, based on the assumption that women generally go through a menstrual phase every month, leads to the solution of marrying more than one woman (Syamsiatun & Qitbiyah, 2006: 56).

In Indonesia, the ease of practicing polygamy is often justified based on Qur'anic verses and as a preventive measure against adultery. This perspective dismisses reasons such as adultery and prostitution as far-fetched, considering them merely a means to legitimize polygamy by drawing false comparisons. This reasoning, criticized by Khofifah Indar Prawansana, who served as Minister of State for Women's Empowerment from 1999-2001, and the presence of the Polygamy Club in Indonesia contribute to diverse discussions on polygamy, weighing its benefits and harms (Papatungan & Kau, 2020: 123). Muslim feminists are among those who reject and oppose polygamy, categorically forbidding it. Pro-polygamy advocates often argue that polygamy has a clear theological foundation, citing Surah an-Nisa verse 3. However, critics, such as Musda Mulia, view this argument as flawed and naive. They argue that basing the permissibility of polygamy on just one verse, or a fragment of a verse, disregards thousands of other verses emphasizing the importance of treating fellow humans, especially spouses, with kindness (Papatungan & Kau, 2020: 123).

According to Musdah Mulia, polygamy should be abolished, much like slavery. According to the text, there are at least 104 verses in the Qur'an addressing marriage. Relying on only one or even half a verse to understand polygamy is deemed nonsensical, given the plethora of other relevant verses that serve as legal sources (Paputungan & Kau, 2020: 128). The discussion of polygamy in the Qur'an is likened to the permissibility of having sexual intercourse with unmarried slave girls, as found in Surah al-Mu'minin verses 5-6. The suggested approach is to treat verses alluding to polygamy and those regarding unmarried slave women with the same attitude. Notably, the Qur'an doesn't explicitly prohibit slavery, including having sex with slave girls without marriage. The text questions why slavery is no longer practiced when the relevant verse is still present in the Qur'an. The answer proposed is that slavery is considered a crime against humanity, contradicting the true teachings of Islam that emphasize the noble and dignified nature of humans. The rejection of slavery is seen as a universal stance rooted in human values (Mulia, 2011: 199). Musdah Mulia poses a critical question about why slavery is prohibited despite the Qur'an containing verses allowing certain practices. The argument asserts that slavery goes against the spirit and essence of Islam, which values the nobility and dignity of all humans, regardless of their status. The rejection of slavery is framed as a reflection of human values and rational thinking, aligning with the fundamental principles of Islam (Paputungan & Kau, 2020: 128).

In the context of polygamy, the text emphasizes that not only women but also husbands are expected to embody patience and faithfulness. Patience, considered a noble behavior that earns the love of Allah, should be exhibited by both parties in a marriage, not just by women. Therefore, husbands are urged to exercise patience and refrain from choosing polygamy to attain nobility and Allah's favor. Similarly, loyalty, regarded as a virtuous quality in Islam, is not solely the responsibility of women toward their husbands. Men are also obligated to be loyal and serve their wives.

The text argues that Islam instructs people to avoid excesses. Polygamy, a pre-existing tradition in pre-Islamic Jahiliyyah societies and various societies worldwide underwent significant reform with the advent of Islam. Before Islam, polygamy was practiced without specific limits on the number of wives. Islam introduced a radical correction to this entrenched tradition by limiting the maximum number of wives to four, with strict conditions attached. These conditions, such as the ability to treat each wife fairly, were

considered challenging and could only be fulfilled by someone at the level of the Prophet (Mulia, 2013: 41).

The prevalent justification for polygamy in society often revolves around its designation as the sunnah of the Prophet. Supporters of polygamy argue that forbidding it denies a practice permitted by God, opposing divine decree. In their view, opposing polygamy is tantamount to opposing Allah and His Messenger, presenting what is criticized as shallow and unsubstantiated logic (Mulia, 2011: 191). The text suggests the need to rectify the public's misunderstanding of the term "sunnah." It emphasizes that the Prophet's sunnah encompasses his entire behavior, including decrees, speech, and actions across all aspects of his life as a Prophet and Messenger. However, in society, the Prophet's sunnah is often narrowly associated with polygamy, leading to a reduction in the broader meaning of the term. The most significant aspect of the Prophet's sunnah, according to the text, is his unwavering commitment to upholding justice and peace in society. Therefore, the argument follows that if Muslims truly aim to follow the Prophet's sunnah, they should prioritize and be more earnest in advocating for the establishment of justice and peace.

Researchers sought to ascertain whether Musdah justified polygamy in emergency situations, considering the principle in Islamic jurisprudence that permits the forbidden under emergency conditions. Musdah's response to this inquiry is outlined as follows. Musdah asserts that not everything classified as forbidden necessarily has an emergency condition attached to it. She draws a distinction, using the example of consuming carrion or other prohibited substances. In cases where not consuming such things would lead to death, Islam, as a religion valuing life rights, allows for their consumption, albeit limited to sustaining life. Once the immediate threat to life is averted, individuals are obligated to seek lawful means to continue their lives. Musdah points out that, in contrast, she has not identified any emergency reasons for polygamy. She questions whether anyone would face imminent death if they did not engage in polygamous relationships. She emphasizes that justice should be the cornerstone in evaluating the permissibility of polygamy. According to her perspective, justice in polygamous relationships should be defined by the woman or wife involved, not dictated by the husband, as has traditionally been the case in society (Rifa'i, 2018: 91).

### **Coach Hafidin and Musdah Mulia's Views on Polygamy**

The differing views of Coach Hafidin and Musdah Mulia on polygamy reflect the broader debate in Indonesia on the issue, which includes religious, legal and gender perspectives. The following is an explanation of the differing views of the two figures.

As a motivator and preacher, Coach Hafidin often discusses polygamy from an Islamic perspective. He is generally in favour of polygamy, arguing that polygamy is a legitimate part of Islamic teachings if practised in accordance with the stipulated conditions. Coach Hafidin's views on polygamy usually include: (1) Legality in Islam: Emphasising that polygamy is allowed in Islam and is a sunnah practised by Prophet Muhammad; (2) Justice: Mentioning that although justice between wives is difficult to achieve, it does not mean it is impossible, and men who are able to fulfil the conditions are allowed to be polygamous (3) Social Advantage: It is sometimes claimed that polygamy can be a solution to certain social problems, such as women outnumbering men (Sari, 2022: 123 – 128).

Coach Hafidin's opinion differs from Musdah Mulia's, who says that polygamy often harms women and children. Some of Musdah Mulia's main views on polygamy are (1) Gender Injustice, in which Musdah argues that polygamy reflects gender injustice and worsens the position of women in the family and society; (2) Contextual Interpretation: Argues that the Qur'anic verses used to justify polygamy must be understood in their historical context and that the primary goal of Islam is monogamy; (3) Psychological and Social Impact: Highlights the various negative impacts of polygamy on the psychological and social well-being of women and children, including emotional and economic instability. (Rifa'i, 2018).

Polygamy can have a significant impact on the psychological and social aspects of the individuals involved, especially women and children. as it reduces interaction between father and children (Putra, 2023). Communication with children is important for the healthy the growth and development of children (Al-Krenawi & Slonim-Nevo, 2008). In addition, there is also a concern that there is no justice for women. Meanwhile Islam teaches its followers to honour women (Jayana & Susanto, 2023).

### **CONCLUSION**

This study has explored the ideological confrontation between the advocacy of polygamy, as represented by Coach Hafidin's mentoring practice, and the critical feminist

stance articulated by Musdah Mulia. It reveals that polygamy in contemporary Indonesia is no longer confined to private or religious realms but has been institutionalized through training, discourse commodification, and media amplification. The findings indicate that while proponents frame polygamy as a divine right and social solution, critics emphasize its psychological, emotional, and structural consequences for women. Hafidin's approach—based on selective interpretation of Islamic sources—normalizes male privilege, while Musdah Mulia critiques it as an outdated patriarchal practice incompatible with the Qur'anic ideals of *adl* (justice) and *rahmah* (compassion). These contrasting narratives highlight the need to reconceptualize gender relations within religious frameworks through ethical and contextual readings.

The study contributes to gender discourse by critically interrogating how polygamy is legitimized and contested in religious and public spheres. It situates the debate within a broader framework of Islamic ethics, feminist theory, and media studies. By analyzing the contrasting positions of Hafidin and Musdah, the article provides a nuanced understanding of the power dynamics embedded in gendered interpretations of Islamic teachings. The research underscores the urgency of rethinking religious doctrines in light of gender equality, particularly in a society where religious leaders wield significant influence. This study not only fills a critical gap in literature that often treats polygamy as a legal or theological abstraction but also contributes empirically to feminist critiques that are grounded in Muslim realities. It affirms that feminist Islamic perspectives offer robust ethical alternatives to patriarchal interpretations and are essential for building inclusive and egalitarian religious communities.

However, this study acknowledges its limitations in scope and source diversity, relying primarily on media content and selected narratives. Future research could expand the analysis by incorporating ethnographic data, judicial decisions, and diverse religious interpretations across Muslim communities. Comparative studies involving broader regional contexts—such as Southeast Asia, the Middle East, and Africa—would further illuminate the complexities of polygamy in Muslim societies. Additionally, the role of digital media in shaping and amplifying gender discourses warrants deeper exploration. This research invites scholars, educators, and policymakers to engage critically with religious narratives and advocate for interpretations of Islam that prioritize justice, equity, and the dignity of all genders. In doing so, it contributes to the ongoing reformation of religious thought and gender practice in

contemporary Muslim societies. religious texts and their contextual relevance to better understand the significance of polygamous marriage in contemporary Muslim society.

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