

## SURAT PERNYATAAN

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Kasetsart Journal of Social Sciences - Manuscript ID KJSS-2019-0052 ✪



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📧 Sen, 10 Jun 2019 jam 21.27 ✪

11-Jun-2019

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1 Kasetsart Journal of Social Sciences. year. Vol(No): xx-xx.

2 Kasetsart J. Soc. Sci. year. Vol(No): xx-xx.

3

4 **The Habibs' Polygamy Lives with *Ahwal* Women in Indonesia (A Case Study in Banjar**  
5 **Regency, South Kalimantan, Indonesia)**

6

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9 Pendidikan Street Gang Selamat No.107 Martapura Banjar Regency South Kalimantan  
10 Indonesia

11

12 *Article history:*

13 Received

14 Received in revised form

15 Accepted

16 Available online

17

18 *Keywords:*

19 Ahwal Women,

20 Domestic Life,

21 Habib,

22 Poligamy,

23 Sharifa Women

24

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1 **The *Habibs'* polygamy lives with *ahwal* women in Indonesia (A Case study in Banjar**  
2 **Regency, South Kalimantan, Indonesia)**

3  
4 **Abstract**

5  
6 This study aims to reveal the lives of *habibs'* polygamous families with *ahwal* women  
7 in Banjar Regency. It can be identified from the study result that: 1). interaction and  
8 communication had occurred among Habib and his wives. Two cases of interaction and  
9 communication were positive, one case of interaction and communication was negative and  
10 in one case there was no interaction and communication. 2). peace in was manifested in three  
11 cases of domestic life, and in one case of the study the domestic life was in a state of unrest.  
12 3). in three cases, domestic life was filled with affection between husband and wife and  
13 between wives, while family life in one other case was no longer based on love and affection.  
14 4). the element of husband's justice towards the wives has been fulfilled in three study cases,  
15 while in one other case the opposite applies.

16 *Keywords: Domestic Life, Poligamy, Habib, Sharifa Women, Ahwal Women.*

17  
18 **Introduction**

19 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The  
20 survey results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and  
21 Fur Die Freiheit showed that of 1496 respondents, 52.9% of respondents rejected polygamy,  
22 32.9% strongly opposed polygamy, only 12.7% agreed with polygamy and 0.8% strongly  
23 supported polygamy, and 0.6% respondents who abstained (Indonesia, 2011). In polygamous  
24 Households especially the feelings of sacrifice for a wife who must be willing to share her  
25 husband with another (Marselina, 2016).

1 Most women reject the practice of polygamy in their families for various reasons. But  
2 there are still women who accept polygamy in their families, and there are even some women  
3 who behave in favor of polygamy, for example, they elect candidates for wives and even  
4 propose to other women for their husbands. This may be due to their understanding of the  
5 danger of the increasing number of unmarried women, and the negative impact it has on  
6 social lives or their sense of responsibility, their love for their sisters from old virgins and  
7 widows and even to their husband's economic status (Ardhian, 2015, p. 101). The  
8 experiments of *Women*, a magazine founded by Mormon women in 1872, often brings  
9 editorials to defend the practice of women who support polygamous marriages (Hayes &  
10 Bohanan, 2017, p. 297)

11 There are two different tribes, namely the Arab tribe of the family of the Prophet  
12 Muhammad p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct  
13 polygamous marriages; What is the life of polygamous *habib* households at the beginning of  
14 women? Is their house not harmonious like other polygamous households even though they  
15 have extensive religious knowledge. This needs to be carried out research with the title *The*  
16 *Habibs' Polygamy Lives with Ahwal Women in Indonesia (Case Study in Banjar Regency,*  
17 *South Kalimantan, Indonesia)*. And the results of this study really need to be published, so  
18 that it can be read and known by many people.

## 19 Literature Review

### 20 1. The Concept of Families ( Households)

21 Sidi Nazar Bakry provides a definition of a household which is the smallest  
22 community consisting of husband and wife, children, parents, and so on. Housholds are  
23 manifested in a legal manner in accordance with religion and law (Bakry, 1993). Thus, the  
24 household includes an understanding that provides a strong description, a sense of tranquility,  
25 security, love and affection (Soeroso, 2010)

1 A harmonious family, is a family full of peace, tranquility, love and affection, descent  
2 and continuity of generations, complementing and helping each other and working together  
3 (Ali, 2002). A harmonious family is called a *sakinah* family, that is a family that is fostered  
4 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that  
5 is feasible, able to create an atmosphere of mutual love, affection, and able to instill and  
6 implement the values of the faith, virtuous charity and noble character in the family and  
7 social lives (Subhan, 2004)

## 8 2. The Concept of Polygamy

9 Various systems of marriage exist in the world. Secombe & Warner found a variety  
10 of marriage systems that people do in the world. There are some marriage systems, such as:  
11 1) monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a)  
12 polygyny, the marriage between a man and several women; b) polyandry, the marriage  
13 between a woman and several men; and 3) polygynandry (or also called group marriage), the  
14 marriage in husband and wife spouses sharing system (Seccombe & Rebecca L. Warner,  
15 2003). The word polygamy comes from the Greek word poly or polus which means a lot and  
16 gami means marriage. So polygamy means a lot of marriage or a marriage of more men and  
17 women (Dahlan, 1997).

18 Thus, polygamy has two meanings at once—polygyny and polyandry. Polygyny is the  
19 marriage of a man with more than one woman; while, poliandri is the marriage of a woman  
20 with more than a man. Practically in Indonesia, polygamy is limited in the same sense as  
21 polygyny—that is, a marriage system that allows a man to have several women as wives at  
22 one time. This is due to the Indonesian marriage regulations and laws admit only polygyny.  
23 Polygamy has a complex history that is linked to changing perceptions in the socio-legal  
24 (Abdullah & Silmi Abdullah and Nahid Ferdousi, 2015). The majority of classical and

1 medieval Muslim scholars allow the practice of polygamy which allows men to have more  
2 than one wife or with a maximum limit of four wives.

### 3 **Methods**

4 the study was conducted on four cases that describe the *habibs'* polygamous domestic  
5 life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some  
6 considerations in carrying out the qualitative study: 1) the nature of the problem under study  
7 or the focus of the research problem is more appropriate when examined qualitatively than  
8 quantitatively. 2) To uncover and understand something behind complex socio-cultural  
9 phenomena that is difficult to understand by quantitative methods. 3) To get new insights,  
10 about something or provide other alternatives in explaining phenomena which are not all  
11 positivistic (Strauss & Corbin, J., 1990). A qualitative approach means that the data collected  
12 is not in the form of numbers, but rather the data comes from interviews, field notes, personal  
13 documents, and memos (Moleong, 2007).

### 14 **Participants**

15 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who  
16 carried out polygamous marriages and resided in Banjar Regency. Other informants in this  
17 study were the Chairperson of the *Rabithah Alawiyah* Board. Before communicating directly  
18 with the respondents, the data was first extracted from the *Rabithah Alawiyah* management  
19 about the description of the *habib* polygamous marriage with the *ahwal* women. Then,  
20 communication was carried out directly with the *habib's* and *sharifa* and the *ahwal* women to  
21 get information about the data describing their domestic life.

### 22 **Data Collection**

23 Data collection is done through interviews, observation and documentation. a).  
24 Interviews were used to gather social data about: Interaction and communication in the  
25 households; Tranquility in the family; Love and affection of husbands and wives; and Justice

1 in the households, b). Observations were made on the subject and subject behavior during  
2 the interview, the interaction of the subject with the researcher and the things considered to  
3 be appropriate so as to provide additional data on the results of the interview. c).  
4 Documentation is a technique for collecting data from sources other than humans. Data  
5 sourced from other than humans is something that already exists, so researchers just need to  
6 use it to complete the data obtained through interviews and observations.

### 7 *Data Analysis*

8 The analysis of data begins with the data collection process. Each data collected in  
9 one stage is then analyzed by examining the data, sorting it into units or giving certain codes,  
10 synthesizing, trying to find patterns and find something important and unique so that, it is  
11 interesting and needs to be studied scientifically, and then make a decision, and finally write  
12 it systematically into a research report. Data analysis was also carried out by content analysis  
13 using socio cultural theory and Islamic law.

### 14 **Results**

15 Of the many *habib* who live in polygamous households, this study only examined four  
16 cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This  
17 is because not all *habib* are willing to disclose the data about the life of their polygamous  
18 household. The reason for the *habib* was not willing to reveal the polygamy household life  
19 because by revealing the life of the household with other people it means revealing all the  
20 goodness and ugliness of the household which is actually prohibited in religion. According to  
21 him the description of household life is something that should be kept secret.

22 The description of the *habib's* polygamous life in the Banjar Regency can be read in  
23 the following table:

24 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar  
25 Regency: Interaction and communication in the households : First case, Husband with the 1<sup>st</sup>



1 wife ; Good interaction and communication. Husband with the 2<sup>nd</sup> wife; Good interaction  
2 and communication. Husband with the 1<sup>st</sup> and 2<sup>nd</sup> wife; Good interaction and  
3 communication. Second case , Husband with the 1<sup>st</sup> wife; Interaction and communication are  
4 not good. Husband with the 2<sup>nd</sup> wife; Good interaction and communication. Husband with  
5 the 1<sup>st</sup> and 2<sup>nd</sup> wife; Interaction and communication are not good. Third case, Husband with  
6 the 1<sup>st</sup> wife; Good interaction and communication. Husband with the 2<sup>nd</sup> wife; Good  
7 interaction and communication. Husband with the 1<sup>st</sup> and 2<sup>nd</sup> wife; There was no interaction  
8 and communication. Fourth case, Husband with the 1<sup>st</sup> wife; Good interaction and  
9 communication. Husband with the 2<sup>nd</sup> wife; Good interaction and communication. Husband  
10 with the 1<sup>st</sup> and 2<sup>nd</sup> wife. Good interaction and communication.

11 Tranquility in the Family: Peace in the households: First case case , The household in  
12 the first and second wives was calm, peaceful and there were no conflicts. Second case, The  
13 household is in a state of unpeaceful because of a dispute by the first wife both to the husband  
14 and to the second wife. Third case. In a calm and peaceful household, there is no dispute  
15 between the husband and the second wife and the second wife. And Fourth case, Households  
16 in conditions of calm, peace, no disputes occur.

17 Love and Affection of Husbands and Wives. Love and affection of the husband with  
18 the first wife; First case, Love each other. Second case, No longer loving, husband and wife  
19 in the process of divorce in the Religious Court. Third case and Fourth case, Love each other.  
20 Love and affection of the husband with the second wife; First case, Second, Third and fourth  
21 case, Love each other. Love and affection of the first wife with the second wife; First case,  
22 The first and second wives loved each other. Second case, There is no affection between the  
23 first and second wives. Third case, There is no affection between the first and second wives.  
24 And Fourth case, The first and second wives loved each other.

1 Justice in the Households. Husband's fair treatment of the first wife; First case, Tried  
2 to be fair to the wife. Second case, No longer being fair. Third case and Fourth case, Was fair  
3 to the wife. Husband's fair treatment of the second wife: First case, Was fair to the second  
4 wife. Second case, more inclined to the second wife. Third case and fourth case, Was fair to  
5 the wife.

#### 6 **Interaction and Communication in the Domestic Life**

7 Social interaction is the existence of relationships between people individually,  
8 between groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs  
9 when several people meet and social interactions begin when they greet one another, greet  
10 each other, shake hands, talk to each other and so on.

11 Of the four cases of *habib's* polygamy life with *ahwal* women in the district of  
12 Banjar, the interactions and communication between the husband and the first wife in three  
13 cases went well. While the interaction and communication between the husband and the first  
14 wife in one other case did not go well and finally the two parties underwent a divorce process  
15 in the Religious Court. The interaction and communication that occurred between the  
16 husband and second wife in the four cases went well. Even in the second case, the husband is  
17 always in the second wife's residence.

18 Furthermore, the interactions and communication between the first and second wives  
19 are well interwoven in two research cases. On the contrary, the interaction and  
20 communication between the first and second wives in the other two cases did not go  
21 smoothly. The lack of communication between wives in both cases was due to the divorce  
22 process being carried out and the residence of each wife far apart.

23 In polygamous domestic life, it cannot be denied that between wives often feel jealous  
24 in getting love and affection from their husbands so that competition and even conflict cannot  
25 be avoided. However, peace can be realized again when the wives realize that their husbands'

1 love and affection are shared. This is as happened in the first case in this study. Zainul Pelly  
2 said, social processes can manifest in various forms and can be classified into several;  
3 Cooperation; Competition; Disputes; Accommodation is carried out by ceasefire or  
4 compromise (Pelly, 1997).

5         Communication is very essential in maintaining the continuity of a family's domestic  
6 life. If it is not accompanied by open communication between family members, it is certain  
7 that there will be no harmony in the family. then the domestic life in the family becomes  
8 quiet from the activities of conversation, dialogue, exchanging ideas and so on. As a result,  
9 the vulnerability of relationships between family members is difficult to avoid. Therefore,  
10 communication between husband and wife, or between wives in a polygamous family, and  
11 between parents and children, really needs to be built in harmony. As the first case in this  
12 study, the Habib's married polygamy with his second wife without communicating first with  
13 or asking for the blessing of his first wife to carry out his polygamous wishes. Such *habib*  
14 actions eventually lead to conflicts that lead to domestic disharmony. Like the second case in  
15 this study, the *Habib's* married his second wife without prior notice to or requested the  
16 blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually  
17 lead to conflict which leads to disharmony in the family.

18         according to Michael K. Ault, In response to changing group membership, group  
19 communication processes recreate plural family structures in response to change through  
20 three readjustment strategies: relinquishing authority, reassigning roles, and integrating  
21 members constructively (Ault & Bobbi Van Gilder, 2016). With the trust that is built in the  
22 husband and wife relationship, there will be a sense of comfort between the two as happened  
23 in the first case in this study. Therefore, the communication built in the *habib's* polygamy  
24 lives with the *ahwal* women in the Banjar district made the life of the family harmonious,  
25 except in the second case where interaction and communication ran unsmoothly.

## 1    **Tranquility in the Family**

2           In domestic life, obtaining a life full of peace and tranquility cannot come  
3 automatically. With other terms, agility in a family life must be sought by both parties,  
4 husband and wife. Of the four cases of the *habibs'* polygamy lives with *ahwal* women in the  
5 Banjar Regency, three cases of the polygamy family could be categorized as harmonious  
6 polygamy family, and one household that was not categorized as a non-harmonious family.

7           From a sociological perspective, the family becomes the main social group where  
8 children or family members learn to be social humans. Families become the first and  
9 foremost place in their social learning. If communication in the family is not good, then it is  
10 likely that the social interaction is not good, so the possibility of a conflict in the family is  
11 very large. In-family conflicts will occur when there is an effort in the family members to  
12 identify scarce resources, such as attention, power and authority to play certain roles. Even  
13 family members often hold negotiations in achieving goals to compete with each other, so  
14 that verbal or physical interaction conflicts will very likely occur. Conditions like this  
15 certainly disrupt the family harmony. In connection with that, a sociologist Jctsc Sprey, in  
16 Su'adah describes the family as a system, where conflict occurs more often when compared  
17 with harmony, although many writers assume that a household in one family is an organism  
18 that struggles to achieve balance (Su'adah, 2005). This is reflected in the second case in this  
19 study, where family conflicts occurred in *habib's* domestic life which is now entering the  
20 divorce process at the Martapura Religious Court.

21           A person's connection to values is very relative and even emotional. Therefore, value  
22 can be seen as a guideline for people to act. In the cases examined, the trigger for the start of  
23 conflict in the family is because the husband and wives no longer heed the values that must  
24 be maintained in the family. *Amina Sharifa Am* said about *Ali Habib* polygamy family:  
25 "When *Ali Habib* remarried with an *ahwal* woman, he did not respect me at all, he married

1 the woman without my knowledge and permission. Before I asked for divorce with Ali  
2 *Habib*, I first considered the values of the goodness and badness, if there was a divorce in the  
3 marriage. The value system is to show the rules of the relationship between husband and wife  
4 reciprocally. Cultural value systems have a function as the highest guideline for human  
5 behavior. This cultural value system is inherently strong in a person, making it is difficult to  
6 change in a relatively short time.

7 Especially in polygamy families, conflicts often occur between the first wife and the  
8 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule  
9 and is not common for some people. However, the feeling of jealousy that is felt is actually  
10 an overflow of affection because of the unwillingness of their partner to turn to someone else.  
11 However, feelings of jealousy are sometimes not communicated to the couple because of the  
12 shame and fear of being said to have that particular feeling.

13 Like the *habib*'s polygamy life with *ahwal* women in the first case. According to Hj.  
14 Rukayah., At first, when her husband was polygamous, feelings of jealousy arose when her  
15 husband wanted to go to his second wife's residence. However, after getting her husband's  
16 explanation that he did not distinguish his wives, as much as possible she suppressed her  
17 jealousy. This may explain that jealousy is actually part of the very natural nature of women.  
18 In other words jealousy can be explained as negative feelings such as fear of being left  
19 behind, and being angry when you see someone who is loved by others. To overcome  
20 jealousy, open communication with a partner should be done. Open communication is the key  
21 to managing jealousy.

## 22 **Love and Affection of Husbands and Wives**

23 Although the element of love and affection is very important in domestic life, it is the  
24 attitude and behavior of the husband or wife which inflame or extinguish that affection. As  
25 three of the four cases in this study; the domestic life in all three cases is fostered with love

1 and affection, disputes can also be controlled so that a peaceful and harmonious household  
2 life is realized

3 On the contrary, without love and affection between husband and wife, a marriage  
4 bond that has been interwoven will be destroyed. This is reflected in the second case of this  
5 study, where the domestic life which was initially fostered with love and affection finally led  
6 to the divorce process in the Religious Court of Martapura. This condition was caused by the  
7 *habib* in the case practicing polygamy without the knowledge and permission of his first wife  
8 which then triggered suspicion and jealousy of his first wife. In the end, the first wife cannot  
9 manage her jealousy which then often triggers a fight. From this case it can be learned that  
10 the permission and consent of the wife, even though it is not a valid requirement for  
11 polygamous marriage, remains a consideration in making a decision on polygamy by a  
12 husband.

13 The readiness to undergo a polygamy marriage is not only needed by the husband,  
14 but also the wife and children. Careful consideration in terms of material and non-material is  
15 also needed to begin the life of polygamous family. The conditions of autonomy that women  
16 can experience in multiple relationships and the lack of self-determination and choice  
17 experienced by women and girls living in polygynous (Gouweloos, 2016).

18 As the first and fourth cases in this study, which after the first and second wives  
19 competed for *habib's* love and affection as their husbands, they finally realized that the  
20 contested husband was their husband and they realized they needed her husband. In this case,  
21 each wife has accepted the fact that they are polygamous. Self-acceptance is a positive  
22 attitude towards oneself, acknowledging and accepting shortcomings and strengths and  
23 feeling positive about past lives (Lopez & JT Pedrotti, and CR Snyder, 2018). Self-  
24 acceptance is included in healthy personal characteristics. An individual who accepts his  
25 condition feels emotionally secure to be able to cope with frustrating and painful events

1 because he realizes that painful things are also part of life itself. But in the second case  
2 examined, it turned out that accommodation was done by adjudication, namely the settlement  
3 of a case or dispute in courts.

#### 4 **Husbands Fair Attitudes in Polygamous Marriages**

5 *Of the four cases examined in the study, three cases, namely the first, third and fourth*  
6 *cases, in which the *habib* tried their utmost to be fair to their wives, especially regarding the*  
7 *distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not*  
8 *carry out justice against his wives. Even in the last period of this research, the *habib* was*  
9 *always at the home of the second wife.*

10 In a polygamous domestic life, justice is something that must be upheld because  
11 justice has provided a balance between wives and children by giving each of their rights  
12 without reducing or exaggerating. In the first case, each wife worked to support herself and  
13 her children. Before the polygamy is done, the husband and wife agree that the household  
14 income is guaranteed by each wife. Alean Al-Krenawi and Kanat Maymon say that  
15 economic problems, cultural interaction and social hierarchies influence the experience of a  
16 woman in a polygamous marriage. Ideally, family units must make decisions that will benefit  
17 all members, but the fact is that each family member experiences differences in accessing  
18 family resources. Even sometimes decisions are made as if they support certain family  
19 members. This family structure tends to force the wife to work in fulfilling the family needs  
20 and at the same time they must submit to the authority of the husband and be constantly  
21 involved in the competition for love, husband's attention and family resources. Therefore  
22 polygamy creates a uniqueness— a vulnerability to the dynamics of domestic power. The  
23 husband's approach and treatment of women and their children determines how the family  
24 will function as a unit (Al Krenawi & Yanif Kanat-Maymon, 2017).

1 Polygamy, if done properly as a religious teaching, will sociologically add to creation  
2 new families, lineage, and network and further strengthen the structure of the community. For  
3 this reason, justice in polygamous families is not only subject to its implementation, but also  
4 the system. In a psychological perspective, husbands are allowed to practice polygamy as  
5 long as they are in accordance with predetermined conditions, especially physical and  
6 psychological health requirements.

7 The life of polygamous family in the three cases of this study can be classified as a  
8 harmonious family. In the three polygamous families, interaction and communication  
9 between the family members have been formed positively and the husband has been fair to  
10 his wives and children. The opposite happened to the family in the second case of this study,  
11 and this condition was caused by the interaction and communication in the family that did not  
12 run smoothly and the husband's injustice towards his wives and children. Therefore the  
13 polygamous family in the second case can be identified as an unharmonious family.

14 Harmonious polygamy households, namely polygamous households that always  
15 communicate and interact, are calm and peaceful loving and loving each other, if polygamous  
16 households are formed with the permission of the oldest wife and the husband can do justice  
17 to his wife.

#### 18 **Conclusions**

19 Based on the previous discussion of the study on the *habibs'* polygamy lives with  
20 *ahwal* women in Banjar Regency, it can be concluded that: the interaction and  
21 communication between the husband and the first wife after the husband committed  
22 polygamy in two cases went well. Only in one case did the husband's interaction and  
23 communication with the first wife work well at first, yet in the course of time interaction and  
24 communication turned negative and eventually led to the divorce process in the Religious  
25 Court. One case there was no communication and interaction. Judging from the aspect of



1 tranquility in the case of study, three cases of polygamous domestic life run in peace.  
2 Disputes and commotion can be resolved well in all three cases. The opposite happened in  
3 one other case of polygamous family, even the husband in the latter polygamous family had  
4 left the house of the first wife and now resides in the second wife. Then, when tracing the  
5 elements of love and compassion in the four cases of this study, the first, third, and fourth  
6 cases of this study can be identified as polygamous families that are full of love and affection  
7 and one other case is categorized as a polygamous family that has no love and affection. It  
8 can also be identified that the love and affection of a husband and his second wife are well  
9 built. Whereas, in terms of providing fair treatment to the wives, the *habib* in the three cases  
10 studied have tried their best to do so. But the *habib* in one other case can be said to have  
11 failed to do justice to his wives and his marriage is now in the process of divorce at the  
12 Martapura Religious Court. The first, third and fourth cases are categorized as harmonious  
13 households, while the second case is categorized as a non-harmonious household.

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**Fathurahman Azhari** <azhari.fathurahman@yahoo.co.id>  
Keponda, kjs@kurti, KJSS Administrator



Sen, 22 Jul 2019 jam 10:45

Dear  
Editor in Chief KJSS

I request information, how the development of KJSS ID 2019-0052 manuscript titled : The Habits' Polygamy Lives with Women in Indonesia (A case Study in Banjar, Regency South Kalimantan, Indonesia). My hope is to be published.

Author

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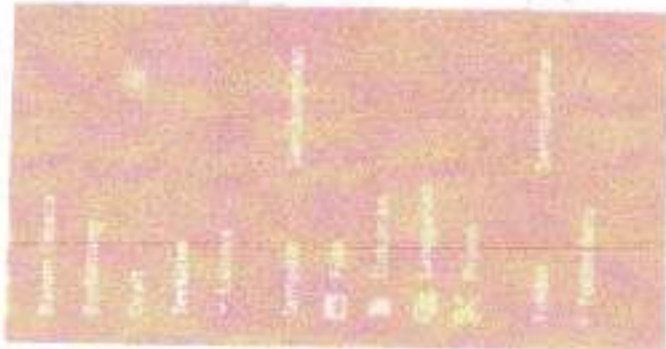
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**Review's Comment & Response Form on KJSS: *KJSS\_2019\_52***

Reviewer	Reviewer's Comment	Respond to Reviewer
1	<p>1.1 The word Indonesia is mentioned twice in the title. The first one should be taken out. The suggested title is "The Habibs' Polygamy Lives with Ahwal Women: A Case Study in Banjar Regency, South Kalimantan, Indonesia"</p> <p>1.2 The abstract needs to be reorganized in a more structured way by highlighting the purpose of study, methods, and results. The results should be written concisely using general sentences.</p>	<p>1.1 The Habibs' Polygamy Lives with Ahwal Women: A Case Study in Banjar Regency, South Kalimantan, Indonesia</p> <p>1.2 Abstract: Polygamy studies are never done; there are always pros and cons. This study aims to reveal the lives of polygamous marriages between <i>habibs</i> with <i>ahwal</i> women in Banjar district. This study uses a qualitative approach. Data collection is done through interview, observation and documentary techniques. The study results indicate that polygamous marriages performed with knowledge and the consent of the first wife lead polygamous marital life between the <i>habibs</i> and women is harmonious; they have interacted and communicated, their lives have been quiet and peaceful, and they have established a loving and affectionate relationship between their wives and husbands. As for polygamous marriages performed without knowledge and the consent of the first wife is not in harmony; conflicts often arise between the wives because they compete for each other and gain control over their husband's love and affection, which eventually leads to divorce.</p> <p>Result Conclusion: Based on the previous discussion about the life of <i>habibs'</i> polygamy with <i>ahwal</i> women in the Banjar District, Kalimantan,</p>

	<p>Indonesia, it can be concluded that the family life of polygamy marriages performed by the <i>habibs</i> with the <i>ahwal</i> women is in a harmonious condition. Family members interact with each other, communicate, peace and quiet household, and love each other, and the husband is fair to his wives. This is because the first wife and second wife agree on polygamy. Meanwhile, the life of the <i>habibs</i>' polygamy family with the <i>ahwal</i> woman who was carried out without the knowledge of the first wife, after his wife found out about polygamy households, then interaction and communication are not good, the household is not calm, not love each other, the husband cannot be fair. The household leads to divorce.</p>
<p>1.3 The author needs to provide a short justification in the introduction why he/she selects the <i>habib</i>'s polygamy as the subject of the study.</p>	<p>1.3 In polygamy households, In polygamy marriages, that is difficult to achieve because a husband will share his love with more than one family (Muhsin, 1994). The negative effects of polygamy which can cause wives to experience jealousy, competition, and allow for the unequal distribution of emotional needs and household needs among wives (Nevo, Slonim, &amp; al-Krenawi, 2009)</p> <p>There are two different tribes, namely the Arab tribe of the family of the Prophet Muhammad p.b.u.h. called <i>habib</i> and non-arab called <i>ahwal</i>. These two tribes conduct polygamous marriages; What is the life of polygamous <i>habib</i> households at with <i>ahwal</i> women? Is their households not harmonious like other polygamous households even.</p> <p>Based on research by experts, that polygamy households are not harmonious, but however, based on the author's observations in Banjar District, the life of polygamy marriage performed by the <i>habibs</i> with the <i>ahwal</i> woman is in a harmonious condition; their interaction and communication within the family goes well, the husband and wives love each other.</p>



	<p>Their family life is very harmonious and peaceful.</p> <p>To get a clear picture of the life of habibs' polygamy marriages with <i>ahwal</i> women, a study needs to be carried out with the title: The life of habibs' polygamy marriages with <i>ahwal</i> women (case study in Banjar District, South Kalimantan in Indonesia).</p>
<p>1.4 The literature review is very limited and focused only on the meaning of polygamy. The lives, challenges, and problems of polygamous families based on prior empirical studies need to be discussed as well.</p>	<p>1.4 There are still women who accept polygamy in their families, and there are even some women who behave in favor of polygamy, for example, they elect candidates for wives and even propose to other women for their husbands. This may be due to their understanding of the danger of the increasing number of unmarried women, and the negative impact it has on social lives or their sense of responsibility, their love for their sisters from old virgins and widows and even to their husband's economic status (Ardhian et al., 2015)</p> <p>While the problems of polygamy are: Polygamy is closely related to patriarchal culture. Men are assumed superiority over women to be so visible so that women are placed as second class humans, who only play a role in domestic areas (family affairs) only (Mutrofin, Ahmadi, &amp; Hefni, 2019). That many of the children may be exposed to adverse conditions associated with membership in polygamous households (Fenske, Arthi, &amp; James, 2018). Polygamy causes rivalry between wives regularly (Munro &amp; Kebede, 2019).</p> <p>It was concluded that in principle marriage in Islam is monogamous. Allowing polygamy is only possible for a husband in certain circumstances, such as the inability of a pregnant woman to get pregnant or give birth (Olsen, 2009).</p>
<p>1.5 How the concepts of interaction and communication, tranquility, love,</p>	<p>1.5 Household harmony can be measured by good interaction and</p>

	and affection in the habib's households are understood or measured by the researcher? Does the researcher have measurable criteria or indicators for these concepts? How are they said to be good or not good?	communication between the first wife and the next wife. The household life in peace and calm. Love and affection of fellow wife and her husband, and husband can fair in his household.
	1.6 The table as mentioned in page 5 line 23 does not exist.	1.6 The table is no longer mentioned
	1.7 The word "tranquility" in several parts of the article must be spelled "tranquility"	1.7 The word tranquility is now edited to tranquillity
	1.8 The author needs to discuss the implication of his/her study.	1.8 Research implication, at the theoretical level, the results of this study help enrich the treasury of social science theory. Based on the evolving paradigm of social definition, this research can have logical consequences for the emergence of a community perspective on polygamy marriages.
	1.9 The author is suggested to consult with an English expert to proofread his/her article	1.9 We consulted with a Ph.D of Victoria University Melbourne Australia to proofread this article
2	2.1 Improve your language style	2.1 We consulted with a Ph.D of Victoria University Melbourne Australia to proofread this article
	2.2 up date your reference	2.2 References: Adebayo, A. K., & Bankole, F. A. (2019). An Appraisal Of Polygamy in Contemporary Family Law Practice: Validity and Challengeas. <i>African Journal Of Law And Human Rights</i> , 3, 60. Ali, Q. (2002). <i>Menggupai Langit Masa Depan Anak</i> . Bogor: Cahaya. Ardhian, R. F., Anugrah, S., & Bima, S. (2015). Poligami dalam Hukum Islam dan Hukum Positif Indonesia serta Urgensi Pemberian Izin Poligami di Pengadilan. <i>Privat Law</i> , III, 101. Aulia. (2019). <i>Buku Kompilasi Hukum Islam Edisi Lengkap</i> . Bandung: Nuansa Aulia. Bakry, S. N. (1993). <i>Kunci Keutuhan Rumah Tangga</i> . Jakarta: Pedoman Ilmu Jaya. Dupraz, Andre, P., & Yannick. (2019). Education and Polygamy: Evidence From Cameron. <i>University of Warwick, Departemen of Economics</i> .

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2.3 see the revision	2.3 v

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**KJSS Administrator**

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27-Aug-2019

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Title: The Habiba' Polygamy Lives with Ahwal Women: A Case Study in Banjar Regency, South Kalimantan, Indonesia'  
Journal: Kasetsart Journal of Social Sciences

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**Review's Comment & Response Form on KJSS: Code paper**

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	3.2	3.2
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**Other:**.....  
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1 **The *Habibs'* polygamy lives with *ahwal* women in Indonesia (A Case study in Banjar**  
2 **Regency, South Kalimantan, Indonesia)**

3  
4 **Abstract**

5  
6 This study aims to reveal the lives of *habibs'* polygamous families with *ahwal* women  
7 in Banjar Regency. It can be identified from the study result that: 1). interaction and  
8 communication had occurred among Habib and his wives. Two cases of interaction and  
9 communication were positive, one case of interaction and communication was negative and  
10 in one case there was no interaction and communication. 2). peace in was manifested in three  
11 cases of domestic life, and in one case of the study the domestic life was in a state of unrest.  
12 3). in three cases, domestic life was filled with affection between husband and wife and  
13 between wives, while family life in one other case was no longer based on love and affection.  
14 4). the element of husband's justice towards the wives has been fulfilled in three study cases,  
15 while in one other case the opposite applies.

16 *Keywords: Domestic Life, Poligamy, Habib, Sharifa Women, Ahwal Women.*

17  
18 **Introduction**

19 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The  
20 survey results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and  
21 Fur Die Freiheit showed that of 1496 respondents, 52.9% of respondents rejected polygamy,  
22 32.9% strongly opposed polygamy, only 12.7% agreed with polygamy and 0.8% strongly  
23 supported polygamy, and 0.6% respondents who abstained (Indonesia, 2011). In polygamous  
24 Households especially the feelings of sacrifice for a wife who must be willing to share her  
25 husband with another (Marselina, 2016).

1 Most women reject the practice of polygamy in their families for various reasons. But  
2 there are still women who accept polygamy in their families, and there are even some women  
3 who behave in favor of polygamy, for example, they elect candidates for wives and even  
4 propose to other women for their husbands. This may be due to their understanding of the  
5 danger of the increasing number of unmarried women, and the negative impact it has on  
6 social lives or their sense of responsibility, their love for their sisters from old virgins and  
7 widows and even to their husband's economic status (Ardhian, 2015, p. 101). The  
8 experiments of *Women*, a magazine founded by Mormon women in 1872, often brings  
9 editorials to defend the practice of women who support polygamous marriages (Hayes &  
10 Bohanan, 2017, p. 297)

11 There are two different tribes, namely the Arab tribe of the family of the Prophet  
12 Muhammad p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct  
13 polygamous marriages; What is the life of polygamous *habib* households at the beginning of  
14 women? Is their house not harmonious like other polygamous households even though they  
15 have extensive religious knowledge. This needs to be carried out research with the title *The*  
16 *Habibs' Polygamy Lives with Ahwal Women in Indonesia (Case Study in Banjar Regency,*  
17 *South Kalimantan, Indonesia)*. And the results of this study really need to be published, so  
18 that it can be read and known by many people.

## 19 **Literature Review**

### 20 1. The Concept of Families ( Households)

21 Sidi Nazar Bakry provides a definition of a household which is the smallest  
22 community consisting of husband and wife, children, parents, and so on. Households are  
23 manifested in a legal manner in accordance with religion and law (Bakry, 1993). Thus, the  
24 household includes an understanding that provides a strong description, a sense of tranquility,  
25 security, love and affection (Soeroso, 2010)



1 A harmonious family, is a family full of peace, tranquility, love and affection, descent  
2 and continuity of generations, complementing and helping each other and working together  
3 (Ali, 2002). A harmonious family is called a *sakinah* family, that is a family that is fostered  
4 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that  
5 is feasible, able to create an atmosphere of mutual love, affection, and able to instill and  
6 implement the values of the faith, virtuous charity and noble character in the family and  
7 social lives (Subhan, 2004)

## 8 2. The Concept of Polygamy

9 Various systems of marriage exist in the world. Secombe & Warner found a variety  
10 of marriage systems that people do in the world. There are some marriage systems, such as:  
11 1) monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a)  
12 polygyny, the marriage between a man and several women; b) polyandry, the marriage  
13 between a woman and several men; and 3) polygynandry (or also called group marriage), the  
14 marriage in husband and wife spouses sharing system (Seccombe & Rebecca L. Warner,  
15 2003). The word polygamy comes from the Greek word poly or polus which means a lot and  
16 gami means marriage. So polygamy means a lot of marriage or a marriage of more men and  
17 women (Dahlan, 1997).

18 Thus, polygamy has two meanings at once—polygyny and polyandry. Polygyny is the  
19 marriage of a man with more than one woman; while, poliandri is the marriage of a woman  
20 with more than a man. Practically in Indonesia, polygamy is limited in the same sense as  
21 polygyny—that is, a marriage system that allows a man to have several women as wives at  
22 one time. This is due to the Indonesian marriage regulations and laws admit only polygyny.  
23 Polygamy has a complex history that is linked to changing perceptions in the socio-legal  
24 (Abdullah & Silmi Abdullah and Nahid Ferdousi, 2015). The majority of classical and

1 medieval Muslim scholars allow the practice of polygamy which allows men to have more  
2 than one wife or with a maximum limit of four wives.

### 3 **Methods**

4 the study was conducted on four cases that describe the *habibs'* polygamous domestic  
5 life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some  
6 considerations in carrying out the qualitative study: 1) the nature of the problem under study  
7 or the focus of the research problem is more appropriate when examined qualitatively than  
8 quantitatively. 2) To uncover and understand something behind complex socio-cultural  
9 phenomena that is difficult to understand by quantitative methods. 3) To get new insights,  
10 about something or provide other alternatives in explaining phenomena which are not all  
11 positivistic (Strauss & Corbin, J., 1990). A qualitative approach means that the data collected  
12 is not in the form of numbers, but rather the data comes from interviews, field notes, personal  
13 documents, and memos (Moleong, 2007).

### 14 **Participants**

15 The respondents in this study were the *habib 's*, *sharifa* women and *ahwal* women who  
16 carried out polygamous marriages and resided in Banjar Regency. Other informants in this  
17 study were the Chairperson of the *Rabithah Alawiyyah* Board. Before communicating directly  
18 with the respondents, the data was first extracted from the *Rabithah Alawiyyah* management  
19 about the description of the *habib* polygamous marriage with the *ahwal* women. Then,  
20 communication was carried out directly with the *habib 's* and *sharifa* and the *ahwal* women to  
21 get information about the data describing their domestic life.

### 22 **Data Collection**

23 Data collection is done through interviews, observation and documentation. a).  
24 Interviews were used to gather social data about: Interaction and communication in the  
25 households; Tranquility in the family; Love and affection of husbands and wives; and Justice

1 in the households, b). Observations were made on the subject and subject behavior during  
2 the interview, the interaction of the subject with the researcher and the things considered to  
3 be appropriate so as to provide additional data on the results of the interview. c).  
4 Documentation is a technique for collecting data from sources other than humans. Data  
5 sourced from other than humans is something that already exists, so researchers just need to  
6 use it to complete the data obtained through interviews and observations.

#### 7 *Data Analysis*

8 The analysis of data begins with the data collection process. Each data collected in  
9 one stage is then analyzed by examining the data, sorting it into units or giving certain codes,  
10 synthesizing, trying to find patterns and find something important and unique so that, it is  
11 interesting and needs to be studied scientifically, and then make a decision, and finally write  
12 it systematically into a research report. Data analysis was also carried out by content analysis  
13 using socio cultural theory and Islamic law.

#### 14 **Results**

15 Of the many *habib* who live in polygamous households, this study only examined four  
16 cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This  
17 is because not all *habib* are willing to disclose the data about the life of their polygamous  
18 household. The reason for the *habib* was not willing to reveal the polygamy household life  
19 because by revealing the life of the household with other people it means revealing all the  
20 goodness and ugliness of the household which is actually prohibited in religion. According to  
21 him the description of household life is something that should be kept secret.

22 The description of the *habib's* polygamous life in the Banjar Regency can be read in  
23 the following table:

24 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar  
25 Regency: Interaction and communication in the households : First case, Husband with the 1<sup>st</sup>

1    wive ; Good interaction and communication. Husband with the 2<sup>nd</sup> wive; Good interaction  
2    and communication. Husband with the 1<sup>st</sup> and 2<sup>nd</sup> wive; Good interaction and  
3    communication. Second case , Husband with the 1<sup>st</sup> wive; Interaction and communication are  
4    not good. Husband with the 2<sup>nd</sup> wive; Good interaction and communication. Husband with  
5    the 1<sup>st</sup> and 2<sup>nd</sup> wive; Interaction and communication are not good. Third case, Husband with  
6    the 1<sup>st</sup> wive; Good interaction and communication. Husband with the 2<sup>nd</sup> wive; Good  
7    interaction and communication. Husband with the 1<sup>st</sup> and 2<sup>nd</sup> wive; There was no interaction  
8    and communication. Fourth case, Husband with the 1<sup>st</sup> wive; Good interaction and  
9    communication. Husband with the 2<sup>nd</sup> wive; Good interaction and communication. Husband  
10    with the 1<sup>st</sup> and 2<sup>nd</sup> wive. Good interaction and communication.

11            Tranquility in the Family: Peace in the households: First case case , The household in  
12    the first and second wives was calm, peaceful and there were no conflicts. Second case, The  
13    household is in a state of unpeaceful because of a dispute by the first wife both to the husband  
14    and to the second wife. Third case, In a calm and peaceful household, there is no dispute  
15    between the husband and the second wife and the second wife. And Fourth case, Households  
16    in conditions of calm, peace, no disputes occur.

17            Love and Affection of Husbands and Wives. Love and affection of the husband with  
18    the first wife; First case, Love each other. Second case, No longer loving, husband and wife  
19    in the process of divorce in the Religious Court. Third case and Fourth case, Love each other.  
20    Love and affection of the husband with the second wife; First case, Cecond, Third and fourth  
21    case, Love each other. Love and affection of the first wife with the second wife; First case,  
22    The first and second wives loved each other. Second case, There is no affection between the  
23    first and second wives. Third case, There is no affection between the first and second wives.  
24    And Fourd case, The first and second wives loved each other.

1 Justice in the Households. Husband's fair treatment of the first wife; First case, Tried  
2 to be fair to the wife. Second case, No longer being fair. Third case and Fourth case, Was fair  
3 to the wife. Husband's fair treatment of the second wife; First case, Was fair to the second  
4 wife. Second case, more inclined to the second wife. Third case and fourth case, Was fair to  
5 the wife,

#### 6 **Interaction and Communication in the Domestic Life**

7 Social interaction is the existence of relationships between people individually,  
8 between groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs  
9 when several people meet and social interactions begin when they greet one another, greet  
10 each other, shake hands, talk to each other and so on.

11 Of the four cases of *habib's* polygamy life with *ahwal* women in the district of  
12 Banjar, the interactions and communication between the husband and the first wife in three  
13 cases went well. While the interaction and communication between the husband and the first  
14 wife in one other case did not go well and finally the two parties underwent a divorce process  
15 in the Religious Court. The interaction and communication that occurred between the  
16 husband and second wife in the four cases went well. Even in the second case, the husband is  
17 always in the second wife's residence.

18 Furthermore, the interactions and communication between the first and second wives  
19 are well interwoven in two research cases. On the contrary, the interaction and  
20 communication between the first and second wives in the other two cases did not go  
21 smoothly. The lack of communication between wives in both cases was due to the divorce  
22 process being carried out and the residence of each wife far apart.

23 In polygamous domestic life, it cannot be denied that between wives often feel jealous  
24 in getting love and affection from their husbands so that competition and even conflict cannot  
25 be avoided. However, peace can be realized again when the wives realize that their husbands'

1 love and affection are shared. This is as happened in the first case in this study. Zainul Pelly  
2 said, social processes can manifest in various forms and can be classified into several;  
3 Cooperation; Competition; Disputes; Accommodation is carried out by ceasefire or  
4 compromise (Pelly, 1997).

5         Communication is very essential in maintaining the continuity of a family's domestic  
6 life. If it is not accompanied by open communication between family members, it is certain  
7 that there will be no harmony in the family. then the domestic life in the family becomes  
8 quiet from the activities of conversation, dialogue, exchanging ideas and so on. As a result,  
9 the vulnerability of relationships between family members is difficult to avoid. Therefore,  
10 communication between husband and wife, or between wives in a polygamous family, and  
11 between parents and children, really needs to be built in harmony. As the first case in this  
12 study, the Habib's married polygamy with his second wife without communicating first with  
13 or asking for the blessing of his first wife to carry out his polygamous wishes. Such *habib*  
14 actions eventually lead to conflicts that lead to domestic disharmony. Like the second case in  
15 this study, the *Habib's* married his second wife without prior notice to or requested the  
16 blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually  
17 lead to conflict which leads to disharmony in the family.

18         according to Michael K. Ault, In response to changing group membership, group  
19 communication processes recreate plural family structures in response to change through  
20 three readjustment strategies: relinquishing authority, reassigning roles, and integrating  
21 members constructively (Ault & Bobbi Van Gilder, 2016). With the trust that is built in the  
22 husband and wife relationship, there will be a sense of comfort between the two as happened  
23 in the first case in this study. Therefore, the communication built in the *habib's* polygamy  
24 lives with the *ahwal* women in the Banjar district made the life of the family harmonious,  
25 except in the second case where interaction and communication ran unsmoothly.

## 1     **Tranquility in the Family**

2             In domestic life, obtaining a life full of peace and tranquility cannot come  
3 automatically. With other terms, agility in a family life must be sought by both parties,  
4 husband and wife. Of the four cases of the *habibs'* polygamy lives with *ahwal* women in the  
5 Banjar Regency, three cases of the polygamy family could be categorized as harmonious  
6 polygamy family, and one household that was not categorized as a non-harmonious family.

7             From a sociological perspective, the family becomes the main social group where  
8 children or family members learn to be social humans. Families become the first and  
9 foremost place in their social learning. If communication in the family is not good, then it is  
10 likely that the social interaction is not good, so the possibility of a conflict in the family is  
11 very large. In-family conflicts will occur when there is an effort in the family members to  
12 identify scarce resources, such as attention, power and authority to play certain roles. Even  
13 family members often hold negotiations in achieving goals to compete with each other, so  
14 that verbal or physical interaction conflicts will very likely occur. Conditions like this  
15 certainly disrupt the family harmony. In connection with that, a sociologist Jetse Sprey, in  
16 Su'adah describes the family as a system, where conflict occurs more often when compared  
17 with harmony, although many writers assume that a household in one family is an organism  
18 that struggles to achieve balance (Su'adah, 2005). This is reflected in the second case in this  
19 study, where family conflicts occurred in *habib's* domestic life which is now entering the  
20 divorce process at the Martapura Religious Court.

21             A person's connection to values is very relative and even emotional. Therefore, value  
22 can be seen as a guideline for people to act. In the cases examined, the trigger for the start of  
23 conflict in the family is because the husband and wives no longer heed the values that must  
24 be maintained in the family. *Amina Sharifa Am* said about *Ali Habib* polygamy family:  
25 "When *Ali Habib* remarried with an *ahwal* woman, he did not respect me at all, he married

1 the woman without my knowledge and permission. Before I asked for divorce with Ali  
2 *Habib*, I first considered the values of the goodness and badness, if there was a divorce in the  
3 marriage. The value system is to show the rules of the relationship between husband and wife  
4 reciprocally. Cultural value systems have a function as the highest guideline for human  
5 behavior. This cultural value system is inherently strong in a person, making it is difficult to  
6 change in a relatively short time.

7 Especially in polygamy families, conflicts often occur between the first wife and the  
8 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule  
9 and is not common for some people. However, the feeling of jealousy that is felt is actually  
10 an overflow of affection because of the unwillingness of their partner to turn to someone else.  
11 However, feelings of jealousy are sometimes not communicated to the couple because of the  
12 shame and fear of being said to have that particular feeling.

13 Like the *habib's* polygamy life with *ahwal* women in the first case. According to Hj.  
14 Rukayah., At first, when her husband was polygamous, feelings of jealousy arose when her  
15 husband wanted to go to his second wife's residence. However, after getting her husband's  
16 explanation that he did not distinguish his wives, as much as possible she suppressed her  
17 jealousy. This may explain that jealousy is actually part of the very natural nature of women.  
18 In other words jealousy can be explained as negative feelings such as fear of being left  
19 behind, and being angry when you see someone who is loved by others. To overcome  
20 jealousy, open communication with a partner should be done. Open communication is the key  
21 to managing jealousy.

## 22 **Love and Affection of Husbands and Wives**

23 Although the element of love and affection is very important in domestic life, it is the  
24 attitude and behavior of the husband or wife which inflame or extinguish that affection. As  
25 three of the four cases in this study; the domestic life in all three cases is fostered with love



1 and affection, disputes can also be controlled so that a peaceful and harmonious household  
2 life is realized

3 On the contrary, without love and affection between husband and wife, a marriage  
4 bond that has been interwoven will be destroyed. This is reflected in the second case of this  
5 study, where the domestic life which was initially fostered with love and affection finally led  
6 to the divorce process in the Religious Court of Martapura. This condition was caused by the  
7 *habib* in the case practicing polygamy without the knowledge and permission of his first wife  
8 which then triggered suspicion and jealousy of his first wife. In the end, the first wife cannot  
9 manage her jealousy which then often triggers a fight. From this case it can be learned that  
10 the permission and consent of the wife, even though it is not a valid requirement for  
11 polygamous marriage, remains a consideration in making a decision on polygamy by a  
12 husband.

13 The readiness to undergo a polygamy marriage is not only needed by the husband,  
14 but also the wife and children. Careful consideration in terms of material and non-material is  
15 also needed to begin the life of polygamous family. The conditions of autonomy that women  
16 can experience in multiple relationships and the lack of self-determination and choice  
17 experienced by women and girls living in polygynous (Gouweloos, 2016).

18 As the first and fourth cases in this study, which after the first and second wives  
19 competed for *habib*'s love and affection as their husbands, they finally realized that the  
20 contested husband was their husband and they realized they needed her husband. In this case,  
21 each wife has accepted the fact that they are polygamous. Self-acceptance is a positive  
22 attitude towards oneself, acknowledging and accepting shortcomings and strengths and  
23 feeling positive about past lives (Lopez & JT Pedrotti, and CR Snyder, 2018). Self-  
24 acceptance is included in healthy personal characteristics. An individual who accepts his  
25 condition feels emotionally secure to be able to cope with frustrating and painful events

1 because he realizes that painful things are also part of life itself. But in the second case  
2 examined, it turned out that accommodation was done by adjudication, namely the settlement  
3 of a case or dispute in courts.

#### 4 **Husbands Fair Attitudes in Polygamous Marriages**

5 Of the four cases examined in the study, three cases, namely the first, third and fourth  
6 cases, in which the *habib* tried their utmost to be fair to their wives, especially regarding the  
7 distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not  
8 carry out justice against his wives. Even in the last period of this research, the *habib* was  
9 always at the home of the second wife.

10 In a polygamous domestic life, justice is something that must be upheld because  
11 justice has provided a balance between wives and children by giving each of their rights  
12 without reducing or exaggerating. In the first case, each wife worked to support herself and  
13 her children. Before the polygamy is done, the husband and wife agree that the household  
14 income is guaranteed by each wife. Alean Al-Krenawi and Kanat Maymon say that  
15 economic problems, cultural interaction and social hierarchies influence the experience of a  
16 woman in a polygamous marriage. Ideally, family units must make decisions that will benefit  
17 all members, but the fact is that each family member experiences differences in accessing  
18 family resources. Even sometimes decisions are made as if they support certain family  
19 members. This family structure tends to force the wife to work in fulfilling the family needs  
20 and at the same time they must submit to the authority of the husband and be constantly  
21 involved in the competition for love, husband's attention and family resources. Therefore  
22 polygamy creates a uniqueness— a vulnerability to the dynamics of domestic power. The  
23 husband's approach and treatment of women and their children determines how the family  
24 will function as a unit (Al Krenawi & Yanif Kanat-Maymon, 2017).

1 Polygamy, if done properly as a religious teaching, will sociologically add to creation  
2 new families, lineage, and network and further strengthen the structure of the community. For  
3 this reason, justice in polygamous families is not only subject to its implementation, but also  
4 the system. In a psychological perspective, husbands are allowed to practice polygamy as  
5 long as they are in accordance with predetermined conditions, especially physical and  
6 psychological health requirements.

7 The life of polygamous family in the three cases of this study can be classified as a  
8 harmonious family. In the three polygamous families, interaction and communication  
9 between the family members have been formed positively and the husband has been fair to  
10 his wives and children. The opposite happened to the family in the second case of this study,  
11 and this condition was caused by the interaction and communication in the family that did not  
12 run smoothly and the husband's injustice towards his wives and children. Therefore the  
13 polygamous family in the second case can be identified as an unharmonious family.

14 Harmonious polygamy households, namely polygamous households that always  
15 communicate and interact, are calm and peaceful loving and loving each other, if polygamous  
16 households are formed with the permission of the oldest wife and the husband can do justice  
17 to his wife.

#### 18 **Conclusions**

19 Based on the previous discussion of the study on the *habibs'* polygamy lives with  
20 *ahwal* women in Banjar Regency, it can be concluded that: the interaction and  
21 communication between the husband and the first wife after the husband committed  
22 polygamy in two cases went well. Only in one case did the husband's interaction and  
23 communication with the first wife work well at first, yet in the course of time interaction and  
24 communication turned negative and eventually led to the divorce process in the Religious  
25 Court. One case there was no communication and interaction. Judging from the aspect of

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24 communication turned negative and eventually led to the divorce process in the Religious  
25 Court. One case there was no communication and interaction. Judging from the aspect of

1 tranquility in the case of study, three cases of polygamous domestic life run in peace.  
2 Disputes and commotion can be resolved well in all three cases. The opposite happened in  
3 one other case of polygamous family, even the husband in the latter polygamous family had  
4 left the house of the first wife and now resides in the second wife. Then, when tracing the  
5 elements of love and compassion in the four cases of this study, the first, third, and fourth  
6 cases of this study can be identified as polygamous families that are full of love and affection  
7 and one other case is categorized as a polygamous family that has no love and affection. It  
8 can also be identified that the love and affection of a husband and his second wife are well  
9 built. Whereas, in terms of providing fair treatment to the wives, the *habib* in the three cases  
10 studied have tried their best to do so. But the *habib* in one other case can be said to have  
11 failed to do justice to his wives and his marriage is now in the process of divorce at the  
12 Martapura Religious Court. The first, third and fourth cases are categorized as harmonious  
13 households, while the second case is categorized as a non-harmonious household.

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Review's Comment & Response Form on KJSS: KJSS\_2019\_52

Reviewer	Reviewer's Comment	Respond to Reviewer
	The habibs' polygamy lives with ahwal women (A case study in banjar regency, South Kalimantan, Indonesia)	Research article The habibs' polygamy lives with ahwal women (A case study in banjar regency, South Kalimantan, Indonesia)
	<b>Fathurrahman Azhari</b> <sup>A</sup>	Fathurrahman Azhari Lecturer at the State Islamic University of Antasari Banjarmasin
	ahwal women, domestic life, habib, poligamy, sharifa women Deleted	Deleted
	52.9% of respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7% agreed with polygamy and 0.8% strongly supported polygamy, and 0.6%	52 % of respondent rejected polygamy, 32, 9 % strongly opposed polymay, only 12,7 % agreed with polygamy and 0,8 % strongly supported polygamy, and 0,6 %
	Method (paste it Methodologi)	Methodology
	<b>Results (paste it Discussion)</b>	Results and Discussion
	Based on research by experts, that polygamy households are not harmonious	Based on previous research, polygamous households are not harmonious
	1. The Concept of Families (Households)	The concept of households
	2. <i>The Concept of Polygamy</i>	<i>The Concept of Polygamy</i>
	Various systems of marriage exist in the world. Secombe & Warner found a variety of marriage systems that people do in the world. There are some marriage systems, such as: 1) monogamy, the marriage of a man with a woman; 2)	Various systems of marriage exist in the world. There are some marriage systems, such as: 1) monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a) polygyny, the marriage between a man and several women; b) polyandry, the marriage between a woman and several men; and 3) polygynandry (or also called group marriage), the marriage in husband and

Comment [w1]: Please Percent and placed in number not in parentheses. Thank you.

polygamy that consists of: a) polygyny, the marriage between a man and several women; b) polyandry, the marriage between a woman and several men; and 3) polygynandry (or also called group marriage), the marriage in husband and wife spouses sharing system (Secombe & Warner, 2003)	wife spouses sharing system. Su'adah, N., Fitri, V., & Widiastuti, K. (2015). Poligami dalam Lintas Budaya dan Agama: Meta Interpretation Approach, <i>Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum</i> , 49 (2), 479-499. (485/5) <a href="http://www.asy-syirah.uin-suka.com/index.php/AS/article/view/151">http://www.asy-syirah.uin-suka.com/index.php/AS/article/view/151</a>
(Dufraz, Andre, & Yannick, 2019)	(Andre, & Yannick, 2019)
(Fenske, Arthi, & James, 2018)	(Arthi, 2018)
<b>Methodology</b>	<b>Methodology</b>
the	The
<b>Results and Discussion</b>	<b>Results and Discussion</b>
then	Then
(Ault & Gilder, 2016)	(Gilder, 2016)
Su'adah (2005)	Su'adah
Based on the previous discussion about the life of <i>habibs'</i> polygamy with <i>ahwal</i> women in the Banjar District, Kalimantan, Indonesia	Research on the household life of polygamous <i>habibs'</i> with women after a case study in banjar district, South Kalimantan, Indonesia.
Adebayo, A. K., & Bankole, F. A. (2019). An appraisal of polygamy in contemporary family law practice: Validity and challenges. <i>African Journal of Law and Human Rights</i> , 3(1)	Adebayo, A. K & Bankole, F. A. (2019) An Of Polygamy in Contemporary Family Law Practice: Validity and Challengeas. <i>African Journal Of Law And Human Rights</i> , 3(1), 59-73 (60/11) <a href="http://journals.ezenwobaetore.org/index.php/AJLHR/article/view/753/721">http://journals.ezenwobaetore.org/index.php/AJLHR/article/view/753/721</a>
Ali, Q. (2002). <i>Menggapai Langit Masa Depan Anak</i> . Bogor: Cahaya. - Please translate the title to English that reader can understand and specify "[in Indonesian]" at the end - Please adjust all of	Ali, Q. (2002). Achive Sky of Cild's Future "[Menggapai Langit Masa Depan Anak]". <i>Bogor: Cahaya</i> . 1-414. (14/8)

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3

4 Research article

5 The habibs' polygamy lives with ahwal women (A case study in banjar regency, South-

6 Kalimantan, Indonesia)

7 The Habibs' Polygamy Lives with Ahwal Women in Indonesia (A Case Study in Banjar

8 Regency, South Kalimantan, Indonesia)

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15 *Article history:*

16 Received

17 Revised

18 Received in revised form

19 Accepted

20 Available online

21

22 *Keywords:*

23 ahwal women,

24 domestic life,

25 habib,

26 polygamy,

27 sharifa women

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30 \*Corresponding author.

31 Ahwal Women,

32 Domestic Life,

33 Habib,

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1 **The Habibs' Polygamy Lives with Ahwal Women (A Case Study in Banjar Regency,**  
2 **South Kalimantan, Indonesia)**

4 **Abstract**

6 Polygamy studies are never done; there are always pros and cons. This study aims to  
7 reveal the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar  
8 district. This study uses a qualitative approach. Data collection is done through interview,  
9 observation and documentary techniques. The study results indicate that polygamous  
10 marriages performed with knowledge and the consent of the first wife lead polygamous  
11 marital life between the *habibs* and women is harmonious; they have interacted and  
12 communicated, their lives have been quiet and peaceful, and they have established a loving  
13 and affectionate relationship between their wives and husbands. — As for polygamous  
14 marriages performed without knowledge and the consent of the first wife is not in harmony;  
15 conflicts often arise between the wives because they compete for each other and gain control  
16 over their husband's love and affection, which eventually leads to divorce.

17 *Keywords: Domestic Life, Polygamy, Habibs, Sinarifa Women, Ahwal Women.*

18 **Introduction**

20 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The  
21 survey results from the collaboration of I.SI, Goethe Institut, Friedrich Nauman Stiftung and  
22 Fur Die Freiheit showed that of 1496 respondents, 52.9% of respondents rejected polygamy,  
23 32.9% percent strongly opposed polygamy, only 12.7% agreed with polygamy and 0.8%  
24 strongly supported polygamy, and 0.6% respondents who abstained (Sari, Indriana, &

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1 Fauziah, 2014). In polygamous Households especially the feelings of sacrifice for a wife who  
2 must be willing to share her husband with another (Marselina, 2016).

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3 Most women reject the practice of polygamy in their families for various reasons. But  
4 there are still women who accept polygamy in their families, and there are even some women  
5 who behave in favor of polygamy. For example, they elect candidates for wives and even  
6 propose to other women for their husbands. This may be due to their understanding of the  
7 danger of the increasing number of unmarried women, and the negative impact it has on  
8 social lives or their sense of responsibility, their love for their sisters from old virgins and  
9 widows and even to their husband's economic status (Ardhian, Anugrah, & Bima, 2015). The  
10 experiments of *Women*, a magazine founded by Mormon women in 1872, often brings  
11 editorials to defend the practice of women who support polygamous marriages (Hayes &  
12 Bohanan, 2017).

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13 In polygamy households, in polygamy marriages, that is difficult to achieve because a  
14 husband will share his love with more than one family (Muhsin, 1994). The negative effects  
15 of polygamy which can cause wives to experience jealousy, competition, and allow for the  
16 unequal distribution of emotional needs and household needs among wives (Nevo, Slonim, &  
17 al-Kronawi, 2009).

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18 There are two different tribes, namely the Arab tribe of the family of the Prophet  
19 Muhammad p.b.u.h, called *habib* and non-arab called *ahwal*. These two tribes conduct  
20 polygamous marriages; What is the life of polygamous habib households at with ahwal  
21 women? Is their households not harmonious like other polygamous households even.

22 Based on research by experts, that polygamy households are not harmonious, but  
23 however, based on the author's observations in Banjar District, the life of polygamy marriage  
24 performed by the *habibs* with the *ahwal* woman is in a harmonious condition; their

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1 Interaction and communication within the family goes well, the husband and wives love each  
2 other. Their family life is very harmonious and peaceful.

3 To get a clear picture of the life of habits' polygamy marriages with *ahwal* women, a  
4 study needs to be carried out with the title: The life of habits' polygamy marriages with  
5 *ahwal* women (case study in Banjar District, South Kalimantan in Indonesia).

## 7 Literature Review

### 9 *The Concept of Families (Households)*

11 Sidi Nazar Bakry provides a definition of a household which is the smallest  
12 community consisting of husband and wife, children, parents, and so on. Households are  
13 manifested in a legal manner in accordance with religion and law (Bakry, 1993). Thus, the  
14 household includes an understanding that provides a strong description, a sense of tranquility,  
15 security, love and affection (Socroso, 2010).

16 A harmonious family, is a family full of peace, tranquility, love and affection, descent  
17 and continuity of generations, complementing and helping each other and working together  
18 (Ali, 2002). A harmonious family is called a *sakinah* family, that is a family that is fostered  
19 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that  
20 is feasible, able to create an atmosphere of mutual love, affection, and able to instill and  
21 implement the values of the faith, virtuous charity and noble character in the family and  
22 social lives (Subhan, 2004).

### 24 *The Concept of Polygamy*

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1 Various systems of marriage exist in the world. Secombe & Warner found a variety  
2 of marriage systems that people do in the world. There are some marriage systems, such as:  
3 1) monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a)  
4 polygyny, the marriage between a man and several women; b) polyandry, the marriage  
5 between a woman and several men; and 3) polygynandry (or also called group marriage), the  
6 marriage in husband and wife spouses sharing system (Socanina & Helwan M. Dama,  
7 2003). In popular, the term "polygamy" refers to the simultaneous union of a husband to  
8 multiple one wife at the same time. Polygamy has equally been defined as a practice or  
9 condition of having more than one spouse, especially wife at one time (Adebayo & Bankole,  
10 2019).

11 Marriage Laws and Regulations in Indonesia, polygamy can be done with several  
12 requirements, including: the wife cannot carry out her obligations as a wife, the wife has a  
13 disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia,  
14 2019). Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013) Cameroon  
15 in particular, were explicitly fighting polygamy and trying to impose a monogamous model  
16 of marriage (Depruar, Andre, & Yannick, 2019).

17 This is due to the Indonesian marriage regulations and laws admit only polygyny.  
18 Polygamy has a complex history that is linked to changing perceptions in the socio-legal. The  
19 challenges of polygamy are: to protect from moral and spiritual illness and the abuse of  
20 womanhood; to protect orphans and avoid divorce from infertile women; to provide another  
21 opportunity for women whose first marriage has collapsed and is willing to be tried again; to  
22 provide husbands for widows who have not yet passed the age of marriage.

23 There are still women who accept polygamy in their families, and there are even some  
24 women who behave in favor of polygamy, for example, they elect candidates for wives and  
25 even propose to other women for their husbands. This may be due to their understanding of

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1 the danger of the increasing number of unmarried women, and the negative impact it has on  
2 social lives or their sense of responsibility, their love for their sisters from old virgins and  
3 widows and even to their husband's economic status (Ardhian et al., 2015)

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4 While the problems of polygamy are: Polygamy is closely related to patriarchal  
5 culture. Men are assumed superiority over women to be so visible so that women are placed  
6 as second class humans, who only play a role in domestic areas (family affairs) only  
7 (Murofin, Ahmadi, & Hefni, 2019). That many of the children may be exposed to adverse  
8 conditions associated with membership in polygamous households (Fenske-Archi, &  
9 Fenske-James, 2018). Polygamy causes rivalry between wives regularly (Munro & Kebede,  
10 2019).

11 It was concluded that in principle marriage in Islam is monogamous. Allowing  
12 polygamy is only possible for a husband in certain circumstances, such as the inability of a  
13 pregnant woman to get pregnant or give birth (Olsen, 2009),

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#### 15 **Methodology**

17 The study was conducted on four cases that describe the *habibis'* polygamous  
18 domestic life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some  
19 considerations in carrying out the qualitative study: 1) the nature of the problem under study  
20 or the focus of the research problem is more appropriate when examined qualitatively than  
21 quantitatively. 2) To uncover and understand something behind complex socio-cultural  
22 phenomena that is difficult to understand by quantitative methods. 3) To get new insights,  
23 about something or provide other alternatives in explaining phenomena which are not all  
24 positivistic (Strauss & Corbin, 1990). A qualitative approach means that the data collected

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1 is not in the form of numbers, but rather the data comes from interviews, field notes, personal  
2 documents, and memos (Moleong, 2007).

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#### 4 *Participants*

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6 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who  
7 carried out polygamous marriages and resided in Banjar Regency. Other informants in this  
8 study were the Chairperson of the *Rabithah Alawiyah* Board. Before communicating directly  
9 with respondents, the data was first extracted from the *Rabithah Alawiyah* management  
10 about the description of the *habib* polygamous marriage with the *ahwal* women. Then,  
11 communication was carried out directly with the *habib's* and *sharifa* and the *ahwal* women  
12 get information about the data describing their domestic life.

#### 14 *Data Collection*

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16 Data collection is done through interviews, observation and documentation. a).  
17 Interviews were used to gather social data about: Interaction and communication in the  
18 households; -Tranquility in the family;- Love and affection of husbands and wives; and  
19 Justice in the households. b). Observations were made on the subject and subject behavior  
20 during the interview, the interaction of the subject with the researcher and the things  
21 considered to be appropriate so as to provide additional data on the results of the interview.  
22 c). Documentation is a technique for collecting data from sources other than humans. Data  
23 sourced from other than humans is something that already exists, so researchers just need to  
24 use it to complete the data obtained through interviews and observations.

25

## Data Analysis

The analysis of data begins with the data collection process. Each data collected in one stage is then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing, trying to find patterns and find something important and unique so that, it is interesting and needs to be studied scientifically, and then make a decision, and finally write it systematically into a research report. Data analysis was also carried out by content analysis.

## Results and Discussion

Of the many *habibs* who live in polygamous households, this study only examined four cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This was because not all *habib* were willing to disclose the data about the life of their polygamous household. The reason for the *habib* was not willing to reveal the polygamy household life because by revealing the life of the household with other people it means revealing all the goodness and ugliness of the household which is actually prohibited in religion. According him the description of household life is something that should be kept secret.

Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction and communication in the households: First case, Husband with the 1<sup>st</sup> wife; Good interaction and communication. Husband with the 2<sup>nd</sup> wife; Good interaction and communication. 1<sup>st</sup> and 2<sup>nd</sup> wives; Good interaction and communication. Second case, Husband with the 1<sup>st</sup> wife; Interaction and communication are not good. Husband with the 2<sup>nd</sup> wife; Good interaction and communication. 1<sup>st</sup> and 2<sup>nd</sup> wives; Interaction and communication are not good. Third case, Husband with the the 1<sup>st</sup> wife; Good interaction and

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1 communication. Husband with the 2nd wife; Good interaction and communication. 1st and  
2 2nd wives; There was no interaction and communication. Fourth case, Husband with the 1st  
3 wife; Good communication. Husband with the 2nd wife; Good interaction and  
4 communication. 1st and 2nd wives; Good interaction and communication.

5 Tranquility in the Family: Peace in the households: First case. The household in the  
6 first and second wives was calm, peaceful and there were no conflicts. Second case, The  
7 household is in a state of unpeaceful because of a dispute by the first wife both to the husband  
8 and to the second wife. Third case, In a calm and peaceful household, there is no dispute  
9 between the husband and the second wife and the second wife. And Fourth case, Households  
10 in conditions of calm, peace, no disputes occur. Love and Affection of Husbands and Wives.  
11 Love and affection of the husband with the first wife; First case, Love each other. Second  
12 case, No longer loving, husband and wife in the process of divorce in the Religious Court.  
13 Third case and Fourth case, -Love each other.

14 Love and affection of the husband with the second wife; First case, Second, Third  
15 and Fourth case, Love each other, Love and affection of the first wife with the second wife;  
16 First case, The first and second wives loved each other. Second case, There is no affection  
17 between the first and second wives, Third case, There is no affection between the first and  
18 second wives. And Fourth case, The first and second wives loved each other. Justice in the  
19 Households. Husband's fair treatment of the first wife; -First case, Tried to be fair to the  
20 wives. Second case, No longer being fair. Third case and Fourth case, Was fair to the wives.  
21 Husband's fair treatment of the second wife; -First case, Was fair to the second wife. Second  
22 case, more inclined to the second wife. Third case and -fourth case, Was fair to the wife.

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1 Household harmony can be measured by good interaction and communication  
2 between the first wife and the next wife. The household life in peace and calm. Love and  
3 affection of fellow wife and her husband, and husband can fair in his household. Household  
4 are not harmonious, if the opposite occurs.

#### 5 6 *Interaction and Communication in the Domestic Life*

7  
8 Social interaction is the existence of relationships between people individually,  
9 between groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs  
10 when several people meet and social interactions begin when they greet one another, greet  
11 each other, shake hands, talk to each other and so on. Of the four cases of *habib*'s polygamy  
12 life with *ahwal* women in the district of Banjar, the interactions and communication between  
13 the husband and the first wife in three cases went well. While the interaction and  
14 communication between the husband and the first wife in one other case did not go well and  
15 finally the two parties underwent a divorce process in the Religious Court. The interaction  
16 and communication that occurred between the husband and second wife in the four cases  
17 went well. Even in the second case, the husband is always in the second wife's residence.  
18 Furthermore, the interactions and communication between the first and second wives are well  
19 interwoven in two research cases. On the contrary, the interaction and communication  
20 between the first and second wives in the other two cases did not go smoothly. The lack of  
21 communication between wives in both cases was due to the divorce process being carried out  
22 and the residence of each wife far apart. In polygamous domestic life, it cannot be denied that  
23 between wives often feel jealous in getting love and affection from their husbands so that  
24 competition and even conflict cannot be avoided. However, peace can be realized again when  
25 the wives realize that their husbands' love and affection are shared. This is as happened in the

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1 first case in this study. Zainul Pelly said, social processes can manifest in various forms and  
2 can be classified into several; Cooperation; Competition; Disputes; Accommodation is  
3 carried out by ceasefire or compromise (Pelly, 1997).

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4 Communication is very essential in maintaining the continuity of a family's domestic  
5 life. If it is not accompanied by open communication between family members, it is certain  
6 that there will be no harmony in the family. Then the domestic life in the family becomes  
7 quiet from the activities of conversation, dialogue, exchanging ideas and so on. As a result,  
8 the vulnerability of relationships between family members is difficult to avoid. Therefore,  
9 communication between husband and wife, or between wives in a polygamous family, and  
10 between parents and children, really needs to be built in harmony. As the first case in this  
11 study, the Habib's married polygamy with his second wife without communicating first with  
12 or asking for the blessing of his first wife to carry out his polygamous wishes. Such *habib*  
13 actions eventually lead to conflicts that lead to domestic disharmony. Like the second case in  
14 this study, the *Habib's* married his second wife without prior notice to or requested the  
15 blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually  
16 lead to conflict which leads to disharmony in the family, according to Michael K. Ault, In  
17 response to changing group membership, group communication processes recreate plural  
18 family structures in response to change through three readjustment strategies: relinquishing  
19 authority, reassigning roles, and integrating members constructively (Ault & Gilder-Miller &  
20 Van, 2016). With the trust that is built in the husband and wife relationship, there will be a  
21 sense of comfort between the two as happened in the first case in this study. Therefore, the  
22 communication built in the *habib's* polygamy lives with the *ahwal* women in the Banjar  
23 district made the life of the family harmonious, except in the second case where interaction  
24 and communication ran unsmoothly.

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## 1 *Tranquility in the Family*

2  
3 In domestic life, obtaining a life full of peace and tranquility cannot come  
4 automatically. With other terms, agility in a family life must be sought by both parties,  
5 husband and wife. Of the four cases of the *habibis'* polygamy lives with *aihwaf* women in the  
6 Banjar Regency, three cases of the polygamy family could be categorized as harmonious  
7 polygamy family, and one household that was not categorized as a non-harmonious family.

8 From a sociological perspective, the family becomes the main social group where  
9 children or family members learn to be social humans. Families become the first and  
10 foremost place in their social learning. If communication in the family is not good, then it is  
11 likely that the social interaction is not good, so the possibility of a conflict in the family is  
12 very large. In-family conflicts will occur when there is an effort in the family members to  
13 identify scarce resources, such as attention, power and authority to play certain roles. Even  
14 family members often hold negotiations in achieving goals to compete with each other, so  
15 that verbal or physical interaction conflicts will very likely occur. Conditions like this  
16 certainly disrupt the family harmony. In connection with that, a sociologist Jetse Speey, in  
17 Su'adah (2005) describes the family as a system, where conflict occurs more often when  
18 compared with harmony, although many writers assume that a household in one family is an  
19 organism that struggles to achieve balance (Su'adah, 2005). This is reflected in the second  
20 case in this study, where family conflicts occurred in *habib's* domestic life which is now  
21 entering the divorce process at the Marimpura Religious Court.

22 A person's connection to values is very relative and even emotional. Therefore, value  
23 can be seen as a guideline for people to act. In the cases examined, the trigger for the start of  
24 conflict in the family is because the husband and wives no longer heed the values that must  
25 be maintained in the family. Amina *Shavifa* said about Ali *Habib* polygamy family: "When

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1 Ali *Habib* remarried with an *ahwal* woman, he did not respect me at all, he married the  
2 woman without my knowledge and permission. Before I asked for divorce with Ali *Habib*, I  
3 first considered the values of the goodness and badness, if there was a divorce in the  
4 marriage. The value system is to show the rules of the relationship between husband and wife  
5 reciprocally. Cultural value systems have a function as the highest guideline for human  
6 behavior. This cultural value system is inherently strong in a person, making it is difficult to  
7 change in a relatively short time.

8 Especially in polygamy families, conflicts often occur between the first wife and the  
9 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule  
10 and is not common for some people. However, the feeling of jealousy that is felt is actually  
11 an overflow of affection because of the unwillingness of their partner to turn to someone else.

12 However, feelings of jealousy are sometimes not communicated to the couple because  
13 of the shame and fear of being said to have that particular feeling. Like the *Habib*'s polygamy  
14 life with *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband  
15 was polygamous, feelings of jealousy arose when her husband wanted to go to his second  
16 wife's residence. However, after getting her husband's explanation that he did not distinguish  
17 his wives, as much as possible she suppressed her jealousy. This may explain that jealousy is  
18 actually part of the very natural nature of women. In other words jealousy can be explained as  
19 negative feelings such as fear of being left behind, and being angry when you see someone  
20 who is loved by others. To overcome jealousy, open communication with a partner should be  
21 done. Open communication is the key to managing jealousy.

22  
23 *Love and Affection of Husbands and Wives*

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1 Although the element of love and affection is very important in domestic life, it is the  
2 attitude and behavior of the husband or wife which inflame or extinguish that affection. As  
3 three of the four cases in this study; the domestic life in all three cases is fostered with love  
4 and affection, disputes can also be controlled so that a peaceful and harmonious household  
5 life is realized. On the contrary, without love and affection between husband and wife, a  
6 marriage bond that has been interwoven will be destroyed. This is reflected in the second case  
7 of this study, where the domestic life which was initially fostered with love and affection  
8 finally led to the divorce process in the Religious Court of Martapura. This condition was  
9 caused by the *habib* in the case practicing polygamy without the knowledge and permission  
10 of his first wife which then triggered suspicion and jealousy of his first wife. In the end, the  
11 first wife cannot manage her jealousy which then often triggers a fight. From this case it can  
12 be learned that the permission and consent of the wife, even though it is not a valid  
13 requirement for polygamous marriage, remains a consideration in making a decision on  
14 polygamy by a husband. The readiness to undergo a polygamy marriage is not only needed  
15 by the husband, but also the wife and children. Careful consideration in terms of material and  
16 non-material is also needed to begin the life of polygamous family. The conditions of  
17 autonomy that women can experience in multiple relationships and the lack of self-  
18 determination and choice experienced by women and girls living in polygynous (Gouweloos,  
19 2016)

20 As the first and fourth cases in this study, which after the first and second wives  
21 competed for *habib*'s love and affection as their husbands, they finally realized that the  
22 contested husband was their husband and they realized they needed her husband. In this case,  
23 each wife has accepted the fact that they are polygamous. Self-acceptance is a positive  
24 attitude towards oneself, acknowledging and accepting shortcomings and strengths and feeling  
25 positive about past lives (Snyder, Lovas, & JT Podroit, 2018). Self-acceptance is included in

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1 healthy personal characteristics. An individual who accepts his condition feels emotionally  
2 secure to be able to cope with frustrating and painful events because he realizes that painful  
3 things are also part of life itself. But in the second case examined, it turned out that  
4 accommodation was done by adjudication, namely the settlement of a case or dispute in  
5 courts.

### 7 *Husbands Fair Attitudes in Polygamous Marriages*

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8  
9 Of the four cases examined in the study, three cases, namely the first, third and fourth  
10 cases, in which the *habib* tried their utmost to be fair to their wives, especially regarding the  
11 distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not  
12 carry out justice against his wives. Even in the last period of this research, the *habib* was  
13 always at the home of the second wife. In a polygamous domestic life, justice is something  
14 that must be upheld because justice has provided a balance between wives and children by  
15 giving each of their rights without reducing or exaggerating. In the first case, each wife  
16 worked to support herself and her children. Before the polygamy is done, the husband and  
17 wife agree that the household income is guaranteed by each wife. Alean Al-Krenawi and  
18 Kanat Maymon say that economic problems, cultural interaction and social hierarchies  
19 influence the experience of a woman in a polygamous marriage. Ideally, family units must  
20 make decisions that will benefit all members, but the fact is that each family member  
21 experiences differences in accessing family resources. Even sometimes decisions are made as  
22 if they support certain family members. This family structure tends to force the wife to work  
23 in fulfilling the family needs and at the same time they must submit to the authority of the  
24 husband and he constantly involved in the competition for love, husband's attention and  
25 family resources. Therefore polygamy creates a uniqueness— a vulnerability to the dynamics

1 of domestic power. The husband's approach and treatment of women and their children  
2 determines how the family will function as a unity (Kamat, Al Krenawi, & Yanif, 2017)

3 Polygamy, if done properly as a religious teaching, will sociologically add to creation  
4 new families, lineage, and network and further strengthen the structure of the community. For  
5 this reason, justice in polygamous families is not only subject to its implementation, but also  
6 the system. In a psychological perspective, husbands are allowed to practice polygamy as  
7 long as they are in accordance with predetermined conditions, especially physical and  
8 psychological health requirements.

9 The life of polygamous family in the three cases of this study can be classified as a  
10 harmonious family. In the three polygamous families, interaction and communication  
11 between the family members have been formed positively and the husband has been fair to  
12 his wives and children. The opposite happened in the family in the second case of this study,  
13 and this condition was caused by the interaction and communication in the family that did not  
14 run smoothly and the husband's injustice towards his wives and children. Therefore the  
15 polygamous family in the second case can be identified as an unharmonious family.  
16 Harmonious polygamy households, namely polygamous households that always  
17 communicate and interact, are calm and peaceful loving and loving each other. If polygamous  
18 households are formed with the permission of the eldest wife and the husband can do justice  
19 to his wife.

## 21 Conclusions

23 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal*  
24 women in the Banjar District, Kalimantan, Indonesia, it can be concluded that the family life  
25 of polygamy marriages performed by the *habibs* with the *ahwal* women is in a harmonious

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1 condition. Family members interact with each other, communicate, peace and quiet  
2 household, and love each other, and the husband is fair to his wives. This is because the first  
3 wife and second wife agree on polygamy. Meanwhile, the life of the *habibs'* polygamy  
4 family with the *ahwal* woman who was carried out without the knowledge of the first wife,  
5 after his wife found out about polygamy households, then interaction and communication are  
6 not good, the household is not calm, not love each other, the husband cannot be fair. The  
7 household leads to divorce.

8 Research implication, at the theoretical level, the results of this study help enrich the  
9 treasury of social science theory. Based on the evolving paradigm of social definition, this  
10 research can have logical consequences for the emergence of a community perspective on  
11 polygamy marriages.

### 13 Conflict of Interest

15 Please provide conflict of interest. If no conflict please state that "There is no conflict  
16 of interest."

### 19 References

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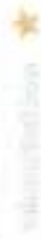


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1 Research article

2 The habibs' polygamy lives with ahwal women (A case study in banjar regency, South  
3 Kalimantan, Indonesia)

4

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6

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9 *Article history:*

10 Received

11 Revised

12 Accepted

13 Available online

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18     **Abstract**

19

20             Polygamy studies are never done; there are always pros and cons. This study aims to  
21 reveal the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district.  
22 This study uses a qualitative approach. Data collection is done through interview, observation  
23 and documentary techniques. The study results indicate that polygamous marriages performed  
24 with knowledge and the consent of the first wife lead polygamous marital life between the *habibs*  
25 and women is harmonious; they have interacted and communicated, their lives have been quiet  
26 and peaceful, and they have established a loving and affectionate relationship between their  
27 wives and husbands. As for polygamous marriages performed without knowledge and the  
28 consent of the first wife is not in harmony; conflicts often arise between the wives because they  
29 compete for each other and gain control over their husband's love and affection, which eventually  
30 leads to divorce.

31

32     **Introduction**

33             Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey  
34 results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and Fur Die  
35 Freiheit showed that of 1496 respondents, 52.9 % of respondents rejected polygamy, 32.9 %  
36 strongly opposed polygamy, only 12.7 % agreed with polygamy and 0.8 % strongly supported  
37 polygamy, and 0.6 % respondents who abstained (Sari, Indriana, & Fauziah, 2014). In  
38 polygamous Households especially the feelings of sacrifice for a wife who must be willing to  
39 share her husband with another (Marselina, 2016).

40 Most women reject the practice of polygamy in their families for various reasons. But  
41 there are still women who accept polygamy in their families, and there are even some women  
42 who behave in favor of polygamy, for example, they elect candidates for wives and even propose  
43 to other women for their husbands. This may be due to their understanding of the danger of the  
44 increasing number of unmarried women, and the negative impact it has on social lives or their  
45 sense of responsibility, their love for their sisters from old virgins and widows and even to their  
46 husband's economic status (Ardhian et al., 2015). The experiments of *Women*, a magazine  
47 founded by Mormon women in 1872, often brings editorials to defend the practice of women  
48 who support polygamous marriages (Hayes & Bohanan, 2017)

49 In polygamy households, In polygamy marriages, that is difficult to achieve because a  
50 husband will share his love with more than one family (Muhsin, 1994). The negative effects of  
51 polygamy which can cause wives to experience jealousy, competition, in such cases, the social  
52 and psychological implications of polygyny are associated with power and prestige. (Nevo Slonim,  
53 & al- Krenawi, 2009)

54 There are two different tribes, namely the Arab tribe of the family of the Prophet  
55 Muhammad p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct  
56 polygamous marriages; What is the life of polygamous *habib* households at with *ahwal* women?  
57 Is their households not harmonious like other polygamous households even.

58 Based on research by experts, that polygamy households are not harmonious, but  
59 however, based on the author's observations in Banjar District, the life of polygamy marriage  
60 performed by the *habibs* with the *ahwal* woman is in a harmonious condition; their interaction  
61 and communication within the family goes well, the husband and wives love each other. Their  
62 family life is very harmonious and peaceful.



63 To get a clear picture of the life of habibs' polygamy marriages with *ahwal* women, a  
64 study needs to be carried out with the title: The life of habibs' polygamy marriages with *ahwal*  
65 women (case study in Banjar District, South Kalimantan in Indonesia).

66

## 67 Literature Review

### 68 *The Concept of Families*

69 Sidi Nazar Bakry provides a definition of a household which is the smallest community  
70 consisting of husband and wife, children, parents, and so on. Households are manifested in a  
71 legal manner in accordance with religion and law (Bakry, 1993). Home includes an  
72 understanding that gives a strong image, a sense of serenity, security, love and compassion.  
73 (Socroso, 2010).

74 A harmonious family, is a family full of peace, tranquility, love and affection, descent  
75 and continuity of generations, complementing and helping each other and working together (Ali,  
76 2002). Subhan A harmonious family is called a *sakinah* family, that is a family that is fostered  
77 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that is  
78 feasible, able to create an atmosphere of mutual love, affection, and able to instill and implement  
79 the values of the faith, virtuous charity and noble character in the family and social lives (Subhan,  
80 2004).

81

### 82 *The Concept of Polygamy*

83 Various systems of marriage exist in the world. Secombe & Warner found a variety of  
84 marriage systems that people do in the world. There are some marriage systems, such as: 1)  
85 monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a) polygyny, the

86 marriage between a man and several women; b) polyandry, the marriage between a woman and  
87 several men; and 3) polygynandry (or also called group marriage), the marriage in husband and  
88 wife spouses sharing system.(Sa'adah et al., 2015). In popular, the term "polygamy" refers to the  
89 simultaneous union of a husband to multiple one wife at the same time. Polygamy has equally  
90 been defined as a practice or condition of having more than one spouse, especially wife at one  
91 time (Adebayo & Bankole, 2019)

92 Marriage Laws and Regulations in Indonesia, polygamy can be done with several  
93 requirements, including: the wife cannot carry out her obligations as a wife, the wife has a  
94 disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia, 2019).  
95 Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013) Cameroon in  
96 particular, were explicitly fighting polygamy and trying to impose a monogamous model of  
97 marriage (Andre, & Yannick, 2019).

98 This is due to the Indonesian marriage regulations and laws admit only polygyny.  
99 Polygamy has a complex history that is linked to changing perceptions in the socio-legal. The  
100 challenges of polygamy are: to protect from moral and spiritual illness and the abuse of  
101 womanhood; to protect orphans and avoid divorce from infertile women; to provide another  
102 opportunity for women whose first marriage has collapsed and is willing to be tried again; to  
103 provide husbands for widows who have not yet passed the age of marriage.

104 There are still women who accept polygamy in their families, and there are even some  
105 women who behave in favor of polygamy, for example, they elect candidates for wives and even  
106 propose to other women for their husbands. This may be due to their understanding of the danger  
107 of the increasing number of unmarried women, and the negative impact it has on social lives or  
108 their sense of responsibility, their love for their sisters from old virgins and widows and even to

109 their husband's economic status (Ardhian et al., 2015). While the problems of polygamy are:  
110 Polygamy is closely related to patriarchal culture. Men are assumed superiority over women to  
111 be so visible so that women are placed as second class humans, who only play a role in domestic  
112 areas (family affairs) only (Mutrofin et al., 2019). That many of the children may be exposed to  
113 adverse conditions associated with membership in polygamous households (Arthi, 2018).  
114 Polygamy causes rivalry between wives regularly (Munro & Kebede, 2019).

115 It was concluded that principle marriage in Islam according to Quranic was monogamy.  
116 Allowing polygamy is only possible for a husband in certain circumstances, such as the inability  
117 women of a pregnant (Olsen, 2009).

118

#### 119 **Methodology**

120 The study was conducted on four cases that describe the *habibs'* polygamous domestic  
121 life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some considerations  
122 in carrying out the qualitative study: 1) the nature of the problem under study or the focus of the  
123 research problem is more appropriate when examined qualitatively than quantitatively. 2) To  
124 uncover and understand something behind complex socio-cultural phenomena that is difficult to  
125 understand by quantitative methods. 3) To get new insights, about something or provide other  
126 alternatives in explaining phenomena which are not all positivisti (Strauss & Corbin, 1990). A  
127 qualitative approach means that the data collected is not in the form of numbers, but rather the  
128 data comes from interviews, field notes, personal documents, and memos (Moleong, 2007).

#### 129 *Participants*

130

131 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who  
132 carried out polygamous marriages and resided in Banjar Regency. Other informants in this study  
133 were the Chairperson of the *Rabithah Alawiyah* Board. Before communicating directly with  
134 respondents, the data was first extracted from the *Rabithah Alawiyah* management about the  
135 description of the *habib* polygamous marriage with the *ahwal* women. Then, communication was  
136 carried out directly with the *habib's* and *sharifa* and the *ahwal* women get information about the  
137 data describing their domestic life.

138

#### 139 *Data Collection*

140 Data collection is done through interviews, observation and documentation. a. Interviews  
141 were used to gather social data about: Interaction and communication in the households;  
142 Tranquility in the family; Love and affection of husbands and wives; and Justice in the  
143 households, b. Observations were made on the subject and subject behavior during the  
144 interview, the interaction of the subject with the researcher and the things considered to be  
145 appropriate so as to provide additional data on the results of the interview. c. Documentation is a  
146 technique for collecting data from sources other than humans. Data sourced from other than  
147 humans is something that already exists, so researchers just need to use it to complete the data  
148 obtained through interviews and observations.

149

#### 150 *Data Analysis*

151 The analysis of data begins with the data collection process. Each data collected in one  
152 stage is then analyzed by examining the data, sorting it into units or giving certain codes,  
153 synthesizing, trying to find patterns and find something important and unique so that, it is

154 interesting and needs to be studied scientifically, and then make a decision, and finally write it  
155 systematically into a research report. Data analysis was also carried out by content analysis.

156

## 157 Results and Discussion

158 Of the many *habibs* who live in polygamous households, this study only examined four  
159 cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This was  
160 because not all *habib* were willing to disclose the data about the life of their polygamous  
161 household. The reason for the *habib* was not willing to reveal the polygamy household life  
162 because by revealing the life of the household with other people it means revealing all the  
163 goodness and ugliness of the household which is actually prohibited in religion. According him  
164 the description of household life is something that should be kept secret.

165 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency:  
166 Interaction and communication in the households: First case, Husband with the 1<sup>st</sup>; Good  
167 interaction and communication. Husband with the 2nd wife; Good interaction and  
168 communication. 1st and 2nd wives; Good interaction and communication. Second case, Husband  
169 with the 1<sup>st</sup> wife; Interaction and communication are not good. Husband with the 2nd wife; Good  
170 interaction and communication. 1st and 2nd wives; Interaction and communication are not good.  
171 Third case, Husband with the the 1st wife; Good interaction and communication. Husband with  
172 the 2nd wife; Good interaction and communication. 1st and 2nd wives; There was no interaction  
173 and communication. Fourth case, Husband with the 1st wife; Good communication. Husband  
174 with the 2nd wife; Good interaction and communication. 1st and 2nd wives; Good interaction  
175 and communication.

176           Tranquility in the Family: Peace in the households: First case, The household in the first  
177 and second wives was calm, peaceful and there were no conflicts. Second case, The household is  
178 in a state of unpeaceful because of a dispute by the first wife both to the husband and to the  
179 second wife. Third case. In a calm and peaceful household, there is no dispute between the  
180 husband and the second wife and the second wife. And Fourth case, Households in conditions of  
181 calm, peace, no disputes occur. Love and Affection of Husbands and Wives. Love and affection  
182 of the husband with the first wife; First case, love each other. Second case, No longer loving,  
183 husband and wife in the process of divorce in the Religious Court. Third case and Fourth case,  
184 love each other.

185           Love and affection of the husband with the second wife; First case, Second, Third and  
186 Fourth case, Love each other. Love and affection of the first wife with the second wife; First  
187 case, The first and second wives loved each other. Second case, There is no affection between  
188 the first and second wives. Third case, There is no affection between the first and second wives.  
189 And Fourth case, The first and second wives loved each other. Justice in the Households.  
190 Husband's fair treatment of the first wife, First case, Tried to be fair to the wives. Second case,  
191 No longer being fair. Third case and Fourth case, Was fair to the wives. Husband's fair treatment  
192 of the second wife, first case, Was fair to the second wife. Second case, more inclined to the  
193 second wife. Third case and fourth case, Was fair to the wife.

194 Household harmony can be measured by good interaction and communication between  
195 the first wife and the next wife. The household life in peace and calm. Love and affection of  
196 fellow wife and her husband, and husband can fair in his household. Household are not  
197 harmonious, if the opposite occurs.

198

199 *Interaction and Communication in the Domestic Life*

200 Social interaction is the existence of relationships between people individually, between  
201 groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs when several  
202 people meet and social interactions begin when they greet one another, greet each other, shake  
203 hands, talk to each other and so on. Of the four cases of *habib's* polygamy life with *ahwal*  
204 women in the district of Banjar, the interactions and communication between the husband and  
205 the first wife in three cases went well. While the interaction and communication between the  
206 husband and the first wife in one other case did not go well and finally the two parties underwent  
207 a divorce process in the Religious Court. The interaction and communication that occurred  
208 between the husband and second wife in the four cases went well. Even in the second case, the  
209 husband is always in the second wife's residence. Furthermore, the interactions and  
210 communication between the first and second wives are well interwoven in two research cases.  
211 On the contrary, the interaction and communication between the first and second wives in the  
212 other two cases did not go smoothly. The lack of communication between wives in both cases  
213 was due to the divorce process being carried out and the residence of each wife far apart. In  
214 polygamous domestic life, it cannot be denied that between wives often feel jealous in getting  
215 love and affection from their husbands so that competition and even conflict cannot be avoided.  
216 However, peace can be realized again when the wives realize that their husbands' love and

217 affection are shared. This is as happened in the first case in this study. Pelly said, social  
218 processes can manifest in various forms and can be classified into several; Cooperation;  
219 Competition; Disputes; Accommodation is carried out by ceasefire or compromise.

220         Communication is very essential in maintaining the continuity of a family's domestic life.  
221 If it is not accompanied by open communication between family members, it is certain that there  
222 will be no harmony in the family. Then the domestic life in the family becomes quiet from the  
223 activities of conversation, dialogue, exchanging ideas and so on. As a result, the vulnerability of  
224 relationships between family members is difficult to avoid. Therefore, communication between  
225 husband and wife, or between wives in a polygamous family, and between parents and children,  
226 really needs to be built in harmony. As the first case in this study, the Habib's married polygamy  
227 with his second wife without communicating first with or asking for the blessing of his first wife  
228 to carry out his polygamous wishes. Such *habib* actions eventually lead to conflicts that lead to  
229 domestic disharmony. Like the second case in this study, the *Habib's* married his second wife  
230 without prior notice to or requested the blessing of his first wife to carry out his polygamous  
231 wishes. Such *habib* actions eventually lead to conflict which leads to disharmony in the family.  
232 according to Michael K. Ault, In response to changing group membership, group communication  
233 processes recreate plural family structures in response to change through three readjustment  
234 strategies: relinquishing authority, reassigning roles, and integrating members constructively  
235 (Ault & Gilder, 2016). With the trust that is built in the husband and wife relationship, there will  
236 be a sense of comfort between the two as happened in the first case in this study. Therefore, the  
237 communication built in the *habib's* polygamy lives with the *ahwal* women in the Banjar district  
238 made the life of the family harmonious, except in the second case where interaction and  
239 communication ran unsmoothly.



242 In domestic life, obtaining a life full of peace and tranquility cannot come automatically.  
243 With other terms, agility in a family life must be sought by both parties, husband and wife. Of  
244 the four cases of the *habibs'* polygamy lives with *ahwal* women in the Banjar Regency, three  
245 cases of the polygamy family could be categorized as harmonious polygamy family, and one  
246 household that was not categorized as a non-harmonious family.

247 From a sociological perspective, the family becomes the main social group where  
248 children or family members learn to be social humans. Families become the first and foremost  
249 place in their social learning. If communication in the family is not good, then it is likely that the  
250 social interaction is not good, so the possibility of a conflict in the family is very large. In-family  
251 conflicts will occur when there is an effort in the family members to identify scarce resources,  
252 such as attention, power and authority to play certain roles. Even family members often hold  
253 negotiations in achieving goals to compete with each other, so that verbal or physical interaction  
254 conflicts will very likely occur. Conditions like this certainly disrupt the family harmony. In  
255 connection with that, a sociologist Jetse Sprey, in Su'adah describes the family as a system,  
256 where conflict occurs more often when compared with harmony, although many writers assume  
257 that a household in one family is an organism that struggles to achieve balance (Su'adah, 2005).  
258 This is reflected in the second case in this study, where family conflicts occurred in *habib's*  
259 domestic life which is now entering the divorce process at the Martapura Religious Court.

260 A person's connection to values is very relative and even emotional. Therefore, value can  
261 be seen as a guideline for people to act. In the cases examined, the trigger for the start of conflict  
262 in the family is because the husband and wives no longer heed the values that must be

263 maintained in the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When Ali  
264 *Habib* remarried with an *ahwal* woman, he did not respect me at all, he married the woman  
265 without my knowledge and permission. Before I asked for divorce with Ali *Habib*, I first  
266 considered the values of the goodness and badness, if there was a divorce in the marriage. The  
267 value system is to show the rules of the relationship between husband and wife reciprocally.  
268 Cultural value systems have a function as the highest guideline for human behavior. This cultural  
269 value system is inherently strong in a person, making it is difficult to change in a relatively short  
270 time.

271 Especially in polygamy families, conflicts often occur between the first wife and the  
272 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule and  
273 is not common for some people. However, the feeling of jealousy that is felt is actually an  
274 overflow of affection because of the unwillingness of their partner to turn to someone else.

275 However, feelings of jealousy are sometimes not communicated to the couple because of  
276 the shame and fear of being said to have that particular feeling. Like the *habib*'s polygamy life  
277 with *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband was  
278 polygamous, feelings of jealousy arose when her husband wanted to go to his second wife's  
279 residence. However, after getting her husband's explanation that he did not distinguish his wives,  
280 as much as possible she suppressed her jealousy. This may explain that jealousy is actually part  
281 of the very natural nature of women. In other words jealousy can be explained as negative  
282 feelings such as fear of being left behind, and being angry when you see someone who is loved  
283 by others. To overcome jealousy, open communication with a partner should be done. Open  
284 communication is the key to managing jealousy.

285

287 Although the element of love and affection is very important in domestic life, it is the  
288 attitude and behavior of the husband or wife which inflame or extinguish that affection. As three  
289 of the four cases in this study; the domestic life in all three cases is fostered with love and  
290 affection, disputes can also be controlled so that a peaceful and harmonious household life is  
291 realized. On the contrary, without love and affection between husband and wife, a marriage bond  
292 that has been interwoven will be destroyed. This is reflected in the second case of this study,  
293 where the domestic life which was initially fostered with love and affection finally led to the  
294 divorce process in the Religious Court of Martapura. This condition was caused by the *habib* in  
295 the case practicing polygamy without the knowledge and permission of his first wife which then  
296 triggered suspicion and jealousy of his first wife. In the end, the first wife cannot manage her  
297 jealousy which then often triggers a fight. From this case it can be learned that the permission  
298 and consent of the wife, even though it is not a valid requirement for polygamous marriage,  
299 remains a consideration in making a decision on polygamy by a husband. The readiness to  
300 undergo a polygamy marriage is not only needed by the husband, but also the wife and children.  
301 Careful consideration in terms of material and non-material is also needed to begin the life of  
302 polygamous family. The conditions of autonomy that women can experience in multiple  
303 relationships and the lack of self-determination and choice experienced by women and girls  
304 living in polygynous. That traditional polygyny is "inherently unequal" and harmful to women,  
305 heightening their economic dependence and negatively impacting their health. (Gouweloos,  
306 2016)

307 As the first and fourth cases in this study, which after the first and second wives  
308 competed for *habib*'s love and affection as their husbands, they finally realized that the contested

309 husband was their husband and they realized they needed her husband. In this case, each wife has  
310 accepted the fact that they are polygamous. Self-acceptance is a positive attitude towards oneself,  
311 acknowledging and accepting shortcomings and strengths and feeling positive about past lives.  
312 Selfacceptance is included in healthy personal characteristics. An individual who accepts his  
313 condition feels emotionally secure to be able to cope with frustrating and painful events because  
314 he realizes that painful things are also part of life itself. But in the second case examined, it  
315 turned out that accommodation was done by adjudication, namely the settlement of a case or  
316 dispute in courts.

317

#### 318 *Husbands Fair Attitudes in Polygamous Marriages*

319 Of the four cases examined in the study, three cases, namely the first, third and fourth  
320 cases, in which the *habib* tried their utmost to be fair to their wives, especially regarding the  
321 distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not  
322 carry out justice against his wives. Even in the last period of this research, the *habib* was always  
323 at the home of the second wife. In a polygamous domestic life, justice is something that must be  
324 upheld because justice has provided a balance between wives and children by giving each of  
325 their rights without reducing or exaggerating. In the first case, each wife worked to support  
326 herself and her children. Before the polygamy is done, the husband and wife agree that the  
327 household income is guaranteed by each wife. Alcan Al-Krenawi and Kanat Maymon say that  
328 economic problems, cultural interaction and social hierarchies influence the experience of a  
329 woman in a polygamous marriage. Ideally, family units must make decisions that will benefit all  
330 members, but the fact is that each family member experiences differences in accessing family  
331 resources. Even sometimes decisions are made as if they support certain family members. This

332 family structure tends to force the wife to work in fulfilling the family needs and at the same  
333 time they must submit to the authority of the husband and be constantly involved in the  
334 competition for love, husband's attention and family resources. Therefore polygamy creates a  
335 uniqueness a vulnerability to the dynamics of domestic power. The husband's approach and  
336 treatment of women and their children determines how the family will function as a unit. that  
337 senior wives in polygamous marriages experienced lower self-esteem, less life satisfaction and  
338 more mental health symptomatology than women in monogamous marriages. (Kanat, Al  
339 Krenawi, & Yanif, 2015)

340 Polygamy, if done properly as a religious teaching, will sociologically add to creation  
341 new families, lineage, and network and further strengthen the structure of the community. For  
342 this reason, justice in polygamous families is not only subject to its implementation, but also the  
343 system. In a psychological perspective, husbands are allowed to practice polygamy as long as  
344 they are in accordance with predetermined conditions, especially physical and psychological  
345 health requirements.

346 The life of polygamous family in the three cases of this study can be classified as a  
347 harmonious family. In the three polygamous families, interaction and communication between  
348 the family members have been formed positively and the husband has been fair to his wives and  
349 children. The opposite happened to the family in the second case of this study, and this condition  
350 was caused by the interaction and communication in the family that did not run smoothly and the  
351 husband's injustice towards his wives and children. Therefore the polygamous family in the  
352 second case can be identified as an unharmonious family. Harmonious polygamy households,  
353 namely polygamous households that always communicate and interact, are calm and peaceful

354 loving and loving each other, if polygamous households are formed with the permission of the  
355 oldest wife and the husband can do justice to his wife.

356

### 357 **Conclusions**

358 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women  
359 in the Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of  
360 polygamy marriages performed by the *habibs* with the *ahwal* women is in a harmonious  
361 condition. Family members interact with each other, communicate, peace and quiet household,  
362 and love each other, and the husband is fair to his wives. This is because the first wife and  
363 second wife agree on polygamy. Meanwhile, the life of the *habibs'* polygamy family with the  
364 *ahwal* woman who was carried out without the knowledge of the first wife, after his wife found  
365 out about polygamy households, then interaction and communication are not good, the household  
366 is not calm, not love each other, the husband cannot be fair. The household leads to divorce.

367 The research implication, at the theoretical level, is that the results of this study help  
368 enrich the treasures of the theory of jurisprudence, because one of the *ushul* theories is custom  
369 and strengthens social science theory. Based on the paradigm that develops in social definitions,  
370 this research can have logical consequences for the emergence of a community perspective on  
371 polygamous marriage.

372

### 373 **Conflict of Interest**

374 In the case of polygamous marriages that do not get permission from the first wife, conflicts  
375 occur, fights often occur and lead to divorce.

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490 DOI: <https://doi.org/10.24239/jsi.v1i0i2.29.237-268>  
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4 Research article

5 The habibs' polygamy lives with ahwal women (A case study in banjar regency, South  
6 Kalimantan, Indonesia)

7 The Habibs' Polygamy Lives with Ahwal Women in Indonesia (A Case Study in Banjar  
8 Regency, South Kalimantan, Indonesia)

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12 Pendidikan Street Gang Selamat No.107 Martapura Banjar Regency South Kalimantan  
13 Indonesia

14

15 *Article history:*

16 Received

17 Revised

18 Received in revised form

19 Accepted

20 Available online

21

22 *Keywords:*

23 ahwal women,

24 domestic life,

25 habib,

26 poligamy,

27 sharifa women

28

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30 \*Corresponding author.

31 Ahwal-Women,

32 Domestic-Life,

33 Habib,

34 Poligamy,

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1 ~~The Habibs' Polygamy Lives with Ahwal Women (A Case Study in Banjar Regency,~~  
2 ~~South Kalimantan, Indonesia)~~

3  
4 **Abstract**

5  
6 Polygamy studies are never done; there are always pros and cons. This study aims to  
7 reveal the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar  
8 district. This study uses a qualitative approach. Data collection is done through interview,  
9 observation and documentary techniques. The study results indicate that polygamous  
10 marriages performed with knowledge and the consent of the first wife lead polygamous  
11 marital life between the habibs and women is harmonious; they have interacted and  
12 communicated, their lives have been quiet and peaceful, and they have established a loving  
13 and affectionate relationship between their wives and husbands. —As for polygamous  
14 marriages performed without knowledge and the consent of the first wife is not in harmony;  
15 conflicts often arise between the wives because they compete for each other and gain control  
16 over their husband's love and affection, which eventually leads to divorce.

17 *Keywords: Domestic Life, Poligamy, Habib, Sharifa Women, Ahwal Women.*

18 **Introduction**

19  
20 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The  
21 survey results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and  
22 Fur Die Freiheit showed that of 1496 respondents, 52.9% of respondents rejected polygamy,  
23 32.9% percent strongly opposed polygamy, only 12.7% agreed with polygamy and 0.8%  
24 strongly supported polygamy, and 0.6% respondents who abstained (Sari, Indriana, &

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1 Fauziah, 2014). In polygamous Households especially the feelings of sacrifice for a wife who  
2 must be willing to share her husband with another (Marselina, 2016).

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3 Most women reject the practice of polygamy in their families for various reasons. But  
4 there are still women who accept polygamy in their families, and there are even some women  
5 who behave in favor of polygamy, for example, they elect candidates for wives and even  
6 propose to other women for their husbands. This may be due to their understanding of the  
7 danger of the increasing number of unmarried women, and the negative impact it has on  
8 social lives or their sense of responsibility, their love for their sisters from old virgins and  
9 widows and even to their husband's economic status (Ardhian, Anugrah, & Bima, 2015). The  
10 experiments of *Women*, a magazine founded by Mormon women in 1872, often brings  
11 editorials to defend the practice of women who support polygamous marriages (Hayes &  
12 Bohanan, 2017)

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13 In polygamy households, In polygamy marriages, that is difficult to achieve because a  
14 husband will share his love with more than one family (Muhsin, 1994). The negative effects  
15 of polygamy which can cause wives to experience jealousy, competition, and allow for the  
16 unequal distribution of emotional needs and household needs among wives (Nevo, Slonim, &  
17 al-Krenawi, 2009)

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18 There are two different tribes, namely the Arab tribe of the family of the Prophet  
19 Muhammad p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct  
20 polygamous marriages; What is the life of polygamous *habib* households at with *ahwal*  
21 women? Is their households not harmonious like other polygamous households even.

22 Based on research by experts, that polygamy households are not harmonious, but  
23 however, based on the author's observations in Banjar District, the life of polygamy marriage  
24 performed by the *habibs* with the *ahwal* woman is in a harmonious condition; their

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1 interaction and communication within the family goes well, the husband and wives love each  
2 other. Their family life is very harmonious and peaceful.

3 To get a clear picture of the life of habibs' polygamy marriages with *ahwal* women, a  
4 study needs to be carried out with the title: The life of habibs' polygamy marriages with  
5 *ahwal* women (case study in Banjar District, South Kalimantan in Indonesia).

## 7 Literature Review

### 9 *The Concept of Families (Households)*

10 †. Sidi Nazar Bakry provides a definition of a household which is the smallest  
11 community consisting of husband and wife, children, parents, and so on. Households are  
12 manifested in a legal manner in accordance with religion and law (Bakry, 1993). Thus, the  
13 household includes an understanding that provides a strong description, a sense of tranquility,  
14 security, love and affection (Soeroso, 2010).

16 A harmonious family, is a family full of peace, tranquility, love and affection, descent  
17 and continuity of generations, complementing and helping each other and working together  
18 (Ali, 2002). A harmonious family is called a *sakinah* family, that is a family that is fostered  
19 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that  
20 is feasible, able to create an atmosphere of mutual love, affection, and able to instill and  
21 implement the values of the faith, virtuous charity and noble character in the family and  
22 sociallives (Subhan, 2004).

### 24 *The Concept of Polygamy*

25 ‡.

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1 Various systems of marriage exist in the world. Secombe & Warner found a variety  
2 of marriage systems that people do in the world. There are some marriage systems, such as:  
3 1) monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a)  
4 polygyny, the marriage between a man and several women; b) polyandry, the marriage  
5 between a woman and several men; and 3) polygynandry (or also called group marriage), the  
6 marriage in husband and wife spouses sharing system (Secombe & Warner,  
7 2003). In popular, the term "polygamy" refers to the simultaneous union of a husband to  
8 multiple one wife at the same time. Polygamy has equally been defined as a practice or  
9 condition of having more than one spouse, especially wife at one time (Adebayo & Bankole,  
10 2019)

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11 Marriage Laws and Regulations in Indonesia, polygamy can be done with several  
12 requirements, including: the wife cannot carry out her obligations as a wife, the wife has a  
13 disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia,  
14 2019). Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013) Cameroon  
15 in particular, were explicitly fighting polygamy and trying to impose a monogamous model  
16 of marriage (Dupraz, Andre, & Yannick, 2019).

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17 This is due to the Indonesian marriage regulations and laws admit only polygyny.  
18 Polygamy has a complex history that is linked to changing perceptions in the socio-legal. The  
19 challenges of polygamy are: to protect from moral and spiritual illness and the abuse of  
20 womanhood; to protect orphans and avoid divorce from infertile women; to provide another  
21 opportunity for women whose first marriage has collapsed and is willing to be tried again; to  
22 provide husbands for widows who have not yet passed the age of marriage.

23 There are still women who accept polygamy in their families, and there are even some  
24 women who behave in favor of polygamy, for example, they elect candidates for wives and  
25 even propose to other women for their husbands. This may be due to their understanding of



1 the danger of the increasing number of unmarried women, and the negative impact it has on  
2 social lives or their sense of responsibility, their love for their sisters from old virgins and  
3 widows and even to their husband's economic status (Ardhian et al., 2015)

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4 While the problems of polygamy are: Polygamy is closely related to patriarchal  
5 culture. Men are assumed superiority over women to be so visible so that women are placed  
6 as second class humans, who only play a role in domestic areas (family affairs) only  
7 (Mutrofin, Ahmadi, & Hefni, 2019). That many of the children may be exposed to adverse  
8 conditions associated with membership in polygamous households (Fenske, Arthi, &  
9 FenskeJames, 2018). Polygamy causes rivalry between wives regularly (Munro & Kebede,  
10 2019).

11 It was concluded that in principle marriage in Islam is monogamous. Allowing  
12 polygamy is only possible for a husband in certain circumstances, such as the inability of a  
13 pregnant woman to get pregnant or give birth (Olsen, 2009).

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#### 15 **Methodologys**

16  
17 The study was conducted on four cases that describe the *habibs'* polygamous  
18 domestic life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some  
19 considerations in carrying out the qualitative study: 1) the nature of the problem under study  
20 or the focus of the research problem is more appropriate when examined qualitatively than  
21 quantitatively. 2) To uncover and understand something behind complex socio-cultural  
22 phenomena that is difficult to understand by quantitative methods. 3) To get new insights,  
23 about something or provide other alternatives in explaining phenomena which are not all  
24 positivisti (Strauss & Corbin, 1990). A qualitative approach means that the data collected

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1 is not in the form of numbers, but rather the data comes from interviews, field notes, personal  
2 documents, and memos (Moleong, 2007).

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#### 4 *Participants*

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6 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who  
7 carried out polygamous marriages and resided in Banjar Regency. Other informants in this  
8 study were the Chairperson of the *Rabithah Alawiyyah* Board. Before communicating directly  
9 with respondents, the data was first extracted from the *Rabithah Alawiyyah* management  
10 about the description of the *habib* polygamous marriage with the *ahwal* women. Then,  
11 communication was carried out directly with the *habib's* and *sharifa* and the *ahwal* women  
12 get information about the data describing their domestic life.

#### 14 *Data Collection*

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16 Data collection is done through interviews, observation and documentation. a):  
17 Interviews were used to gather social data about: Interaction and communication in the  
18 households; -Tranquility in the family;- Love and affection of husbands and wives; and  
19 Justice in the households, b): Observations were made on the subject and subject behavior  
20 during the interview, the interaction of the subject with the researcher and the things  
21 considered to be appropriate so as to provide additional data on the results of the interview.  
22 c): Documentation is a technique for collecting data from sources other than humans. Data  
23 sourced from other than humans is something that already exists, so researchers just need to  
24 use it to complete the data obtained through interviews and observations.

25

## Data Analysis

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The analysis of data begins with the data collection process. Each data collected in one stage is then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing, trying to find patterns and find something important and unique so that, it is interesting and needs to be studied scientifically, and then make a decision, and finally write it systematically into a research report. Data analysis was also carried out by content analysis.

## Results and Discussion

Of the many *habibs* who live in polygamous households, this study only examined four cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This was because not all *habib* were willing to disclose the data about the life of their polygamous household. The reason for the *habib* was not willing to reveal the polygamy household life because by revealing the life of the household with other people it means revealing all the goodness and ugliness of the household which is actually prohibited in religion. According him the description of household life is something that should be kept secret.

Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction and communication in the households: First case, Husband with the 1<sup>st</sup> wife-; Good interaction and communication. Husband with the 2<sup>nd</sup> wife; Good interaction and communication. 1<sup>st</sup> and 2<sup>nd</sup> wives; Good interaction and communication. Second case, Husband with the 1<sup>st</sup> wife; Interaction and communication are not good. Husband with the 2<sup>nd</sup> wife; Good interaction and communication. 1<sup>st</sup> and 2<sup>nd</sup> wives; Interaction and communication are not good. Third case, Husband with the the 1<sup>st</sup> wife; Good interaction and

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1 communication. Husband with the 2nd wife; Good interaction and communication. 1st and  
2 2nd wives; There was no interaction and communication. Fourth case, Husband with the 1st  
3 wife; Good communication. Husband with the 2nd wife; Good interaction and  
4 communication. 1st and 2nd wives; Good interaction and communication.

5 Tranquility in the Family: Peace in the households: First case, The household in the  
6 first and second wives was calm, peaceful and there were no conflicts. Second case, The  
7 household is in a state of unpeaceful because of a dispute by the first wife both to the husband  
8 and to the second wife. Third case, in a calm and peaceful household, there is no dispute  
9 between the husband and the second wife and the second wife. And Fourth case, Households  
10 in conditions of calm, peace, no disputes occur. Love and Affection of Husbands and Wives.  
11 Love and affection of the husband with the first wife; First case, Love each other. Second  
12 case, No longer loving, husband and wife in the process of divorce in the Religious Court.  
13 Third case and Fourth case, -Love each other.

14 Love and affection of the husband with the second wife; First case, Second, Third  
15 and Fourth case, Love each other. Love and affection of the first wife with the second wife;  
16 First case, The first and second wives loved each other. Second case, There is no affection  
17 between the first and second wives. Third case, There is no affection between the first and  
18 second wives. And Fourth case, The first and second wives loved each other. Justice in the  
19 Households. Husband's fair treatment of the first wife; -First case, Tried to be fair to the  
20 wives. Second case, No longer being fair. Third case and Fourth case, Was fair to the wives.  
21 Husband's fair treatment of the second wife; -First case, Was fair to the second wife. Second  
22 case, more inclined to the second wife. Third case and -fourth case, Was fair to the wife.

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1 Household harmony can be measured by good interaction and communication  
2 between the first wife and the next wife. The household life in peace and calm. Love and  
3 affection of fellow wife and her husband, and husband can fair in his household. Household  
4 are not harmonious, if the opposite occurs.

### 5 *Interaction and Communication in the Domestic Life*

6  
7  
8 Social interaction is the existence of relationships between people individually,  
9 between groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs  
10 when several people meet and social interactions begin when they greet one another, greet  
11 each other, shake hands, talk to each other and so on. Of the four cases of *habib's* polygamy  
12 life with *ahwal* women in the district of Banjar, the interactions and communication between  
13 the husband and the first wife in three cases went well. While the interaction and  
14 communication between the husband and the first wife in one other case did not go well and  
15 finally the two parties underwent a divorce process in the Religious Court. The interaction  
16 and communication that occurred between the husband and second wife in the four cases  
17 went well. Even in the second case, the husband is always in the second wife's residence.  
18 Furthermore, the interactions and communication between the first and second wives are well  
19 interwoven in two research cases. On the contrary, the interaction and communication  
20 between the first and second wives in the other two cases did not go smoothly. The lack of  
21 communication between wives in both cases was due to the divorce process being carried out  
22 and the residence of each wife far apart. In polygamous domestic life, it cannot be denied that  
23 between wives often feel jealous in getting love and affection from their husbands so that  
24 competition and even conflict cannot be avoided. However, peace can be realized again when  
25 the wives realize that their husbands' love and affection are shared. This is as happened in the

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1 first case in this study. Zainul Pelly said, social processes can manifest in various forms and  
2 can be classified into several; Cooperation; Competition; Disputes; Accommodation is  
3 carried out by ceasefire or compromise (Pelly, 1997).

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4       Communication is very essential in maintaining the continuity of a family's domestic  
5 life. If it is not accompanied by open communication between family members, it is certain  
6 that there will be no harmony in the family. When the domestic life in the family becomes  
7 quiet from the activities of conversation, dialogue, exchanging ideas and so on. As a result,  
8 the vulnerability of relationships between family members is difficult to avoid. Therefore,  
9 communication between husband and wife, or between wives in a polygamous family, and  
10 between parents and children, really needs to be built in harmony. As the first case in this  
11 study, the Habib's married polygamy with his second wife without communicating first with  
12 or asking for the blessing of his first wife to carry out his polygamous wishes. Such *habib*  
13 actions eventually lead to conflicts that lead to domestic disharmony. Like the second case in  
14 this study, the *Habib's* married his second wife without prior notice to or requested the  
15 blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually  
16 lead to conflict which leads to disharmony in the family. according to Michael K. Ault, In  
17 response to changing group membership, group communication processes recreate plural  
18 family structures in response to change through three readjustment strategies: relinquishing  
19 authority, reassigning roles, and integrating members constructively (Ault & Gilder, M.K., &  
20 Van, 2016). With the trust that is built in the husband and wife relationship, there will be a  
21 sense of comfort between the two as happened in the first case in this study. Therefore, the  
22 communication built in the *habib's* polygamy lives with the *ahwal* women in the Banjar  
23 district made the life of the family harmonious, except in the second case where interaction  
24 and communication ran unsmoothly.

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1 *Tranquility in the Family*

2  
3 In domestic life, obtaining a life full of peace and tranquility cannot come  
4 automatically. With other terms, agility in a family life must be sought by both parties,  
5 husband and wife. Of the four cases of the *habibs'* polygamy lives with *ahwal* women in the  
6 Banjar Regency, three cases of the polygamy family could be categorized as harmonious  
7 polygamy family, and one household that was not categorized as a non-harmonious family.

8 From a sociological perspective, the family becomes the main social group where  
9 children or family members learn to be social humans. Families become the first and  
10 foremost place in their social learning. If communication in the family is not good, then it is  
11 likely that the social interaction is not good, so the possibility of a conflict in the family is  
12 very large. In-family conflicts will occur when there is an effort in the family members to  
13 identify scarce resources, such as attention, power and authority to play certain roles. Even  
14 family members often hold negotiations in achieving goals to compete with each other, so  
15 that verbal or physical interaction conflicts will very likely occur. Conditions like this  
16 certainly disrupt the family harmony. In connection with that, a sociologist Jetse Sprey, in  
17 Su'adah (2005) describes the family as a system, where conflict occurs more often when  
18 compared with harmony, although many writers assume that a household in one family is an  
19 organism that struggles to achieve balance (Su'adah, 2005). This is reflected in the second  
20 case in this study, where family conflicts occurred in *habib's* domestic life which is now  
21 entering the divorce process at the Martapura Religious Court.

22 A person's connection to values is very relative and even emotional. Therefore, value  
23 can be seen as a guideline for people to act. In the cases examined, the trigger for the start of  
24 conflict in the family is because the husband and wives no longer heed the values that must  
25 be maintained in the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When

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1 Ali *Habib* remarried with an *ahwal* woman, he did not respect me at all, he married the  
2 woman without my knowledge and permission. Before I asked for divorce with Ali *Habib*, I  
3 first considered the values of the goodness and badness, if there was a divorce in the  
4 marriage. The value system is to show the rules of the relationship between husband and wife  
5 reciprocally. Cultural value systems have a function as the highest guideline for human  
6 behavior. This cultural value system is inherently strong in a person, making it is difficult to  
7 change in a relatively short time.

8 Especially in polygamy families, conflicts often occur between the first wife and the  
9 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule  
10 and is not common for some people. However, the feeling of jealousy that is felt is actually  
11 an overflow of affection because of the unwillingness of their partner to turn to someone else.

12 However, feelings of jealousy are sometimes not communicated to the couple because  
13 of the shame and fear of being said to have that particular feeling. Like the *habib*'s polygamy  
14 life with *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband  
15 was polygamous, feelings of jealousy arose when her husband wanted to go to his second  
16 wife's residence. However, after getting her husband's explanation that he did not distinguish  
17 his wives, as much as possible she suppressed her jealousy. This may explain that jealousy is  
18 actually part of the very natural nature of women. In other words jealousy can be explained as  
19 negative feelings such as fear of being left behind, and being angry when you see someone  
20 who is loved by others. To overcome jealousy, open communication with a partner should be  
21 done. Open communication is the key to managing jealousy.

22

23 *Love and Affection of Husbands and Wives*

24

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1           Although the element of love and affection is very important in domestic life, it is the  
2 attitude and behavior of the husband or wife which inflame or extinguish that affection. As  
3 three of the four cases in this study; the domestic life in all three cases is fostered with love  
4 and affection, disputes can also be controlled so that a peaceful and harmonious household  
5 life is realized. On the contrary, without love and affection between husband and wife, a  
6 marriage bond that has been interwoven will be destroyed. This is reflected in the second case  
7 of this study, where the domestic life which was initially fostered with love and affection  
8 finally led to the divorce process in the Religious Court of Martapura. This condition was  
9 caused by the *habib* in the case practicing polygamy without the knowledge and permission  
10 of his first wife which then triggered suspicion and jealousy of his first wife. In the end, the  
11 first wife cannot manage her jealousy which then often triggers a fight. From this case it can  
12 be learned that the permission and consent of the wife, even though it is not a valid  
13 requirement for polygamous marriage, remains a consideration in making a decision on  
14 polygamy by a husband. The readiness to undergo a polygamy marriage is not only needed  
15 by the husband, but also the wife and children. Careful consideration in terms of material and  
16 non-material is also needed to begin the life of polygamous family. The conditions of  
17 autonomy that women can experience in multiple relationships and the lack of self-  
18 determination and choice experienced by women and girls living in polygynous (Gouweloos,  
19 2016)

20           As the first and fourth cases in this study, which after the first and second wives  
21 competed for *habib*'s love and affection as their husbands, they finally realized that the  
22 contested husband was their husband and they realized they needed her husband. In this case,  
23 each wife has accepted the fact that they are polygamous. Self-acceptance is a positive  
24 attitude towards oneself, acknowledging and accepting shortcomings and strengths and feeling  
25 positive about past lives (Snyder, Loves, & JT Pedrott, 2018). Self-acceptance is included in

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1 healthy personal characteristics. An individual who accepts his condition feels emotionally  
2 secure to be able to cope with frustrating and painful events because he realizes that painful  
3 things are also part of life itself. But in the second case examined, it turned out that  
4 accommodation was done by adjudication, namely the settlement of a case or dispute in  
5 courts.

6

### 7 *Husbands Fair Attitudes in Polygamous Marriages*

8

9 Of the four cases examined in the study, three cases, namely the first, third and fourth  
10 cases, in which the *habib* tried their utmost to be fair to their wives, especially regarding the  
11 distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not  
12 carry out justice against his wives. Even in the last period of this research, the *habib* was  
13 always at the home of the second wife. In a polygamous domestic life, justice is something  
14 that must be upheld because justice has provided a balance between wives and children by  
15 giving each of their rights without reducing or exaggerating. In the first case, each wife  
16 worked to support herself and her children. Before the polygamy is done, the husband and  
17 wife agree that the household income is guaranteed by each wife. Alean Al-Krenawi and  
18 Kanat Maymon –say that economic problems, cultural interaction and social hierarchies  
19 influence the experience of a woman in a polygamous marriage. Ideally, family units must  
20 make decisions that will benefit all members, but the fact is that each family member  
21 experiences differences in accessing family resources. Even sometimes decisions are made as  
22 if they support certain family members. This family structure tends to force the wife to work  
23 in fulfilling the family needs and at the same time they must submit to the authority of the  
24 husband and be constantly involved in the competition for love, husband's attention and  
25 family resources. Therefore polygamy creates a uniqueness— a vulnerability to the dynamics

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1 of domestic power. The husband's approach and treatment of women and their children  
2 determines how the family will function as a unit (Kanat, Al Krenawi, & Yanif, 2017)

3 Polygamy, if done properly as a religious teaching, will sociologically add to creation  
4 new families, lineage, and network and further strengthen the structure of the community. For  
5 this reason, justice in polygamous families is not only subject to its implementation, but also  
6 the system. In a psychological perspective, husbands are allowed to practice polygamy as  
7 long as they are in accordance with predetermined conditions, especially physical and  
8 psychological health requirements.

9 The life of polygamous family in the three cases of this study can be classified as a  
10 harmonious family. In the three polygamous families, interaction and communication  
11 between the family members have been formed positively and the husband has been fair to  
12 his wives and children. The opposite happened to the family in the second case of this study,  
13 and this condition was caused by the interaction and communication in the family that did not  
14 run smoothly and the husband's injustice towards his wives and children. Therefore the  
15 polygamous family in the second case can be identified as an unharmonious family.  
16 Harmonious polygamy households, namely polygamous households that always  
17 communicate and interact, are calm and peaceful loving and loving each other, if polygamous  
18 households are formed with the permission of the oldest wife and the husband can do justice  
19 to his wife.

20

## 21 **Conclusions**

22

23 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal*  
24 women in the Banjar District, Kalimantan, Indonesia, it can be concluded that the family life  
25 of polygamy marriages performed by the *habibs* with the *ahwal* women is in a harmonious

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1 condition. Family members interact with each other, communicate, peace and quiet  
2 household, and love each other, and the husband is fair to his wives. This is because the first  
3 wife and second wife agree on polygamy. Meanwhile, the life of the *habibs'* polygamy  
4 family with the *ahwal* woman who was carried out without the knowledge of the first wife,  
5 after his wife found out about polygamy households, then interaction and communication are  
6 not good, the household is not calm, not love each other, the husband cannot be fair. The  
7 household leads to divorce.

8 Research implication, at the theoretical level, the results of this study help enrich the  
9 treasury of social science theory. Based on the evolving paradigm of social definition, this  
10 research can have logical consequences for the emergence of a community perspective on  
11 polygamy marriages.

### 13 Conflict of Interest

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4 Research article

5 The habibs' polygamy lives with ahwal women (A case study in banjar regency, South

6 Kalimantan, Indonesia)

7 [Fathurrahman Azhari](#)\*

8 \*Pendidikan Street Gang Selamat No. 107 Banjar Regency, South Kalimantan, Indonesia

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10 Indonesia.

11

12 *Article history:*

13 Received

14 Revised

15 Accepted

16 Available online

17

18 Keywords

19 ahwal women, domestic life, habib, poligamy, sharifa women

20

## 21 Abstract

22 Polygamy studies are never done; there are always pros and cons. This study aims to reveal the  
23 lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district. This study  
24 uses a qualitative approach. Data collection is done through interview, observation and  
25 documentary techniques. The study results indicate that polygamous marriages performed with  
26 knowledge and the consent of the first wife lead polygamous marital life between the *habibs* and  
27 women is harmonious; they have interacted and communicated, their lives have been quiet and  
28 peaceful, and they have established a loving and affectionate relationship between their wives  
29 and husbands. As for polygamous marriages performed without knowledge and the consent of  
30 the first wife is not in harmony; conflicts often arise between the wives because they compete for  
31 each other and gain control over their husband's love and affection, which eventually leads to  
32 divorce.

## 33 Introduction

34 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey results  
35 from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and Fur Die Freiheit  
36 showed that of 1496 respondents, 52.9%' of respondents rejected polygamy, 32.9%' strongly  
37 opposed polygamy, only 12.7%' agreed with polygamy and 0.8%' strongly supported  
38 polygamy, and 0.6%' respondents who abstained (Sari et al., 2014). In polygamous Households  
39 especially the feelings of sacrifice for a wife who must be willing to share her husband with  
40 another (Marselina & Salam, 2016).

41 Most women reject the practice of polygamy in their families for various reasons. But there are  
42 still women who accept polygamy in their families, and there are even some women who behave  
43 in favor of polygamy, for example, they elect candidates for wives and even propose to other  
44 women for their husbands. This may be due to their understanding of the danger of the  
45 increasing number of unmarried women, and the negative impact it has on social lives or their  
46 sense of responsibility, their love for their sisters from old virgins and widows and even to their  
47 husband's economic status (Ardhian et al., 2015). The experiments of *Women*, a magazine

48 founded by Mormon women in 1872, often brings editorials to defend the practice of women  
49 who support polygamous marriages (Hayes & Bohanan, 2017).

50 In polygamy households, In polygamy marriages, that is difficult to achieve because a husband  
51 will share his love with more than one family (Muhsin, 1994). The negative effects of polygamy  
52 which can cause wives to experience jealousy, competition, in such cases, the social and  
53 psychological implications of polygamy are associated with power and prestige (Nevo et al., 2009).

54 There are two different tribes, namely the Arab tribe of the family of the Prophet Muhammad  
55 p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct polygamous  
56 marriages; What is the life of polygamous *habib* households at with *ahwal* women? Is their  
57 households not harmonious like other polygamous households even.

58 Based on research by experts, that polygamy households are not harmonious, but however, based  
59 on the author's observations in Banjar District, the life of polygamy marriage performed by the  
60 *habibs* with the *ahwal* woman is in a harmonious condition; their interaction and communication  
61 within the family goes well, the husband and wives love each other. Their family life is very  
62 harmonious and peaceful.

63 To get a clear picture of the life of *habibs*' polygamy marriages with *ahwal* women, a study  
64 needs to be carried out with the title: The life of *habibs*' polygamy marriages with *ahwal* women  
65 (case study in Banjar District, South Kalimantan in Indonesia).

66 Literature Review

67 *The Concept of Families*

68 Sidi Nazar Bakry provides a definition of a household which is the smallest community  
69 consisting of husband and wife, children, parents, and so on. Households are manifested in a  
70 legal manner in accordance with religion and law (Bakry, 1993). Home includes an  
71 understanding that gives a strong image, a sense of serenity, security, love and compassion  
72 (Soeroso, 2010).

73 A harmonious family, is a family full of peace, tranquility, love and affection, descent and  
74 continuity of generations, complementing and helping each other and working together (Qaimi,  
75 2002). Subhan A harmonious family is called a *sakinah* family, that is a family that is fostered  
76 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that is  
77 feasible, able to create an atmosphere of mutual love, affection, and able to instill and implement  
78 the values of the faith, virtuous charity and noble character in the family and social lives (Subhan,  
79 2004).

### 80 *The Concept of Polygamy*

81 Various systems of marriage exist in the world. Found a variety of marriage systems that people  
82 do in the world. There are some marriage systems, such as: 1. Monogamy, the marriage of a man  
83 with a woman; 2. Polygamy that consists of: a. Polygyny, the marriage between a man and  
84 several women; b. Polyandry, the marriage between a woman and several men; and 3.  
85 Polygynandry (or also called group marriage), the marriage in husband and wife spouses sharing  
86 system (Sa'adah et al., 2015). In popular, the term "polygamy" refers to the simultaneous union  
87 of a husband to multiple one wife at the same time. Polygamy has equally been defined as a  
88 practice or condition of having more than one spouse, especially wife at one time (Adebayo &  
89 Bankole, 2019).

90 Marriage Laws and Regulations in Indonesia, polygamy can be done with several requirements,  
91 including: the wife cannot carry out her obligations as a wife, the wife has a disability or illness  
92 that cannot be cured, and the wife cannot give birth to a child (Aulia, 2019). Polygamy is  
93 regulated in Malaysia and Brunei Darussalam (Wartini, 2013). Cameroon in particular, were  
94 explicitly fighting polygamy and trying to impose a monogamous model of marriage (Andre, &  
95 Yannick, 2019).

96 This is due to the Indonesian marriage regulations and laws admit only polygyny. Polygamy has  
97 a complex history that is linked to changing perceptions in the socio-legal. The challenges of  
98 polygamy are: to protect from moral and spiritual illness and the abuse of womanhood; to protect  
99 orphans and avoid divorce from infertile women; to provide another opportunity for women

100 whose first marriage has collapsed and is willing to be tried again; to provide husbands for  
101 widows who have not yet passed the age of marriage.

102 There are still women who accept polygamy in their families, and there are even some women  
103 who behave in favor of polygamy, for example, they elect candidates for wives and even propose  
104 to other women for their husbands. This may be due to their understanding of the danger of the  
105 increasing number of unmarried women, and the negative impact it has on social lives or their  
106 sense of responsibility, their love for their sisters from old virgins and widows and even to their  
107 husband's economic status (Ardhian et al., 2015). While the problems of polygamy are:  
108 Polygamy is closely related to patriarchal culture. Men are assumed superiority over women to  
109 be so visible so that women are placed as second class humans, who only play a role in domestic  
110 areas (family affairs) only (Mutrofin et al., 2019). That many of the children may be exposed to  
111 adverse conditions associated with membership in polygamous households (Arthi, 2018).  
112 Polygamy causes rivalry between wives regularly (Munro & Kebede, 2019).

113 It was concluded that principle marriage in Islam according to Quranic was monogamy.  
114 Allowing polygamy is only possible for a husband in certain circumstances, such as the inability  
115 women of a pregnant (Olsen, 2009).

## 116 Methodology

117 The study was conducted on four cases that describe the *habibs'* polygamous domestic life with  
118 *ahwal* women in Banjar Regency. This study is a qualitative study. Some considerations in  
119 carrying out the qualitative study: 1.The nature of the problem under study or the focus of the  
120 research problem is more appropriate when examined qualitatively than quantitatively. 2. To  
121 uncover and understand something behind complex socio-cultural phenomena that is difficult to  
122 understand by quantitative methods. 3.To get new insights, about something or provide other  
123 alternatives in explaining phenomena which are not all positivisti (Strauss & Corbin, 2009). A  
124 qualitative approach means that the data collected is not in the form of numbers, but rather the  
125 data comes from interviews, field notes, personal documents, and memos (Moleong, 2017).

## 126 *Participants*

127 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who carried out  
128 polygamous marriages and resided in Banjar Regency. Other informants in this study were the  
129 Chairperson of the *Rabithah Alawiyyah* Board. Before communicating directly with respondents,  
130 the data was first extracted from the *Rabithah Alawiyyah* management about the description of  
131 the *habib* polygamous marriage with the *ahwal* women. Then communication was carried out  
132 directly with the *habib's* and *sharifa* and the *ahwal* women get information about the data  
133 describing their domestic life.

#### 134 *Data Collection*

135 Data collection is done through interviews, observation and documentation. a. Interviews were  
136 used to gather social data about: Interaction and communication in the households Tranquility  
137 in the family love and affection of husbands and wives; and Justice in the households, b.  
138 Observations were made on the subject and subject behavior during the interview, the interaction  
139 of the subject with the researcher and the things considered to be appropriate so as to provide  
140 additional data on the results of the interview. c. Documentation is a technique for collecting  
141 data from sources other than humans. Data sourced from other than humans is something that  
142 already exists, so researchers just need to use it to complete the data obtained through interviews  
143 and observations.

#### 144 *Data Analysis*

145 The analysis of data begins with the data collection process. Each data collected in one stage is  
146 then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing,  
147 trying to find patterns and find something important and unique so that, it is interesting and  
148 needs to be studied scientifically, and then make a decision, and finally write it systematically  
149 into a research report. Data analysis was also carried out by content analysis.

#### 150 Results and Discussion

151 Of the many *habibs* who live in polygamous households, this study only examined four cases of  
152 the life of polygamous *habib* households with *ahwal* women in Banjar District. This was because  
153 not all *habib* were willing to disclose the data about the life of their polygamous household. The



154 reason for the *habib* was not willing to reveal the polygamy household life because by revealing  
155 the life of the household with other people it means revealing all the goodness and ugliness of  
156 the household which is actually prohibited in religion. According him the description of  
157 household life is something that should be kept secret.

158 Description of *Habibs'* Polygamy Domestic Life with *Anwal* Women in Banjar Regency:  
159 Interaction and communication in the households First case, Husband with the first wife good  
160 interaction and communication. Husband with the second wife; Good interaction and  
161 communication. first and second wives; Good interaction and communication. Second case,  
162 Husband with the first wife; Interaction and communication are not good. Husband with the  
163 second wife; Good interaction and communication. first and second wives, interaction and  
164 communication are not good. Third case, Husband with the first wife; Good interaction and  
165 communication. Husband with the second wife; Good interaction and communication. first and  
166 second wives; There was no interaction and communication. Fourth case, husband with the first  
167 wife; Good communication. Husband with the second wives; Good interaction and communication  
168 first and second wives. Good interaction and communication.

169 Tranquility in the Family: Peace in the households: First case, the household in the first and  
170 second wives was calm, peaceful and there were no conflicts. Second case, the household is in a  
171 state of unpeaceful because of a dispute by the first wife both to the husband and to the second  
172 wife. Third case, in a calm and peaceful household, there is no dispute between the husband and  
173 the second wife and the second wife. And Fourth case, households in conditions of calm, peace,  
174 no disputes occur. Love and Affection of Husbands and Wives. Love and affection of the  
175 husband with the first wife; First case, love each other. Second case, no longer loving, husband  
176 and wife in the process of divorce in the religious court. Third case and Fourth case love each  
177 other.

178 Love and affection of the husband with the second wife; First case, second, third and fourth case,  
179 love each other. Love and affection of the first wife with the second wife, first case, the first and  
180 second wives loved each other. Second case, there is no affection between the first and second  
181 wives. Third case, there is no affection between the first and second wives. And fourth case, the  
182 first and second wives loved each other. Justice in the households. Husband's fair treatment of

183 the first wife, first case, tried to be fair to the wives. Second case, no longer being fair. Was fair  
184 to the wives. Husband's fair treatment of the second wife, first case, was fair to the second wife.  
185 Second case, more inclined to the second wife, was fair to the wife.

186 Household harmony can be measured by good interaction and communication between the first  
187 wife and the next wife. The household life in peace and calm. Love and affection of fellow wife  
188 and her husband, and husband can fair in his household. Household are not harmonious, if the  
189 opposite occurs.

#### 190 *Interaction and Communication in the Domestic Life*

191 Social interaction is the existence of relationships between people individually, between groups  
192 of people, and individuals with groups (Setiadi et al., 2017). Interaction occurs when several  
193 people meet and social interactions begin when they greet one another, greet each other, shake  
194 hands, talk to each other and so on. Of the four cases of *habib's* polygamy life with *ahwal*  
195 women in the district of Banjar, the interactions and communication between the husband and  
196 the first wife in three cases went well. While the interaction and communication between the  
197 husband and the first wife in one other case did not go well and finally the two parties underwent  
198 a divorce process in the religious court. The interaction and communication that occurred  
199 between the husband and second wife in the four cases went well. Even in the second case, the  
200 husband is always in the second wife's residence. Furthermore, the interactions and  
201 communication between the first and second wives are well interwoven in two research cases.  
202 On the contrary, the interaction and communication between the first and second wives in the  
203 other two cases did not go smoothly. The lack of communication between wives in both cases  
204 was due to the divorce process being carried out and the residence of each wife far apart. In  
205 polygamous domestic life, it cannot be denied that between wives often feel jealous in getting  
206 love and affection from their husbands so that competition and even conflict cannot be avoided.  
207 However, peace can be realized again when the wives realize that their husbands' love and  
208 affection are shared. This is as happened in the first case in this study. Social processes can  
209 manifest in various forms and can be classified into several; Cooperation; Competition; Disputes;  
210 Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

211 Communication is very essential in maintaining the continuity of a family's domestic life. If it is  
212 not accompanied by open communication between family members, it is certain that there will  
213 be no harmony in the family. Then the domestic life in the family becomes quiet from the  
214 activities of conversation, dialogue, exchanging ideas and so on. As a result, the vulnerability of  
215 relationships between family members is difficult to avoid. Therefore, communication between  
216 husband and wife, or between wives in a polygamous family, and between parents and children,  
217 really needs to be built in harmony. As the first case in this study, the *Habib's* married polygamy  
218 with his second wife without communicating first with or asking for the blessing of his first wife  
219 to carry out his polygamous wishes. Such *habib* actions eventually lead to conflicts that lead to  
220 domestic disharmony. Like the second case in this study, the *Habib's* married his second wife  
221 without prior notice to or requested the blessing of his first wife to carry out his polygamous  
222 wishes. Such *habib* actions eventually lead to conflict which leads to disharmony in the family.  
223 according to [Michael K. Ault](#), In response to changing group membership, group communication  
224 processes recreate plural family structures in response to change through three readjustment  
225 strategies: relinquishing authority, reassigning roles, and integrating members constructively  
226 ([Gilder et al., 2016](#)). With the trust that is built in the husband and wife relationship, there will be  
227 a sense of comfort between the two as happened in the first case in this study. Therefore, the  
228 communication built in the *habib's* polygamy lives with the *ahwal* women in the Banjar district  
229 made the life of the family harmonious, except in the second case where interaction and  
230 communication ran unsmoothly.

### 231 *Tranquility in the Family*

232 In domestic life, obtaining a life full of peace and tranquility cannot come automatically. With  
233 other terms, agility in a family life must be sought by both parties, husband and wife. Of the four  
234 cases of the *habibs'* polygamy lives with *ahwal* women in the Banjar Regency, three cases of the  
235 polygamy family could be categorized as harmonious polygamy family, and one household that  
236 was not categorized as a non-harmonious family.

237 From a sociological perspective, the family becomes the main social group where children or  
238 family members learn to be social humans. Families become the first and foremost place in their  
239 social learning. If communication in the family is not good, then it is likely that the social

240 interaction is not good, so the possibility of a conflict in the family is very large. In-family  
241 conflicts will occur when there is an effort in the family members to identify scarce resources,  
242 such as attention, power and authority to play certain roles. Even family members often hold  
243 negotiations in achieving goals to compete with each other, so that verbal or physical interaction  
244 conflicts will very likely occur. Conditions like this certainly disrupt the family harmony. In  
245 connection with that, a sociologist Jetse Sprey, in [Su'adah \(2005\)](#) describes the family as a  
246 system, where conflict occurs more often when compared with harmony, although many writers  
247 assume that a household in one family is an organism that struggles to achieve balance ([Su'adah,](#)  
248 [2005](#)). This is reflected in the second case in this study, where family conflicts occurred in  
249 *habib's* domestic life which is now entering the divorce process at the Martapura religious court.

250 A person's connection to values is very relative and even emotional. Therefore, value can be seen  
251 as a guideline for people to act. In the cases examined, the trigger for the start of conflict in the  
252 family is because the husband and wives no longer heed the values that must be maintained in  
253 the family. Amina *Sharifa* said about *Ali Habib* polygamy family: "When *Ali Habib* remarried  
254 with an *ahwal* woman, he did not respect me at all, he married the woman without my  
255 knowledge and permission. Before I asked for divorce with *Ali Habib*, I first considered the  
256 values of the goodness and badness, if there was a divorce in the marriage. The value system is  
257 to show the rules of the relationship between husband and wife reciprocally. Cultural value  
258 systems have a function as the highest guideline for human behavior. This cultural value system  
259 is inherently strong in a person, making it is difficult to change in a relatively short time.

260 Especially in polygamy families, conflicts often occur between the first wife and the other wives  
261 due to the presence of jealousy among them. Jealousy can be a source of ridicule and is not  
262 common for some people. However, the feeling of jealousy that is felt is actually an overflow of  
263 affection because of the unwillingness of their partner to turn to someone else.

264 However, feelings of jealousy are sometimes not communicated to the couple because of the  
265 shame and fear of being said to have that particular feeling. Like the *habib's* polygamy life with  
266 *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband was  
267 polygamous, feelings of jealousy arose when her husband wanted to go to his second wife's  
268 residence. However, after getting her husband's explanation that he did not distinguish his wives,

269 as much as possible she suppressed her jealousy. This may explain that jealousy is actually part  
270 of the very natural nature of women. In other words jealousy can be explained as negative  
271 feelings such as fear of being left behind, and being angry when you see someone who is loved  
272 by others. To overcome jealousy, open communication with a partner should be done. Open  
273 communication is the key to managing jealousy.

#### 274 *Love and Affection of Husbands and Wives*

275 Although the element of love and affection is very important in domestic life, it is the attitude  
276 and behavior of the husband or wife which inflame or extinguish that affection. As three of the  
277 four cases in this study; the domestic life in all three cases is fostered with love and affection,  
278 disputes can also be controlled so that a peaceful and harmonious household life is realized On  
279 the contrary, without love and affection between husband and wife, a marriage bond that has  
280 been interwoven will be destroyed. This is reflected in the second case of this study, where the  
281 domestic life which was initially fostered with love and affection finally led to the divorce  
282 process in the religious court of Martapura. This condition was caused by the *habib* in the case  
283 practicing polygamy without the knowledge and permission of his first wife which then triggered  
284 suspicion and jealousy of his first wife. In the end, the first wife cannot manage her jealousy  
285 which then often triggers a fight. From this case it can be learned that the permission and consent  
286 of the wife, even though it is not a valid requirement for polygamous marriage, remains a  
287 consideration in making a decision on polygamy by a husband. The readiness to undergo a  
288 polygamy marriage is not only needed by the husband, but also the wife and children. Careful  
289 consideration in terms of material and non-material is also needed to begin the life of  
290 polygamous family. The conditions of autonomy that women can experience in multiple  
291 relationships and the lack of self determination and choice experienced by women and girls  
292 living in polygynous. That traditional polygyny is "inherently unequal" and harmful to women,  
293 heightening their economic dependence and negatively impacting their health (Gouweloos,  
294 2016).

295 As the first and fourth cases in this study, which after the first and second wives competed for  
296 *habib's* love and affection as their husbands, they finally realized that the contested husband was  
297 their husband and they realized they needed her husband. In this case, each wife has accepted the

298 fact that they are polygamous. Self-acceptance is a positive attitude towards oneself,  
299 acknowledging and accepting shortcomings and strengths and feeling positive about past lives.  
300 Selfacceptance is included in healthy personal characteristics. An individual who accepts his  
301 condition feels emotionally secure to be able to cope with frustrating and painful events because  
302 he realizes that painful things are also part of life itself. But in the second case examined, it  
303 turned out that accommodation was done by adjudication, namely the settlement of a case or  
304 dispute in courts.

### 305 *Husbands Fair Attitudes in Polygamous Marriages*

306 Of the four cases examined in the study, three cases, namely the first, third and fourth cases, in  
307 which the *habib* tried their utmost to be fair to their wives, especially regarding the distribution  
308 to live in the homes of the wives. Whereas, the *habib* in the second case could not carry out  
309 justice against his wives. Even in the last period of this research, the *habib* was always at the  
310 home of the second wife. In a polygamous domestic life, justice is something that must be upheld  
311 because justice has provided a balance between wives and children by giving each of their rights  
312 without reducing or exaggerating. In the first case, each wife worked to support herself and her  
313 children. Before the polygamy is done, the husband and wife agree that the household income is  
314 guaranteed by each wife. [Alean Al-Krenawi](#) and [Kanat Maymon](#) that economic problems,  
315 cultural interaction and social hierarchies influence the experience of a woman in a polygamous  
316 marriage. Ideally, family units must make decisions that will benefit all members, but the fact is  
317 that each family member experiences differences in accessing family resources. Even sometimes  
318 decisions are made as if they support certain family members. This family structure tends to  
319 force the wife to work in fulfilling the family needs and at the same time they must submit to the  
320 authority of the husband and be constantly involved in the competition for love, husband's  
321 attention and family resources. Therefore polygamy creates a uniqueness a vulnerability to the  
322 dynamics of domestic power. The husband's approach and treatment of women and their children  
323 determines how the family will function as a unit. that senior wives in polygamous marriages  
324 experienced lower self-esteem, less life satisfaction and more mental health symptomatology  
325 than women in monogamous marriages. ([Kanat et al., 2017](#)).

326 Polygamy, if done properly as a religious teaching, will sociologically add to creation new  
327 families, lineage, and network and further strengthen the structure of the community. For this  
328 reason, justice in polygamous families is not only subject to its implementation, but also the  
329 system. In a psychological perspective, husbands are allowed to practice polygamy as long as  
330 they are in accordance with predetermined conditions, especially physical and psychological  
331 health requirements.

332 The life of polygamous family in the three cases of this study can be classified as a harmonious  
333 family. In the three polygamous families, interaction and communication between the family  
334 members have been formed positively and the husband has been fair to his wives and children.  
335 The opposite happened to the family in the second case of this study, and this condition was  
336 caused by the interaction and communication in the family that did not run smoothly and the  
337 husband's injustice towards his wives and children. Therefore the polygamous family in the  
338 second case can be identified as an unharmonious family. Harmonious polygamy households,  
339 namely polygamous households that always communicate and interact, are calm and peaceful  
340 loving and loving each other, if polygamous households are formed with the permission of the  
341 oldest wife and the husband can do justice to his wife.

#### 342 Conclusions

343 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in the  
344 Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy  
345 marriages performed by the *habibs* with the *ahwal* women is in a harmonious condition. Family  
346 members interact with each other, communicate, peace and quiet household, and love each other,  
347 and the husband is fair to his wives. This is because the first wife and second wife agree on  
348 polygamy. Meanwhile, the life of the *habibs'* polygamy family with the *ahwal* woman who was  
349 carried out without the knowledge of the first wife, after his wife found out about polygamy  
350 households, then interaction and communication are not good, the household is not calm, not  
351 love each other, the husband cannot be fair. The household leads to divorce.

352 The research implication, at the theoretical level, is that the results of this study help enrich the  
353 treasures of the theory of *ushul fiqh*, because one of the *ushul* theories is custom and strengthens

354 social science theory. Based on the paradigm that develops in social definitions, this research can  
355 have logical consequences for the emergence of a community perspective on polygamous  
356 marriage.

357 Conflict of Interest

358 There is no conflict of interest

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4 | **Research article**

5 | **The habibs' popygamy lives with ahwal women (A case study in banjar regency, South**  
6 | **Kalimantan, Indonesia)**

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13

14 | *Article history:*

15 | Received

16 | Revised

17 | Accepted

18 | Available online

19

20 | *Keywords:*

21 | ahwal women,

22 | domestic life,

23 | habib,

24 | poligamy,

25 | sharifa women

26

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## Abstract

Polygamy studies are never done; there are always pros and cons. This study aims to reveal the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district. This study uses a qualitative approach. Data collection is done through interview, observation and documentary techniques. The study results indicate that polygamous marriages performed with knowledge and the consent of the first wife lead polygamous marital life between the *habibs* and women is harmonious; they have interacted and communicated, their lives have been quiet and peaceful, and they have established a loving and affectionate relationship between their wives and husbands. As for polygamous marriages performed without knowledge and the consent of the first wife is not in harmony; conflicts often arise between the wives because they compete for each other and gain control over their husband's love and affection, which eventually leads to divorce.

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## Introduction

Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and Fur Die Freiheit showed that of 1496 respondents, 52.9 percent of respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7 percent agreed with polygamy and 0.8 percent strongly supported polygamy, and 0.6 percent respondents who abstained (Sari, Indriana, & Fauziah Sari et al., 2014). In polygamous Households especially the feelings of sacrifice for a wife who must be willing to share her husband with another (Marselina & Salam, 2016).

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Most women reject the practice of polygamy in their families for various reasons. But there are still women who accept polygamy in their families, and there are even some women who behave in favor of polygamy, for example, they elect candidates for wives and even

1 propose to other women for their husbands. This may be due to their understanding of the  
2 danger of the increasing number of unmarried women, and the negative impact it has on  
3 social lives or their sense of responsibility, their love for their sisters from old virgins and  
4 widows and even to their husband's economic status (Ardhian, Anugrah, & BimaArdhian-et  
5 et., 2015). The experiments of *Women*, a magazine founded by Mormon women in 1872,  
6 often brings editorials to defend the practice of women who support polygamous marriages  
7 (Hayes & Bohanan, 2017).

8 In polygamy households, In polygamy marriages, that is difficult to achieve because a  
9 husband will share his love with more than one family (Muhsin, 1994). The negative effects  
10 of polygamy which can cause wives to experience jealousy, competition, in such cases, the  
11 social and psychological implications of polygyny are associated with power and prestige (Slonim-Nevo, Al-Krenawi, & Yuval-Shani Nevo-et-al., 2009).

12 There are two different tribes, namely the Arab tribe of the family of the Prophet  
13 Muhammad p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct  
14 polygamous marriages; What is the life of polygamous *habib* households at with *ahwal*  
15 women? Is their households not harmonious like other polygamous households even.

16 Based on research by experts, that polygamy households are not harmonious, but however,  
17 based on the author's observations in Banjar District, the life of polygamy marriage  
18 performed by the *habibs* with the *ahwal* woman is in a harmonious condition; their  
19 interaction and communication within the family goes well, the husband and wives love each  
20 other. Their family life is very harmonious and peaceful.

21 To get a clear picture of the life of *habibs*' polygamy marriages with *ahwal* women, a study  
22 needs to be carried out with the title: The life of *habibs*' polygamy marriages with *ahwal*  
23 women (case study in Banjar District, South Kalimantan in Indonesia).  
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**Literature Review**

*The Concept of Families*

Sidi Nazar Bakry (1993) provides a definition of a household which is the smallest community consisting of husband and wife, children, parents, and so on. Households are manifested in a legal manner in accordance with religion and law (Bakry, 1993). Home includes an understanding that gives a strong image, a sense of serenity, security, love and compassion (Soeroso, 2010).

A harmonious family, is a family full of peace, tranquility, love and affection, descent and continuity of generations, complementing and helping each other and working together (Qaimi, 2002). Subhan A harmonious family is called a *sakinah* family, that is a family that is fostered based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that is feasible, able to create an atmosphere of mutual love, affection, and able to instill and implement the values of the faith, virtuous charity and noble character in the family and social lives (Subhan, 2004).

*The Concept of Polygamy*

Various systems of marriage exist in the world. Found a variety of marriage systems that people do in the world. There are some marriage systems, such as: 1. Monogamy, the marriage of a man with a woman; 2. Polygamy that consists of: a. Polygyny, the marriage between a man and several women; b. Polyandry, the marriage between a woman and several

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1 men; and 3. Polygynandry (or also called group marriage), the marriage in husband and wife  
2 spouses sharing system (Sa'adah, Fitria, & WidiastutiSa'adah et al., 2015). In popular, the  
3 term "polygamy" refers to the simultaneous union of a husband to multiple one wife at the  
4 same time. Polygamy has equally been defined as a practice or condition of having more than  
5 one spouse, especially wife at one time (Adebayo & Bankole, 2019).

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6  
7 Marriage Laws and Regulations in Indonesia, polygamy can be done with several  
8 requirements, including: the wife cannot carry out her obligations as a wife, the wife has a  
9 disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia,  
10 2019). Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013). Cameroon  
11 in particular, were explicitly fighting polygamy and trying to impose a monogamous model  
12 of marriage (Andre, & Yannick, 2019).

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14 This is due to the Indonesian marriage regulations and laws admit only polygyny.  
15 Polygamy has a complex history that is linked to changing perceptions in the socio-legal. The  
16 challenges of polygamy are: to protect from moral and spiritual illness and the abuse of  
17 womanhood; to protect orphans and avoid divorce from infertile women; to provide another  
18 opportunity for women whose first marriage has collapsed and is willing to be tried again; to  
19 provide husbands for widows who have not yet passed the age of marriage.

21 There are still women who accept polygamy in their families, and there are even some  
22 women who behave in favor of polygamy, for example, they elect candidates for wives and  
23 even propose to other women for their husbands. This may be due to their understanding of  
24 the danger of the increasing number of unmarried women, and the negative impact it has on  
25 social lives or their sense of responsibility, their love for their sisters from old virgins and  
26 widows and even to their husband's economic status (Ardhian et al., 2015). While the

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1 problems of polygamy are: Polygamy is closely related to patriarchal culture. Men are  
2 assumed superiority over women to be so visible so that women are placed as second class  
3 humans, who only play a role in domestic areas (family affairs) only (Ahmadi, Hefni, &  
4 Mutrofin(Mutrofin et al., 2019). That many of the children may be exposed to adverse  
5 conditions associated with membership in polygamous households (Arthi, 2018). Polygamy  
6 causes rivalry between wives regularly (Munro & Kebede, 2019).

7  
8 It was concluded that—principle marriage in Islam according to Quranic was  
9 monogamy. Allowing polygamy is only possible for a husband in certain circumstances,  
10 such as the inability women of a pregnant (Olsen, 2009).

## 11 Methodology

12 The study was conducted on four cases that describe the *habibs'* polygamous  
13 domestic life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some  
14 considerations in carrying out the qualitative study: 1.The nature of the problem under study  
15 or the focus of the research problem is more appropriate when examined qualitatively than  
16 quantitatively. 2. To uncover and understand something behind complex socio-cultural  
17 phenomena that is difficult to understand by quantitative methods. 3.To get new insights,  
18 about something or provide other alternatives in explaining phenomena which are not all  
19 positivistic (Strauss & Corbin, 2009). A qualitative approach means that the data collected is  
20 not in the form of numbers, but rather the data comes from interviews, field notes, personal  
21 documents, and memos (Moleong, 2017).

## 22 Participants

23 \_\_\_\_\_ The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who  
24 carried out polygamous marriages and resided in Banjar Regency. Other informants in this

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1 study were the Chairperson of the *Rabithah Alawiyyah* Board. Before communicating directly  
2 with respondents, the data was first extracted from the *Rabithah Alawiyyah* management  
3 about the description of the *habib* polygamous marriage with the *ahwal* women. \_Then  
4 communication was carried out directly with the *habib's* and *sharifa* and the *ahwal* women  
5 get information about the data describing their domestic life.

### 6 *Data Collection*

7 Data collection is done through interviews, observation and documentation. a.  
8 Interviews were used to gather social data about: Interaction and communication in the  
9 households Tranquility in the family love and affection of husbands and wives; and Justice in  
10 the households, b. Observations were made on the subject and subject behavior during the  
11 interview, the interaction of the subject with the researcher and the things considered to be  
12 appropriate so as to provide additional data on the results of the interview. c. Documentation  
13 is a technique for collecting data from sources other than humans. Data sourced from other  
14 than humans is something that already exists, so researchers just need to use it to complete  
15 the data obtained through interviews and observations.

### 16 *Data Analysis*

17 The analysis of data begins with the data collection process. Each data collected in  
18 one stage is then analyzed by examining the data, sorting it into units or giving certain codes,  
19 synthesizing, trying to find patterns and find something important and unique so that, it is  
20 interesting and needs to be studied scientifically, and then make a decision, and finally write  
21 it systematically into a research report. Data analysis was also carried out by content analysis.

### 22 **Results and Discussion**

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1 | \_\_\_\_\_ Of the many *habibs* who live in polygamous households, this study only examined  
2 | four cases of the life of polygamous *habib* households with *ahwal* women in Banjar District.  
3 | This was because not all *habib* were willing to disclose the data about the life of their  
4 | polygamous household. The reason for the *habib* was not willing to reveal the polygamy  
5 | household life because by revealing the life of the household with other people it means  
6 | revealing all the goodness and ugliness of the household which is actually prohibited in  
7 | religion. According him the description of household life is something that should be kept  
8 | secret.

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9 | Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar  
10 | Regency; Interaction and communication in the households First case, Husband with the first  
11 | wife good interaction and communication. Husband with the second wife; Good interaction  
12 | and communication. -first and second wives; Good interaction and communication. Second  
13 | case, Husband with the first wife; Interaction and communication are not good. Husband with  
14 | the second wife; Good interaction and communication. first and second wives, interaction and  
15 | communication are not good. Third case, Husband with -the first wife; Good interaction and  
16 | communication. Husband with the second wife; Good interaction and communication. first  
17 | and second wives; There was no interaction and communication. Fourth case, husband with  
18 | the first -wife; Good communication. Husband with the second wives; Good intraction and  
19 | communication first and second wives. Good intraction and communication.

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20 | \_\_\_\_\_ Tranquility in the Family: Peace in the households: First case, the household in the  
21 | first and second wives was calm, peaceful and there were no conflicts. Second case, the  
22 | household is in a state of unpeaceful because of a dispute by the first wife both to the husband  
23 | and to the second wife. Third case, in a calm and peaceful household, there is no dispute  
24 | between the husband and the second wife and the second wife. And Fourth case, households

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1 in conditions of calm, peace, no disputes occur. Love and Affection of Husbands and Wives.  
2 Love and affection of the husband with the first wife; First case, love each other. Second  
3 case, no longer loving, husband and wife in the process of divorce in the religious court.  
4 Third case and Fourth case love each other.

5 | \_\_\_\_\_ Love and affection of the husband with the second wife; First case, second, third and  
6 fourth case, love each other. Love and affection of the first wife with the second wife, first  
7 case, the first and second wives loved each other. Second case, there is no affection between  
8 the first and second wives. Third case, there is no affection between the first and second  
9 wives. And fourth case, the first and second wives loved each other. Justice in the households.  
10 Husband's fair treatment of the first wife, first case, tried to be fair to the wives. Second case,  
11 no longer being fair. Was fair to the wives. Husband's fair treatment of the second wife, first  
12 case, was fair to the second wife. Second case, more inclined to the second wife, was fair to  
13 the wife.

14 | Household harmony can be measured by good interaction and communication  
15 between the first wife and the next wife. The household life in peace and calm. Love and  
16 affection of fellow wife and her husband, and husband can fair in his household. Household  
17 are not harmonious, if the opposite occurs.

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#### 18 | *Interaction and Communication in the Domestic Life*

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19 | Social interaction is the existence of relationships between people individually,  
20 between groups of people, and individuals with groups (Setiadi, Hakam, & Effendi Setiadi-et  
21 et al., 2017). Interaction occurs when several people meet and social interactions begin when  
22 they greet one another, greet each other, shake hands, talk to each other and so on. Of the four  
23 cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the interactions

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1 and communication between the husband and the first wife in three cases went well. While  
2 the interaction and communication between the husband and the first wife in one other case  
3 did not go well and finally the two parties underwent a divorce process in the religious court.  
4 The interaction and communication that occurred between the husband and second wife in  
5 the four cases went well. Even in the second case, the husband is always in the second wife's  
6 residence. Furthermore, the interactions and communication between the first and second  
7 wives are well interwoven in two research cases. On the contrary, the interaction and  
8 communication between the first and second wives in the other two cases did not go  
9 smoothly. The lack of communication between wives in both cases was due to the divorce  
10 process being carried out and the residence of each wife far apart. In polygamous domestic  
11 life, it cannot be denied that between wives often feel jealous in getting love and affection  
12 from their husbands so that competition and even conflict cannot be avoided. However, peace  
13 can be realized again when the wives realize that their husbands' love and affection are  
14 shared. This is as happened in the first case in this study. Social processes can manifest in  
15 various forms and can be classified into several; Cooperation; Competition; Disputes;  
16 Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

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17 | Communication is very essential in maintaining the continuity of a family's domestic  
18 life. If it is not accompanied by open communication between family members, it is certain  
19 that there will be no harmony in the family. Then the domestic life in the family becomes  
20 quiet from the activities of conversation, dialogue, exchanging ideas and so on. As a result,  
21 the vulnerability of relationships between family members is difficult to avoid. Therefore,  
22 communication between husband and wife, or between wives in a polygamous family, and  
23 between parents and children, really needs to be built in harmony. As the first case in this  
24 study, the *Habib's* married polygamy with his second wife without communicating first with  
25 or asking for the blessing of his first wife to carry out his polygamous wishes. Such *habib*

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1 actions eventually lead to conflicts that lead to domestic disharmony. Like the second case in  
2 this study, the *Habib's* married his second wife without prior notice to or requested the  
3 blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually  
4 lead to conflict which leads to disharmony in the family. according to Ault and Gilder  
5 (2016)Michael K. Ault, In response to changing group membership, group communication  
6 processes recreate plural family structures in response to change through three readjustment  
7 strategies: relinquishing authority, reassigning roles, and integrating members constructively  
8 (Gilder et al., 2016). With the trust that is built in the husband and wife relationship, there  
9 will be a sense of comfort between the two as happened in the first case in this study.  
10 Therefore, the communication built in the *habib's* polygamy lives with the *ahwal* women in  
11 the Banjar district made the life of the family harmonious, except in the second case where  
12 interaction and communication ran unsmoothly.

### 13 *Tranquility in the Family*

14 In domestic life, obtaining a life full of peace and tranquility cannot come  
15 automatically. With other terms, agility in a family life must be sought by both parties,  
16 husband and wife. Of the four cases of the *habibs'* polygamy lives with *ahwal* women in the  
17 Banjar Regency, three cases of the polygamy family could be categorized as harmonious  
18 polygamy family, and one household that was not categorized as a non-harmonious family.

19 From a sociological perspective, the family becomes the main social group where  
20 children or family members learn to be social humans. Families become the first and  
21 foremost place in their social learning. If communication in the family is not good, then it is  
22 likely that the social interaction is not good, so the possibility of a conflict in the family is  
23 very large. In-family conflicts will occur when there is an effort in the family members to  
24 identify scarce resources, such as attention, power and authority to play certain roles. Even

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1 family members often hold negotiations in achieving goals to compete with each other, so  
2 that verbal or physical interaction conflicts will very likely occur. Conditions like this  
3 certainly disrupt the family harmony. In connection with that, a sociologist Jetse Sprey, in  
4 Su'adah (2005) describes the family as a system, where conflict occurs more often when  
5 compared with harmony, although many writers assume that a household in one family is an  
6 organism that struggles to achieve balance (Su'adah, 2005). This is reflected in the second  
7 case in this study, where family conflicts occurred in *habib's* domestic life which is now  
8 entering the divorce process at the Martapura religious court.

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9 \_\_\_\_\_ A person's connection to values is very relative and even emotional. Therefore, value  
10 can be seen as a guideline for people to act. In the cases examined, the trigger for the start of  
11 conflict in the family is because the husband and wives no longer heed the values that must  
12 be maintained in the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When  
13 Ali *Habib* remarried with an *ahwal* woman, he did not respect me at all, he married the  
14 woman without my knowledge and permission. Before I asked for divorce with Ali *Habib*, I  
15 first considered the values of the goodness and badness, if there was a divorce in the  
16 marriage. The value system is to show the rules of the relationship between husband and wife  
17 reciprocally. Cultural value systems have a function as the highest guideline for human  
18 behavior. This cultural value system is inherently strong in a person, making it is difficult to  
19 change in a relatively short time.

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20 \_\_\_\_\_ Especially in polygamy families, conflicts often occur between the first wife and the  
21 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule  
22 and is not common for some people. However, the feeling of jealousy that is felt is actually  
23 an overflow of affection because of the unwillingness of their partner to turn to someone else.

24 \_\_\_\_\_ However, feelings of jealousy are sometimes not communicated to the couple because  
25 of the shame and fear of being said to have that particular feeling. Like the *habib's* polygamy



1 life with *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband  
2 was polygamous, feelings of jealousy arose when her husband wanted to go to his second  
3 wife's residence. However, after getting her husband's explanation that he did not distinguish  
4 his wives, as much as possible she suppressed her jealousy. This may explain that jealousy is  
5 actually part of the very natural nature of women. In other words jealousy can be explained as  
6 negative feelings such as fear of being left behind, and being angry when you see someone  
7 who is loved by others. To overcome jealousy, open communication with a partner should be  
8 done. Open communication is the key to managing jealousy.

9

#### 10 *Love and Affection of Husbands and Wives*

11

12 Although the element of love and affection is very important in domestic life, it is the  
13 attitude and behavior of the husband or wife which inflame or extinguish that affection. As  
14 three of the four cases in this study; the domestic life in all three cases is fostered with love  
15 and affection, disputes can also be controlled so that a peaceful and harmonious household  
16 life is realized. On the contrary, without love and affection between husband and wife, a  
17 marriage bond that has been interwoven will be destroyed. This is reflected in the second case  
18 of this study, where the domestic life which was initially fostered with love and affection  
19 finally led to the divorce process in the religious court of Martapura. This condition was  
20 caused by the *habib* in the case practicing polygamy without the knowledge and permission  
21 of his first wife which then triggered suspicion and jealousy of his first wife. In the end, the  
22 first wife cannot manage her jealousy which then often triggers a fight. From this case it can  
23 be learned that the permission and consent of the wife, even though it is not a valid  
24 requirement for polygamous marriage, remains a consideration in making a decision on  
25 polygamy by a husband. The readiness to undergo a polygamy marriage is not only needed

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1 by the husband, but also the wife and children. Careful consideration in terms of material and  
2 non-material is also needed to begin the life of polygamous family. The conditions of  
3 autonomy that women can experience in multiple relationships and the lack of self  
4 determination and choice experienced by women and girls living in polygynous. That  
5 traditional polygyny is “inherently unequal” and harmful to women, heightening their  
6 economic dependence and negatively impacting their health (Gouweloos, 2016).

7 As the first and fourth cases in this study, which after the first and second wives  
8 competed for *habib*'s love and affection as their husbands, they finally realized that the  
9 contested husband was their husband and they realized they needed her husband. In this case,  
10 each wife has accepted the fact that they are polygamous. Self-acceptance is a positive  
11 attitude towards oneself, acknowledging and accepting shortcomings and strengths and  
12 feeling positive about past lives. Selfacceptance is included in healthy personal  
13 characteristics. An individual who accepts his condition feels emotionally secure to be able to  
14 cope with frustrating and painful events because he realizes that painful things are also part of  
15 life itself. But in the second case examined, it turned out that accommodation was done by  
16 adjudication, namely the settlement of a case or dispute in courts.

### 17 *Husbands Fair Attitudes in Polygamous Marriages*

18 Of the four cases examined in the study, three cases, namely the first, third and fourth  
19 cases, in which the *habib* tried their utmost to be fair to their wives, especially regarding the  
20 distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not  
21 carry out justice against his wives. Even in the last period of this research, the *habib* was  
22 always at the home of the second wife. In a polygamous domestic life, justice is something  
23 that must be upheld because justice has provided a balance between wives and children by  
24 giving each of their rights without reducing or exaggerating. In the first case, each wife

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1 worked to support herself and her children. Before the polygamy is done, the husband and  
2 wife agree that the household income is guaranteed by each wife. [Alean Al-Krenawi and](#)  
3 [Kanat Maymon](#) that economic problems, cultural interaction and social hierarchies influence  
4 the experience of a woman in a polygamous marriage. Ideally, family units must make  
5 decisions that will benefit all members, but the fact is that each family member experiences  
6 differences in accessing family resources. Even sometimes decisions are made as if they  
7 support certain family members. This family structure tends to force the wife to work in  
8 fulfilling the family needs and at the same time they must submit to the authority of the  
9 husband and be constantly involved in the competition for love, husband's attention and  
10 family resources. Therefore polygamy creates a uniqueness a vulnerability to the dynamics of  
11 domestic power. The husband's approach and treatment of women and their children  
12 determines how the family will function as a unit. that senior wives in polygamous marriages  
13 experienced lower self-esteem, less life satisfaction and more mental health symptomatology  
14 than women in monogamous marriages. [\(Kanat, Krenawi, & YanifKanat-et al., 2017\)](#).  
15 \_\_\_\_\_ Polygamy, if done properly as a religious teaching, will sociologically add to creation  
16 new families, lineage, and network and further strengthen the structure of the community. For  
17 this reason, justice in polygamous families is not only subject to its implementation, but also  
18 the system. In a psychological perspective, husbands are allowed to practice polygamy as  
19 long as they are in accordance with predetermined conditions, especially physical and  
20 psychological health requirements.

21 \_\_\_\_\_ The life of polygamous family in the three cases of this study can be classified as a  
22 harmonious family. In the three polygamous families, interaction and communication  
23 between the family members have been formed positively and the husband has been fair to  
24 his wives and children. The opposite happened to the family in the second case of this study,  
25 and this condition was caused by the interaction and communication in the family that did not

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1 run smoothly and the husband's injustice towards his wives and children. Therefore the  
2 polygamous family in the second case can be identified as an unharmonious family.  
3 Harmonious polygamy households, namely polygamous households that always  
4 communicate and interact, are calm and peaceful loving and loving each other, if polygamous  
5 households are formed with the permission of the oldest wife and the husband can do justice  
6 to his wife.

### 8 **Conclusions**

10 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal*-  
11 women in the Banjar District, Kalimantan, Indonesia, it can be concluded that the family life  
12 of polygamy marriages performed by the *habibs* with the *ahwal* women is in a harmonious  
13 condition. Family members interact with each other, communicate, peace and quiet  
14 household, and love each other, and the husband is fair to his wives. This is because the first  
15 wife and second wife agree on polygamy. Meanwhile, the life of the *habibs'* polygamy  
16 family with the *ahwal* woman who was carried out without the knowledge of the first wife,  
17 after his wife found out about polygamy households, then interaction and communication are  
18 not good, the household is not calm, not love each other, the husband cannot be fair. The  
19 household leads to divorce.

20 The research implication, at the theoretical level, is that the results of this study help  
21 enrich the treasures of the theory of *ushul fiqh*, because one of the *ushul* theories is custom  
22 and strengthens social science theory. Based on the paradigm that develops in social  
23 definitions, this research can have logical consequences for the emergence of a community  
24 perspective on polygamous marriage.

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1 Kasetsart Journal of Social Sciences, year, Vol (No): xx-xx.

2 Kasetsart J. Soc. Sei, year(No): xx-xx.

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4 Research article

5 The habibs' polygamy lives with ahwal women (A case study in banjar regency, South

6 Kalimantan, Indonesia)

7

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11

12 *Article history:*

13 Received

14 Revised

15 Accepted

16 Available online

17

18 *Keywords*

19 ahwal women,

20 domestic life,

21 habib,

22 poligamy,

23 sharifa women

24

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27 **Abstract**

28

29 Polygamy studies are never done; there are always pros and cons. This study aims to reveal the  
30 lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district. This study  
31 uses a qualitative approach. Data collection is done through interview, observation and  
32 documentary techniques. The study results indicate that polygamous marriages performed with  
33 knowledge and the consent of the first wife lead polygamous marital life between the *habibs* and  
34 women is harmonious; they have interacted and communicated, their lives have been quiet and  
35 peaceful, and they have established a loving and affectionate relationship between their wives  
36 and husbands. As for polygamous marriages performed without knowledge and the consent of  
37 the first wife is not in harmony; conflicts often arise between the wives because they compete for  
38 each other and gain control over their husband's love and affection, which eventually leads to  
39 divorce.

40

41 **Introduction**

42

43 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey  
44 results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and Fur Die  
45 Freiheit showed that of 1496 respondents, 52.9 percent of respondents rejected polygamy, 32.9  
46 percent strongly opposed polygamy, only 12.7 percent agreed with polygamy and 0.8 percent  
47 strongly supported polygamy, and 0.6 percent respondents who abstained (Sari, Indriana, &  
48 Fauziah, 2014). In polygamous Households especially the feelings of sacrifice for a wife who  
49 must be willing to share her husband with another (Marselina & Salam, 2016).

50 Most women reject the practice of polygamy in their families for various reasons. But there  
51 are still women who accept polygamy in their families, and there are even some women who  
52 behave in favor of polygamy, for example, they elect candidates for wives and even propose to  
53 other women for their husbands. This may be due to their understanding of the danger of the  
54 increasing number of unmarried women, and the negative impact it has on social lives or their  
55 sense of responsibility, their love for their sisters from old virgins and widows and even to their  
56 husband's economic status (Ardhian, Anugrah, & Bima, 2015). The experiments of *Women*, a

57 magazine founded by Mormon women in 1872, often brings editorials to defend the practice of  
58 women who support polygamous marriages (Hayes & Bohanan, 2017).

59 In polygamy households, In polygamy marriages, that is difficult to achieve because a  
60 husband will share his love with more than one family (Muhsin, 1994). The negative effects of  
61 polygamy which can cause wives to experience jealousy, competition, in such cases, the social  
62 and psychological implications of polygyny are associated with power and prestige (Slonim-Nevo,  
63 Al-Krenawi, & Yuval-Shani, 2009).

64 There are two different tribes, namely the Arab tribe of the family of the Prophet Muhammad  
65 p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct polygamous  
66 marriages; What is the life of polygamous *habib* households at with *ahwal* women? Is their  
67 households not harmonious like other polygamous households even.

68 Based on research by experts, that polygamy households are not harmonious, but however,  
69 based on the author's observations in Banjar District, the life of polygamy marriage performed by  
70 the *habibs* with the *ahwal* woman is in a harmonious condition; their interaction and  
71 communication within the family goes well, the husband and wives love each other. Their family  
72 life is very harmonious and peaceful.

73 To get a clear picture of the life of *habibs*' polygamy marriages with *ahwal* women, a study  
74 needs to be carried out with the title: The life of *habibs*' polygamy marriages with *ahwal* women  
75 (case study in Banjar District, South Kalimantan in Indonesia).

76

## 77 **Literature Review**

78

### 79 *The Concept of Families*

80

81 Bakry (1993) provides a definition of a household which is the smallest community consisting  
82 of husband and wife, children, parents, and so on. Households are manifested in a legal manner  
83 in accordance with religion and law (Bakry, 1993). Home includes an understanding that gives a  
84 strong image, a sense of serenity, security, love and compassion (Soeroso, 2010).

85 A harmonious family, is a family full of peace, tranquility, love and affection, descent and  
86 continuity of generations, complementing and helping each other and working together (Qaimi,  
87 2002).

88 Subhan A harmonious family is called a *sakinah* family, that is a family that is fostered based  
89 on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that is  
90 feasible, able to create an atmosphere of mutual love, affection, and able to instill and implement  
91 the values of the faith, virtuous charity and noble character in the family and social lives (Subhan,  
92 2004).

93

#### 94 *The Concept of Polygamy*

95

96 Various systems of marriage exist in the world. Found a variety of marriage systems that  
97 people do in the world. There are some marriage systems, such as: 1. Monogamy, the marriage  
98 of a man with a woman; 2. Polygamy that consists of: a. Polygyny, the marriage between a man  
99 and several women; b. Polyandry, the marriage between a woman and several men; and 3.  
100 Polygynandry (or also called group marriage), the marriage in husband and wife spouses sharing  
101 system (Sa'adah, Fitria, & Widiastuti, 2015). In popular, the term "polygamy" refers to the  
102 simultaneous union of a husband to multiple one wife at the same time. Polygamy has equally  
103 been defined as a practice or condition of having more than one spouse, especially wife at one  
104 time (Adebayo & Bankole, 2019).

105 Marriage Laws and Regulations in Indonesia, polygamy can be done with several  
106 requirements, including: the wife cannot carry out her obligations as a wife, the wife has a  
107 disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia, 2019).  
108 Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013). Cameroon in  
109 particular, were explicitly fighting polygamy and trying to impose a monogamous model of  
110 marriage (Andre & Yannick, 2019).

111 This is due to the Indonesian marriage regulations and laws admit only polygyny. Polygamy  
112 has a complex history that is linked to changing perceptions in the socio-legal. The challenges of  
113 polygamy are: to protect from moral and spiritual illness and the abuse of womanhood; to protect  
114 orphans and avoid divorce from infertile women; to provide another opportunity for women  
115 whose first marriage has collapsed and is willing to be tried again; to provide husbands for  
116 widows who have not yet passed the age of marriage.

117 There are still women who accept polygamy in their families, and there are even some women  
118 who behave in favor of polygamy, for example, they elect candidates for wives and even propose

119 to other women for their husbands. This may be due to their understanding of the danger of the  
120 increasing number of unmarried women, and the negative impact it has on social lives or their  
121 sense of responsibility, their love for their sisters from old virgins and widows and even to their  
122 husband's economic status (Ardhian, Anugrah, & Bima, 2015). While the problems of polygamy  
123 are: Polygamy is closely related to patriarchal culture. Men are assumed superiority over women  
124 to be so visible so that women are placed as second class humans, who only play a role in  
125 domestic areas (family affairs) only (Ahmadi, Hefni, & Mutrofin, 2019). That many of the  
126 children may be exposed to adverse conditions associated with membership in polygamous  
127 households (Arthi, & Fenske, 2018). Polygamy causes rivalry between wives regularly (Munro,  
128 & Kebede, 2019).

129 It was concluded that marriage in Islam according to Quranic was monogamy. Allowing  
130 polygamy is only possible for a husband in certain circumstances, such as the inability women of  
131 a pregnant (Olsen, 2009).

132

### 133 **Methodology**

134

135 The study was conducted on four cases that describe the *habibs'* polygamous domestic life  
136 with *ahwal* women in Banjar Regency. This study is a qualitative study. Some considerations in  
137 carrying out the qualitative study: 1.The nature of the problem under study or the focus of the  
138 research problem is more appropriate when examined qualitatively than quantitatively. 2. To  
139 uncover and understand something behind complex socio-cultural phenomena that is difficult to  
140 understand by quantitative methods. 3.To get new insights, about something or provide other  
141 alternatives in explaining phenomena which are not all positivisti (Strauss & Corbin, 2009). A  
142 qualitative approach means that the data collected is not in the form of numbers, but rather the  
143 data comes from interviews, field notes, personal documents, and memos (Moleong, 2017).

144

### 145 *Participants*

146

147 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who carried  
148 out polygamous marriages and resided in Banjar Regency. Other informants in this study were  
149 the Chairperson of the *Rabithah Alawiyah* Board. Before communicating directly with

150 respondents, the data was first extracted from the *Rabithah Alawiyyah* management about the  
151 description of the *habib* polygamous marriage with the *ahwal* women. Communication was  
152 carried out directly with the *habib*'s and *sharifa* and the *ahwal* women get information about the  
153 data describing their domestic life.

154

#### 155 *Data Collection*

156

157 Data collection is done through interviews, observation and documentation. a. Interviews were  
158 used to gather social data about: Interaction and communication in the households Tranquility  
159 in the family love and affection of husbands and wives; and Justice in the households, b.  
160 Observations were made on the subject and subject behavior during the interview, the interaction  
161 of the subject with the researcher and the things considered to be appropriate so as to provide  
162 additional data on the results of the interview. c. Documentation is a technique for collecting  
163 data from sources other than humans. Data sourced from other than humans is something that  
164 already exists, so researchers just need to use it to complete the data obtained through interviews  
165 and observations.

166

#### 167 *Data Analysis*

168

169 The analysis of data begins with the data collection process. Each data collected in one stage  
170 is then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing,  
171 trying to find patterns and find something important and unique so that, it is interesting and  
172 needs to be studied scientifically, and then make a decision, and finally write it systematically  
173 into a research report. Data analysis was also carried out by content analysis.

174

#### 175 **Results and Discussion**

176

177 Of the many *habibs* who live in polygamous households, this study only examined four cases  
178 of the life of polygamous *habib* households with *ahwal* women in Banjar District. This was  
179 because not all *habib* were willing to disclose the data about the life of their polygamous  
180 household. The reason for the *habib* was not willing to reveal the polygamy household life



181 because by revealing the life of the household with other people it means revealing all the  
182 goodness and ugliness of the household which is actually prohibited in religion. According him  
183 the description of household life is something that should be kept secret.

184 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency:  
185 Interaction and communication in the households First case, Husband with the first wife good  
186 interaction and communication. Husband with the second wife; Good interaction and  
187 communication first and second wives; Good interaction and communication. Second case,  
188 Husband with the first wife; Interaction and communication are not good. Husband with the  
189 second wife; Good interaction and communication. First and second wives, interaction and  
190 communication are not good. Third case, husband with first wife; Good interaction and  
191 communication. Husband with the second wife; Good interaction and communication. first and  
192 second wives; There was no interaction and communication. Fourth case, husband with the first  
193 ; Good communication. Husband with the second wives; Good interaction and communication first  
194 and second wives. Good interaction and communication.

195 Tranquility in the Family: Peace in the households: First case, the household in the first and  
196 second wives was calm, peaceful and there were no conflicts. Second case, the household is in a  
197 state of unpeaceful because of a dispute by the first wife both to the husband and to the second  
198 wife. Third case, in a calm and peaceful household, there is no dispute between the husband and  
199 the second wife and the second wife. And Fourth case, households in conditions of calm, peace,  
200 no disputes occur. Love and Affection of Husbands and Wives. Love and affection of the  
201 husband with the first wife; First case, love each other. Second case, no longer loving, husband  
202 and wife in the process of divorce in the religious court. Third case and Fourth case love each  
203 other.

204 Love and affection of the husband with the second wife; First case, second, third and fourth  
205 case, love each other. Love and affection of the first wife with the second wife, first case, the  
206 first and second wives loved each other. Second case, there is no affection between the first and  
207 second wives. Third case, there is no affection between the first and second wives. And fourth  
208 case, the first and second wives loved each other. Justice in the households. Husband's fair  
209 treatment of the first wife, first case, tried to be fair to the wives. Second case, no longer being  
210 fair. Was fair to the wives. Husband's fair treatment of the second wife, first case, was fair to the  
211 second wife. Second case, more inclined to the second wife, was fair to the wife.

212 Household harmony can be measured by good interaction and communication between the  
213 first wife and the next wife. The household life in peace and calm. Love and affection of fellow  
214 wife and her husband, and husband can fair in his household. Household are not harmonious, if  
215 the opposite occurs.

216  
217 *Interaction and Communication in the Domestic Life*

218  
219 Social interaction is the existence of relationships between people individually, between  
220 groups of people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction  
221 occurs when several people meet and social interactions begin when they greet one another, greet  
222 each other, shake hands, talk to each other and so on. Of the four cases of *habib*'s polygamy life  
223 with *ahwal* women in the district of Banjar, the interactions and communication between the  
224 husband and the first wife in three cases went well. While the interaction and communication  
225 between the husband and the first wife in one other case did not go well and finally the two  
226 parties underwent a divorce process in the religious court. The interaction and communication  
227 that occurred between the husband and second wife in the four cases went well. Even in the  
228 second case, the husband is always in the second wife's residence. Furthermore, the interactions  
229 and communication between the first and second wives are well interwoven in two research  
230 cases. On the contrary, the interaction and communication between the first and second wives in  
231 the other two cases did not go smoothly. The lack of communication between wives in both  
232 cases was due to the divorce process being carried out and the residence of each wife far apart. In  
233 polygamous domestic life, it cannot be denied that between wives often feel jealous in getting  
234 love and affection from their husbands so that competition and even conflict cannot be avoided.  
235 However, peace can be realized again when the wives realize that their husbands' love and  
236 affection are shared. This is as happened in the first case in this study. Social processes can  
237 manifest in various forms and can be classified into several; Cooperation; Competition; Disputes;  
238 Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

239 Communication is very essential in maintaining the continuity of a family's domestic life. If it  
240 is not accompanied by open communication between family members, it is certain that there will  
241 be no harmony in the family. Then the domestic life in the family becomes quiet from the  
242 activities of conversation, dialogue, exchanging ideas and so on. As a result, the vulnerability of  
243 relationships between family members is difficult to avoid. Therefore, communication between

244 husband and wife, or between wives in a polygamous family, and between parents and children,  
245 really needs to be built in harmony. As the first case in this study, the *Habib's* married polygamy  
246 with his second wife without communicating first with or asking for the blessing of his first wife  
247 to carry out his polygamous wishes. Such *habib* actions eventually lead to conflicts that lead to  
248 domestic disharmony in the family.

249 Like the second case in this study, the *Habib's* married his second wife without prior notice to  
250 or requested the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions  
251 eventually lead to conflict which leads to disharmony in the family. With the trust that is built in  
252 the husband and wife relationship, there will be a sense of comfort between the two as happened  
253 in the first case in this study. Therefore, the communication built in the *habib's* polygamy lives  
254 with the *ahwal* women in the Banjar district made the life of the family harmonious, except in  
255 the second case where interaction and communication ran unsmoothly.

256

### 257 *Tranquility in the Family*

258

259 In domestic life, obtaining a life full of peace and tranquility cannot come automatically. With  
260 other terms, agility in a family life must be sought by both parties, husband and wife. Of the four  
261 cases of the *habibs'* polygamy lives with *ahwal* women in the Banjar Regency, three cases of the  
262 polygamy family could be categorized as harmonious polygamy family, and one household that  
263 was not categorized as a non-harmonious family.

264 From a sociological perspective, the family becomes the main social group where children or  
265 family members learn to be social humans. Families become the first and foremost place in their  
266 social learning. If communication in the family is not good, then it is likely that the social  
267 interaction is not good, so the possibility of a conflict in the family is very large. In-family  
268 conflicts will occur when there is an effort in the family members to identify scarce resources,  
269 such as attention, power and authority to play certain roles. Even family members often hold  
270 negotiations in achieving goals to compete with each other, so that verbal or physical interaction  
271 conflicts will very likely occur. Conditions like this certainly disrupt the family harmony.

272 In connection with that, a sociologist Jetse Sprey, in Su'adah (2005) describes the family as a  
273 system, where conflict occurs more often when compared with harmony, although many writers  
274 assume that a household in one family is an organism that struggles to achieve balance (Su'adah,

275 2005). This is reflected in the second case in this study, where family conflicts occurred in  
276 *habib's* domestic life which is now entering the divorce process at the Martapura religious court.

277 A person's connection to values is very relative and even emotional. Therefore, value can be  
278 seen as a guideline for people to act. In the cases examined, the trigger for the start of conflict in  
279 the family is because the husband and wives no longer heed the values that must be maintained  
280 in the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When Ali *Habib* remarried  
281 with an *ahwal* woman, he did not respect me at all, he married the woman without my  
282 knowledge and permission. Before I asked for divorce with Ali *Habib*, I first considered the  
283 values of the goodness and badness, if there was a divorce in the marriage. The value system is  
284 to show the rules of the relationship between husband and wife reciprocally. Cultural value  
285 systems have a function as the highest guideline for human behavior. This cultural value system  
286 is inherently strong in a person, making it is difficult to change in a relatively short time.

287 Especially in polygamy families, conflicts often occur between the first wife and the other  
288 wives due to the presence of jealousy among them. Jealousy can be a source of ridicule and is  
289 not common for some people. However, the feeling of jealousy that is felt is actually an overflow  
290 of affection because of the unwillingness of their partner to turn to someone else.

291 However, feelings of jealousy are sometimes not communicated to the couple because of the  
292 shame and fear of being said to have that particular feeling. Like the *habib's* polygamy life with  
293 *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband was  
294 polygamous, feelings of jealousy arose when her husband wanted to go to his second wife's  
295 residence. However, after getting her husband's explanation that he did not distinguish his wives,  
296 as much as possible she suppressed her jealousy. This may explain that jealousy is actually part  
297 of the very natural nature of women. In other words jealousy can be explained as negative  
298 feelings such as fear of being left behind, and being angry when you see someone who is loved  
299 by others. To overcome jealousy, open communication with a partner should be done. Open  
300 communication is the key to managing jealousy.

301

### 302 *Love and Affection of Husbands and Wives*

303

304 Although the element of love and affection is very important in domestic life, it is the attitude  
305 and behavior of the husband or wife which inflame or extinguish that affection. As three of the

306 four cases in this study; the domestic life in all three cases is fostered with love and affection,  
307 disputes can also be controlled so that a peaceful and harmonious household life is realized. On  
308 the contrary, without love and affection between husband and wife, a marriage bond that has  
309 been interwoven will be destroyed. This is reflected in the second case of this study, where the  
310 domestic life which was initially fostered with love and affection finally led to the divorce  
311 process in the religious court of Martapura. This condition was caused by the *habib* in the case  
312 practicing polygamy without the knowledge and permission of his first wife which then triggered  
313 suspicion and jealousy of his first wife. In the end, the first wife cannot manage her jealousy  
314 which then often triggers a fight. From this case it can be learned that the permission and consent  
315 of the wife, even though it is not a valid requirement for polygamous marriage, remains a  
316 consideration in making a decision on polygamy by a husband. The readiness to undergo a  
317 polygamy marriage is not only needed by the husband, but also the wife and children. Careful  
318 consideration in terms of material and non-material is also needed to begin the life of  
319 polygamous family. The conditions of autonomy that women can experience in multiple  
320 relationships and the lack of self determination and choice experienced by women and girls  
321 living in polygynous. That traditional polygyny is “inherently unequal” and harmful to women,  
322 heightening their economic dependence and negatively impacting their health (Gouweloos,  
323 2016).

324 As the first and fourth cases in this study, which after the first and second wives competed for  
325 *habib*'s love and affection as their husbands, they finally realized that the contested husband was  
326 their husband and they realized they needed her husband. In this case, each wife has accepted the  
327 fact that they are polygamous. Self-acceptance is a positive attitude towards oneself,  
328 acknowledging and accepting shortcomings and strengths and feeling positive about past lives.  
329 Self-acceptance is included in healthy personal characteristics. An individual who accepts his  
330 condition feels emotionally secure to be able to cope with frustrating and painful events because  
331 he realizes that painful things are also part of life itself. But in the second case examined, it  
332 turned out that accommodation was done by adjudication, namely the settlement of a case or  
333 dispute in courts.

334  
335 *Husbands Fair Attitudes in Polygamous Marriages*

336

337 Of the four cases examined in the study, three cases, namely the first, third and fourth cases,  
338 in which the *habib* tried their utmost to be fair to their wives, especially regarding the  
339 distribution to live in the homes of the wives. Whereas, the *habib* in the second case could not  
340 carry out justice against his wives. Even in the last period of this research, the *habib* was always  
341 at the home of the second wife. In a polygamous domestic life, justice is something that must be  
342 upheld because justice has provided a balance between wives and children by giving each of  
343 their rights without reducing or exaggerating. In the first case, each wife worked to support  
344 herself and her children. Before the polygamy is done, the husband and wife agree that the  
345 household income is guaranteed by each wife.

346 That economic problems, cultural interaction and social hierarchies influence the experience  
347 of a woman in a polygamous marriage. Ideally, family units must make decisions that will  
348 benefit all members, but the fact is that each family member experiences differences in accessing  
349 family resources. Even sometimes decisions are made as if they support certain family members.  
350 This family structure tends to force the wife to work in fulfilling the family needs and at the  
351 same time they must submit to the authority of the husband and be constantly involved in the  
352 competition for love, husband's attention and family resources. Therefore polygamy creates a  
353 uniqueness a vulnerability to the dynamics of domestic power. The husband's approach and  
354 treatment of women and their children determines how the family will function as a unit.  
355 Research conducted by Alean Al-Krenawi and Yaniv Kanat-Maymon findings reveal that senior  
356 wives in polygamous marriages experience lower self-esteem, lower life satisfaction, and more  
357 mental health symptoms than women in monogamous marriages. There are many different  
358 mental health symptoms; noteworthy is the increase in somatization, depression, hostility and  
359 psychoticism (Kanat, Krenawi, & Yanif, 2017).

360 Polygamy, if done properly as a religious teaching, will sociologically add to creation new  
361 families, lineage, and network and further strengthen the structure of the community. For this  
362 reason, justice in polygamous families is not only subject to its implementation, but also the  
363 system. In a psychological perspective, husbands are allowed to practice polygamy as long as  
364 they are in accordance with predetermined conditions, especially physical and psychological  
365 health requirements.

366 The life of polygamous family in the three cases of this study can be classified as a  
367 harmonious family. In the three polygamous families, interaction and communication between

368 the family members have been formed positively and the husband has been fair to his wives and  
369 children. The opposite happened to the family in the second case of this study, and this condition  
370 was caused by the interaction and communication in the family that did not run smoothly and the  
371 husband's injustice towards his wives and children. Therefore the polygamous family in the  
372 second case can be identified as an unharmonious family. Harmonious polygamy households,  
373 namely polygamous households that always communicate and interact, are calm and peaceful  
374 loving and loving each other, if polygamous households are formed with the permission of the  
375 oldest wife and the husband can do justice to his wife.

376

### 377 **Conclusions**

378

379 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in the  
380 Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy  
381 marriages performed by the *habibs* with the *ahwal* women is in a harmonious condition. Family  
382 members interact with each other, communicate, peace and quiet household, and love each other,  
383 and the husband is fair to his wives. This is because the first wife and second wife agree on  
384 polygamy. Meanwhile, the life of the *habibs'* polygamy family with the *ahwal* woman who was  
385 carried out without the knowledge of the first wife, after his wife found out about polygamy  
386 households, then interaction and communication are not good, the household is not calm, not  
387 love each other, the husband cannot be fair. The household leads to divorce.

388 The research implication at the theoretical level is that the results of this study enrich social  
389 science which emphasizes the need for social interaction in polygamous household life. At the  
390 level of *ushul fiqh*, this research enriches the theory of local wisdom by *habib* with women in  
391 polygamous households in Banjar Regency. This research can bring logical consequences for the  
392 emergence of a society's perspective on polygamous marriage.

393

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473

 Min. 22 Nov 2020 jam 20.33 ★

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Kepada: Fathurrahman Azhari

Thank you for your revision

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1 Kasetart Journal of Social Sciences, year, Vol (No): xx-xx.

2 Kasetart J. Soc. *Seci*, year(No): xx-xx.

3

4 **Research article**

5 **The habibs' popygamy lives with ahwal women (A case study in banjar regency, South**  
6 **Kalimantan, Indonesia)**

Comment [A1]: Should this be capitalized?

7

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12

13 *Article history:*

14 Received

15 Revised

16 Accepted

17 Available online

18

19 *Keywords:*

20 ahwal women,

21 domestic life,

22 habib,

23 poligamy,

24 sharifa women

25

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27 E-mail address: azhari.fathurrahman@yahoo.co.id (F. Azhari).

28

29

30

31

## 1 Abstract

2 Polygamy studies are never done; there are always pros and cons. This study aims to  
3 reveal the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar  
4 district. This study uses a qualitative approach. Data collection is done through interview,  
5 observation and documentary techniques. The study results indicate that polygamous  
6 marriages performed with ~~the~~ knowledge and ~~the~~ consent of the first wife ~~lead-create a~~  
7 ~~harmonious~~ polygamous marital life between the *habibs* and women ~~is-harmonious~~; they ~~have~~  
8 ~~interacted~~ and ~~communicated~~, their lives ~~have-been-quiet-and-are~~ peaceful, and ~~they-have~~  
9 ~~established~~ a loving and affectionate relationship between their wives and husbands ~~is~~  
10 ~~established~~. ~~As-for-p~~ Polygamous marriages performed without ~~the~~ knowledge and ~~the~~  
11 consent of the first wife ~~is-are~~ not ~~in-harmonious~~; conflicts often arise between the wives  
12 because they compete ~~for-against~~ each other ~~and-to~~ gain control over their husband's love and  
13 affection, which eventually leads to divorce.

## 14 Introduction

15 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The  
16 survey results from the collaboration of LSI, Goethe ~~Institut~~, Friedrich Nauman Stiftung and  
17 Fur Die Freiheit showed that of 1496 respondents, 52.9 percent of respondents rejected  
18 polygamy, 32.9 percent strongly opposed polygamy, only 12.7 percent agreed with  
19 polygamy, ~~and~~ 0.8 percent strongly supported polygamy, and 0.6 ~~percent-%~~ of respondents  
20 ~~who~~ abstained (Sari, Indriana, & Fauziah, 2014). In polygamous ~~H~~households ~~especially~~  
21 ~~there-are-strong~~ feelings of sacrifice for a wife who must be willing to share her husband with  
22 another (Marselina & Salam, 2016).

23 Most women reject the practice of polygamy in their families for various reasons. ~~But~~  
24 ~~However,-~~ there are still women who accept polygamy ~~in-their-families~~, and there are even

Comment [A2]: Is this spelt 'Institute'?

1 ~~some~~ women who behave in favor of polygamy, for example, they elect candidates for wives  
2 and even propose to other women for their husbands. This may be due to their understanding  
3 of the danger of the increasing number of unmarried women, and the negative impact it has  
4 on social lives or their sense of responsibility, their love for their sisters, from old virgins ~~and~~  
5 ~~to~~ widows, and even to their husband's economic status (Ardhian, Anugrah, & Bima, 2015).  
6 The experiments of *Women*, a magazine founded by Mormon women in 1872, often brings  
7 editorials to defend the practice of women who support polygamous marriages (Hayes &  
8 Bohanan, 2017).

9 In polygam~~yous~~ households, ~~in polygamy marriages,~~ that is difficult to achieve  
10 because a husband will share his love with more than one family (Muhsin, 1994). The  
11 negative effects of polygamy ~~which~~ can cause wives to experience jealousy, ~~and~~  
12 competition, ~~if~~ in such cases, ~~the~~ social and psychological implications of polygyny are  
13 associated with power and prestige (Slonim-Nevo, Al-Krenawi, & Yuval-Shani, 2009).

14 There are two different tribes, namely the Arab tribe of the family of the Prophet  
15 Muhammad p.b.u.h., called *habib*, and non-arab, called *ahwal*. These two tribes conduct  
16 polygamous marriages; What is the life of polygamous *habib* households ~~at~~ with *ahwal*  
17 women ~~like?~~ ~~Is~~ ~~Are~~ their households not harmonious like other polygamous households  
18 ~~even?~~

19 Based on research by experts, ~~that~~ polygam~~yous~~ households are not harmonious; ~~but~~  
20 however, based on the author's observations in Banjar ~~D~~district, ~~the life of~~ polygamy  
21 marriage performed by ~~the~~ *habibs* with ~~the~~ *ahwal* woman is ~~in a~~ harmonious ~~condition~~; their  
22 interaction and communication within the family ~~goes well~~ ~~is~~ *healthy*, the husband and wives  
23 love each other. Their family life is very harmonious and peaceful.

Comment [A3]: What does 'that' refer to?

1 To get a clear picture of the life of habibs' polygamy marriages with *ahwal* women, a study  
2 needs to be ~~was~~ carried out ~~with the title:~~ The life of habibs' polygamy marriages with *ahwal*  
3 women (case study in Banjar District, South Kalimantan in Indonesia).

4

## 5 Literature Review

6

### 7 *The Concept of Families*

8

9 Bakry (1993) provides a definition of a household which is the smallest community  
10 consisting of husband and wife, children, parents, and so on. Households are manifested in a  
11 legal manner in accordance with religion and law (Bakry, 1993). Home includes an  
12 understanding that gives a strong image, a sense of serenity, security, love and compassion  
13 (Soeroso, 2010).

14 A harmonious family, is a family full of peace, tranquility, love and affection, descent  
15 and continuity of generations, complementing and helping each other and working together  
16 (Qaimi, 2002). ~~Subhan~~ A harmonious family is called a *sakinah* family, that is, a family that  
17 is fostered based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and  
18 material, that is feasible, able to create an atmosphere of mutual love, affection, and able to  
19 instill and implement the values of the faith, virtuous charity and noble character in the  
20 family and social lives (Subhan, 2004).

21

### 22 *The Concept of Polygamy*

23

24 Various systems of marriage exist in the world. ~~Found a variety of marriage systems~~  
25 ~~that people do in the world. There are some marriage systems,~~ such as: 1. Monogamy, the



1 marriage of a man ~~with and~~ a woman; 2. Polygamy that consists of: a. Polygyny, the marriage  
2 between a man and several women; b. Polyandry, the marriage between a woman and several  
3 men; and 3. Polygynandry (or also called group marriage), the marriage in husband and wife  
4 spouses sharing system (Sa'adah, Fitria, & Widiastuti, 2015). In popular usage, the term  
5 "polygamy" refers to the simultaneous union of a husband to multiple ~~one-wife-wives~~ at the  
6 same time. Polygamy has equally been defined as a practice or condition of having more than  
7 one spouse, especially a wife, at one time (Adebayo & Bankole, 2019).

8  
9 ~~According to M~~marriage ~~L~~laws and ~~R~~regulations in Indonesia, polygamy can be ~~done~~  
10 ~~practiced~~ with several ~~requirements conditions~~, including: ~~the wife cannot carry out her~~  
11 ~~obligations as a wife, the wife has a disability or illness that cannot be cured, and the wife~~  
12 ~~cannot give birth to a child~~ (Aulia, 2019). Polygamy is regulated in Malaysia and Brunei  
13 Darussalam (Wartini, 2013). ~~In Cameroon~~ in particular, ~~were the government is~~ explicitly  
14 fighting polygamy and trying to impose a monogamous model of marriage (Andre, &  
15 Yannick, 2019).

16  
17 ~~This is due to the~~ Indonesian marriage regulations and laws ~~admit-accept~~ only  
18 polygyny. Polygamy has a complex history that is linked to changing ~~perceptions in the~~  
19 socio-legal perceptions. The challenges of polygamy are: ~~to-protecting from~~ moral and  
20 spiritual illness and the abuse of womanhood; ~~to-protecting~~ orphans and ~~avoiding~~ divorce  
21 from infertile women; ~~to-provideing~~ another opportunity for women whose first marriage has  
22 collapsed and ~~who is-are~~ willing to ~~be-tried-marry~~ again; ~~to-provideing~~ husbands for widows  
23 who have not yet passed the age of marriage.

24  
25 There are still women who accept polygamy in their families, and there are even some  
26 women who behave in favor of polygamy, for example, they elect candidates for wives and

Comment [A4]: Do you mean if these conditions exist, you cannot have polygamy marriage?

Comment [A5]: Is this the country in Africa, or a part of Indonesia?

Comment [A6]: Is this correct?

Comment [A7]: Should this be 'preventing' ?

1 even propose to other women for their husbands. This may be due to their understanding of  
2 the danger of the increasing number of unmarried women, and the negative impact it has on  
3 social lives or their sense of responsibility, their love for their sisters, from old virgins and to  
4 widows, and even to their husband's economic status (Ardhian et al., 2015). While the  
5 problems of polygamy are: Polygamy is closely related to patriarchal culture. Men are  
6 assumed superiority over women to be so visibly so that women are placed as second class  
7 humans, who only play a role in domestic areas (family affairs) only (Ahmadi, Hefni, &  
8 Mutrofin, 2019). That many of the children may be exposed to adverse conditions  
9 associated with membership in polygamous households (Arthi, 2018). Polygamy causes  
10 rivalry between wives regularly (Munro & Kebede, 2019).

11  
12 It was concluded that principle marriage in Islam according to Quranic was  
13 monogamy. Allowing Polygamy is only possible for a husband in certain circumstances,  
14 such as the inability of a woman of a to become pregnant (Olsen, 2009).

## 15 Methodology

16  
17 The study was conducted on four cases that describe the *habibs'* polygamous  
18 domestic life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some  
19 considerations in carrying out the qualitative study were: 1. The nature of the problem under  
20 study or the focus of the research problem is more appropriate when examined qualitatively  
21 than quantitatively. 2. To uncover and understand something behind complex socio-cultural  
22 phenomena that is difficult to understand by quantitative methods. 3. To get new insights  
23 about something or provide other alternatives in explaining phenomena which are not all  
24 positivistic (Strauss & Corbin, 2009). A qualitative approach means that the data collected is

1 | ~~are~~ not in the form of numbers, but rather the data comes from interviews, field notes,  
2 | personal documents, and memos (Moleong, 2017).

### 3 | *Participants*

4 | The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women  
5 | who ~~carried-out- were in~~ polygamous marriages and resided in Banjar Regency. ~~An~~Other  
6 | informants in this study ~~were was~~ the ~~C~~chairperson of the *Rabithah Alawiyyah* Board. Before  
7 | communicating directly with ~~r~~esponden~~s~~, the data ~~was- were~~ first ~~extracted- collected~~ from  
8 | ~~the- Rabithah Alawiyyah~~ management about ~~the- description- of- the~~ *habib* polygamous marriage  
9 | with ~~the- ahwal~~ women. Then, ~~communication- was- carried- out- directly- with- the~~ *habib's* and  
10 | *sharifa* and the *ahwal* women ~~were interviewed to get~~ information ~~about- the- data~~ describing  
11 | their domestic life.

### 12 | *Data Collection*

13 | Data collection ~~is- was~~ done through interviews, observation and documentation. ~~a-~~  
14 | Interviews were used to gather social data ~~about- I~~ interaction and communication in the  
15 | households, ~~F~~tranquility in the family, love and affection of husbands and wives, and ~~J~~justice  
16 | in the households, ~~- b-~~. Observations were made on the subject and subject behavior during the  
17 | interview, the interaction of the subject with the researcher and the things considered to be  
18 | appropriate so as to provide additional data on the results of the interview. ~~e-~~Documentation  
19 | is a technique for collecting data from sources other than humans ~~sources~~. ~~These- D~~data  
20 | ~~sourced- from- other- than- humans- is- something- that-~~ already exists, so researchers ~~just- only~~  
21 | need to ~~use- access- #such~~ to complete the data obtained through interviews and observations.

### 22 | *Data Analysis*

1 The analysis of data begins with the data collection process. ~~Each~~ All data collected in  
2 one stage ~~is-are~~ then analyzed by examining the data, sorting it into units or giving certain  
3 codes, synthesizing, trying to find patterns and finding something important ~~and-or~~ unique ~~so~~  
4 ~~that, it is interesting and- which~~ needs to be studied scientifically, ~~and-then-make-a-Δ~~  
5 decision ~~is then made~~, and finally ~~write-it~~ is written systematically into a research report.  
6 Data analysis was also carried out by content analysis.

7  
8

## 9 Results and Discussion

10 Of the many *habibs* who live in polygamous households, this study only examined  
11 four cases. ~~of the life of polygamous-habib-households-with ahwal~~ women in Banjar District.  
12 This was because not all *habibs* were willing to disclose ~~the data-information~~ about the life of  
13 their polygamous household. The reason for the *habib* ~~was-not~~ being willing to reveal the  
14 polygamy household life is because by revealing the life of the household with other people it  
15 means revealing all the good~~ness~~ and ugliness of the household, which is actually prohibited  
16 in religion. According to him, the description of household life is something that should be  
17 kept secret.

Comment [A8]: This should follow the word 'households' line 10.

18 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar  
19 Regency: Interaction and communication in the households; First case; Husband with the  
20 first wife good interaction and communication. Husband with the second wife; Good  
21 interaction and communication. First and second wives; Good interaction and  
22 communication. Second case; Husband with the first wife; Interaction and communication  
23 ~~are-were~~ not good. Husband with the second wife; Good interaction and communication.  
24 First and second wives, interaction and communication ~~are-were~~ not good. Third case;

Comment [A9]: What does 'him' refer to?

1 Hhusband with the first wife; Ggood interaction and communication. Husband with the  
2 second wife; Ggood interaction and communication. fFirst and second wives; There was no  
3 interaction and communication. Fourth case; husband with the first wife; Ggood  
4 communication. Husband with the second—wives\_ wife; Ggood interaction and  
5 communication. fFirst and second wives; Ggood interaction and communication.

6 Tranquility in the Family: Peace in the households: First case; the household in-of  
7 the first and second wives was calm, peaceful and there were no conflicts. Second case; the  
8 household is-was in an unpeaceful state of-unpeaceful because of a dispute by the first wife  
9 both to the husband and to the second wife. Third case; in-a calm and peaceful household,  
10 there is-no dispute between the husband and the second wife-and-the-second-wife. And Fourth  
11 case; households in conditions of calm, peace, no disputes occur. Love and Aaffection of  
12 Hhusbands and Wwives; Love and affection of the husband with the first wife; First case,  
13 love each other. Second case, no longer loving, husband and wife in the process of divorce in  
14 the religious court. Third case and Fourth case, love each other.

Comment [A10]: Join this to the next paragraph.

15 Love and affection of the husband with the second wife; First-~~case~~, second, third and  
16 fourth case, love each other. Love and affection of the first wife with the second wife, fFirst  
17 case, the first and second wives loved each other. Second case, there is-was no affection  
18 between the first and second wives. Third case, there is-was no affection between the first and  
19 second wives. And-fFourth case, the first and second wives loved each other.

20 Justice in the households; Husband's fair treatment of the first wife; fFirst case, tried to be  
21 fair to the wives. Second case, no longer being fair. Was fair to the wives. Husband's fair  
22 treatment of the second wife; fFirst case, was fair to the second wife. Second case, more  
23 inclined to the second wife, was fair to the wife.

Comment [A11]: Check this. It's contradictory.

1 Household harmony can be measured by good interaction and communication  
2 between the first wife and the next wife. The household life in peace and calm. Love and  
3 affection of fellow wife and her husband, and husband can fair in his household. Households  
4 are not harmonious, if the opposite occurs.

#### 5 *Interaction and Communication in the Domestic Life*

6 Social interaction is the existence of relationships between people individually,  
7 between groups of people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017).  
8 Interaction occurs when several people meet and social interactions begin when they greet  
9 one another, greet each other, shake hands, talk to each other and so on. Of the four cases of  
10 *habib's* polygamy life with *ahwal* women in the district of Banjar, the interactions and  
11 communication between the husband and the first wife in three cases went well: ~~W~~while the  
12 interaction and communication between the husband and the first wife in one other case did  
13 not go well, ~~and f~~inally, the two parties underwent a divorce process in the religious court.  
14 The interaction and communication that occurred between the husband and second wife in  
15 the four cases went well. Even in the second case, the husband ~~is~~-was always in the second  
16 wife's residence. Furthermore, the interactions and communication between the first and  
17 second wives ~~are~~-were well interwoven in two research cases. On the contrary, the interaction  
18 and communication between the first and second wives in the other two cases did not go  
19 smoothly. The lack of communication between wives in both cases was due to the divorce  
20 process being carried out and the residence of each wife ~~being~~ far apart. In polygamous  
21 domestic life, it cannot be denied that ~~between~~-wives often feel jealous in getting love and  
22 affection from their husbands so ~~that~~-competition and ~~even~~-conflict cannot be avoided.  
23 However, peace can be realized again when the wives realize that their husbands' love and  
24 affection are shared. This is as happened in the first case in this study. Social processes can

1 | manifest in various forms and can be classified into several types; Cooperation; Competition;  
2 | Disputes; Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

3 |       Communication is very-essential in maintaining the continuity of a family's domestic  
4 | life. If it-family life is not accompanied by open communication between family members, ~~#~~  
5 | ~~is-certain-that~~ there will be no harmony in the family. ~~Then the-D~~domestic life ~~in-the-family~~  
6 | becomes quiet ~~from-due to the~~ lack activities-of conversation, dialogue, exchanging ideas  
7 | and so on. As a result, ~~the-vulnerability-of~~ relationships between family members become  
8 | vulnerableis-diffieult-to-avoid. Therefore, communication between husband and wife, or  
9 | between wives in a polygamous family, and between parents and children, really needs to be  
10 | built-in-harmonyious. ~~As-In~~ the first case in this study, the *Habib's* married polygamy-with  
11 | his second wife without first communicating ~~first~~-with or asking for the blessing of his first  
12 | wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflicts that  
13 | lead to domestic disharmony in the family.

14 |       Like in the second case in this study, the *Habib's* married his second wife without  
15 | prior notice to or requesteding the blessing of his first wife to carry out his polygamous  
16 | wishes. Such *habib* actions eventually lead to conflict which leads to disharmony in the  
17 | family. With the trust that is built in the husband and wife relationship, there will be a sense  
18 | of comfort between the two as happened in the first case in this study. Therefore, the  
19 | communication built in the *habib's* polygamy lives with the *ahwal* women in ~~the~~-Banjar  
20 | district ~~made-the-life-of-the-family~~created harmonious family life, except in the second case  
21 | where interaction and communication ~~ran~~did not run ~~un~~smoothly.

## 1 *Tranquility in the Family*

2 In domestic life, obtaining a life full of peace and tranquility cannot come  
3 automatically. With other terms, agility in a family life must be sought by both parties,  
4 husband and wife. Of the four cases of the *habibs'* polygamy lives with *ahwal* women in the  
5 Banjar Regency, three cases of the polygamy family could be categorized as harmonious  
6 polygamy family, and one household that was not categorized as a non-harmonious family.

7 From a sociological perspective, the a family becomes the main social group where  
8 children or family members learn to be social humans. Families become the first and  
9 foremost place in their for social learning. If communication in the family is not good, then it  
10 is likely that the social interaction is not good, so the possibility of a conflict in the family is  
11 very large great. In-family conflicts will occur when there is an effort attemptin by the family  
12 members to identify scarce resources, such as attention, power and authority, to play certain  
13 roles. Even if family members often hold carry out negotiations in achieving goals to compete  
14 with each other, so that verbal or physical interaction conflicts will very likely occur.  
15 Conditions like this certainly disrupt the family harmony. In connection with that, a  
16 sociologist Jetse Sprey, in Su'adah (2005) describes the family as a system, where conflict  
17 occurs more often when compared with harmony, although many writers assume that a  
18 household in one family is an organism that struggles to achieve balance (Su'adah, 2005).  
19 This is reflected in the second case in this study, where family conflicts occurred in *habib's*  
20 domestic life, which is now entering began the a divorce process at the Martapura religious  
21 court.

22 A person's connection to values is very relative and even emotional. Therefore, value  
23 can be seen as a guideline for people to act. In the cases examined, the trigger for the start of  
24 conflict in the family is because the husband and wives no longer heed the values that must  
25 be maintained in the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When

Comment [A12]: What does this mean?

Comment [A13]: This is wrong. Please check.

Comment [A14]: Confusing. Is this the right word?



1 Ali *Habib* remarried with an *ahwal* woman, he did not respect me at all, he married the  
2 woman without my knowledge and permission. Before I asked for divorce with Ali *Habib*, I  
3 first considered the values of ~~the~~ goodness and badness, if there was a divorce in the  
4 marriage. The value system is to show the rules of the relationship between husband and wife  
5 reciprocally. Cultural value systems have a function as the highest guideline for human  
6 behavior. This cultural value system is inherently strong in a person, making it ~~is~~ difficult to  
7 change in a relatively short time.

8 ~~Especially- Conflicts~~ in polygamy families, ~~conflicts~~ often occur between the first  
9 wife and the other wives due to ~~the presence of jealousy among them~~. Jealousy can be a  
10 source of ridicule and is not common for some people. However, the feeling of jealousy that  
11 is felt is actually an overflow of affection because of the unwillingness of ~~their~~ partner to turn  
12 to someone else.

13 However, feelings of jealousy are sometimes not communicated to the couple because  
14 of ~~the~~ shame and fear of ~~being said to have~~ing that particular feeling. ~~L~~ like the *habib*'s  
15 polygamy life with *ahwal* women in the first case. According to Hj. Rukayah, at first, when  
16 her husband was polygamous, feelings of jealousy arose when her husband wanted to go to  
17 his second wife's residence. However, after getting her husband's explanation that he did not  
18 distinguish ~~between~~ his wives, ~~as much as possible~~ she suppressed her jealousy ~~as much as~~  
19 ~~possible~~. ~~This may explain that it could be that~~ jealousy is actually part of the very ~~natural~~  
20 nature of women. ~~In other words~~ Jealousy can be explained as negative feelings such as fear  
21 of being left behind, ~~and resulting in~~ being angry when you see someone who is loved by  
22 others. To overcome jealousy, open communication with a partner should be ~~done attempted~~.  
23 ~~Open communication as this~~ is the key to managing jealousy.

24

2  
3 Although the element of love and affection is very important in domestic life, it is the  
4 attitude and behavior of the husband or wife which inflames or extinguishes that affection. As  
5 ~~in~~ three of the four cases in this study, ~~the domestic life in all three cases is~~ was fostered  
6 with love and affection, disputes ~~can~~ could also be controlled so that a peaceful and  
7 harmonious household life is realized. On the contrary, without love and affection between  
8 husband and wife, a marriage bond ~~that has been interwoven~~ will be destroyed. This is  
9 reflected in the second case of this study, where ~~the~~ domestic life which was initially fostered  
10 with love and affection, finally ~~led to the~~ ended in the divorce process in the religious court of  
11 Martapura. This ~~condition~~ was caused by the *habib* in the case of practicing polygamy  
12 without the knowledge and permission of his first wife, which then triggered suspicion and  
13 jealousy ~~of~~ in his first wife. In the end, the first wife ~~cannot~~ could not manage control her  
14 jealousy, which then often triggered a fight. From this case it can be learned that the  
15 permission and consent of the wife, even though it is not a valid requirement for polygamous  
16 marriage, remains a consideration for a husband in making a decision on polygamy ~~by a~~  
17 husband. The readiness to undergo a polygamy marriage is not only needed by the husband,  
18 but also the wife and children. Careful consideration in terms of material and non-material  
19 aspects is also needed to begin the life of a polygamous family. The conditions of autonomy  
20 that women can experience in multiple relationships and the lack of self determination and  
21 choice experienced by women and girls living in polygynous relationships show ~~That~~  
22 traditional polygyny is "inherently unequal" and harmful to women, heightening their  
23 economic dependence and negatively impacting their health (Gouweloos, 2016).

24 As in the first and fourth cases in this study, ~~which~~ after the first and second wives  
25 competed for *habib's* love and affection as their husbands, they finally realized that the

1 | contested husband was their husband of both and ~~they realized they~~ each needed ~~her that~~  
2 | husband. In this case, each wife ~~has~~ accepted the fact that they ~~are-were~~ polygamous. Self-  
3 | acceptance is a positive attitude towards oneself, acknowledging and accepting shortcomings  
4 | and strengths and feeling positive about past lives. Self acceptance is included in healthy  
5 | personal characteristics. An individual who accepts his condition feels emotionally secure to  
6 | be able to cope with frustrating and painful events because he realizes that painful things are  
7 | also part of life itself. ~~But-However,~~ in the second case examined, it turned out that  
8 | accommodation was done by adjudication, namely the settlement of a case or dispute in  
9 | courts.

#### 11 | *Husbands Fair Attitudes in Polygamous Marriages*

12 |  
13 | Of the four cases examined in the study, in three cases, namely the first, third and  
14 | fourth cases, ~~in-which-the~~ *habibs* tried their utmost to be fair to their wives, especially  
15 | regarding the distribution ~~te-of~~ liveing in the homes of the wives. ~~Whereas~~ However, the  
16 | *habib* in the second case could not carry out justice ~~against- with~~ his wives. Even in the last  
17 | period of this research, the *habib* was always at the home of the second wife. In a  
18 | polygamous domestic life, justice is something that must be upheld because justice ~~has~~  
19 | ~~provided~~ a balance between wives and children by giving each ~~of~~ their rights without  
20 | reducing or exaggerating them. In the first case, each wife worked to support herself and her  
21 | children. Before ~~the-polygamy is-done,~~ the husband and wife ~~agreed~~ that the household  
22 | income ~~is-was~~ guaranteed by each wife. Al-Krenawi and Kanat Maymon (2009) ~~stated~~ that  
23 | economic problems, cultural interaction and social hierarchies influence the experience of a  
24 | woman in a polygamous marriage. Ideally, family units must make decisions that will benefit  
25 | all members, but the fact is that each family member experiences differences in accessing  
26 | family resources. ~~Even-s~~ Sometimes decisions are made as if they support certain family

1 members. This family structure tends to force the wife to work in fulfilling the family needs  
2 and at the same time they must submit to the authority of the husband and be constantly  
3 involved in the competition for love, husband's attention and family resources. Therefore,  
4 polygamy creates a uniqueness a vulnerability to the dynamics of domestic power. The  
5 husband's approach and treatment of women and their children determines how the family  
6 will function as a unit. ~~that-s~~ Senior wives in polygamous marriages experienced lower self-  
7 esteem, less life satisfaction and more mental health symptomatology than women in  
8 monogamous marriages. (Kanat, Krenawi, & Yanif, 2017).

9 Polygamy, if done properly as a religious teaching, will sociologically add to  
10 creationg new families, lineage, and network and further strengthen the structure of the  
11 community. For this reason, justice in polygamous families is not only subject to its  
12 implementation, but also the system. In a psychological perspective, husbands are allowed to  
13 practice polygamy as long as they are in accordance with predetermined conditions,  
14 especially physical and psychological health requirements.

15 The life of polygamous family in the three cases of this study can be classified as a  
16 harmonious family. In the three polygamous families, interaction and communication  
17 between the family members have been formed positively and the husband has been fair to  
18 his wives and children. The opposite happened to the family in the second case of this study,  
19 and this condition was caused by the interaction and communication in the family that did not  
20 run smoothly and the husband's injustice towards his wives and children. Therefore, the  
21 polygamous family in the second case can be identified as an unharmonious family.  
22 Harmonious polygamy households, namely, polygamous households that always  
23 communicate and interact, are calm and peaceful loving and lovinge each other, if  
24 ~~polygamous households~~ are formed with the permission of the oldest wife and where the  
25 husband can ~~de-give~~ justice to his wife.

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**Conclusions**

Based on the previous discussion about the life of *habibs*' polygamy with *ahwal* women in the Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy marriages performed by the *habibs* with the *ahwal* women is ~~in-a~~ harmonious ~~condition~~. Family members interact with each other, communicate well, have peaceful and quiet household, and love each other, and the husband is fair to his wives. This is because the first wife and second wife agree on polygamy. Meanwhile, for the life of the *habibs*' polygamy family with the *ahwal* woman ~~who was~~ carried out without the knowledge of the first wife, ~~after his wife found out about polygamy households, then~~ interaction and communication are not good, the household is not calm, not loveing each other, the husband cannot be fair. The household situation leads to divorce.

The research implication, at the theoretical level, is that the results of this study help enrich the treasures of the theory of *ushul fiqh*, because one of the *ushul* theories is custom, and which strengthens social science theory. Based on the paradigm that develops in social definitions, this research can have logical consequences for the emergence of a community perspective on polygamous marriage.

**Conflict of Interest**

There is no conflict of interest.

1 **References**

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14

Balas: Edited Research Paper 2

Sen, 30 Nov 2020 jam 22.06

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Kepada: anthonysweetapple@gmail.com

Dear Anthony Sweetapple (Edited Research Paper)

Thank you. i sen refair new manuscript, because there is a typo in title "polygamy is written popygamy".

Author,

Fathurrahman Azhari

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> Tampilkan pesan asli



31 Nov, KJS....docx  
66.3kB

1 Kasetsart Journal of Social Sciences, year, Vol (No): xx-xx.

2 Kasetsart J. Soc. Sci, year(No): xx-xx.

3

4 Research article

5 The habibs' polygamy lives with ahwal women (A case study in Banjar regency, South  
6 Kalimantan, Indonesia)

7

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9

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12

13 *Article history:*

14 Received

15 Revised

16 Accepted

17 Available online

18

19 *Keywords:*

20 ahwal women,

21 domestic life,

22 habib,

23 poligamy,

24 sharifa women

25

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28 **Abstract**

29

30 Polygamy studies are never done; there are always pros and cons. This study aims to reveal  
31 the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district. This  
32 study uses a qualitative approach. Data collection is done through interview, observation and  
33 documentary techniques. The study results indicate that polygamous marriages performed with  
34 the knowledge and consent of the first wife create a harmonious polygamous marital life between  
35 the *habibs* and women; they interact and communicate, their lives are peaceful, and a loving and  
36 affectionate relationship between their wives and husbands. Polygamous marriages performed  
37 without the knowledge and consent of the first wife are not harmonious; conflicts often arise  
38 between the wives because they compete against each other to gain control over their husband's  
39 love and affection, which eventually leads to divorce.

40

41 **Introduction**

42

43 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey  
44 results from the collaboration of LSI, Goethe Institut (2011) muslim youth survey. Friedrich  
45 Nauman Stiftung and Fur Die Freiheit showed that of 1496 respondents, 52.9 percent of  
46 respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7 percent  
47 agreed with polygamy, 0.8 percent strongly supported polygamy, and 0.6 percent of respondents  
48 who abstained (Sari, Indriana, & Fauziah, 2014). In polygamous households there are strong  
49 feelings of sacrifice for a wife who must be willing to share her husband with another (Marselina  
50 & Salam, 2016).

51 Most women reject the practice of polygamy in their families for various reasons. However,  
52 there are still women who accept polygamy and there are even women who behave in favor of  
53 polygamy, for example, they elect candidates for wives and even propose to other women for  
54 their husbands. This may be due to their understanding of the danger of the increasing number of  
55 unmarried women, and the negative impact it has on social lives or their sense of responsibility,  
56 their love for their sisters from old virgins to widows and even to their husband's economic status  
57 (Ardhian, Anugrah, & Bima, 2015). The experiments of *Women*, a magazine founded by

58 Mormon women in 1872, often brings editorials to defend the practice of women who support  
59 polygamous marriages (Hayes & Bohanan, 2017).

60 In polygamous households, harmony is difficult to achieve because a husband will share his  
61 love with more than one family (Muhsin, 1994). The negative effects of polygamy can cause  
62 wives to experience jealousy, and competition. In such cases, the social and psychological  
63 implications of polygyny are associated with power and prestige (Slonim-Nevo, Al-Krenawi, &  
64 Yuval-Shani, 2009).

65 There are two different tribes, namely the Arab tribe of the family of the Prophet Muhammad  
66 p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct polygamous  
67 marriages; What is the life of polygamous *habib* households with *ahwal* women like? Are their  
68 households not harmonious like other polygamous households?

69 Based on research by experts, polygamous households are not harmonious; however, based on  
70 the author's observations in Banjar district, polygamy marriage performed by *habibs* with *ahwal*  
71 woman is harmonious; their interaction and communication within the family healthy, the  
72 husband and wives love each other. Their family life is very harmonious and peaceful.

73 To get a clear picture of the life of *habibs*' polygamy marriages with *ahwal* women, a study  
74 needs to be carried out: The life of *habibs*' polygamy marriages with *ahwal* women (case  
75 study in Banjar District, South Kalimantan in Indonesia).

76

## 77 **Literature Review**

78

### 79 *The Concept of Families*

80

81 Bakry (1993) provides a definition of a household which is the smallest community consisting  
82 of husband and wife, children, parents, and so on. Households are manifested in a legal manner  
83 in accordance with religion and law (Bakry, 1993). Home includes an understanding that gives a  
84 strong image, a sense of serenity, security, love and compassion (Soeroso, 2010).

85 A harmonious family, is a family full of peace, tranquility, love and affection, descent and  
86 continuity of generations, complementing and helping each other and working together (Qaimi,  
87 2002). A harmonious family is called a *sakinah* family, that is, a family that is fostered based on  
88 a legitimate marriage, is able to fulfill the inner life needs, spiritual and material, that is feasible,

89 able to create an atmosphere of mutual love, affection, and able to instill and implement the  
90 values of the faith, virtuous charity and noble character in the family and social lives (Subhan,  
91 2004).

92

### 93 *The Concept of Polygamy*

94

95 Various systems of marriage exist in the world, such as: 1. Monogamy, the marriage of a man  
96 and a woman; 2. Polygamy that consists of: a. Polygyny, the marriage between a man and  
97 several women; b. Polyandry, the marriage between a woman and several men; and 3.  
98 Polygynandry (or also called group marriage), the marriage in husband and wife spouses sharing  
99 system (Sa'adah, Fitria, & Widiastuti, 2015). In popular usage, the term "polygamy" refers to the  
100 simultaneous union of a husband to multiple wives at the same time. Polygamy has equally been  
101 defined as a practice or condition of having more than one spouse, especially a wife, at one time  
102 (Adebayo & Bankole, 2019).

103 According to marriage laws in Indonesia Number 1/1974 polygamy can be practiced with  
104 several conditions, including: the wife cannot carry out her obligations as a wife, the wife has a  
105 disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia, 2019).  
106 Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013). Cameroon (Africa)  
107 in particular, the government is explicitly fighting polygamy and trying to impose a  
108 monogamous model of marriage (Andre & Yannick, 2019).

109 Indonesian marriage regulations and laws accept only polygyny. Polygamy has a complex  
110 history that is linked to changing socio-legal perceptions. The challenges of polygamy are: to  
111 protecting moral and spiritual illness and the abuse of womanhood; protecting orphans and  
112 avoiding divorce from infertile women; to provide another opportunity for women whose first  
113 marriage has collapsed and is willing to be tried again; to provide husbands for widows who  
114 have not yet passed the age of marriage.

115 There are still women who accept polygamy in their families, and there are even some women  
116 who behave in favor of polygamy, for example, they elect candidates for wives and even propose  
117 to other women for their husbands. This may be due to their understanding of the danger of the  
118 increasing number of unmarried women, and the negative impact it has on social lives or their  
119 sense of responsibility, their love for their sisters from old virgins to widows, and even to their

120 husband's economic status (Ardhian, Anugrah, & Bima, 2015).The problems of polygamy are:  
121 Polygamy is closely related to patriarchal culture. Men assumed superiority over women so  
122 visibly that women are placed as second class humans, who only play a role in domestic areas  
123 (family affairs) (Ahmadi, Hefni, & Mutrofin, 2019). Many of the children may be exposed to  
124 adverse conditions associated with membership in polygamous households (Arthi, & Fenske,  
125 2018). Polygamy causes rivalry between wives regularly (Munro, & Kebede, 2019).

126 It is concluded that marriage in Islam according to Quranic is monogamy. Polygamy is only  
127 possible for a husband in certain circumstances, such as the inability of a woman to become  
128 pregnant (Olsen, 2009).

129

### 130 **Methodology**

131

132 The study was conducted on four cases that describe the *habibs'* polygamous domestic life  
133 with *ahwal* women in Banjar Regency. This study is a qualitative study. Some considerations in  
134 carrying out the qualitative study were: 1.The nature of the problem under study or the focus of  
135 the research problem is more appropriate when examined qualitatively than quantitatively. 2. To  
136 uncover and understand something behind complex socio-cultural phenomena that is difficult to  
137 understand by quantitative methods. 3.To get new insights about something or provide other  
138 alternatives in explaining phenomena which are not all positivistic (Strauss & Corbin, 2009). A  
139 qualitative approach means that the data collected are not in the form of numbers, but rather the  
140 data come from interviews, field notes, personal documents, and memos (Moleong, 2017).

141

### 142 *Participants*

143

144 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who were  
145 in polygamous marriages and resided in Banjar Regency. Another informant in this study was  
146 the chairperson of *Rabithah Alawiyyah* Board. Before communicating directly with respondents,  
147 the data were first collected from *Rabithah Alawiyyah* management about *habib* polygamous  
148 marriag the *ahwal* women. Then, the *habib's* and *sharifa* and the *ahwal* women were interviewed  
149 to get information describing their domestic life.

150

151 *Data Collection*

152

153 Data collection was done through interviews, observation and documentation. Interviews were  
154 used to gather social data about interaction and communication in the households, tranquility in  
155 the family, love and affection of husbands and wives, and justice in the households. Observations  
156 were made on the subject and subject behavior during the interview, the interaction of the subject  
157 with the researcher and the things considered to be appropriate so as to provide additional data on  
158 the results of the interview. Documentation is a technique for collecting data from sources other  
159 than human sources. These data already exist, so researchers only need to access such it to  
160 complete the data obtained through interviews and observations.

161

162 *Data Analysis*

163

164 The analysis of data begins with the data collection process. All data collected in one stage are  
165 then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing,  
166 trying to find patterns and finding something important or unique which needs to be studied  
167 scientifically. A decision is then made, and finally it is written it systematically into a research  
168 report. Data analysis was also carried out by content analysis.

169

170 **Results and Discussion**

171

172 this study examined four cases of the life of polygamous habib households with *ahwal* women  
173 in Banjar District. This was is because not all *habibs* were willing to disclose information about  
174 the life of their polygamous household. The reason for the *habib* not being willing to reveal the  
175 polygamy household life is because by revealing the life of the household with other people it  
176 means revealing all the good and ugliness of the household, which is actually prohibited in  
177 religion. According to the description of household life is something that should be **kept secret**.

178 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in **Banjar Regency**:  
179 Interaction and communication in the households: First case; husband with the first wife good  
180 interaction and communication. Husband with the second wife, good interaction and  
181 communication. First and second wives, good interaction and communication. Second case;



182 husband with the first wife, interaction and communication were not good. Husband with the  
183 second wife, good interaction and communication. First and second wives, interaction and  
184 communication were not good. Third case; husband with the first wife, good interaction and  
185 communication. Husband with the second wife; good interaction and communication. First and  
186 second wives, no interaction and communication. Fourth case; husband with the first wife, good  
187 communication. Husband with the second wife, good interaction and communication. First and  
188 second wives, good interaction and communication.

189     Tranquility in the Family: Peace in the households: First case; the household of the first and  
190 second wives was calm, peaceful and there were no conflicts. Second case; the household was in  
191 an unpeaceful state of because of a dispute by the first wife both to the husband and to the  
192 second wife. Third case a calm and peaceful household, no dispute between the husband and the  
193 second wife. Fourth case; households in conditions of calm, peace, no disputes occur.

194     Love and Affection of husbands and wives: Love and affection of the husband with the first  
195 wife; First case, love each other. Second case, no longer loving, husband and wife in the process  
196 of divorce in the religious court. Third case and Fourth case, love each other.

197     Love and affection of the husband with the second wife; First, second, third and fourth case,  
198 love each other. Love and affection of the first wife with the second wife. First case, the first and  
199 second wives loved each other. Second case, there was no affection between the first and second  
200 wives. Third case, there was no affection between the first and second wives. Fourth case, the  
201 first and second wives loved each other.

202     Justice in the households: Husband's fair treatment of the first wife; First case, tried to be fair  
203 to the wives. Second case, no longer being fair. Third case and Fourth case, Was fair to the wives.  
204 Husband's fair treatment of the second wife; First case, was fair to the second wife. Second case,  
205 more inclined to the second wife. Third case and fourth case, was fair to the wife.

206     Household harmony can be measured by good interaction and communication between the  
207 first wife and the next wife. The household life in peace and calm. Love and affection of fellow  
208 wife and her husband, and husband can fair in his household. Households are not harmonious, if  
209 the opposite occurs.

210  
211 *Interaction and Communication in the Domestic Life*

212

213 Social interaction is the existence of relationships between people individually, between  
214 groups of people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction  
215 occurs when several people meet and social interactions begin when they greet one another, greet  
216 each other, shake hands, talk to each other and so on. Of the four cases of *habib's* polygamy life  
217 with *ahwal* women in the district of Banjar, the interactions and communication between the  
218 husband and the first wife in three cases went well while the interaction and communication  
219 between the husband and the first wife in one other case did not go well. Finally, the two parties  
220 underwent a divorce process in the religious court. The interaction and communication that  
221 occurred between the husband and second wife in the four cases went well. Even in the second  
222 case, the husband was always in the second wife's residence. Furthermore, the interactions and  
223 communication between the first and second wives were well interwoven in two research cases.  
224 On the contrary, the interaction and communication between the first and second wives in the  
225 other two cases did not go smoothly. The lack of communication between wives in both cases  
226 was due to the divorce process being carried out and the residence of each wife being far apart.  
227 In polygamous domestic life, it cannot be denied that wives often feel jealous in getting love and  
228 affection from their husbands so competition and conflict cannot be avoided. However, peace  
229 can be realized again when the wives realize that their husbands' love and affection are shared.  
230 This is as happened in the first case in this study. Social processes can manifest in various forms  
231 and can be classified into several types; Cooperation; Competition; Disputes; Accommodation is  
232 carried out by ceasefire or compromise (Pelly, 1997).

233 Communication is essential in maintaining the continuity of a family's domestic life. If family  
234 life is not accompanied by open communication between family members, there will be no  
235 harmony in the family. Domestic life becomes quiet due to the lack of conversation, dialogue,  
236 exchanging ideas and so on. As a result, relationships between family members become  
237 vulnerable. Therefore, communication between husband and wife, or between wives in a  
238 polygamous family, and between parents and children, really needs to be harmonious. In the first  
239 case in this study, the *habib* married his second wife without first communicating with or asking  
240 for the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions  
241 eventually lead to conflicts that lead to domestic disharmony in the family.

242 Like in the second case in this study, the *Habib* married his second wife without prior notice  
243 to or requesting the blessing of his first wife to carry out his polygamous wishes. Such *habib*

244 actions eventually lead to conflict which leads to disharmony in the family. With the trust that is  
245 built in the husband and wife relationship, there will be a sense of comfort between the two as  
246 happened in the first case in this study. Therefore, the communication built in the *habib's*  
247 polygamy lives with the *ahwal* women in Banjar district created harmonious family life, except  
248 in the second case where interaction and communication did not run smoothly.

249

### 250 *Tranquility in the Family*

251

252 In domestic life, obtaining a life full of peace and tranquility cannot come automatically. In a  
253 family life must be sought by both parties, husband and wife. Of the four cases of the *habibs'*  
254 polygamy lives with *ahwal* women in Banjar Regency, three cases could be categorized as  
255 harmonious polygamy family, and one household was categorized as a non-harmonious family.

256 From a sociological perspective, a family becomes the main social group where children or  
257 family members learn to be social humans. Families become the first and foremost place for  
258 social learning. If communication in the family is not good, then it is likely that the social  
259 interaction is not good, so the possibility of a conflict in the family is very great. In-family  
260 conflicts will occur when there is an attempt by family members to effort ask for attention, power  
261 and authority to play certain roles. Family members often carry out negotiations in achieving  
262 goals to compete with each other, so verbal or physical interaction conflicts will very likely  
263 occur. Conditions like this certainly disrupt family harmony. A sociologist Jetse Sprey, in  
264 Su'adah (2005) describes the family as a system, where conflict occurs more often when  
265 compared with harmony, although many writers assume that a household in one family is an  
266 organism that struggles to achieve balance (Su'adah, 2005). This is reflected in the second case  
267 in this study, where family conflicts occurred in *habib's* domestic life, which began a divorce  
268 process at the Martapura religious court.

269 A person's connection to values is relative and even emotional. Therefore, value can be seen  
270 as a guideline for people to act. In the cases examined, the trigger for the start of conflict in the  
271 family is because the husband and wives no longer heed the values that must be maintained in  
272 the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When Ali *Habib* remarried  
273 with an *ahwal* woman, he did not respect me at all, he married the woman without my  
274 knowledge and permission. Before I asked for divorce with Ali *Habib*, I first considered the

275 values of goodness and badness, if there was a divorce in the marriage. The value system is to  
276 show the rules of the relationship between husband and wife reciprocally. Cultural value systems  
277 have a function as the highest guideline for human behavior. This cultural value system is  
278 inherently strong in a person, making it difficult to change in a relatively short time.

279 Conflicts in polygamy families, often occur between the first wife and the other wives due to  
280 the jealousy. Jealousy can be a source of ridicule and is not common for some people. However,  
281 the feeling of jealousy that is felt is actually an overflow of affection because of the  
282 unwillingness of the partner to turn to someone else.

283 However, feelings of jealousy are sometimes not communicated to the couple because of  
284 shame and fear of having that particular feeling like the *habib's* polygamy life with *ahwal*  
285 women in the first case. According to Hj. Rukayah, at first, when her husband was polygamous,  
286 feelings of jealousy arose when her husband wanted to go to his second wife's residence.  
287 However, after getting her husband's explanation that he did not distinguish between his wives,  
288 she suppressed her jealousy as much as possible. It could be that jealousy is actually part of the  
289 very nature of women. Jealousy can be explained as negative feelings such as fear of being left  
290 behind, resulting in being angry when you see someone who is loved by others. To overcome  
291 jealousy, open communication with a partner should be attempted as this is the key to managing  
292 jealousy.

293

#### 294 *Love and Affection of Husbands and Wives*

295

296 Although the element of love and affection is very important in domestic life, it is the attitude  
297 and behavior of the husband or wife which inflames or extinguishes that affection. As in three of  
298 the four cases in this study, domestic life was fostered with love and affection, disputes could  
299 also be controlled so that a peaceful and harmonious household life is realized. On the contrary,  
300 without love and affection between husband and wife, a marriage bond will be destroyed. This is  
301 reflected in the second case of this study, where domestic life which was initially fostered with  
302 love and affection, finally ended in the divorce process in the religious court of Martapura. This  
303 was caused by the *habib* in the case of practicing polygamy without the knowledge and  
304 permission of his first wife, which then triggered suspicion and jealousy in his first wife. In the  
305 end, the first wife could not control her jealousy, which then often triggered a fight. From this

306 case it can be learned that the permission and consent of the wife, even though it is not a valid  
307 requirement for polygamous marriage, remains a consideration for a husband in making a  
308 decision on polygamy. The readiness to undergo a polygamy marriage is not only needed by the  
309 husband, but also the wife and children. Careful consideration in terms of material and non-  
310 material aspects is also needed to begin the life of a polygamous family. The conditions of  
311 autonomy that women can experience in multiple relationships and the lack of self determination  
312 and choice experienced by women and girls living in polygynous relationship show that  
313 traditional polygyny is “inherently unequal” and harmful to women, heightening their economic  
314 dependence and negatively impacting their health (Gouweloos, 2016).

315 As in the first and fourth cases in this study, after the first and second wives competed for  
316 *habib*'s love and affection as their husband, they finally realized that the contested husband was  
317 the husband of both and they each needed that husband. In this case, each wife accepted the fact  
318 that they were polygamous. Self-acceptance is a positive attitude towards oneself, acknowledging  
319 and accepting shortcomings and strengths and feeling positive about past lives. Self-acceptance  
320 is included in healthy personal characteristics. An individual who accepts his condition feels  
321 emotionally secure to be able to cope with frustrating and painful events because he realizes that  
322 painful things are also part of life itself. However, in the second case examined, it turned out that  
323 accommodation was done by adjudication, namely the settlement of a case or dispute in court.

324

#### 325 *Husbands Fair Attitudes in Polygamous Marriages*

326

327 Of the four cases examined in the study, in three cases, namely the first, third and fourth  
328 cases, the *habibs* tried their utmost to be fair to their wives, especially regarding the distribution  
329 of living in the homes of the wives. However, the *habib* in the second case could not carry out  
330 justice with his wives. Even in the last period of this research, the *habib* was always at the home  
331 of the second wife. In a polygamous domestic life, justice is something that must be upheld  
332 because justice provides a balance between wives and children by giving each their rights  
333 without reducing or exaggerating them. In the first case, each wife worked to support herself and  
334 her children. Before polygamy, the husband and wife agreed that the household income was  
335 guaranteed by each wife.

336 Stated that economic problems, cultural interaction and social hierarchies influence the  
337 experience of a woman in a polygamous marriage. Ideally, family units must make decisions that  
338 will benefit all members, but the fact is that each family member experiences differences in  
339 accessing family resources. Sometimes decisions are made as if they support certain family  
340 members. This family structure tends to force the wife to work in fulfilling the family needs and  
341 at the same time they must submit to the authority of the husband and be constantly involved in  
342 the competition for love, husband's attention and family resources. Therefore, polygamy creates  
343 a uniqueness a vulnerability to the dynamics of domestic power. The husband's approach and  
344 treatment of women and their children determines how the family will function as a unit.  
345 Research conducted by Alean Al-Krenawi and Yaniv Kanat-Maymon (2009) findings reveal.  
346 Senior wives in polygamous marriages experience lower self-esteem, lower life satisfaction, and  
347 more mental health symptoms than women in monogamous marriages. There are many different  
348 mental health symptoms; noteworthy is the increase in somatization, depression, hostility and  
349 psychoticism (Kanat, Krenawi, & Yanif, 2017).

350 Polygamy, if done properly as a religious teaching, will sociologically add to creating new  
351 families, lineage, and network and further strengthen the structure of the community. For this  
352 reason, justice in polygamous families is not only subject to its implementation, but also the  
353 system. In a psychological perspective, husbands are allowed to practice polygamy as long as  
354 they are in accordance with predetermined conditions, especially physical and psychological  
355 health requirements.

356 The life of polygamous family in the three cases of this study can be classified as a  
357 harmonious family. In the three polygamous families, interaction and communication between  
358 the family members have been formed positively and the husband has been fair to his wives and  
359 children. The opposite happened to the family in the second case of this study, and this condition  
360 was caused by the interaction and communication in the family that did not run smoothly and the  
361 husband's injustice towards his wives and children. Therefore, the polygamous family in the  
362 second case can be identified as an unharmonious family. Harmonious polygamy households,  
363 namely, polygamous households that always communicate and interact, are calm and peace  
364 loving and love each other, are formed with the permission of the oldest wife and where the  
365 husband can give justice to his wife.

366

367 **Conclusions**

368

369 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in the  
370 Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy  
371 marriages performed by the *habibs* with the *ahwal* women is harmonious. Family members  
372 interact with each other, communicate well, have peaceful and quiet household, and love each  
373 other, and the husband is fair to his wives. This is because the first wife and second wife agree  
374 on polygamy. Meanwhile, for the life of the *habibs'* polygamy family with the *ahwal* woman  
375 carried out without the knowledge of the first wife, interaction and communication are not good,  
376 the household is not calm, not loving each other, the husband cannot be fair. The situation leads  
377 to divorce.

378 The research implication at the theoretical level, is that the results of this study help enrich the  
379 treasures of the theory of *ushul fiqh*, because one of the *ushul* theories in custom, which  
380 strengthens social science theory. Based on the paradigm that develops in social definitions, this  
381 research can have logical consequences for the emergence of a community perspective on  
382 polygamous marriage.

383

384

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464  
465

Edited Research Paper

Sen, 30 Nov 2020 jam 21.05 ★

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Dear Fathurrahman,  
Thanks for your response. I have attached the file of your edited research paper. (I made a few small changes to it ) I have submitted the file to KJSS for final consideration for publication. Good luck for that.  
Best Regards!  
Anthony



30 Nov. KJS...docx  
53.648



Balas. Balas ke Semua atau Teruskan

- 1 Kasetsart Journal of Social Sciences, year, Vol (No): xx-xx.  
2 Kasetsart J. Soc. Sci, year(No): xx-xx.  
3  
4 Research article  
5 The habibs' popygamy lives with ahwal women (A case study in Banjar regency, South  
6 Kalimantan, Indonesia)  
7  
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9  
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11 Banjarmasin, South Kalimantan, Indonesia, postal code 70235 Indonesia.  
12  
13 *Article history:*  
14 Received  
15 Revised  
16 Accepted  
17 Available online  
18  
19 *Keywords:*  
20 ahwal women,  
21 domestic life,  
22 habib,  
23 poligamy,  
24 sharifa women  
25  
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28 **Abstract**

29

30 Polygamy studies are never done; there are always pros and cons. This study aims to reveal  
31 the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district. This  
32 study uses a qualitative approach. Data collection is done through interview, observation and  
33 documentary techniques. The study results indicate that polygamous marriages performed with  
34 the knowledge and consent of the first wife create a harmonious polygamous marital life between  
35 the *habibs* and women; they interact and communicate, their lives are peaceful, and there is a  
36 loving and affectionate relationship between wives and husbands. Polygamous marriages  
37 performed without the knowledge and consent of the first wife are not harmonious; conflicts  
38 often arise between the wives because they compete against each other to gain control over their  
39 husband's love and affection, which eventually leads to divorce.

40

41 **Introduction**

42

43 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey  
44 results from the collaboration of LSI, Goethe Institute (2011) muslim youth survey. Friedrich  
45 Nauman Stiftung and Fur Die Freiheit showed that of 1496 respondents, 52.9 percent of  
46 respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7 percent  
47 agreed with polygamy, 0.8 percent strongly supported polygamy, and 0.6 percent of respondents  
48 abstained (Sari, Indriana, & Fauziah, 2014). In polygamous households there are strong feelings  
49 of sacrifice for a wife, who must be willing to share her husband with another (Marselina &  
50 Salam, 2016).

51 Most women reject the practice of polygamy in their families for various reasons. However,  
52 there are still women who accept polygamy and there are even women who behave in favor of  
53 polygamy, for example, they elect candidates for wives and even propose to other women for  
54 their husbands. This may be due to their understanding of the danger of the increasing number of  
55 unmarried women, and the negative impact it has on social lives or their sense of responsibility,  
56 their love for their sisters from old virgins to widows and even to their husband's economic status  
57 (Ardhian, Anugrah, & Bima, 2015). The experiments of *Women*, a magazine founded by

58 Mormon women in 1872, often brings editorials to defend the practice of women who support  
59 polygamous marriages (Hayes & Bohanan, 2017).

60 In polygamous households, harmony is difficult to achieve because a husband will share his  
61 love with more than one family (Muhsin, 1994). The negative effects of polygamy can cause  
62 wives to experience jealousy, and competition. In such cases, the social and psychological  
63 implications of polygyny are associated with power and prestige (Slonim-Nevo, Al-Krenawi, &  
64 Yuval-Shani, 2009).

65 There are two different tribes, namely the Arab tribe of the family of the Prophet Muhammad  
66 p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct polygamous  
67 marriages; What is the life of polygamous *habib* households with *ahwal* women like? Are their  
68 households not harmonious like other polygamous households?

69 Based on research by experts, polygamous households are not harmonious; however, based on  
70 the author's observations in Banjar district, polygamy marriage performed by *habibs* with *ahwal*  
71 woman is harmonious; their interaction and communication within the family healthy, the  
72 husband and wives love each other. Their family life is very harmonious and peaceful.

73 To get a clear picture of the life of *habibs*' polygamy marriages with *ahwal* women, a study  
74 was carried out: The life of *habibs*' polygamy marriages with *ahwal* women (case study in  
75 Banjar District, South Kalimantan in Indonesia).

76

## 77 **Literature Review**

78

### 79 *The Concept of Families*

80

81 Bakry (1993) provides a definition of a household, which is the smallest community  
82 consisting of husband and wife, children, parents, and so on. Households are manifested in a  
83 legal manner in accordance with religion and law (Bakry, 1993). Home includes an  
84 understanding that gives a strong image, a sense of serenity, security, love and compassion  
85 (Soeroso, 2010).

86 A harmonious family, is a family full of peace, tranquility, love and affection, descent and  
87 continuity of generations, complementing and helping each other and working together (Qaimi,  
88 2002). A harmonious family is called a *sakinah* family, that is, a family that is fostered based on

89 a legitimate marriage, is able to fulfill the inner life needs, spiritual and material, that is feasible,  
90 able to create an atmosphere of mutual love, affection, and able to instill and implement the  
91 values of the faith, virtuous charity and noble character in the family and social lives (Subhan,  
92 2004).

93

#### 94 *The Concept of Polygamy*

95

96 Various systems of marriage exist in the world, such as: 1. Monogamy, the marriage of a man  
97 and a woman; 2. Polygamy that consists of: a. Polygyny, the marriage between a man and  
98 several women; b. Polyandry, the marriage between a woman and several men; and 3.  
99 Polygynandry (or also called group marriage), the marriage in husband and wife spouses sharing  
100 system (Sa'adah, Fitria, & Widiastuti, 2015). In popular usage, the term "polygamy" refers to the  
101 simultaneous union of a husband to multiple wives at the same time. Polygamy has equally been  
102 defined as a practice or condition of having more than one spouse, especially a wife, at one time  
103 (Adebayo & Bankole, 2019).

104 According to marriage laws in Indonesia, polygamy can be practiced in several conditions,  
105 including: the wife cannot carry out her obligations as a wife, the wife has a disability or illness  
106 that cannot be cured, and the wife cannot give birth to a child (Aulia, 2019). Polygamy is  
107 regulated in Malaysia and Brunei Darussalam (Wartini, 2013). Cameroon (Africa) in particular,  
108 the government is explicitly fighting polygamy and trying to impose a monogamous model of  
109 marriage (Andre & Yannick, 2019).

110 Indonesian marriage regulations and laws accept only polygyny. Polygamy has a complex  
111 history that is linked to changing socio-legal perceptions. The challenges of polygamy are: to  
112 protecting moral and spiritual illness and the abuse of womanhood; protecting orphans and  
113 avoiding divorce from infertile women; to provide another opportunity for women whose first  
114 marriage has collapsed and who are willing to try again; to provide husbands for widows who  
115 have not yet passed the age of marriage.

116 There are still women who accept polygamy in their families, and there are even some women  
117 who behave in favor of polygamy, for example, they elect candidates for wives and even propose  
118 to other women for their husbands. This may be due to their understanding of the danger of the  
119 increasing number of unmarried women, and the negative impact it has on social lives or their

120 sense of responsibility, their love for their sisters from old virgins to widows, and even to their  
121 husband's economic status (Ardhian, Anugrah, & Bima, 2015). The problems of polygamy are:  
122 Polygamy is closely related to patriarchal culture. Men assumed superiority over women so  
123 visibly that women are placed as second class humans who only play a role in domestic areas  
124 (family affairs) (Ahmadi, Hefni, & Mutrofin, 2019). Many of the children may be exposed to  
125 adverse conditions associated with membership in polygamous households (Arthi, & Fenske,  
126 2018). Polygamy causes rivalry between wives regularly (Munro, & Kebede, 2019).

127 It is concluded that marriage in Islam according to Quranic is monogamy. Polygamy is only  
128 possible for a husband in certain circumstances, such as the inability of a woman to become  
129 pregnant (Olsen, 2009).

130

### 131 **Methodology**

132

133 The study was conducted on four cases that describe the *habibs'* polygamous domestic life  
134 with *ahwal* women in Banjar Regency. This study is a qualitative study. Some considerations in  
135 carrying out the qualitative study were: 1. The nature of the problem under study or the focus of  
136 the research problem is more appropriate when examined qualitatively than quantitatively. 2. To  
137 uncover and understand something behind complex socio-cultural phenomena that is difficult to  
138 understand by quantitative methods. 3. To get new insights about something or provide other  
139 alternatives in explaining phenomena which are not all positivistic (Strauss & Corbin, 2009). A  
140 qualitative approach means that the data collected are not in the form of numbers, but rather the  
141 data come from interviews, field notes, personal documents, and memos (Moleong, 2017).

142

### 143 *Participants*

144

145 The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who were  
146 in polygamous marriages and resided in Banjar Regency. Another informant in this study was  
147 the chairperson of *Rabithah Alawiyyah* Board. Before communicating directly with respondents,  
148 the data were first collected from *Rabithah Alawiyyah* management about *habib* polygamous  
149 marriage with the *ahwal* women. Then, the *habib's* and *sharifa* and the *ahwal* women were  
150 interviewed to get information describing their domestic life.



151

152 *Data Collection*

153

154 Data collection was done through interviews, observation and documentation. Interviews were  
155 used to gather social data about interaction and communication in the households, tranquility in  
156 the family, love and affection of husbands and wives, and justice in the households. Observations  
157 were made on the subject and subject behavior during the interview, the interaction of the subject  
158 with the researcher and the things considered to be appropriate so as to provide additional data on  
159 the results of the interview. Documentation is a technique for collecting data from sources other  
160 than human sources. These data already exist, so researchers only need to access such to  
161 complete the data obtained through interviews and observations.

162

163 *Data Analysis*

164

165 The analysis of data begins with the data collection process. All data collected in one stage are  
166 then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing,  
167 trying to find patterns and finding something important or unique which needs to be studied  
168 scientifically. A decision is then made, and finally it is written systematically into a research  
169 report. Data analysis was also carried out by content analysis.

170

171 **Results and Discussion**

172

173 This study examined four cases of the life of polygamous habib households with *ahwal*  
174 women in Banjar District. This was is because not all *habibs* were willing to disclose  
175 information about the life of their polygamous household. The reason for the *habib* not being  
176 willing to reveal the polygamy household life is because by revealing the life of the household  
177 with other people it means revealing all the good and ugliness of the household, which is actually  
178 prohibited in religion. According to the description of household, life is something that should be  
179 kept secret.

180 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency:

181 Interaction and communication in the households: First case; husband with the first wife good

182 interaction and communication. Husband with the second wife, good interaction and  
183 communication. First and second wives, good interaction and communication. Second case;  
184 husband with the first wife, interaction and communication were not good. Husband with the  
185 second wife, good interaction and communication. First and second wives, interaction and  
186 communication were not good. Third case; husband with the first wife, good interaction and  
187 communication. Husband with the second wife; good interaction and communication. First and  
188 second wives, no interaction and communication. Fourth case; husband with the first wife, good  
189 communication. Husband with the second wife, good interaction and communication. First and  
190 second wives, good interaction and communication.

191 Tranquility in the Family: Peace in the households: First case; the household of the first and  
192 second wives was calm, peaceful and there were no conflicts. Second case; the household was in  
193 an unpeaceful state because of a dispute by the first wife both to the husband and to the second  
194 wife. Third case; a calm and peaceful household, no dispute between the husband and the second  
195 wife. Fourth case; households in conditions of calm, peace, no disputes occur.

196 Love and Affection of husbands and wives: Love and affection of the husband with the first  
197 wife; First case, love each other. Second case, no longer loving, husband and wife in the process  
198 of divorce in the religious court. Third case and Fourth case, love each other.

199 Love and affection of the husband with the second wife; First, second, third and fourth case,  
200 love each other. Love and affection of the first wife with the second wife. First case, the first and  
201 second wives loved each other. Second case, there was no affection between the first and second  
202 wives. Third case, there was no affection between the first and second wives. Fourth case, the  
203 first and second wives loved each other.

204 Justice in the households: Husband's fair treatment of the first wife; First case, tried to be fair  
205 to the wives. Second case, no longer being fair. Third case and Fourth case, Was fair to the  
206 wives. Husband's fair treatment of the second wife; First case, was fair to the second wife.  
207 Second case, more inclined to the second wife. Third case and fourth case, was fair to the wife.

208 Household harmony can be measured by good interaction and communication between the  
209 first wife and the next wife. The household life in peace and calm. Love and affection of fellow  
210 wife and her husband, and husband fair in his household. Households are not harmonious, if the  
211 opposite occurs.

212

214  
215 Social interaction is the existence of relationships between people individually, between  
216 groups of people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction  
217 occurs when several people meet and social interactions begin when they greet one another, greet  
218 each other, shake hands, talk to each other and so on. Of the four cases of *habib's* polygamy life  
219 with *ahwal* women in the district of Banjar, the interactions and communication between the  
220 husband and the first wife in three cases went well while the interaction and communication  
221 between the husband and the first wife in one other case did not go well. Finally, the two parties  
222 underwent a divorce process in the religious court. The interaction and communication that  
223 occurred between the husband and second wife in the four cases went well. Even in the second  
224 case, the husband was always in the second wife's residence. Furthermore, the interactions and  
225 communication between the first and second wives were well interwoven in two research cases.  
226 On the contrary, the interaction and communication between the first and second wives in the  
227 other two cases did not go smoothly. The lack of communication between wives in both cases  
228 was due to the divorce process being carried out and the residence of each wife being far apart.  
229 In polygamous domestic life, it cannot be denied that wives often feel jealous in getting love and  
230 affection from their husbands so competition and conflict cannot be avoided. However, peace  
231 can be realized again when the wives realize that their husbands' love and affection are shared.  
232 This is as happened in the first case in this study. Social processes can manifest in various forms  
233 and can be classified into several types; Cooperation; Competition; Disputes; Accommodation is  
234 carried out by ceasefire or compromise (Pelly, 1997).

235 Communication is essential in maintaining the continuity of a family's domestic life. If family  
236 life is not accompanied by open communication between family members, there will be no  
237 harmony in the family. Domestic life becomes quiet due to the lack of conversation, dialogue,  
238 exchanging ideas and so on. As a result, relationships between family members become  
239 vulnerable. Therefore, communication between husband and wife, or between wives in a  
240 polygamous family, and between parents and children, really needs to be harmonious. In the first  
241 case in this study, the *habib* married his second wife without first communicating with or asking  
242 for the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions  
243 eventually lead to conflicts that lead to domestic disharmony in the family.

244 Like in the second case in this study, the *Habib* married his second wife without prior notice  
245 to or requesting the blessing of his first wife to carry out his polygamous wishes. Such *habib*  
246 actions eventually lead to conflict, which leads to disharmony in the family. With the trust that is  
247 built in the husband and wife relationship, there will be a sense of comfort between the two as  
248 happened in the first case in this study. Therefore, the communication built in the *habib's*  
249 polygamy lives with the *ahwal* women in Banjar district created harmonious family life, except  
250 in the second case where interaction and communication did not run smoothly.

251

### 252 *Tranquility in the Family*

253

254 In domestic life, obtaining a life full of peace and tranquility does come automatically. and  
255 must be sought by both parties, husband and wife. Of the four cases of the *habibs'* polygamy  
256 lives with *ahwal* women in Banjar Regency, three cases could be categorized as harmonious  
257 polygamy family, and one household was categorized as a non-harmonious family.

258 From a sociological perspective, a family becomes the main social group where children or  
259 family members learn to be social humans. Families become the first and foremost place for  
260 social learning. If communication in the family is not good, then it is likely that the social  
261 interaction is not good, so the possibility of a conflict in the family is very great. In-family  
262 conflicts will occur when there is an attempt by family members to get attention, power and  
263 authority to play certain roles. Family members often carry out negotiations in achieving goals to  
264 compete with each other, so verbal or physical interaction conflicts will very likely occur.  
265 Conditions like this certainly disrupt family harmony. A sociologist Jetse Sprey, in Su'adah  
266 (2005) describes the family as a system, where conflict occurs more often when compared with  
267 harmony, although many writers assume that a household in one family is an organism that  
268 struggles to achieve balance (Su'adah, 2005). This is reflected in the second case in this study,  
269 where family conflicts occurred in *habib's* domestic life, which began a divorce process at the  
270 Martapura religious court.

271 A person's connection to values is relative and even emotional. Therefore, value can be seen  
272 as a guideline for people to act. In the cases examined, the trigger for the start of conflict in the  
273 family is because the husband and wives no longer heed the values that must be maintained in  
274 the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When Ali *Habib* remarried

275 with an *ahwal* woman, he did not respect me at all, he married the woman without my  
276 knowledge and permission. Before I asked for divorce with Ali *Habib*, I first considered the  
277 values of goodness and badness, if there was a divorce in the marriage. The value system is to  
278 show the rules of the relationship between husband and wife reciprocally. Cultural value systems  
279 have a function as the highest guideline for human behavior. This cultural value system is  
280 inherently strong in a person, making it difficult to change in a relatively short time.

281 Conflicts in polygamy families often occur between the first wife and the other wives due to  
282 jealousy. Jealousy can be a source of ridicule and is not common for some people. However, the  
283 feeling of jealousy that is felt is actually an overflow of affection because of the unwillingness of  
284 the partner to turn to someone else.

285 However, feelings of jealousy are sometimes not communicated to the couple because of  
286 shame and fear of having that particular feeling like the *habib's* polygamy life with *ahwal*  
287 women in the first case. According to Hj. Rukayah, at first, when her husband was polygamous,  
288 feelings of jealousy arose when her husband wanted to go to his second wife's residence.  
289 However, after getting her husband's explanation that he did not distinguish between his wives,  
290 she suppressed her jealousy as much as possible. It could be that jealousy is actually part of the  
291 very nature of women. Jealousy can be explained as negative feelings, such as fear of being left  
292 behind, resulting in being angry when you see someone who is loved by others. To overcome  
293 jealousy, open communication with a partner should be attempted as this is the key to managing  
294 jealousy.

#### 295 296 *Love and Affection of Husbands and Wives*

297  
298 Although the element of love and affection is very important in domestic life, it is the attitude  
299 and behavior of the husband or wife which inflames or extinguishes that affection. As in three of  
300 the four cases in this study, domestic life was fostered with love and affection, disputes could  
301 also be controlled so that a peaceful and harmonious household life is realized. On the contrary,  
302 without love and affection between husband and wife, a marriage bond will be destroyed. This is  
303 reflected in the second case of this study, where domestic life, which was initially fostered with  
304 love and affection, finally ended in the divorce process in the religious court of Martapura. This  
305 was caused by the *habib* in the case of practicing polygamy without the knowledge and

306 permission of his first wife, which then triggered suspicion and jealousy in his first wife. In the  
307 end, the first wife could not control her jealousy, which then often triggered a fight. From this  
308 case it can be learned that the permission and consent of the wife, even though it is not a valid  
309 requirement for polygamous marriage, remains a consideration for a husband in making a  
310 decision on polygamy. The readiness to undergo a polygamy marriage is not only needed by the  
311 husband, but also the wife and children. Careful consideration in terms of material and non-  
312 material aspects is also needed to begin the life of a polygamous family. The conditions of  
313 autonomy that women can experience in multiple relationships and the lack of self-determination  
314 and choice experienced by women and girls living in polygynous relationship show that  
315 traditional polygyny is “inherently unequal” and harmful to women, heightening their economic  
316 dependence and negatively impacting their health (Gouweloos, 2016).

317 As in the first and fourth cases in this study, after the first and second wives competed for  
318 *habib*'s love and affection as their husband, they finally realized that the contested husband was  
319 the husband of both and they each needed that husband. In this case, each wife accepted the fact  
320 that they were polygamous. Self-acceptance is a positive attitude towards oneself,  
321 acknowledging and accepting shortcomings and strengths and feeling positive about past lives.  
322 Self-acceptance is included in healthy personal characteristics. An individual who accepts his  
323 condition feels emotionally secure to be able to cope with frustrating and painful events because  
324 he realizes that painful things are also part of life itself. However, in the second case examined, it  
325 turned out that accommodation was done by adjudication, namely the settlement of a case or  
326 dispute in court.

327

### 328 *Husbands Fair Attitudes in Polygamous Marriages*

329

330 Of the four cases examined in the study, in three cases, namely the first, third and fourth  
331 cases, the *habibs* tried their utmost to be fair to their wives, especially regarding the distribution  
332 of living in the homes of the wives. However, the *habib* in the second case could not carry out  
333 justice with his wives. Even in the last period of this research, the *habib* was always at the home  
334 of the second wife. In a polygamous domestic life, justice is something that must be upheld  
335 because justice provides a balance between wives and children by giving each their rights  
336 without reducing or exaggerating them. In the first case, each wife worked to support herself and

337 her children. Before polygamy, the husband and wife agreed that the household income was  
338 guaranteed by each wife.

339 Al-Krenawi and Kanat Maymon (2009) stated that economic problems, cultural interaction  
340 and social hierarchies influence the experience of a woman in a polygamous marriage. Ideally,  
341 family units must make decisions that will benefit all members, but the fact is that each family  
342 member experiences differences in accessing family resources. Sometimes decisions are made as  
343 if they support certain family members. This family structure tends to force the wife to work in  
344 fulfilling the family needs and at the same time they must submit to the authority of the husband  
345 and be constantly involved in the competition for love, husband's attention and family resources.  
346 Therefore, polygamy creates a uniqueness, a vulnerability to the dynamics of domestic power.  
347 The husband's approach and treatment of women and their children determines how the family  
348 will function as a unit, research conducted by Alean Al-Krenawi and Yaniv Kanat-Maymon  
349 (2009) findings reveal. Senior wives in polygamous marriages experience lower self-esteem,  
350 lower life satisfaction, and more mental health symptoms than women in monogamous  
351 marriages. There are many different mental health symptoms; noteworthy is the increase in  
352 somatization, depression, hostility and psychoticism (Kanat, Krenawi, & Yanif, 2017).

353 Polygamy, if done properly as a religious teaching, will sociologically add to creating new  
354 families, lineage, and network and further strengthen the structure of the community. For this  
355 reason, justice in polygamous families is not only subject to its implementation, but also the  
356 system. In a psychological perspective, husbands are allowed to practice polygamy as long as  
357 they are in accordance with predetermined conditions, especially physical and psychological  
358 health requirements.

359 The life of a polygamous family in the three cases of this study can be classified as a  
360 harmonious family. In the three polygamous families, interaction and communication between  
361 the family members have been formed positively and the husband has been fair to his wives and  
362 children. The opposite happened to the family in the second case of this study, and this condition  
363 was caused by the interaction and communication in the family, that did not run smoothly, and  
364 the husband's injustice towards his wives and children. Therefore, the polygamous family in the  
365 second case can be identified as an unharmonious family. Harmonious polygamy households,  
366 namely, polygamous households that always communicate and interact, are calm and peace

367 loving and love each other, are formed with the permission of the oldest wife and where the  
368 husband can give justice to his wife.

369

### 370 **Conclusions**

371

372 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in  
373 Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy  
374 marriages performed by the *habibs* with the *ahwal* women is harmonious. Family members  
375 interact with each other, communicate well, have peaceful and quiet household, and love each  
376 other, and the husband is fair to his wives. This is because the first wife and second wife agree  
377 on polygamy. Meanwhile, for the life of the *habibs'* polygamy family with the *ahwal* woman  
378 carried out without the knowledge of the first wife, interaction and communication are not good,  
379 the household is not calm, not loving each other, the husband cannot be fair. The situation leads  
380 to divorce.

381 The research implication at the theoretical level, is that the results of this study help enrich the  
382 treasures of the theory of *ushul fiqh*, because of one of the *ushul* theories in custom, which  
383 strengthens social science theory. Based on the paradigm that develops in social definitions, this  
384 research can have logical consequences for the emergence of a community perspective on  
385 polygamous marriage.

386

387

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467



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Seri, 30 Nov 2020 jam 22:34



Thank you. I have noted the typo. Also, the spelling in Keywords: poligamy should be polygamy. Anthony.

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## The habibs' polygamy lives with ahwal women (A case study in Banjar regency, South Kalimantan, Indonesia)

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### Article Info

#### Article history:

Received 12 March 2019

Revised 31 August 2019

Accepted 2 September 2019

Available online

#### Keywords:

ahwal women,  
domestic life,  
habib,  
polygamy,  
shar'ah women

### Abstract

Polygamy studies are never done; there are always pros and cons. This study aims to reveal the lives of polygamous marriages between *habibs* with *ahwal* women in Banjar district. This study uses a qualitative approach. Data collection is done through interview, observation and documentary techniques. The study results indicate that polygamous marriages performed with the knowledge and consent of the first wife create a harmonious polygamous marital life between the habibs and women; they interact and communicate, their lives are peaceful, and there is a loving and affectionate relationship between wives and husbands. Polygamous marriages performed without the knowledge and consent of the first wife are not harmonious; conflicts often arise between the wives because they compete against each other to gain control over their husband's love and affection, which eventually leads to divorce.

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### Introduction

Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey results from the collaboration of LSI, Goethe Institute (2011) muslim youth survey, Friedrich Nauman Stiftung and Fur Die Freiheit showed that of 1496 respondents, 52.9 percent of respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7 percent agreed with polygamy, 0.8 percent strongly supported polygamy, and 0.6 percent of respondents abstained (Sari, Indriana, & Fauziah, 2014). In polygamous households there are strong feelings of sacrifice for a wife, who must be willing to share her husband with another (Marselina & Salam, 2016).

Most women reject the practice of polygamy in their families for various reasons. However, there are still women who accept polygamy and there are even women who behave in favor of polygamy, for example, they elect candidates for wives and even propose to other women for their husbands. This may be due to their understanding of the danger of the

increasing number of unmarried women, and the negative impact it has on social lives or their sense of responsibility, their love for their sisters from old virgins to widows and even to their husband's economic status (Ardhian, Anugrah, & Bima, 2015). The experiments of *Women*, a magazine founded by Mormon women in 1872, often brings editorials to defend the practice of women who support polygamous marriages (Hayes & Bohanan, 2017).

In polygamous households, harmony is difficult to achieve because a husband will share his love with more than one family (Muhsin, 1994). The negative effects of polygamy can cause wives to experience jealousy, and competition. In such cases, the social and psychological implications of polygyny are associated with power and prestige (Slonim-Nevo, Al-Krenawi, & Yuval-Shani, 2009).

There are two different tribes, namely the Arab tribe of the family of the Prophet Muhammad p.b.u.h. called *habib* and non-arab called *ahwal*. These two tribes conduct polygamous marriages; What is the life of polygamous *habib* households with *ahwal* women like? Are their households not harmonious like other polygamous households?

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Based on research by experts, polygamous households are not harmonious; however, based on the author's observations in Banjar district, polygamy marriage performed by *habibs* with *ahwal* woman is harmonious; their interaction and communication within the family healthy, the husband and wives love each other. Their family life is very harmonious and peaceful.

To get a clear picture of the life of *habibs*' polygamy marriages with *ahwal* women, a study was carried out: The life of *habibs*' polygamy marriages with *ahwal* women (case study in Banjar District, South Kalimantan in Indonesia).

## Literature Review

### *The Concept of Families*

Bakry (1993) provides a definition of a household, which is the smallest community consisting of husband and wife, children, parents, and so on. Households are manifested in a legal manner in accordance with religion and law (Bakry, 1993). Home includes an understanding that gives a strong image, a sense of serenity, security, love and compassion (Soeroso, 2010).

A harmonious family, is a family full of peace, tranquility, love and affection, descent and continuity of generations, complementing and helping each other and working together (Qaimi, 2002). A harmonious family is called a *sakinah* family, that is, a family that is fostered based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material, that is feasible, able to create an atmosphere of mutual love, affection, and able to instill and implement the values of the faith, virtuous charity and noble character in the family and social lives (Subhan, 2004).

### *The Concept of Polygamy*

Various systems of marriage exist in the world, such as: 1. Monogamy, the marriage of a man and a woman; 2. Polygamy that consists of: a. Polygyny, the marriage between a man and several women; b. Polyandry, the marriage between a woman and several men; and 3. Polygynandry (or also called group marriage), the marriage in husband and wife spouses sharing system (Sa'adah, Fitria, & Widiastuti, 2015). In popular usage, the term "polygamy" refers to the simultaneous union of a husband to multiple wives at the same time. Polygamy has equally been defined as a practice or condition of having more than one spouse, especially a wife, at one time (Adebayo & Bankola, 2019).

According to marriage laws in Indonesia, polygamy can be practiced in several conditions, including: the wife cannot carry out her obligations as a wife, the wife has a disability or illness that cannot be cured, and the wife cannot give birth to a child (Aulia, 2019). Polygamy is regulated in Malaysia and Brunei Darussalam (Wartini, 2013). Cameroon (Africa) in particular, the government is explicitly fighting polygamy and trying to impose a monogamous model of marriage (Andre & Yannick, 2019).

Indonesian marriage regulations and laws accept only polygyny. Polygamy has a complex history that is linked to

changing socio-legal perceptions. The challenges of polygamy are: to protecting moral and spiritual illness and the abuse of womanhood; protecting orphans and avoiding divorce from infertile women; to provide another opportunity for women whose first marriage has collapsed and who are willing to try again; to provide husbands for widows who have not yet passed the age of marriage.

There are still women who accept polygamy in their families, and there are even some women who behave in favor of polygamy, for example, they elect candidates for wives and even propose to other women for their husbands. This may be due to their understanding of the danger of the increasing number of unmarried women, and the negative impact it has on social lives or their sense of responsibility, their love for their sisters from old virgins to widows, and even to their husband's economic status (Ardhian, Anugrah, & Bima, 2015). The problems of polygamy are: Polygamy is closely related to patriarchal culture. Men assumed superiority over women so visibly that women are placed as second class humans who only play a role in domestic areas (family affairs) (Almadi, Hefni, & Mutrofin, 2019). Many of the children may be exposed to adverse conditions associated with membership in polygamous households (Arthi, & Fenske, 2018). Polygamy causes rivalry between wives regularly (Munro, & Kebede, 2019).

It is concluded that marriage in Islam according to Quranic is monogamy. Polygamy is only possible for a husband in certain circumstances, such as the inability of a woman to become pregnant (Olsen, 2009).

## Methodology

The study was conducted on four cases that describe the *habibs*' polygamous domestic life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some considerations in carrying out the qualitative study were: 1. The nature of the problem under study or the focus of the research problem is more appropriate when examined qualitatively than quantitatively. 2. To uncover and understand something behind complex socio-cultural phenomena that is difficult to understand by quantitative methods. 3. To get new insights about something or provide other alternatives in explaining phenomena which are not all positivistic (Strauss & Corbin, 2009). A qualitative approach means that the data collected are not in the form of numbers, but rather the data come from interviews, field notes, personal documents, and memos (Moleong, 2017).

### *Participants*

The respondents in this study were the *habib's*, *sharifa* women and *ahwal* women who were in polygamous marriages and resided in Banjar Regency. Another informant in this study was the chairperson of *Rabithah Alawiyyah* Board. Before communicating directly with respondents, the data were first collected from *Rabithah Alawiyyah* management about *habib* polygamous marriage with the *ahwal* women. Then, the *habib's* and *sharifa* and the *ahwal* women were interviewed to get information describing their domestic life.



### Data Collection

Data collection was done through interviews, observation and documentation. Interviews were used to gather social data about interaction and communication in the households, tranquility in the family, love and affection of husbands and wives, and justice in the households. Observations were made on the subject and subject behavior during the interview, the interaction of the subject with the researcher and the things considered to be appropriate so as to provide additional data on the results of the interview. Documentation is a technique for collecting data from sources other than human sources. These data already exist, so researchers only need to access such to complete the data obtained through interviews and observations.

### Data Analysis

The analysis of data begins with the data collection process. All data collected in one stage are then analyzed by examining the data, sorting it into units or giving certain codes, synthesizing, trying to find patterns and finding something important or unique which needs to be studied scientifically. A decision is then made, and finally it is written systematically into a research report. Data analysis was also carried out by content analysis.

### Results and Discussion

This study examined four cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This was because not all *habibs* were willing to disclose information about the life of their polygamous household. The reason for the *habib* not being willing to reveal the polygamy household life is because by revealing the life of the household with other people it means revealing all the good and ugliness of the household, which is actually prohibited in religion. According to the description of household, life is something that should be kept secret.

**Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency:** Interaction and communication in the households: First case; husband with the first wife good interaction and communication. Husband with the second wife, good interaction and communication. First and second wives, good interaction and communication. Second case; husband with the first wife, interaction and communication were not good. Husband with the second wife, good interaction and communication. First and second wives, interaction and communication were not good. Third case; husband with the first wife, good interaction and communication. Husband with the second wife; good interaction and communication. First and second wives, no interaction and communication. Fourth case; husband with the first wife, good communication. Husband with the second wife, good interaction and communication. First and second wives, good interaction and communication.

**Tranquility in the Family: Peace in the households:** First case; the household of the first and second wives was calm, peaceful and there were no conflicts. Second case; the household

was in an unpeaceful state because of a dispute by the first wife both to the husband and to the second wife. Third case; a calm and peaceful household, no dispute between the husband and the second wife. Fourth case; households in conditions of calm, peace, no disputes occur.

**Love and Affection of husbands and wives:** Love and affection of the husband with the first wife; First case, love each other. Second case, no longer loving, husband and wife in the process of divorce in the religious court. Third case and Fourth case, love each other.

**Love and affection of the husband with the second wife;** First, second, third and fourth case, love each other. Love and affection of the first wife with the second wife. First case, the first and second wives loved each other. Second case, there was no affection between the first and second wives. Third case, there was no affection between the first and second wives. Fourth case, the first and second wives loved each other.

**Justice in the households:** Husband's fair treatment of the first wife; First case, tried to be fair to the wives. Second case, no longer being fair. Third case and Fourth case, Was fair to the wives. Husband's fair treatment of the second wife; First case, was fair to the second wife. Second case, more inclined to the second wife. Third case and fourth case, was fair to the wife.

Household harmony can be measured by good interaction and communication between the first wife and the next wife. The household life in peace and calm. Love and affection of fellow wife and her husband, and husband fair in his household. Households are not harmonious, if the opposite occurs.

### *Interaction and Communication in the Domestic Life*

Social interaction is the existence of relationships between people individually, between groups of people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction occurs when several people meet and social interactions begin when they greet one another, greet each other, shake hands, talk to each other and so on. Of the four cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the interactions and communication between the husband and the first wife in three cases went well while the interaction and communication between the husband and the first wife in one other case did not go well. Finally, the two parties underwent a divorce process in the religious court. The interaction and communication that occurred between the husband and second wife in the four cases went well. Even in the second case, the husband was always in the second wife's residence. Furthermore, the interactions and communication between the first and second wives were well interwoven in two research cases. On the contrary, the interaction and communication between the first and second wives in the other two cases did not go smoothly. The lack of communication between wives in both cases was due to the divorce process being carried out and the residence of each wife being far apart. In polygamous domestic life, it cannot be denied that wives often feel jealous in getting love and affection from their husbands so competition and conflict cannot be avoided. However, peace can be realized again when the wives realize that their husbands' love

and affection are shared. This is as happened in the first case in this study. Social processes can manifest in various forms and can be classified into several types; Cooperation; Competition; Disputes; Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

Communication is essential in maintaining the continuity of a family's domestic life. If family life is not accompanied by open communication between family members, there will be no harmony in the family. Domestic life becomes quiet due to the lack of conversation, dialogue, exchanging ideas and so on. As a result, relationships between family members become vulnerable. Therefore, communication between husband and wife, or between wives in a polygamous family, and between parents and children, really needs to be harmonious. In the first case in this study, the *habib* married his second wife without first communicating with or asking for the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflicts that lead to domestic disharmony in the family.

Like in the second case in this study, the *Habib* married his second wife without prior notice to or requesting the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflict, which leads to disharmony in the family. With the trust that is built in the husband and wife relationship, there will be a sense of comfort between the two as happened in the first case in this study. Therefore, the communication built in the *habib's* polygamy lives with the *ahwal* women in Banjar district created harmonious family life, except in the second case where interaction and communication did not run smoothly.

#### *Tranquility in the Family*

In domestic life, obtaining a life full of peace and tranquility does come automatically, and must be sought by both parties, husband and wife. Of the four cases of the *habibs'* polygamy lives with *ahwal* women in Banjar Regency, three cases could be categorized as harmonious polygamy family, and one household was categorized as a non-harmonious family.

From a sociological perspective, a family becomes the main social group where children or family members learn to be social humans. Families become the first and foremost place for social learning. If communication in the family is not good, then it is likely that the social interaction is not good, so the possibility of a conflict in the family is very great. In-family conflicts will occur when there is an attempt by family members to get attention, power and authority to play certain roles. Family members often carry out negotiations in achieving goals to compete with each other, so verbal or physical interaction conflicts will very likely occur. Conditions like this certainly disrupt family harmony. A sociologist Jetse Sprey, in Su'adah (2005) describes the family as a system, where conflict occurs more often when compared with harmony, although many writers assume that a household in one family is an organism that struggles to achieve balance (Su'adah, 2005). This is reflected in the second case in this study, where family conflicts occurred in *habib's* domestic life, which began a divorce process at the Martapura religious court.

A person's connection to values is relative and even emotional. Therefore, value can be seen as a guideline for people to act. In the cases examined, the trigger for the start of conflict in the family is because the husband and wives no longer heed the values that must be maintained in the family. Amina *Sharifa* said about Ali *Habib* polygamy family: "When Ali *Habib* remarried with an *ahwal* woman, he did not respect me at all, he married the woman without my knowledge and permission. Before I asked for divorce with Ali *Habib*, I first considered the values of goodness and badness, if there was a divorce in the marriage. The value system is to show the rules of the relationship between husband and wife reciprocally. Cultural value systems have a function as the highest guideline for human behavior. This cultural value system is inherently strong in a person, making it difficult to change in a relatively short time.

Conflicts in polygamy families often occur between the first wife and the other wives due to jealousy. Jealousy can be a source of ridicule and is not common for some people. However, the feeling of jealousy that is felt is actually an overflow of affection because of the unwillingness of the partner to turn to someone else.

However, feelings of jealousy are sometimes not communicated to the couple because of shame and fear of having that particular feeling like the *habib's* polygamy life with *ahwal* women in the first case. According to Hj. Rukayah, at first, when her husband was polygamous, feelings of jealousy arose when her husband wanted to go to his second wife's residence. However, after getting her husband's explanation that he did not distinguish between his wives, she suppressed her jealousy as much as possible. It could be that jealousy is actually part of the very nature of women. Jealousy can be explained as negative feelings, such as fear of being left behind, resulting in being angry when you see someone who is loved by others. To overcome jealousy, open communication with a partner should be attempted as this is the key to managing jealousy.

#### *Love and Affection of Husbands and Wives*

Although the element of love and affection is very important in domestic life, it is the attitude and behavior of the husband or wife which inflames or extinguishes that affection. As in three of the four cases in this study, domestic life was fostered with love and affection, disputes could also be controlled so that a peaceful and harmonious household life is realized. On the contrary, without love and affection between husband and wife, a marriage bond will be destroyed. This is reflected in the second case of this study, where domestic life, which was initially fostered with love and affection, finally ended in the divorce process in the religious court of Martapura. This was caused by the *habib* in the case of practicing polygamy without the knowledge and permission of his first wife, which then triggered suspicion and jealousy in his first wife. In the end, the first wife could not control her jealousy, which then often triggered a fight. From this case it can be learned that the permission and consent of the wife, even though it is not a valid requirement for polygamous marriage, remains a consideration for a husband in making a decision on

polygamy. The readiness to undergo a polygamy marriage is not only needed by the husband, but also the wife and children. Careful consideration in terms of material and non-material aspects is also needed to begin the life of a polygamous family. The conditions of autonomy that women can experience in multiple relationships and the lack of self-determination and choice experienced by women and girls living in polygynous relationship show that traditional polygyny is “inherently unequal” and harmful to women, heightening their economic dependence and negatively impacting their health (Gouweloos, 2016).

As in the first and fourth cases in this study, after the first and second wives competed for *habib*'s love and affection as their husband, they finally realized that the contested husband was the husband of both and they each needed that husband. In this case, each wife accepted the fact that they were polygamous. Self-acceptance is a positive attitude towards oneself, acknowledging and accepting shortcomings and strengths and feeling positive about past lives. Self-acceptance is included in healthy personal characteristics. An individual who accepts his condition feels emotionally secure to be able to cope with frustrating and painful events because he realizes that painful things are also part of life itself. However, in the second case examined, it turned out that accommodation was done by adjudication, namely the settlement of a case or dispute in court.

#### *Husbands Fair Attitudes in Polygamous Marriages*

Of the four cases examined in the study, in three cases, namely the first, third and fourth cases, the *habibs* tried their utmost to be fair to their wives, especially regarding the distribution of living in the homes of the wives. However, the *habib* in the second case could not carry out justice with his wives. Even in the last period of this research, the *habib* was always at the home of the second wife. In a polygamous domestic life, justice is something that must be upheld because justice provides a balance between wives and children by giving each their rights without reducing or exaggerating them. In the first case, each wife worked to support herself and her children. Before polygamy, the husband and wife agreed that the household income was guaranteed by each wife.

Al-Krenawi and Kanat Maymon (2009) stated that economic problems, cultural interaction and social hierarchies influence the experience of a woman in a polygamous marriage. Ideally, family units must make decisions that will benefit all members, but the fact is that each family member experiences differences in accessing family resources. Sometimes decisions are made as if they support certain family members. This family structure tends to force the wife to work in fulfilling the family needs and at the same time they must submit to the authority of the husband and be constantly involved in the competition for love, husband's attention and family resources. Therefore, polygamy creates a uniqueness, a vulnerability to the dynamics of domestic power. The husband's approach and treatment of women and their children determines how the family will function as a unit, research conducted by Alean Al-Krenawi and Yaniv Kanat-

Maymon (2009) findings reveal. Senior wives in polygamous marriages experience lower self-esteem, lower life satisfaction, and more mental health symptoms than women in monogamous marriages. There are many different mental health symptoms; noteworthy is the increase in somatization, depression, hostility and psychoticism (Kanat, Krenawi, & Yanif, 2017).

Polygamy, if done properly as a religious teaching, will sociologically add to creating new families, lineage, and network and further strengthen the structure of the community. For this reason, justice in polygamous families is not only subject to its implementation, but also the system. In a psychological perspective, husbands are allowed to practice polygamy as long as they are in accordance with predetermined conditions, especially physical and psychological health requirements.

The life of a polygamous family in the three cases of this study can be classified as a harmonious family. In the three polygamous families, interaction and communication between the family members have been formed positively and the husband has been fair to his wives and children. The opposite happened to the family in the second case of this study, and this condition was caused by the interaction and communication in the family, that did not run smoothly, and the husband's injustice towards his wives and children. Therefore, the polygamous family in the second case can be identified as an unharmonious family. Harmonious polygamy households, namely, polygamous households that always communicate and interact, are calm and peace loving and love each other, are formed with the permission of the oldest wife and where the husband can give justice to his wife.

#### **Conclusions**

Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in Banjar District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy marriages performed by the *habibs* with the *ahwal* women is harmonious. Family members interact with each other, communicate well, have peaceful and quiet household, and love each other, and the husband is fair to his wives. This is because the first wife and second wife agree on polygamy. Meanwhile, for the life of the *habibs'* polygamy family with the *ahwal* woman carried out without the knowledge of the first wife, interaction and communication are not good, the household is not calm, not loving each other, the husband cannot be fair. The situation leads to divorce.

The research implication at the theoretical level, is that the results of this study help enrich the treasures of the theory of *ushul fiqh*, because of one of the *ushul* theories in custom, which strengthens social science theory. Based on the paradigm that develops in social definitions, this research can have logical consequences for the emergence of a community perspective on polygamous marriage.

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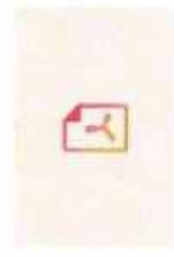
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Dear Managing Editor KJSS There is no conflict interest. Thank you Autho

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Dear Author,

Thank you very much.

Best regards,

**พีชชาธรุ สิริชัยเกษร**

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Dear  
Managing editor KJSS  
Also i thank you very much  
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**Fathurrahman Azhari** <azhari.fathurrahman@yahoo.co.id> Kepada: Journal SocialSciences Sab, 13 Mar jam 05:31