

SURAT PERNYATAAN

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Dengan ini menyatakan bahwa saya sebagai penulis tunggal artikel yang berjudul: The habibs' polygamy lives with ahwal women (A case study in Banjar regency, South Kalimantan, Indonesia) pada jurnal internasional "Kasetra" journal of Social Seinces. Thailand Q2. Saya sebagai korespondensi. Adapun bukti kinerja sebagai penulis korespondensi saya lampirkan pada surat pernyataan ini.

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Banjarmasin, 27 Juli 2021

Yang menyatakan,



Dr. Fathurrahman Azhari, M.H.I.

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Penulis sebagai penulis tunggal dan penulis korespondensi artikel “The habibs’ polygamy lives with ahwal women (A case study in Banjar regency, South Kalimantan, Indonesia)” telah melakukan proses revisi dengan beberapa kali baik isi, referensi, maupun cara penulisan sesuai dengan petunjuk reviewer dan editor. Oleh karena itu, kesesuaian antara penulisan naskah artikel ini dengan isi dan petunjuk dari reviewer.

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3. Pada tanggal 13 Agustus 2019 Section Editor Kasetsart Journal of Social Sciences meminta penulis untuk memperbaiki beberapa isi tentang naskah artikel sesuai dengan telahan reviewer.
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14. Pada tanggal 22 November 2020 perbaiki naskah artikel baik isi maupun referensi selesai.
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16. Pada tanggal 30 November 2020 penulis mengirim naskah artikel yang diperbaiki tentang bahasa ke KJSS
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18. Pada tanggal 15 Januari 2021 KJSS meminta Kembali naskah yang di revisi untuk dibaca dan disiapkan untuk dipublish pada Volume 42 issu 1.
19. Pada tanggal 15 Januari 2021 penulis diminta untuk menulis Confirmation Letter.

20. Pada tanggal 22 Januari 2021 KJSS mengucapkan terima kasih kepada penulis melakukan revisi. Available online.
21. Pada tanggal 28 Januari 2021 KJSS mengucapkan terima kasih kepada penulis
22. Pada tanggal 13 Maret 2021 penulis mengucapkan terima kasih kepada KJSS
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ISSN: 2452-3151

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This manuscript describes original work and is not under consideration by any other journal. All authors approved the manuscript and this submission for your consideration for publication in Kasetsart Journal of Social Sciences. Please find the enclosed manuscript entitled “**The Habibs’ Polygamy Lives with Ahwal Women in Indonesia (A Case Study in Banjar Regency, South Kalimantan, Indonesia)**” by Fathurrahman Azhari * The manuscript has 14* pages 0* table(s) and 0* figure(s).

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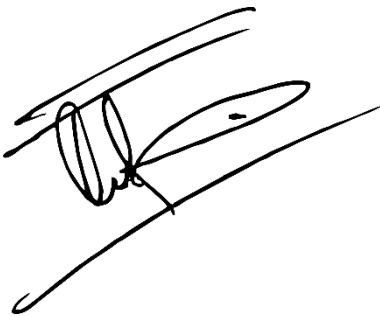
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2 Kasetsart J. Soc. Sci. year. Vol(No): xx–xx.

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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8

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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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32 **The *Habibs’* Polygamy Lives with *Ahwal* Women in Indonesia (A Case Study in Banjar**

33 **Regency, South Kalimantan, Indonesia)**

1 **Abstract**

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

12 *Keywords:* [Ahwal Women](#), [:Domestic Life](#), [:Habib](#), [:Poligamy](#), [:Sharifa Women](#)

13 **Introduction**

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

21 Most women reject the practice of polygamy in their families for various reasons. But
22 there are still women who accept polygamy in their families, and there are even some women
23 who behave in favor of polygamy, for example, they elect candidates for wives and even
24 propose to other women for their husbands. This may be due to their understanding of the
25 danger of the increasing number of unmarried women, and the negative impact it has on social

1 lives or their sense of responsibility, their love for their sisters from old virgins and widows
2 and even to their husband's economic status (Ardhian, 2015, p. 101). The experiments of
3 *Women*, a magazine founded by Mormon women in 1872, often brings editorials to defend the
4 practice of women who support polygamous marriages (Hayes & Bohanan, 2017, p. 297)

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

13 **Literature Review**

14 1. The Concept of Families (Households)

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

20 A harmonious family, is a family full of peace, tranquility, love and affection, descent
21 and continuity of generations, complementing and helping each other and working together
22 (Ali, 2002). A harmonious family is called a *sakinah* family, that is a family that is fostered
23 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that
24 is feasible, able to create an atmosphere of mutual love, affection, and able to instill and

1 implement the values of the faith, virtuous charity and noble character in the family and
2 social lives (Subhan, 2004)

3 2. The Concept of Polygamy

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

12 Thus, polygamy has two meanings at once—polygyny and polyandry. Polygyny is the
13 marriage of a man with more than one woman; while, poliandri is the marriage of a woman
14 with more than a man. Practically in Indonesia, polygamy is limited in the same sense as
15 polygyny—that is, a marriage system that allows a man to have several women as wives at one
16 time. This is due to the Indonesian marriage regulations and laws admit only polygyny.
17 Polygamy has a complex history that is linked to changing perceptions in the socio-legal
18 (Abdullah & Silmi Abdullah and Nahid Ferdousi, 2015). The majority of classical and
19 medieval Muslim scholars allow the practice of polygamy which allows men to have more than
20 one wife or with a maximum limit of four wives.

21 **Methods**

22 The study was conducted on four cases that describe the *habibs'* polygamous domestic
23 life with *ahwal* women in Banjar Regency. This study is a qualitative study. Some
24 considerations in carrying out the qualitative study: 1) the nature of the problem under study
25 or the focus of the research problem is more appropriate when examined qualitatively than

1 quantitatively. 2) To uncover and understand something behind complex socio-cultural
2 phenomena that is difficult to understand by quantitative methods. 3) To get new insights, about
3 something or provide other alternatives in explaining phenomena which are not all positivistic
4 (Strauss & Corbin, J., 1990). A qualitative approach means that the data collected is not in the
5 form of numbers, but rather the data comes from interviews, field notes, personal documents,
6 and memos (Moleong, 2007).

7 ***Participants***

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

15 ***Data Collection***

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

25 ***Data Analysis***

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

7 **Results**

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

15 The description of the *habib*'s polygamous life in the Banjar Regency can be described
16 as follows:

17 Description of *Habibs*' Polygamy Domestic Life with *Ahwal* Women in Banjar
18 Regency: Interaction and communication in the households : First case, Husband with the 1st
19 wife ; Good interaction and communication. Husband with the 2nd wife; Good interaction and
20 communication. Husband with the 1st and 2nd wife; Good interaction and communication.
21 Second case , Husband with the 1st wife; Interaction and communication are not good. Husband
22 with the 2nd wife; Good interaction and communication. Husband with the 1st and 2nd wife;
23 Interaction and communication are not good. Third case, Husband with the 1st wife; Good
24 interaction and communication. Husband with the 2nd wife; Good interaction and
25 communication. Husband with the 1st and 2nd wife; There was no interaction and

1 communication. Fourth case, Husband with the 1st wife; Good interaction and communication.
2 Husband with the 2nd wife; Good interaction and communication. Husband with the 1st and 2nd
3 wife. Good interaction and communication.

4 Tranquility in the Family: Peace in the households: First case case , The household in
5 the first and second wives was calm, peaceful and there were no conflicts. Second case, The
6 household is in a state of unpeaceful because of a dispute by the first wife both to the husband
7 and to the second wife. Third case, In a calm and peaceful household, there is no dispute
8 between the husband and the second wife and the second wife. And Fourth case, Households in
9 conditions of calm, peace, no disputes occur.

10 Love and Affection of Husbands and Wives. Love and affection of the husband with
11 the first wife; First case, Love each other. Second case, No longer loving, husband and wife in
12 the process of divorce in the Religious Court. Third case and Fourth case, Love each other.
13 Love and affection of the husband with the second wife; First case, Cecond, Third and fourth
14 case, Love each other. Love and affection of the first wife with the second wife; First case,
15 The first and second wives loved each other. Second case, There is no affection between the
16 first and second wives. Third case, There is no affection between the first and second wives.
17 And Fourd case, The first and second wives loved each other.

18 Justice in the Households. Husband's fair treatment of the first wife; First case, Tried
19 to be fair to the wife. Second case, No longer being fair. Third case and Fourd case, Was fair
20 to the wife. Husband's fair treatment of the second wife; First case, Was fair to the second
21 wife. Second case, more inclined to the second wife. Third case and fourd case, Was fair to
22 the wife.

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

24 Social interaction is the existence of relationships between people individually,
25 between groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs when

1 several people meet and social interactions begin when they greet one another, greet each other,
2 shake hands, talk to each other and so on.

3 Of the four cases of *habib*'s polygamy life with *ahwal* women in the district of Banjar,
4 the interactions and communication between the husband and the first wife in three cases went
5 well. While the interaction and communication between the husband and the first wife in one
6 other case did not go well and finally the two parties underwent a divorce process in the
7 Religious Court. The interaction and communication that occurred between the husband and
8 second wife in the four cases went well. Even in the second case, the husband is always in the
9 second wife's residence.

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

15 In polygamous domestic life, it cannot be denied that between wives often feel jealous
16 in getting love and affection from their husbands so that competition and even conflict cannot
17 be avoided. However, peace can be realized again when the wives realize that their husbands'
18 love and affection are shared. This is as happened in the first case in this study. Zainul Pelly
19 said, social processes can manifest in various forms and can be classified into several;
20 Cooperation; Competition; Disputes; Accommodation is carried out by ceasefire or
21 compromise (Pelly, 1997).

22 Communication is very essential in maintaining the continuity of a family's domestic
23 life. If it is not accompanied by open communication between family members, it is certain
24 that there will be no harmony in the family. then the domestic life in the family becomes quiet
25 from the activities of conversation, dialogue, exchanging ideas and so on. As a result, the

1 vulnerability of relationships between family members is difficult to avoid. Therefore,
2 communication between husband and wife, or between wives in a polygamous family, and
3 between parents and children, really needs to be built in harmony. As the first case in this study,
4 the Habib's married polygamy with his second wife without communicating first with or asking
5 for the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions
6 eventually lead to conflicts that lead to domestic disharmony. Like the second case in this study,
7 the *Habib's* married his second wife without prior notice to or requested the blessing of his
8 first wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflict
9 which leads to disharmony in the family.

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

18 Tranquility in the Family

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

24 From a sociological perspective, the family becomes the main social group where
25 children or family members learn to be social humans. Families become the first and foremost

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

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

24 Especially in polygamy families, conflicts often occur between the first wife and the
25 other wives due to the presence of jealousy among them. Jealousy can be a source of ridicule

1 and is not common for some people. However, the feeling of jealousy that is felt is actually an
2 overflow of affection because of the unwillingness of their partner to turn to someone else.
3 However, feelings of jealousy are sometimes not communicated to the couple because of the
4 shame and fear of being said to have that particular feeling.

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

14 **Love and Affection of Husbands and Wives**

15 Although the element of love and affection is very important in domestic life, it is the
16 attitude and behavior of the husband or wife which inflame or extinguish that affection. As
17 three of the four cases in this study; the domestic life in all three cases is fostered with love and
18 affection, disputes can also be controlled so that a peaceful and harmonious household life is
19 realized

20 On the contrary, without love and affection between husband and wife, a marriage bond
21 that has been interwoven will be destroyed. This is reflected in the second case of this study,
22 where the domestic life which was initially fostered with love and affection finally led to the
23 divorce process in the Religious Court of Martapura. This condition was caused by the *habib*
24 in the case practicing polygamy without the knowledge and permission of his first wife which
25 then triggered suspicion and jealousy of his first wife. In the end, the first wife cannot manage

1 her jealousy which then often triggers a fight. From this case it can be learned that the
2 permission and consent of the wife, even though it is not a valid requirement for polygamous
3 marriage, remains a consideration in making a decision on polygamy by a husband.

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

9 As the first and fourth cases in this study, which after the first and second wives
10 competed for *habib's* love and affection as their husbands, they finally realized that the
11 contested husband was their husband and they realized they needed her husband. In this case,
12 each wife has accepted the fact that they are polygamous. Self-acceptance is a positive attitude
13 towards oneself, acknowledging and accepting shortcomings and strengths and feeling positive
14 about past lives (Lopez & JT Pedrotti, and CR Snyder, 2018). Self-acceptance is included in
15 healthy personal characteristics. An individual who accepts his condition feels emotionally
16 secure to be able to cope with frustrating and painful events because he realizes that painful
17 things are also part of life itself. But in the second case examined, it turned out that
18 accommodation was done by adjudication, namely the settlement of a case or dispute in courts.

19 **Husbands Fair Attitudes in Polygamous Marriages**

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

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

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

22 The life of polygamous family in the three cases of this study can be classified as a
23 harmonious family. In the three polygamous families, interaction and communication between
24 the family members have been formed positively and the husband has been fair to his wives
25 and children. The opposite happened to the family in the second case of this study, and this

1 condition was caused by the interaction and communication in the family that did not run
2 smoothly and the husband's injustice towards his wives and children. Therefore the
3 polygamous family in the second case can be identified as an unharmonious family.

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

8 **Conclusions**

9 Based on the previous discussion of the study on the *habibs'* polygamy lives with *ahwal*
10 women in Banjar Regency, it can be concluded that: the interaction and communication
11 between the husband and the first wife after the husband committed polygamy in two cases
12 went well. Only in one case did the husband's interaction and communication with the first
13 wife work well at first, yet in the course of time interaction and communication turned negative
14 and eventually led to the divorce process in the Religious Court. One case there was no
15 communication and interaction. Judging from the aspect of tranquility in the case of study,
16 three cases of polygamous domestic life run in peace. Disputes and commotion can be resolved
17 well in all three cases. The opposite happened in one other case of polygamous family, even
18 the husband in the latter polygamous family had left the house of the first wife and now resides
19 in the second wife. Then, when tracing the elements of love and compassion in the four cases
20 of this study, the first, third, and fourth cases of this study can be identified as polygamous
21 families that are full of love and affection and one other case is categorized as a polygamous
22 family that has no love and affection. It can also be identified that the love and affection of a
23 husband and his second wife are well built. Whereas, in terms of providing fair treatment to
24 the wives, the *habib* in the three cases studied have tried their best to do so. But the *habib* in
25 one other case can be said to have failed to do justice to his wives and his marriage is now in

1 the process of divorce at the Martapura Religious Court. The first, third and fourth cases are
2 categorized as harmonious households, while the second case is categorized as a non-
3 harmonious household.

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Kasetsart Journal of Social Sciences

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

Journal:	<i>Kasetsart Journal of Social Sciences</i>
Manuscript ID	KJSS-2019-0052
Manuscript Type:	Research Article
Keywords:	Ahwal Women, Domestic Life, Habib, Poligamy, Sharifa Women
Research Area:	Other areas in Social Sciences

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3 1 **The *Habibs'* polygamy lives with *ahwal* women in Indonesia (A Case study in Banjar**
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5 2 **Regency, South Kalimantan, Indonesia)**
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9
10 4 **Abstract**
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14 6 This study aims to reveal the lives of *habibs'* polygamous families with *ahwal* women
15
16 7 in Banjar Regency. It can be identified from the study result that: 1). interaction and
17
18 8 communication had occurred among *Habib* and his wives. Two cases of interaction and
19
20 9 communication were positive, one case of interaction and communication was negative and
21
22 10 in one case there was no interaction and communication. 2). peace in was manifested in three
23
24 11 cases of domestic life, and in one case of the study the domestic life was in a state of unrest.
25
26 12 3). in three cases, domestic life was filled with affection between husband and wife and
27
28 13 between wives, while family life in one other case was no longer based on love and affection.
29
30 14 4). the element of husband's justice towards the wives has been fulfilled in three study cases,
31
32 15 while in one other case the opposite applies.

33
34 16 *Keywords: Domestic Life, Poligamy, Habib, Sharifa Women, Ahwal Women.*
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41
42 18 **Introduction**
43

44 19 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The
45
46 20 survey results from the collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and
47
48 21 Fur Die Freiheit showed that of 1496 respondents, 52.9% of respondents rejected polygamy,
49
50 22 32.9% strongly opposed polygamy, only 12.7% agreed with polygamy and 0.8% strongly
51
52 23 supported polygamy, and 0.6% respondents who abstained (Indonesia, 2011). In polygamous
53
54 24 Households especially the feelings of sacrifice for a wife who must be willing to share her
55
56 25 husband with another (Marselina, 2016).
57
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59
60

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
2
3 1 A harmonious family, is a family full of peace, tranquility, love and affection, descent
4
5 2 and continuity of generations, complementing and helping each other and working together
6
7 3 (Ali, 2002). A harmonious family is called a *sakinah* family, that is a family that is fostered
8
9 4 based on a legitimate marriage, is able to fulfill the inner life needs, spiritual and material that
10
11 5 is feasible, able to create an atmosphere of mutual love, affection, and able to instill and
12
13 6 implement the values of the faith, virtuous charity and noble character in the family and
14
15 7 sociallives (Subhan, 2004)

19 8 2. The Concept of Polygamy

21 9 Various systems of marriage exist in the world. Secombe & Warner found a variety
22
23 10 of marriage systems that people do in the world. There are some marriage systems, such as:
24
25 11 1) monogamy, the marriage of a man with a woman; 2) polygamy that consists of: a)
26
27 12 polygyny, the marriage between a man and several women; b) polyandry, the marriage
28
29 13 between a woman and several men; and 3) polygynandry (or also called group marriage), the
30
31 14 marriage in husband and wife spouses sharing system (Seccombe & Rebecca L. Warner,
32
33 15 2003). The word polygamy comes from the Greek word poly or polus which means a lot and
34
35 16 gami means marriage. So polygamy means a lot of marriage or a marriage of more men and
36
37 17 women (Dahlan, 1997).

42 18 Thus, polygamy has two meanings at once—polygyny and polyandry. Polygyny is the
43
44 19 marriage of a man with more than one woman; while, poliandri is the marriage of a woman
45
46 20 with more than a man. Practically in Indonesia, polygamy is limited in the same sense as
47
48 21 polygyny—that is, a marriage system that allows a man to have several women as wives at
49
50 22 one time. This is due to the Indonesian marriage regulations and laws admit only polygyny.
51
52 23 Polygamy has a complex history that is linked to changing perceptions in the socio-legal
53
54 24 (Abdullah & Silmi Abdullah and Nahid Ferdousi, 2015). The majority of classical and
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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
2
3 1 in the households, b). Observations were made on the subject and subject behavior during
4
5 2 the interview, the interaction of the subject with the researcher and the things considered to
6
7
8 3 be appropriate so as to provide additional data on the results of the interview. c).
9
10 4 Documentation is a technique for collecting data from sources other than humans. Data
11
12 5 sourced from other than humans is something that already exists, so researchers just need to
13
14
15 6 use it to complete the data obtained through interviews and observations.

17 ***Data Analysis***

18
19 8 The analysis of data begins with the data collection process. Each data collected in
20
21 9 one stage is then analyzed by examining the data, sorting it into units or giving certain codes,
22
23
24 10 synthesizing, trying to find patterns and find something important and unique so that, it is
25
26 11 interesting and needs to be studied scientifically, and then make a decision, and finally write
27
28 12 it systematically into a research report. Data analysis was also carried out by content analysis
29
30
31 13 using socio cultural theory and Islamic law.

33 **Results**

34
35 15 Of the many *habib* who live in polygamous households, this study only examined four
36
37 16 cases of the life of polygamous *habib* households with *ahwal* women in Banjar District. This
38
39
40 17 is because not all *habib* are willing to disclose the data about the life of their polygamous
41
42 18 household. The reason for the *habib* was not willing to reveal the polygamy household life
43
44 19 because by revealing the life of the household with other people it means revealing all the
45
46 20 goodness and ugliness of the household which is actually prohibited in religion. According to
47
48
49 21 him the description of household life is something that should be kept secret.

50
51 22 The description of the *habib*'s polygamous life in the Banjar Regency can be read in
52
53
54 23 the following table:

55
56 24 Description of *Habibs*' Polygamy Domestic Life with *Ahwal* Women in Banjar
57
58 25 Regency: Interaction and communication in the households : First case, Husband with the 1st
59
60

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

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2
3 1 Justice in the Households. Husband's fair treatment of the first wife; First case, Tried
4
5 2 to be fair to the wife. Second case, No longer being fair. Third case and Fourth case, Was fair
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7 3 to the wife. Husband's fair treatment of the second wife; First case, Was fair to the second
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9 4 wife. Second case, more inclined to the second wife. Third case and fourth case, Was fair to
10
11 5 the wife.
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14 6 **Interaction and Communication in the Domestic Life**

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16
17 7 Social interaction is the existence of relationships between people individually,
18
19 8 between groups of people, and individuals with groups (Setiadi, 2007). Interaction occurs
20
21 9 when several people meet and social interactions begin when they greet one another, greet
22
23 10 each other, shake hands, talk to each other and so on.
24
25

26 11 Of the four cases of *habib's* polygamy life with *ahwal* women in the district of
27
28 12 Banjar, the interactions and communication between the husband and the first wife in three
29
30 13 cases went well. While the interaction and communication between the husband and the first
31
32 14 wife in one other case did not go well and finally the two parties underwent a divorce process
33
34 15 in the Religious Court. The interaction and communication that occurred between the
35
36 16 husband and second wife in the four cases went well. Even in the second case, the husband is
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38 17 always in the second wife's residence.
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42 18 Furthermore, the interactions and communication between the first and second wives
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44 19 are well interwoven in two research cases. On the contrary, the interaction and
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46 20 communication between the first and second wives in the other two cases did not go
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48 21 smoothly. The lack of communication between wives in both cases was due to the divorce
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50 22 process being carried out and the residence of each wife far apart.
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54 23 In polygamous domestic life, it cannot be denied that between wives often feel jealous
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56 24 in getting love and affection from their husbands so that competition and even conflict cannot
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58 25 be avoided. However, peace can be realized again when the wives realize that their husbands'
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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).

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3 1 Polygamy, if done properly as a religious teaching, will sociologically add to creation
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5 2 new families, lineage, and network and further strengthen the structure of the community. For
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7 3 this reason, justice in polygamous families is not only subject to its implementation, but also
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9 4 the system. In a psychological perspective, husbands are allowed to practice polygamy as
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11 5 long as they are in accordance with predetermined conditions, especially physical and
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13 6 psychological health requirements.

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17 7 The life of polygamous family in the three cases of this study can be classified as a
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19 8 harmonious family. In the three polygamous families, interaction and communication
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21 9 between the family members have been formed positively and the husband has been fair to
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23 10 his wives and children. The opposite happened to the family in the second case of this study,
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25 11 and this condition was caused by the interaction and communication in the family that did not
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27 12 run smoothly and the husband's injustice towards his wives and children. Therefore the
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29 13 polygamous family in the second case can be identified as an unharmonious family.

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33 14 Harmonious polygamy households, namely polygamous households that always
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35 15 communicate and interact, are calm and peaceful loving and loving each other, if polygamous
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37 16 households are formed with the permission of the oldest wife and the husband can do justice
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39 17 to his wife.

40 41 42 18 **Conclusions**

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45 19 Based on the previous discussion of the study on the *habibs'* polygamy lives with
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47 20 *ahwal* women in Banjar Regency, it can be concluded that: the interaction and
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49 21 communication between the husband and the first wife after the husband committed
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51 22 polygamy in two cases went well. Only in one case did the husband's interaction and
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53 23 communication with the first wife work well at first, yet in the course of time interaction and
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55 24 communication turned negative and eventually led to the divorce process in the Religious
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57 25 Court. One case there was no communication and interaction. Judging from the aspect of
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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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For Review Only

Decision Letter (KJSS-2019-0052)

From: fsocstn@ku.ac.th

To: azhari.fathurrahman@yahoo.co.id

CC: kjss@ku.th

Subject: KJSS: Decision on Manuscript ID KJSS-2019-0052

Body: 13-Aug-2019

Dear Dr. Azhari: Manuscript ID KJSS-2019-0052 entitled "The Habibs' Polygamy Lives with Ahwal Women in Indonesia (A Case Study in Banjar Regency, South Kalimantan, Indonesia)" which you submitted to the Kasetsart Journal of Social Sciences, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some minor revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc03.manuscriptcentral.com/kjss> and enter your Author Center, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You may also click the below link to start the revision process (or continue the process if you have already started your revision) for your manuscript. If you use the below link you will not be required to login to ScholarOne Manuscripts.

*** PLEASE NOTE: This is a two-step process. After clicking on the link, you will be directed to a webpage to confirm. ***

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You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or colored text.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Center.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

IMPORTANT: Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to the Kasetsart Journal of Social Sciences, your revised manuscript should be returned to KJSS within 2 weeks for further processing. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to the Kasetsart Journal of Social Sciences and I look forward to receiving your revision.

Sincerely,
Dr. Sowatree Nathalang
Section Editor
Kasetsart Journal of Social Sciences

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Comments to the Author

Reviewer's comments

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"

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.

3.The author needs to provide a short justification in the introduction why he/she selects the habib's polygamy as the subject of the study.

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.

5.How the concepts of interaction and communication, tranquility, love, 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?

6.The table as mentioned in page 5 line 23 does not exist.

7.The word "tranquility" in several parts of the article must be spelled "tranquility"

8.The author needs to discuss the implication of his/her study.

9.The author is suggested to consult with an English expert

to proofread his/her article. Reviewer: 2

Comments to the Author

Improve your language style, up date your reference, and see the revision

Section Editor's Comments to Author:

Please revise your manuscript as soon as possible.

Date Sent: 13-Aug-2019

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Re: Balas: Decision Letter (KJSS-2019-0052)

azhari.fathurrahman@yahoo.co.id

Kepada : KJSS Ad-ministrator <onbehalfof@manuscriptcentral.com>

Cc:kjss@ku.th

Body: 15-Aug-2019

Dear editors kasetsart journal

I send a revised script, if hopefully it can be accepted. Thank you.

Author

Fathurrahman Azhari

Date Sent: 15-Aug-2019

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Kasetsart Journal of Social Science
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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 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.</p> <p>Result Conclusion: 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</p>

	<p>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's</i> 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, & 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. Their family life is very harmonious and</p>

	<p>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, & Hefni, 2019). That many of the children may be exposed to adverse conditions associated with membership in polygamous households (Fenske, Arthi, & James, 2018). Polygamy causes rivalry between wives regularly (Munro & 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, and affection in the habib's</p>	<p>1.5 Household harmony can be measured by good interaction and communication between the first wife</p>

	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?	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
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Manuscript ID
KJSS-2019-0052.R1

Title
The Habibs' Polygamy Lives with Ahwal Women: A Case Study in Banjar Regency, South Kalimantan, Indonesia

Authors
Azhari, Fathurrahman

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

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

Research article

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

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Comment [w1]: Please add author's affiliation detail instead of address; Major, Department , faculty, university, district, province Postal code, Country

Article history:

Received

Revised

Accepted

Available online

Keywords:

ahwal women,

domestic life,

habib,

poligamy,

sharifa women

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1 Abstract

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

12 Introduction

13
14
15 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey results from the
16 collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and Fur Die Freiheit showed that of 1496
17 respondents, 52.9% of respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7%
18 agreed with polygamy and 0.8% strongly supported polygamy, and 0.6% respondents who abstained (Sari,
19 Indriana, & Fauziah, 2014). In polygamous Households especially the feelings of sacrifice for a wife who must
20 be willing to share her husband with another (Marselina, 2016).

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

29 In polygamy households, In polygamy marriages, that is difficult to achieve because a husband will
30 share his love with more than one family (Muhsin, 1994). The negative effects of polygamy which can cause

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1 wives to experience jealousy, competition, and allow for the unequal distribution of emotional needs and
2 household needs among wives (Nevo, Slonim, & al-Krenawi, 2009)

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

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

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

14

15 **Literature Review**

16

17 *The Concept of Families (Households)*

18

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

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

29

30 *The Concept of Polygamy*

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

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

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

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

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

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

4 5 **Methodology**

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

15 16 *Participants*

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

24 25 *Data Collection*

26
27 Data collection is done through interviews, observation and documentation. a) Interviews were used to
28 gather social data about: Interaction and communication in the households; Tranquility in the family; Love and
29 affection of husbands and wives; and Justice in the households, b) Observations were made on the subject and
30 subject behavior during the interview, the interaction of the subject with the researcher and the things considered

1 to be appropriate so as to provide additional data on the results of the interview. c) Documentation is a
2 technique for collecting data from sources other than humans. Data sourced from other than humans is
3 something that already exists, so researchers just need to use it to complete the data obtained through interviews
4 and observations.

5

6 *Data Analysis*

7

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

13

14 **Results and Discussion**

15

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

22 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction
23 and communication in the households: First case, Husband with the 1st wife; Good interaction and
24 communication. Husband with the 2nd wife; Good interaction and communication. 1st and 2nd wives; Good
25 interaction and communication. Second case, Husband with the 1st wife; Interaction and communication are not
26 good. Husband with the 2nd wife; Good interaction and communication. 1st and 2nd wives; Interaction and
27 communication are not good. Third case, Husband with the the 1st wife; Good interaction and communication.
28 Husband with the 2nd wife; Good interaction and communication. 1st and 2nd wives; There was no interaction
29 and communication. Fourth case, Husband with the 1st wife; Good communication. Husband with the 2nd wife;
30 Good interaction and communication. 1st and 2nd wives; Good interaction and communication.

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

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

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

21

22 *Interaction and Communication in the Domestic Life*

23

24 Social interaction is the existence of relationships between people individually, between groups of
25 people, and individuals with groups (Setiadi, 2007). Interaction occurs when several people meet and social
26 interactions begin when they greet one another, greet each other, shake hands, talk to each other and so on. Of
27 the four cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the interactions and
28 communication between the husband and the first wife in three cases went well. While the interaction and
29 communication between the husband and the first wife in one other case did not go well and finally the two

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

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

1 *Tranquility in the Family*

2

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

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

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

29 Especially in polygamy families, conflicts often occur between the first wife and the other wives due to
30 the presence of jealousy among them. Jealousy can be a source of ridicule and is not common for some people.

1 However, the feeling of jealousy that is felt is actually an overflow of affection because of the unwillingness of
2 their partner to turn to someone else.

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

12

13 *Love and Affection of Husbands and Wives*

14

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

1 As the first and fourth cases in this study, which after the first and second wives competed for *habib*'s
2 love and affection as their husbands, they finally realized that the contested husband was their husband and they
3 realized they needed her husband. In this case, each wife has accepted the fact that they are polygamous. Self-
4 acceptance is a positive attitude towards oneself, acknowledging and accepting shortcomings and strengths and
5 feeling positive about past lives (Snyder, Loves, & JT Pedrott, 2018). Selfacceptance is included in healthy
6 personal characteristics. An individual who accepts his condition feels emotionally secure to be able to cope
7 with frustrating and painful events because he realizes that painful things are also part of life itself. But in the
8 second case examined, it turned out that accommodation was done by adjudication, namely the settlement of a
9 case or dispute in courts.

10

11 *Husbands Fair Attitudes in Polygamous Marriages*

12

13 Of the four cases examined in the study, three cases, namely the first, third and fourth cases, in which
14 the *habib* tried their utmost to be fair to their wives, especially regarding the distribution to live in the homes of
15 the wives. Whereas, the *habib* in the second case could not carry out justice against his wives. Even in the last
16 period of this research, the *habib* was always at the home of the second wife. In a polygamous domestic life,
17 justice is something that must be upheld because justice has provided a balance between wives and children by
18 giving each of their rights without reducing or exaggerating. In the first case, each wife worked to support
19 herself and her children. Before the polygamy is done, the husband and wife agree that the household income is
20 guaranteed by each wife. Alean Al-Krenawi and Kanat Maymon say that economic problems, cultural
21 interaction and social hierarchies influence the experience of a woman in a polygamous marriage. Ideally,
22 family units must make decisions that will benefit all members, but the fact is that each family member
23 experiences differences in accessing family resources. Even sometimes decisions are made as if they support
24 certain family members. This family structure tends to force the wife to work in fulfilling the family needs and
25 at the same time they must submit to the authority of the husband and be constantly involved in the competition
26 for love, husband's attention and family resources. Therefore polygamy creates a uniqueness— a vulnerability to
27 the dynamics of domestic power. The husband's approach and treatment of women and their children determines
28 how the family will function as a unit (Kanat, Al Krenawi, & Yanif, 2017)

29

30 Polygamy, if done properly as a religious teaching, will sociologically add to creation new families,
31 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

1 perspective, husbands are allowed to practice polygamy as long as they are in accordance with predetermined
2 conditions, especially physical and psychological health requirements.

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

12

13 **Conclusions**

14

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

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

26

27 **Conflict of Interest**

28

29 There is no conflict of interest.

30

1

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

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10 Received

11 Revised

12 Accepted

13 Available online

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1 **Abstract**

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

12 13 **Introduction**

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

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

28 In polygamy households, In polygamy marriages, that is difficult to achieve because a husband will
29 share his love with more than one family (Muhsin, 1994). The negative effects of polygamy which can cause

1 wives to experience jealousy, competition, in such cases, the social and psychological implications of polygyny
2 are associated with power and prestige. (Nevo Slonim, & al- Krenawi, 2009)

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

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

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

14

15 **Literature Review**

16 *The Concept of Families*

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

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

27

28 *The Concept of Polygamy*

29 Various systems of marriage exist in the world. Secombe & Warner found a variety of marriage
30 systems that people do in the world. There are some marriage systems, such as: 1) monogamy, the marriage of a

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

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

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

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

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

30

1 **Methodology**

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

10 *Participants*

11

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

18

19 *Data Collection*

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

28

29 *Data Analysis*

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

6

7 Results and Discussion

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

14 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction
15 and communication in the households: First case, Husband with the 1st; Good interaction and communication.
16 Husband with the 2nd wife; Good interaction and communication. 1st and 2nd wives; Good interaction and
17 communication. Second case, Husband with the 1st wife; Interaction and communication are not good. Husband
18 with the 2nd wife; Good interaction and communication. 1st and 2nd wives; Interaction and communication are
19 not good. Third case, Husband with the the 1st wife; Good interaction and communication. Husband with the
20 2nd wife; Good interaction and communication. 1st and 2nd wives; There was no interaction and
21 communication. Fourth case, Husband with the 1st wife; Good communication. Husband with the 2nd wife;
22 Good interaction and communication. 1st and 2nd wives; Good interaction and communication.

23 Tranquility in the Family: Peace in the households: First case, The household in the first and second
24 wives was calm, peaceful and there were no conflicts. Second case, The household is in a state of unpeaceful
25 because of a dispute by the first wife both to the husband and to the second wife. Third case. In a calm and
26 peaceful household, there is no dispute between the husband and the second wife and the second wife. And
27 Fourth case, Households in conditions of calm, peace, no disputes occur. Love and Affection of Husbands and
28 Wives. Love and affection of the husband with the first wife; First case, love each other. Second case, No
29 longer loving, husband and wife in the process of divorce in the Religious Court. Third case and Fourth case,
30 love each other.

1 Love and affection of the husband with the second wife; First case, Second, Third and Fourth case,
2 Love each other. Love and affection of the first wife with the second wife; First case, The first and second wives
3 loved each other. Second case, There is no affection between the first and second wives. Third case, There is no
4 affection between the first and second wives. And Fourth case, The first and second wives loved each other.
5 Justice in the Households. Husband's fair treatment of the first wife, First case, Tried to be fair to the wives.
6 Second case, No longer being fair. Third case and Fourth case, Was fair to the wives. Husband's fair treatment of
7 the second wife, first case, Was fair to the second wife. Second case, more inclined to the second wife. Third
8 case and fourth case, Was fair to the wife.

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

13

14 *Interaction and Communication in the Domestic Life*

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

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

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

20

21 *Tranquility in the Family*

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

27 From a sociological perspective, the family becomes the main social group where children or family
28 members learn to be social humans. Families become the first and foremost place in their social learning. If
29 communication in the family is not good, then it is likely that the social interaction is not good, so the possibility
30 of a conflict in the family is very large. In-family conflicts will occur when there is an effort in the family

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

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

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

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

1

2 *Love and Affection of Husbands and Wives*

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

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

28

1 *Husbands Fair Attitudes in Polygamous Marriages*

2 Of the four cases examined in the study, three cases, namely the first, third and fourth cases, in which
3 the *habib* tried their utmost to be fair to their wives, especially regarding the distribution to live in the homes of
4 the wives. Whereas, the *habib* in the second case could not carry out justice against his wives. Even in the last
5 period of this research, the *habib* was always at the home of the second wife. In a polygamous domestic life,
6 justice is something that must be upheld because justice has provided a balance between wives and children by
7 giving each of their rights without reducing or exaggerating. In the first case, each wife worked to support
8 herself and her children. Before the polygamy is done, the husband and wife agree that the household income is
9 guaranteed by each wife. Alean Al-Krenawi and Kanat Maymon say that economic problems, cultural
10 interaction and social hierarchies influence the experience of a woman in a polygamous marriage. Ideally,
11 family units must make decisions that will benefit all members, but the fact is that each family member
12 experiences differences in accessing family resources. Even sometimes decisions are made as if they support
13 certain family members. This family structure tends to force the wife to work in fulfilling the family needs and
14 at the same time they must submit to the authority of the husband and be constantly involved in the competition
15 for love, husband's attention and family resources. Therefore polygamy creates a uniqueness a vulnerability to
16 the dynamics of domestic power. The husband's approach and treatment of women and their children determines
17 how the family will function as a unit. that senior wives in polygamous marriages experienced lower self-
18 esteem, less life satisfaction and more mental health symptomatology than women in monogamous marriages.
19 (Kanat, Al Krenawi, & Yanif, 2015)

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

25 The life of polygamous family in the three cases of this study can be classified as a harmonious family.
26 In the three polygamous families, interaction and communication between the family members have been
27 formed positively and the husband has been fair to his wives and children. The opposite happened to the family
28 in the second case of this study, and this condition was caused by the interaction and communication in the
29 family that did not run smoothly and the husband's injustice towards his wives and children. Therefore the
30 polygamous family in the second case can be identified as an unharmonious family. Harmonious polygamy

1 households, namely polygamous households that always communicate and interact, are calm and peaceful
2 loving and loving each other, if polygamous households are formed with the permission of the oldest wife and
3 the husband can do justice to his wife.
4

5 **Conclusions**

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

14 The research implication, at the theoretical level, is that the results of this study help enrich the
15 treasures of the theory of jurisprudence, because one of the ushul theories is custom and strengthens social
16 science theory. Based on the paradigm that develops in social definitions, this research can have logical
17 consequences for the emergence of a community perspective on polygamous marriage.
18

19 **Conflict of Interest**

20 In the case of polygamous marriages that do not get permission from the first wife, conflicts occur, fights often
21 occur and lead to divorce.
22

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	Methode (paste it Methodologi)	Methodology
	Results (paste it Discussion)	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) 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 (Seccombe & Warner, 2003)	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 wife spouses sharing system. Sa'adah, N., Fitria, V., & Widiastuti, K. (2015). Poligami dalam Lintas Budaya dan Agama: Meta Interpretation Approach, <i>Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum</i> , dan Hukum, 49 (2), 479-499. (485/5) http://www.asy-syirah.uin-suka.com/index.php/AS/article/view/151
	(Dufraz, Andre, & Yannick, 2019)	(Andre, & Yannick, 2019)
	(Fenske, Arthi, & James, 2018)	(Arthi, 2018)
	Methodology	Methodology
	the	The
	Results and Discussion	Results and Discussion
	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

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Kasetsart Journal of Social Sciences, year, Vol (No): xx-xx.
Kasetsart J. Soc. Sei, year(No): xx-xx.

Research article

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

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5 *Article history:*

6 Received

7 Revised

8 Accepted

9 Available online

10

11 *Keywords:*

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

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1 Abstract

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

11 Introduction

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

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

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

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

34 Based on research by experts, that polygamy households are not harmonious, but however, based on the author's
35 observations in Banjar District, the life of polygamy marriage performed by the *habibs* with the *ahwal* woman is

36 in a harmonious condition; their interaction and communication within the family goes well, the husband and
37 wives love each other. Their family life is very harmonious and peaceful.

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

41 Literature Review

42 *The Concept of Families*

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

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

53 *The Concept of Polygamy*

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

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

66 This is due to the Indonesian marriage regulations and laws admit only polygyny. Polygamy has a complex
67 history that is linked to changing perceptions in the socio-legal. The challenges of polygamy are: to protect from
68 moral and spiritual illness and the abuse of womanhood; to protect orphans and avoid divorce from infertile

69 women; to provide another opportunity for women whose first marriage has collapsed and is willing to be tried
70 again; to provide husbands for widows who have not yet passed the age of marriage.

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

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

83 Methodology

84 The study was conducted on four cases that describe the *habibs'* polygamous domestic life with *ahwal* women
85 in Banjar Regency. This study is a qualitative study. Some considerations in carrying out the qualitative study:
86 1.The nature of the problem under study or the focus of the research problem is more appropriate when
87 examined qualitatively than quantitatively. 2. To uncover and understand something behind complex socio-
88 cultural phenomena that is difficult to understand by quantitative methods. 3.To get new insights, about
89 something or provide other alternatives in explaining phenomena which are not all positivisti (Strauss & Corbin,
90 2009). A qualitative approach means that the data collected is not in the form of numbers, but rather the data
91 comes from interviews, field notes, personal documents, and memos (Moleong, 2017).

92 *Participants*

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

99 *Data Collection*

100 Data collection is done through interviews, observation and documentation. a. Interviews were used to gather
101 social data about: Interaction and communication in the households Tranquility in the family love and affection
102 of husbands and wives; and Justice in the households, b. Observations were made on the subject and subject

103 behavior during the interview, the interaction of the subject with the researcher and the things considered to be
104 appropriate so as to provide additional data on the results of the interview. c. Documentation is a technique for
105 collecting data from sources other than humans. Data sourced from other than humans is something that already
106 exists, so researchers just need to use it to complete the data obtained through interviews and observations.

107 *Data Analysis*

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

113 Results and Discussion

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

120 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction and
121 communication in the households First case, Husband with the first wife good interaction and communication.
122 Husband with the second wife; Good interaction and communication. first and second wives; Good interaction
123 and communication. Second case, Husband with the first wife; Interaction and communication are not good.
124 Husband with the second wife; Good interaction and communication. first and second wives, interaction and
125 communication are not good. Third case, Husband with the first wife; Good interaction and communication.
126 Husband with the second wife; Good interaction and communication. first and second wives; There was no
127 interaction and communication. Fourth case, husband with the first wife; Good communication. Husband with
128 the second wives; Good interaction and communication first and second wives. Good interaction and
129 communication.

130 Tranquility in the Family: Peace in the households: First case, the household in the first and second wives was
131 calm, peaceful and there were no conflicts. Second case, the household is in a state of unpeaceful because of a
132 dispute by the first wife both to the husband and to the second wife. Third case, in a calm and peaceful
133 household, there is no dispute between the husband and the second wife and the second wife. And Fourth case,
134 households in conditions of calm, peace, no disputes occur. Love and Affection of Husbands and Wives. Love
135 and affection of the husband with the first wife; First case, love each other. Second case, no longer loving,
136 husband and wife in the process of divorce in the religious court. Third case and Fourth case love each other.

137 Love and affection of the husband with the second wife; First case, second, third and fourth case, love each
138 other. Love and affection of the first wife with the second wife, first case, the first and second wives loved each
139 other. Second case, there is no affection between the first and second wives. Third case, there is no affection
140 between the first and second wives. And fourth case, the first and second wives loved each other. Justice in the
141 households. Husband's fair treatment of the first wife, first case, tried to be fair to the wives. Second case, no
142 longer being fair. Was fair to the wives. Husband's fair treatment of the second wife, first case, was fair to the
143 second wife. Second case, more inclined to the second wife, was fair to the wife.

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

148 *Interaction and Communication in the Domestic Life*

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

166 Communication is very essential in maintaining the continuity of a family's domestic life. If it is not
167 accompanied by open communication between family members, it is certain that there will be no harmony in the
168 family. Then the domestic life in the family becomes quiet from the activities of conversation, dialogue,
169 exchanging ideas and so on. As a result, the vulnerability of relationships between family members is difficult to
170 avoid. Therefore, communication between husband and wife, or between wives in a polygamous family, and
171 between parents and children, really needs to be built in harmony. As the first case in this study, the *Habib's*
172 married polygamy with his second wife without communicating first with or asking for the blessing of his first

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

183 *Tranquility in the Family*

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

189 From a sociological perspective, the family becomes the main social group where children or family members
190 learn to be social humans. Families become the first and foremost place in their social learning. If
191 communication in the family is not good, then it is likely that the social interaction is not good, so the possibility
192 of a conflict in the family is very large. In-family conflicts will occur when there is an effort in the family
193 members to identify scarce resources, such as attention, power and authority to play certain roles. Even family
194 members often hold negotiations in achieving goals to compete with each other, so that verbal or physical
195 interaction conflicts will very likely occur. Conditions like this certainly disrupt the family harmony. In
196 connection with that, a sociologist Jetse Sprey, in [Su'adah \(2005\)](#) describes the family as a system, where
197 conflict occurs more often when compared with harmony, although many writers assume that a household in one
198 family is an organism that struggles to achieve balance ([Su'adah, 2005](#)). This is reflected in the second case in
199 this study, where family conflicts occurred in *habib's* domestic life which is now entering the divorce process at
200 the Martapura religious court.

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

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

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

223 *Love and Affection of Husbands and Wives*

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

241 As the first and fourth cases in this study, which after the first and second wives competed for *habib's* love and
242 affection as their husbands, they finally realized that the contested husband was their husband and they realized
243 they needed her husband. In this case, each wife has accepted the fact that they are polygamous. Self-acceptance
244 is a positive attitude towards oneself, acknowledging and accepting shortcomings and strengths and feeling
245 positive about past lives. Self-acceptance is included in healthy personal characteristics. An individual who
246 accepts his condition feels emotionally secure to be able to cope with frustrating and painful events because he

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

249 *Husbands Fair Attitudes in Polygamous Marriages*

250 Of the four cases examined in the study, three cases, namely the first, third and fourth cases, in which the *habib*
251 tried their utmost to be fair to their wives, especially regarding the distribution to live in the homes of the wives.
252 Whereas, the *habib* in the second case could not carry out justice against his wives. Even in the last period of
253 this research, the *habib* was always at the home of the second wife. In a polygamous domestic life, justice is
254 something that must be upheld because justice has provided a balance between wives and children by giving
255 each of their rights without reducing or exaggerating. In the first case, each wife worked to support herself and
256 her children. Before the polygamy is done, the husband and wife agree that the household income is guaranteed
257 by each wife. [Alean Al-Krenawi](#) and [Kanat Maymon](#) that economic problems, cultural interaction and social
258 hierarchies influence the experience of a woman in a polygamous marriage. Ideally, family units must make
259 decisions that will benefit all members, but the fact is that each family member experiences differences in
260 accessing family resources. Even sometimes decisions are made as if they support certain family members. This
261 family structure tends to force the wife to work in fulfilling the family needs and at the same time they must
262 submit to the authority of the husband and be constantly involved in the competition for love, husband's
263 attention and family resources. Therefore polygamy creates a uniqueness a vulnerability to the dynamics of
264 domestic power. The husband's approach and treatment of women and their children determines how the family
265 will function as a unit. that senior wives in polygamous marriages experienced lower self-esteem, less life
266 satisfaction and more mental health symptomatology than women in monogamous marriages. ([Kanat et al.,](#)
267 [2017](#)).

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

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

282 Conclusions

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

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

295 Conflict of Interest

296 There is no conflict of interest

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

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

Research article

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

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Article history:

Received

Revised

Accepted

Available online

Keywords:

ahwal women,

domestic life,

habib,

poligamy,

sharifa women

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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.

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% respondents who abstained (Sari, Indriana, & Fauziah, 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).

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 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, Anugrah, & Bima, 2015). The experiments

1 of *Women*, a magazine founded by Mormon women in 1872, often brings editorials to defend the practice of
2 women who support polygamous marriages (Hayes & Bohanan, 2017).

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

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

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

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

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21 **Literature Review**

22

23 *The Concept of Families*

24

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

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

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

5

6 *The Concept of Polygamy*

7

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

16

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

22

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

28

29 There are still women who accept polygamy in their families, and there are even some women who
30 behave in favor of polygamy, for example, they elect candidates for wives and even propose to other women for
31 their husbands. This may be due to their understanding of the danger of the increasing number of unmarried

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

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

12 **Methodology**

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

21 *Participants*

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

28 *Data Collection*

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

9 *Data Analysis*

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

15 **Results and Discussion**

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

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

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

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

13 Love and affection of the husband with the second wife; First case, second, third and fourth case, love
14 each other. Love and affection of the first wife with the second wife, first case, the first and second wives loved
15 each other. Second case, there is no affection between the first and second wives. Third case, there is no
16 affection between the first and second wives. And fourth case, the first and second wives loved each other.
17 Justice in the households. Husband's fair treatment of the first wife, first case, tried to be fair to the wives.
18 Second case, no longer being fair. Was fair to the wives. Husband's fair treatment of the second wife, first case,
19 was fair to the second wife. Second case, more inclined to the second wife, was fair to the wife.

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

24 *Interaction and Communication in the Domestic Life*

25 Social interaction is the existence of relationships between people individually, between groups of
26 people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction occurs when several people

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

17 Communication is very essential in maintaining the continuity of a family's domestic life. If it is not
18 accompanied by open communication between family members, it is certain that there will be no harmony in the
19 family. Then the domestic life in the family becomes quiet from the activities of conversation, dialogue,
20 exchanging ideas and so on. As a result, the vulnerability of relationships between family members is difficult to
21 avoid. Therefore, communication between husband and wife, or between wives in a polygamous family, and
22 between parents and children, really needs to be built in harmony. As the first case in this study, the *Habib's*
23 married polygamy with his second wife without communicating first with or asking for the blessing of his first
24 wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflicts that lead to domestic
25 disharmony. Like the second case in this study, the *Habib's* married his second wife without prior notice to or
26 requested the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually lead to
27 conflict which leads to disharmony in the family. according to Ault and Gilder (2016), In response to changing
28 group membership, group communication processes recreate plural family structures in response to change
29 through three readjustment strategies: relinquishing authority, reassigning roles, and integrating members
30 constructively (Gilder et al., 2016). With the trust that is built in the husband and wife relationship, there will be

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1 a sense of comfort between the two as happened in the first case in this study. Therefore, the communication
2 built in the *habib's* polygamy lives with the *ahwal* women in the Banjar district made the life of the family
3 harmonious, except in the second case where interaction and communication ran unsmoothly.

4 *Tranquility in the Family*

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

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

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

1 function as the highest guideline for human behavior. This cultural value system is inherently strong in a person,
2 making it is difficult to change in a relatively short time.

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

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

16

17 *Love and Affection of Husbands and Wives*

18

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

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

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

14 *Husbands Fair Attitudes in Polygamous Marriages*

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

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1 will function as a unit. that senior wives in polygamous marriages experienced lower self-esteem, less life
2 satisfaction and more mental health symptomatology than women in monogamous marriages. (Kanat, Krenawi,
3 & Yanif, 2017).

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

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

18

19 **Conclusions**

20

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

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

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

3

4 **Conflict of Interest**

5 There is no conflict of interest.

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24 Kasetsart Journal of Social Sciences, year, Vol (No): xx-xx.
25 Kasetsart J. Soc. Sci, year(No): xx-xx.

26
27 Research article
28 The habits⁴ polygamy lives with ahwal women (A case study in Banjar regency, South Kalimantan, Indonesia)

29
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33
34 *Article history:*

35 Received

36 Revised

37 Accepted

38 Available online

39
40 *Keywords*

41 ahwal women,

42 domestic life,

43 habib,

- 1 poligamy,
- 2 sharifa women
- 3
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1 Abstract

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

12 Introduction

13
14
15 Polygamy is the practice of marriage with more than one wife (Jaiz, 2007). The survey results from the
16 collaboration of LSI, Goethe Institut, Friedrich Nauman Stiftung and Fur Die Freiheit showed that of 1496
17 respondents, 52.9 percent of respondents rejected polygamy, 32.9 percent strongly opposed polygamy, only 12.7
18 percent agreed with polygamy 0.8 percent strongly supported polygamy, and 0.6 percent of respondents who
19 abstained (Sari, Indriana, & Fauziah, 2014). In polygamous households there are strong feelings of sacrifice for
20 a wife who must be willing to share her husband with another (Marselina & Salam, 2016).

21 Most women reject the practice of polygamy in their families for various reasons. However, there are still
22 women who accept polygamy, and there are even women who behave in favor of polygamy, for example, they
23 elect candidates for wives and even propose to other women for their husbands. This may be due to their
24 understanding of 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 to widows and even to
26 their husband's economic status (Ardhian, Anugrah, & Bima, 2015). The experiments of *Women*, a magazine
27 founded by Mormon women in 1872, often brings editorials to defend the practice of women who support
28 polygamous marriages (Hayes & Bohanan, 2017).

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

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

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

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

44

45 **Literature Review**

46

47 *The Concept of Families*

48

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

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

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

59

60 *The Concept of Polygamy*

61

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

69 According to the marriage law in Indonesia Number one of 1974 polygamy can be practiced with several
70 conditions, including: the wife cannot carry out her obligations as a wife, the wife has a disability or illness that
71 cannot be cured, and the wife cannot give birth to a child (Aulia, 2019). Polygamy is regulated in Malaysia and
72 Brunei Darussalam (Wartini, 2013). Cameroon (Africa) in particular, the government is explicitly fighting
73 polygamy and trying to impose a monogamous model of marriage (Andre & Yannick, 2019).

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

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

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

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

91

92 **Methodology**

93

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

102

103 *Participants*

104

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

110

111 *Data Collection*

112

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

120

121 *Data Analysis*

122

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

128

129 **Results and Discussion**

130

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

137 Description of *Habibs*' Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction and
138 communication in the households: First case; husband with the first wife good interaction and communication.
139 Husband with the second wife; good interaction and communication. First and second wives; good interaction
140 and communication. Second case; husband with the first wife; interaction and communication were not good.
141 Husband with the second wife, good interaction and communication. First and second wives, interaction and
142 communication were not good. Third case; husband with there first wife; good interaction and communication.
143 Husband with the second wife; good interaction and communication. First and second wives, no interaction and
144 communication. Fourth case, husband with the first; good communication. Husband with the second wife; good
145 intraction and communication. First and second wives, good intraction and communication.

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

151 Love and Affection of Husbands and Wives. Love and affection of the husband with the first wife; First
152 case, love each other. Second case, no longer loving, husband and wife in the process of divorce in the religious
153 court. Third case and Fourth case love each other.

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

158 Justice in the households: Husband's fair treatment of the first wife; First case, tried to be fair to the wives.
159 Second case, no longer being fair. Third case and Fourd case, Was fair to the wives. Husband's fair treatment of

160 the second wife; First case, was fair to the second wife. Second case, more inclined to the second wife. Third
161 case and fourth case, was fair to the wife.

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

166 *Interaction and Communication in the Domestic Life*

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

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

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

200

201 *Tranquility in the Family*

202

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

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

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

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

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

238

239 *Love and Affection of Husbands and Wives*

240

241 Although the element of love and affection is very important in domestic life, it is the attitude and behavior
242 of the husband or wife which inflames or extinguishes that affection. As in three of the four cases in this study,
243 domestic life was fostered with love and affection, disputes could also be controlled so that a peaceful and
244 harmonious household life is realized. On the contrary, without love and affection between husband and wife, a
245 marriage bond will be destroyed. This is reflected in the second case of this study, where domestic life which
246 was initially fostered with love and affection finally ended in the divorce process in the religious court of
247 Martapura. This case was caused by the *habib* in the case of practicing polygamy without the knowledge and
248 permission of his first wife, which then triggered suspicion and jealousy in his first wife. In the end, the first
249 wife could not control her jealousy which then often triggered a fight. From this case it can be learned that the
250 permission and consent of the wife, even though it is not a valid requirement for polygamous marriage, remains
251 a consideration for a husband in making a decision on polygamy. The readiness to undergo a polygamy
252 marriage is not only needed by the husband, but also the wife and children. Careful consideration in terms of
253 material and non-material aspects is also needed to begin the life of a polygamous family. The conditions of
254 autonomy that women can experience in multiple relationships and the lack of self determination and choice
255 experienced by women and girls living in polygynous relationship show that traditional polygyny is inherently
256 unequal and harmful to women, heightening their economic dependence and negatively impacting their health
257 (Gouweloos, 2016).

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

266

267 *Husbands Fair Attitudes in Polygamous Marriages*

268

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

277 Stated that economic problems, cultural interaction and social hierarchies influence the experience of a
278 woman in a polygamous marriage. Ideally, family units must make decisions that will benefit all members, but

279 the fact is that each family member experiences differences in accessing family resources. Sometimes decisions
280 are made as if they support certain family members. This family structure tends to force the wife to work in
281 fulfilling the family needs and at the same time they must submit to the authority of the husband and be
282 constantly involved in the competition for love, husband's attention and family resources. Therefore polygamy
283 creates a uniqueness a vulnerability to the dynamics of domestic power. The husband's approach and treatment
284 of women and their children determines how the family will function as a unit. Research conducted by [Alean](#)
285 [Al-Krenawi](#) and [Yaniv Kanat-Maymon](#) findings reveal senior wives in polygamous marriages experience lower
286 self-esteem, lower life satisfaction, and more mental health symptoms than women in monogamous marriages.
287 There are many different mental health symptoms; noteworthy is the increase in somatization, depression,
288 hostility and psychoticism (Kanat, Krenawi, & Yanif, 2017).

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

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

302

303 **Conclusions**

304

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

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

316

317

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Re: Balas: Re: Balas: KJSS: Format check KJSS-2019-0052

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Min, 22 Nov 2020 jam 20.33

Thank you for your revision

พิชชาอรุณ สิริชีวะเกษร

Pitcha-orn Sirichewakesron (Managing Editor)

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441 Balas: Re: Balas: Re: Balas: Re: Balas: KJSS: format check KJSS-2019-0052

442 Yahoo/Terkirim
443 Fathurrahman Azhari <azhari.fathurrahman@yahoo.co.id>
444 Kepada:kjss@ku.th
445 Min, 22 Nov 2020 jam 23.30

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450 I say thank you, i hope able to published on kjss Journal

452

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454 Fathurrahman Azhar

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456 Journal SocialSciences
457 kjss@ku.th
458 + Tambah ke kontak
459 Kartu yang dibuat secara otomatis hanya terlihat oleh Anda

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475 Re: Balas: Edited Research Paper

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478 Rab, 25 Nov 2020 jam 21.57

479 Dear Researcher,

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481 This is an editing step

482 I am the English editor for KJSS. I have read your research and made
483 changes/comments/questions. Please use Track Changes to reply to any comments or
484 questions. Please also check all the grammatical changes to ensure the meaning is as
485 you intended. Also, carefully check the edits in the reference section to make sure
486 they are correct. After you have checked your paper, return the file so that I can
487 recheck everything .Finally, I will submit the edited paper to KJSS for consideration
488 for publication.

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

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

493

494 **Research article**

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

Comment [A8]: Should this be capitalized?

497

498 **Fathurrahman Azhari***

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500 Family Sociology, Family Law Department, Antasari State Islamic University Banjarmasin, South Kalimantan
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502

503 *Article history:*

504 Received

505 Revised

506 Accepted

507 Available online

508

509 *Keywords:*

510 ahwal women,

511 domestic life,

512 habib,
513 poligamy,
514 sharifa women
515
516 *Corresponding author.
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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 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 a loving and affectionate relationship between their wives and husband is established. 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.

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, 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

Comment [A9]: Is this spelt 'Institute'?

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

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

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

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

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

45

46 **Literature Review**

47

48 *The Concept of Families*

49

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

54 A harmonious family, is a family full of peace, tranquility, love and affection, descent and continuity of
55 generations, complementing and helping each other and working together (Qaimi, 2002). A harmonious family
56 is called a *sakinah* family, that is, a family that is fostered based on a legitimate marriage, is able to fulfill the
57 inner life needs, spiritual and material, that is feasible, able to create an atmosphere of mutual love, affection,

Comment [A10]: What does that refer to?

58 and able to instill and implement the values of the faith, virtuous charity and noble character in the family and
59 sociallives (Subhan, 2004).

60

61 *The Concept of Polygamy*

62

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

70

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

76

77 Indonesian marriage regulations and laws accept only polygyny. Polygamy has a complex history that
78 is linked to changing socio-legal perceptions. The challenges of polygamy are: protecting moral and spiritual
79 illness and the abuse of womanhood; protecting orphans and avoiding divorce from infertile women; providing
80 another opportunity for women whose first marriage has collapsed and who are willing to marry again;
81 providing husbands for widows who have not yet passed the age of marriage.

82

83 There are still women who accept polygamy in their families, and there are even some women who
84 behave in favor of polygamy, for example, they elect candidates for wives and even propose to other women for
85 their husbands. This may be due to their understanding of the danger of the increasing number of unmarried
86 women, and the negative impact it has on social lives or their sense of responsibility, their love for their sisters,
87 from old virgins to widows, and even to their husband's economic status (Ardhian et al., 2015). The problems
88 of polygamy are: Polygamy is closely related to patriarchal culture. Men assumed superiority over women so
89 visibly that women are placed as second class humans, who only play a role in domestic areas (family affairs
90)Ahmadi, Hefni, & Mutrofin, 2019). Many of the children may be exposed to adverse conditions associated

Comment [A11]: Do you mean if these conditions exist, you cannot have polygamy marriage?

Comment [A12]: Is this the country in Africa, or a part of Indonesia?

Comment [A13]: Is this correct?

Comment [A14]: Should this be preventing' ?

91 with membership in polygamous households (Arthi, 2018). Polygamy causes rivalry between wives regularly
92 (Munro & Kebede, 2019).

93

94 It is concluded that principle marriage in Islam according to Quranic is monogamy. Polygamy is only
95 possible for a husband in certain circumstances such as the inability of a woman to become pregnant (Olsen,
96 2009).

97 **Methodology**

98

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

107 *Participants*

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

113 *Data Collection*

114 Data collection was done through interviews, observation and documentation. Interviews were used to
115 gather social data about interaction and communication in the households, tranquility in the family, love and
116 affection of husbands and wives, and justice in the households. Observations were made on the subject and
117 subject behavior during the interview, the interaction of the subject with the researcher and the things considered

118 to be appropriate so as to provide additional data on the results of the interview. Documentation is a technique
119 for collecting data from sources other than human sources. These data already exist, so researchers only need to
120 access such to complete the data obtained through interviews and observations.

121 *Data Analysis*

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

127

128

129 **Results and Discussion**

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

Comment [A15]: This should follow the word 'households' line 10.

Comment [A16]: What does 'him' refer to?

136 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction
137 and communication in the households: First case; husband with the first wife good interaction and
138 communication. Husband with the second wife, good interaction and communication. First and second wives,
139 good interaction and communication. Second case; husband with the first wife, interaction and communication
140 were not good. Husband with the second wife, good interaction and communication. First and second wives,
141 interaction and communication were not good. Third case; husband with the first wife, good interaction and
142 communication. Husband with the second wife, good interaction and communication. First and second wives, no
143 interaction and communication. Fourth case; husband with the first wife, good communication. Husband with
144 the second wife, good interaction and communication. First and second wives, good interaction and
145 communication.

146 Tranquility in the Family: Peace in the households: First case; the household of the first and second
147 wives was calm, peaceful and there were no conflicts. Second case; the household was in an unpeaceful state
148 because of a dispute by the first wife both to the husband and to the second wife. Third case; a calm and
149 peaceful household, no dispute between the husband and the second wife. Fourth case; households in conditions
150 of calm, peace, no disputes occur. Love and affection of husbands and wives: Love and affection of the
151 husband with the first wife; First case, love each other. Second case, no longer loving, husband and wife in the
152 process of divorce in the religious court. Third case and Fourth case, love each other.

Comment [A17]: Join this to the next paragraph.

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

157 Justice in the households: Husband's fair treatment of the first wife; First case, tried to be fair to the wives.
158 Second case, no longer being fair. Was fair to the wives. Husband's fair treatment of the second wife: First case,
159 was fair to the second wife. Second case, more inclined to the second wife, was fair to the wife.

Comment [A18]: Check this. It's contradictory.

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

164 *Interaction and Communication in the Domestic Life*

165 Social interaction is the existence of relationships between people individually, between groups of
166 people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction occurs when several people
167 meet and social interactions begin when they greet one another, greet each other, shake hands, talk to each other
168 and so on. Of the four cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the
169 interactions and communication between the husband and the first wife in three cases went well while the
170 interaction and communication between the husband and the first wife in one other case did not go well.
171 Finally, the two parties underwent a divorce process in the religious court. The interaction and communication

172 that occurred between the husband and second wife in the four cases went well. Even in the second case, the
173 husband was always in the second wife's residence. Furthermore, the interactions and communication between
174 the first and second wives were well interwoven in two research cases. On the contrary, the interaction and
175 communication between the first and second wives in the other two cases did not go smoothly. The lack of
176 communication between wives in both cases was due to the divorce process being carried out and the residence
177 of each wife being far apart. In polygamous domestic life, it cannot be denied that wives often feel jealous in
178 getting love and affection from their husbands so competition and conflict cannot be avoided. However, peace
179 can be realized again when the wives realize that their husbands' love and affection are shared. This is as
180 happened in the first case in this study. Social processes can manifest in various forms and can be classified into
181 several types; Cooperation; Competition; Disputes; Accommodation is carried out by ceasefire or compromise
182 (Pelly, 1997).

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

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

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

Comment [A19]: What does this mean?

Comment [A20]: This is wrong. Please check.

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

Comment [A21]: Confusing. Is this the right word?

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

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

226 However, feelings of jealousy are sometimes not communicated to the couple because of shame and
 227 fear of having that particular feeling like the *habib's* polygamy life with *ahwal* women in the first case.

228 According to Hj. Rukayah, at first, when her husband was polygamous, feelings of jealousy arose when her
229 husband wanted to go to his second wife's residence. However, after getting her husband's explanation that he
230 did not distinguish between his wives, she suppressed her jealousy as much as possible. It could be that jealousy
231 is actually part of the very nature of women. Jealousy can be explained as negative feelings such as fear of
232 being left behind, resulting in being angry when you see someone who is loved by others. To overcome
233 jealousy, open communication with a partner should be attempted as this is the key to managing jealousy.

234

235 *Love and Affection of Husbands and Wives*

236

237 Although the element of love and affection is very important in domestic life, it is the attitude and
238 behavior of the husband or wife which inflames or extinguishes that affection. As in three of the four cases in
239 this study, domestic life was fostered with love and affection, disputes could also be controlled so that a
240 peaceful and harmonious household life is realized. On the contrary, without love and affection between
241 husband and wife, a marriage bond will be destroyed. This is reflected in the second case of this study, where
242 domestic life which was initially fostered with love and affection, finally ended in the divorce process in the
243 religious court of Martapura. This was caused by the *habib* in the case of practicing polygamy without the
244 knowledge and permission of his first wife, which then triggered suspicion and jealousy in his first wife. In the
245 end, the first wife could not control her jealousy, which then often triggered a fight. From this case it can be
246 learned that the permission and consent of the wife, even though it is not a valid requirement for polygamous
247 marriage, remains a consideration for a husband in making a decision on polygamy. The readiness to undergo a
248 polygamy marriage is not only needed by the husband, but also the wife and children. Careful consideration in
249 terms of material and non-material aspects is also needed to begin the life of a polygamous family. The
250 conditions of autonomy that women can experience in multiple relationships and the lack of self determination
251 and choice experienced by women and girls living in polygynous relationships show that traditional polygyny is
252 inherently unequal and harmful to women, heightening their economic dependence and negatively impacting
253 their health (Gouweloos, 2016).

254 As in the first and fourth cases in this study, after the first and second wives competed for *habib*'s love
255 and affection as their husband, they finally realized that the contested husband was the husband of both and they
256 each needed that husband. In this case, each wife accepted the fact that they were polygamous. Self-acceptance
257 is a positive attitude towards oneself, acknowledging and accepting shortcomings and strengths and feeling

258 positive about past lives. Self acceptance is included in healthy personal characteristics. An individual who
259 accepts his condition feels emotionally secure to be able to cope with frustrating and painful events because he
260 realizes that painful things are also part of life itself. However, in the second case examined, it turned out that
261 accommodation was done by adjudication, namely the settlement of a case or dispute in court.

262

263 *Husbands Fair Attitudes in Polygamous Marriages*

264

265 Of the four cases examined in the study, in three cases, namely the first, third and fourth cases, the
266 *habibs* tried their utmost to be fair to their wives, especially regarding the distribution of living in the homes of
267 the wives. However, the *habib* in the second case could not carry out justice with his wives. Even in the last
268 period of this research, the *habib* was always at the home of the second wife. In a polygamous domestic life,
269 justice is something that must be upheld because justice provides a balance between wives and children by
270 giving each their rights without reducing or exaggerating them. In the first case, each wife worked to support
271 herself and her children. Before polygamy, the husband and wife agreed that the household income was
272 guaranteed by each wife. Al-Krenawi and Kanat Maymon)2009(stated that economic problems, cultural
273 interaction and social hierarchies influence the experience of a woman in a polygamous marriage. Ideally,
274 family units must make decisions that will benefit all members, but the fact is that each family member
275 experiences differences in accessing family resources. Sometimes decisions are made as if they support certain
276 family members. This family structure tends to force the wife to work in fulfilling the family needs and at the
277 same time they must submit to the authority of the husband and be constantly involved in the competition for
278 love, husband's attention and family resources. Therefore, polygamy creates a uniqueness a vulnerability to the
279 dynamics of domestic power. The husband's approach and treatment of women and their children determines
280 how the family will function as a unit. Senior wives in polygamous marriages experienced lower self-esteem,
281 less life satisfaction and more mental health symptomatology than women in monogamous marriages. (Kanat,
282 Krenawi, & Yanif, 2017).

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

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

297

298 **Conclusions**

299

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

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

311

312

313 **Conflict of Interest**

314

315 There is no conflict of interest.

316

317 **References**

318

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399 Re: Balas : Edited Research Paper

400 Anthony Sweetapple <anthonysweetapple@gmail.com>

401 Kepada:azhari.fathurrahman@yahoo.co.id

402 Rab, 25 Nov 2020 jam 21.57

403 Dear Researcher,

404

405 This is an editing step.

406 I am the English editor for KJSS. I have read your research and made
407 changes/comments/questions. Please use Track Changes to reply to any comments or
408 questions. Please also check all the grammatical changes to ensure the meaning is as
409 you intended. Also, carefully check the edits in the reference section to make sure
410 they are correct. After you have checked your paper, return the file so that I can
411 recheck everything .Finally, I will submit the edited paper to KJSS for consideration
412 for publication.

413 Best Regards,

414 Anthony sweetapple

415

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418

419

420

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

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

423

424 **Research article**

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

427

428 **Fathurrahman Azhari***

429

Comment [A22]: Should this be capitalized?

430 Family Sociology, Family Law Department, Antasari State Islamic University Banjarmasin, South Kalimantan

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433 *Article history:*

434 Received

435 Revised

436 Accepted

437 Available online

438

439 *Keywords:*

440 ahwal women,

441 domestic life,

442 habib,

443 poligamy,

444 sharifa women

445

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1

2

3

4

5 **Abstract**

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

15 **Introduction**

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

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

Comment [A23]: Is this spelt
Institute'?

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

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

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

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

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

18

19 **Literature Review**

20

21 *The Concept of Families*

22

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

27 A harmonious family, is a family full of peace, tranquility, love and affection, descent and continuity of
28 generations, complementing and helping each other and working together (Qaimi, 2002). A harmonious family
29 is called a *sakinah* family, that is, a family that is fostered based on a legitimate marriage, is able to fulfill the
30 inner life needs, spiritual and material, that is feasible, able to create an atmosphere of mutual love, affection,

Comment [A24]: What does that refer to?

1 and able to instill and implement the values of the faith, virtuous charity and noble character in the family and
2 sociallives (Subhan, 2004).

3

4 *The Concept of Polygamy*

5

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

13

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

19

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

25

26 There are still women who accept polygamy in their families, and there are even some women who
27 behave in favor of polygamy, for example, they elect candidates for wives and even propose to other women for
28 their husbands. This may be due to their understanding of the danger of the increasing number of unmarried
29 women, and the negative impact it has on social lives or their sense of responsibility, their love for their sisters,
30 from old virgins to widows, and even to their husband's economic status (Ardhian et al., 2015). The problems
31 of polygamy are: Polygamy is closely related to patriarchal culture. Men assumed superiority over women so
32 visibly that women are placed as second class humans, who only play a role in domestic areas (family affairs
33)Ahmadi, Hefni, & Mutrofin, 2019). Many of the children may be exposed to adverse conditions associated

Comment [A25]: Do you mean if these conditions exist, you cannot have polygamy marriage?

Comment [A26]: Is this the country in Africa, or a part of Indonesia?

Comment [A27]: Is this correct?

Comment [A28]: Should this be preventing' ?

1 with membership in polygamous households (Arthi, 2018). Polygamy causes rivalry between wives regularly
2 (Munro & Kebede, 2019).

3

4 It is concluded that principle marriage in Islam according to Quranic is monogamy. Polygamy is only
5 possible for a husband in certain circumstances such as the inability of a woman to become pregnant (Olsen,
6 2009).

7 **Methodology**

8

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

17 *Participants*

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

23 *Data Collection*

24 Data collection was done through interviews, observation and documentation. Interviews were used to
25 gather social data about interaction and communication in the households, tranquility in the family, love and
26 affection of husbands and wives, and justice in the households. Observations were made on the subject and
27 subject behavior during the interview, the interaction of the subject with the researcher and the things considered

1 to be appropriate so as to provide additional data on the results of the interview. Documentation is a technique
2 for collecting data from sources other than human sources. These data already exist, so researchers only need to
3 access such to complete the data obtained through interviews and observations.

4 *Data Analysis*

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

10

11

12 **Results and Discussion**

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

Comment [A29]: This should follow the word 'households' line 10.

Comment [A30]: What does 'him' refer to?

19 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction
20 and communication in the households: First case; husband with the first wife good interaction and
21 communication. Husband with the second wife, good interaction and communication. First and second wives,
22 good interaction and communication. Second case; husband with the first wife, interaction and communication
23 were not good. Husband with the second wife, good interaction and communication. First and second wives,
24 interaction and communication were not good. Third case; husband with the first wife, good interaction and
25 communication. Husband with the second wife, good interaction and communication. First and second wives, no
26 interaction and communication. Fourth case; husband with the first wife, good communication. Husband with
27 the second wife, good interaction and communication. First and second wives, good interaction and
28 communication.

1 Tranquility in the Family: Peace in the households: First case; the household of the first and second
2 wives was calm, peaceful and there were no conflicts. Second case; the household was in an unpeaceful state
3 because of a dispute by the first wife both to the husband and to the second wife. Third case; a calm and
4 peaceful household, no dispute between the husband and the second wife. Fourth case; households in conditions
5 of calm, peace, no disputes occur. Love and affection of husbands and wives: Love and affection of the
6 husband with the first wife; First case, love each other. Second case, no longer loving, husband and wife in the
7 process of divorce in the religious court. Third case and Fourth case, love each other.

Comment [A31]: Join this to the next paragraph.

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

12 Justice in the households: Husband's fair treatment of the first wife; First case, tried to be fair to the wives.
13 Second case, no longer being fair. Was fair to the wives. Husband's fair treatment of the second wife: First case,
14 was fair to the second wife. Second case, more inclined to the second wife, was fair to the wife.

Comment [A32]: Check this. It's contradictory.

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

19 *Interaction and Communication in the Domestic Life*

20 Social interaction is the existence of relationships between people individually, between groups of
21 people, and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction occurs when several people
22 meet and social interactions begin when they greet one another, greet each other, shake hands, talk to each other
23 and so on. Of the four cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the
24 interactions and communication between the husband and the first wife in three cases went well while the
25 interaction and communication between the husband and the first wife in one other case did not go well.
26 Finally, the two parties underwent a divorce process in the religious court. The interaction and communication

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

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

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

1 *Tranquility in the Family*

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

Comment [A33]: What does this mean?

Comment [A34]: This is wrong. Please check.

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

Comment [A35]: Confusing. Is this the right word?

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

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

29 However, feelings of jealousy are sometimes not communicated to the couple because of shame and
30 fear of having that particular feeling like the *habib's* polygamy life with *ahwal* women in the first case.

1 According to Hj. Rukayah, at first, when her husband was polygamous, feelings of jealousy arose when her
2 husband wanted to go to his second wife's residence. However, after getting her husband's explanation that he
3 did not distinguish between his wives, she suppressed her jealousy as much as possible. It could be that jealousy
4 is actually part of the very nature of women. Jealousy can be explained as negative feelings such as fear of
5 being left behind, resulting in being angry when you see someone who is loved by others. To overcome
6 jealousy, open communication with a partner should be attempted as this is the key to managing jealousy.

7

8 *Love and Affection of Husbands and Wives*

9

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

27 As in the first and fourth cases in this study, after the first and second wives competed for *habib*'s love
28 and affection as their husband, they finally realized that the contested husband was the husband of both and they
29 each needed that husband. In this case, each wife accepted the fact that they were polygamous. Self-acceptance
30 is a positive attitude towards oneself, acknowledging and accepting shortcomings and strengths and feeling

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

6 *Husbands Fair Attitudes in Polygamous Marriages*

7
8 Of the four cases examined in the study, in three cases, namely the first, third and fourth cases, the
9 *habibs* tried their utmost to be fair to their wives, especially regarding the distribution of living in the homes of
10 the wives. However, the *habib* in the second case could not carry out justice with his wives. Even in the last
11 period of this research, the *habib* was always at the home of the second wife. In a polygamous domestic life,
12 justice is something that must be upheld because justice provides a balance between wives and children by
13 giving each their rights without reducing or exaggerating them. In the first case, each wife worked to support
14 herself and her children. Before polygamy, the husband and wife agreed that the household income was
15 guaranteed by each wife. Al-Krenawi and Kanat Maymon)2009(stated that economic problems, cultural
16 interaction and social hierarchies influence the experience of a woman in a polygamous marriage. Ideally,
17 family units must make decisions that will benefit all members, but the fact is that each family member
18 experiences differences in accessing family resources. Sometimes decisions are made as if they support certain
19 family members. This family structure tends to force the wife to work in fulfilling the family needs and at the
20 same time they must submit to the authority of the husband and be constantly involved in the competition for
21 love, husband's attention and family resources. Therefore, polygamy creates a uniqueness a vulnerability to the
22 dynamics of domestic power. The husband's approach and treatment of women and their children determines
23 how the family will function as a unit. Senior wives in polygamous marriages experienced lower self-esteem,
24 less life satisfaction and more mental health symptomatology than women in monogamous marriages. (Kanat,
25 Krenawi, & Yanif, 2017).

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

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

10

11 **Conclusions**

12

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

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

24

25

26 **Conflict of Interest**

27

28 There is no conflict of interest.

29

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

Research article

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

2

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4

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7

8 *Article history:*

9 Received

10 Revised

11 Accepted

12 Available online

13

14 *Keywords:*

15 ahwal women,

16 domestic life,

17 habib,

18 polygamy,

19 sharifa women

20

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1 **Abstract**

2

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

12

13 **Introduction**

14

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

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

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

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

38 Based on research by experts, polygamous households are not harmonious; however, based on the author's
39 observations in Banjar district, polygamy marriage performed by *habibs* with *ahwal* woman is harmonious;

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

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

7 **Literature Review**

9 *The Concept of Families*

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

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

22 *The Concept of Polygamy*

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

31 According to marriage laws in Indonesia Number one of 1974 polygamy can be practiced with several
32 conditions, including: the wife cannot carry out her obligations as a wife, the wife has a disability or illness that
33 cannot be cured, and the wife cannot give birth to a child ([Aulia, 2019](#)). Polygamy is regulated in Malaysia and
34 Brunei Darussalam ([Wartini, 2013](#)). Cameroon (Africa) in particular, the government is explicitly fighting
35 polygamy and trying to impose a monogamous model of marriage ([Andre & Yannick, 2019](#)).

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

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

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

14 **Methodology**

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

25 *Participants*

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

33 *Data Collection*

35 Data collection was done through interviews, observation and documentation. Interviews were used to gather
36 social data about interaction and communication in the households, tranquility in the family, love and affection
37 of husbands and wives, and justice in the households. Observations were made on the subject and subject
38 behavior during the interview, the interaction of the subject with the researcher and the things considered to be
39 appropriate so as to provide additional data on the results of the interview. Documentation is a technique for

1 collecting data from sources other than human sources. These data already exist, so researchers only need to
2 access such it to complete the data obtained through interviews and observations.

4 *Data Analysis*

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

12 **Results and Discussion**

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

20 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction and
21 communication in the households: First case; husband with the first wife good interaction and communication.
22 Husband with the second wife, good interaction and communication. First and second wives, good interaction
23 and communication. Second case; husband with the first wife, interaction and communication were not good.
24 Husband with the second wife, good interaction and communication. First and second wives, interaction and
25 communication were not good. Third case; husband with the first wife, good interaction and communication.
26 Husband with the second wife; good interaction and communication. First and second wives, no interaction and
27 communication. Fourth case; husband with the first wife, good communication. Husband with the second wife,
28 good intraction and communication. First and second wives, good interaction and communication.

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

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

37 Love and affection of the husband with the second wife; First, second, third and fourth case, love each other.
38 Love and affection of the first wife with the second wife. First case, the first and second wives loved each other.
39 Second case, there was no affection between the first and second wives. Third case, there was no affection
40 between the first and second wives. 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 to be fair to the wives.
2 Second case, no longer being fair. Third case and Fourth case, Was fair to the wives. Husband's fair treatment of
3 the second wife; First case, was fair to the second wife. Second case, more inclined to the second wife. Third
4 case and fourth case, was fair to the wife.

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

9 10 *Interaction and Communication in the Domestic Life*

11 Social interaction is the existence of relationships between people individually, between groups of people,
12 and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction occurs when several people meet
13 and social interactions begin when they greet one another, greet each other, shake hands, talk to each other and
14 so on. Of the four cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the interactions
15 and communication between the husband and the first wife in three cases went well while the interaction and
16 communication between the husband and the first wife in one other case did not go well. Finally, the two parties
17 underwent a divorce process in the religious court. The interaction and communication that occurred between
18 the husband and second wife in the four cases went well. Even in the second case, the husband was always in
19 the second wife's residence. Furthermore, the interactions and communication between the first and second
20 wives were well interwoven in two research cases. On the contrary, the interaction and communication between
21 the first and second wives in the other two cases did not go smoothly. The lack of communication between
22 wives in both cases was due to the divorce process being carried out and the residence of each wife being far
23 apart. In polygamous domestic life, it cannot be denied that wives often feel jealous in getting love and affection
24 from their husbands so competition and 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 first case in this
26 study. Social processes can manifest in various forms and can be classified into several types; Cooperation;
27 Competition; Disputes; Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

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

36 Like in the second case in this study, the *Habib* married his second wife without prior notice to or requesting
37 the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflict
38 which leads to disharmony in the family. With the trust that is built in the husband and wife relationship, there
39 will be a sense of comfort between the two as happened in the first case in this study. Therefore, the
40

1 communication built in the *habib's* polygamy lives with the *ahwal* women in Banjar district created harmonious
2 family life, except in the second case where interaction and communication did not run smoothly.

4 *Tranquility in the Family*

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

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

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

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

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

1

2 *Love and Affection of Husbands and Wives*

3

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

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

29

30 *Husbands Fair Attitudes in Polygamous Marriages*

31

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

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

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

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

26 27 **Conclusions**

28
29 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in the Banjar
30 District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy marriages performed by the
31 *habibs* with the *ahwal* women is harmonious. Family members interact with each other, communicate well, have
32 peaceful and quiet household, and love each other, and the husband is fair to his wives. This is because the first
33 wife and second wife agree on polygamy. Meanwhile, for the life of the *habibs'* polygamy family with the
34 *ahwal* woman carried out without the knowledge of the first wife, interaction and communication are not good,
35 the household is not calm, not loving each other, the husband cannot be fair. The situation leads to divorce.

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

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Edited Research Paper KJSS-2019-0052

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Sen, 30 Nov 2020 jam 05.09

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5 Kasetart Journal of Social Sciences, year, Vol (No): xx-xx.
6 Kasetart J. Soc. Sci, year(No): xx-xx.
7
8 Research article
9 The habibs' polygamy lives with ahwal women (A case study in Banjar regency, South Kalimantan, Indonesia)

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15
16 *Article history:*

17 Received

18 Revised

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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1 **Abstract**

2

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

12

13 **Introduction**

14

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

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

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

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

38 Based on research by experts, polygamous households are not harmonious; however, based on the author's
39 observations in Banjar district, polygamy marriage performed by *habibs* with *ahwal* woman is harmonious;

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

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

7 **Literature Review**

9 *The Concept of Families*

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

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

22 *The Concept of Polygamy*

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

31 According to marriage laws in Indonesia Number one of 1974 polygamy can be practiced with several
32 conditions, including: the wife cannot carry out her obligations as a wife, the wife has a disability or illness that
33 cannot be cured, and the wife cannot give birth to a child ([Aulia, 2019](#)). Polygamy is regulated in Malaysia and
34 Brunei Darussalam ([Wartini, 2013](#)). Cameroon (Africa) in particular, the government is explicitly fighting
35 polygamy and trying to impose a monogamous model of marriage ([Andre & Yannick, 2019](#)).

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

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

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

14 **Methodology**

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

25 *Participants*

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

33 *Data Collection*

35 Data collection was done through interviews, observation and documentation. Interviews were used to gather
36 social data about interaction and communication in the households, tranquility in the family, love and affection
37 of husbands and wives, and justice in the households. Observations were made on the subject and subject
38 behavior during the interview, the interaction of the subject with the researcher and the things considered to be
39 appropriate so as to provide additional data on the results of the interview. Documentation is a technique for

1 collecting data from sources other than human sources. These data already exist, so researchers only need to
2 access such it to complete the data obtained through interviews and observations.

3

4 *Data Analysis*

5

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

11

12 **Results and Discussion**

13

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

20 Description of *Habibs'* Polygamy Domestic Life with *Ahwal* Women in Banjar Regency: Interaction and
21 communication in the households: First case; husband with the first wife good interaction and communication.
22 Husband with the second wife, good interaction and communication. First and second wives, good interaction
23 and communication. Second case; husband with the first wife, interaction and communication were not good.
24 Husband with the second wife, good interaction and communication. First and second wives, interaction and
25 communication were not good. Third case; husband with the first wife, good interaction and communication.
26 Husband with the second wife; good interaction and communication. First and second wives, no interaction and
27 communication. Fourth case; husband with the first wife, good communication. Husband with the second wife,
28 good intraction and communication. First and second wives, good interaction and communication.

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

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

37 Love and affection of the husband with the second wife; First, second, third and fourth case, love each other.
38 Love and affection of the first wife with the second wife. First case, the first and second wives loved each other.
39 Second case, there was no affection between the first and second wives. Third case, there was no affection
40 between the first and second wives. 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 to be fair to the wives.
2 Second case, no longer being fair. Third case and Fourth case, Was fair to the wives. Husband's fair treatment of
3 the second wife; First case, was fair to the second wife. Second case, more inclined to the second wife. Third
4 case and fourth case, was fair to the wife.

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

9 10 *Interaction and Communication in the Domestic Life*

11 Social interaction is the existence of relationships between people individually, between groups of people,
12 and individuals with groups (Setiadi, Hakam, & Effendi, 2017). Interaction occurs when several people meet
13 and social interactions begin when they greet one another, greet each other, shake hands, talk to each other and
14 so on. Of the four cases of *habib's* polygamy life with *ahwal* women in the district of Banjar, the interactions
15 and communication between the husband and the first wife in three cases went well while the interaction and
16 communication between the husband and the first wife in one other case did not go well. Finally, the two parties
17 underwent a divorce process in the religious court. The interaction and communication that occurred between
18 the husband and second wife in the four cases went well. Even in the second case, the husband was always in
19 the second wife's residence. Furthermore, the interactions and communication between the first and second
20 wives were well interwoven in two research cases. On the contrary, the interaction and communication between
21 the first and second wives in the other two cases did not go smoothly. The lack of communication between
22 wives in both cases was due to the divorce process being carried out and the residence of each wife being far
23 apart. In polygamous domestic life, it cannot be denied that wives often feel jealous in getting love and affection
24 from their husbands so competition and 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 first case in this
26 study. Social processes can manifest in various forms and can be classified into several types; Cooperation;
27 Competition; Disputes; Accommodation is carried out by ceasefire or compromise (Pelly, 1997).

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

36 Like in the second case in this study, the *Habib* married his second wife without prior notice to or requesting
37 the blessing of his first wife to carry out his polygamous wishes. Such *habib* actions eventually lead to conflict
38 which leads to disharmony in the family. With the trust that is built in the husband and wife relationship, there
39 will be a sense of comfort between the two as happened in the first case in this study. Therefore, the
40

1 communication built in the *habib's* polygamy lives with the *ahwal* women in Banjar district created harmonious
2 family life, except in the second case where interaction and communication did not run smoothly.

4 *Tranquility in the Family*

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

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

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

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

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

1

2 *Love and Affection of Husbands and Wives*

3

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

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

29

30 *Husbands Fair Attitudes in Polygamous Marriages*

31

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

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

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

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

26 27 **Conclusions**

28
29 Based on the previous discussion about the life of *habibs'* polygamy with *ahwal* women in the Banjar
30 District, Kalimantan, Indonesia, it can be concluded that the family life of polygamy marriages performed by the
31 *habibs* with the *ahwal* women is harmonious. Family members interact with each other, communicate well, have
32 peaceful and quiet household, and love each other, and the husband is fair to his wives. This is because the first
33 wife and second wife agree on polygamy. Meanwhile, for the life of the *habibs'* polygamy family with the
34 *ahwal* woman carried out without the knowledge of the first wife, interaction and communication are not good,
35 the household is not calm, not loving each other, the husband cannot be fair. The situation leads to divorce.

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

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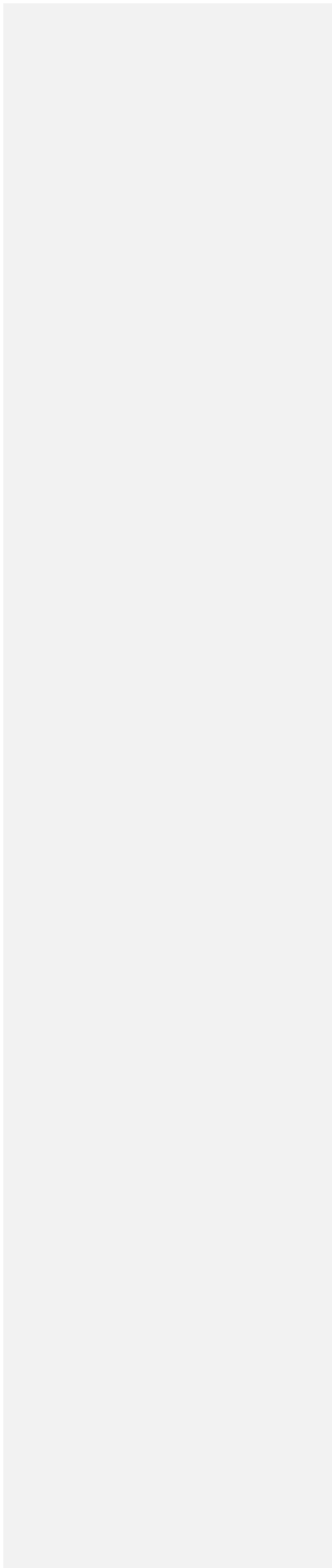
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Edited Research Paper KJSS-2019-0052

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Sen, 30 Nov 2020 jam 21.01



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3 Kasetart Journal of Social Sciences, year, Vol (No): xx-xx.
4 Kasetart J. Soc. Sci, year(No): xx-xx.
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6 Research article
7 The habibs' popygamy lives with ahwal women (A case study in Banjar regency, South 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 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.

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?

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 & Bankole, 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) (Ahmadi, 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 is 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 polygyny 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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Edited Research Paper KJSS-2019-0052

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Sen, 30 Nov 2020 jam 22.34

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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 22 February 2021

Keywords:

ahwal women,
domestic life,
habib,
polygamy,
sharifah 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 & Bankole, 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) (Ahmadi, Hefni, & Mutrofan, 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.

Conflict of Interest

There is no conflict of interest.

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