

Indonesian Women Living in Polygamous Marriages: A Narrative Study

by Sukiati Sukiati

Submission date: 08-Sep-2022 09:23AM (UTC+0700)

Submission ID: 1894808185

File name: Full_article_without_authors_name_for_Asian_Women.docx (78.48K)

Word count: 6055

Character count: 32387

Indonesian Women Living in Polygamous Marriages: A Narrative Study

Abstract

Polygamy is always been thought to cause problems in the lives of women and their families. However, many women are still accepting to be polygamous. This article aims to explore reasons that motivate women to engage in polygamous marriages; experiences and effect in women's live in their polygamous marriages. Using narrative inquiry, this study involved women who engaged in polygamous marriages. The participants were chosen via purposive sampling method from two villages in Java and North Sumatera. The interview method was used to gather the data. Records were analysed qualitatively using thematic narrative analysis. This article identifies the women reasons to engage polygamous marriage which are for maintaining family and social tradition, maintaining family unity, and implementing religious teaching. For many reasons, women experience bad relationship with their polygamous life and have an adverse effect in their economic life and children education. This study proves that polygamous marriage still creates injustice especially for wives and children. Authority should immediately penalize irresponsible husband of polygamous marriage.

Keywords: Polygamous, Marriages, Women, Experiences, Injustice

A. Introduction

Polygamy is one of the problematic issues in societies. People's decisions to commit to polygamous marriage were influenced by cultural customs, religious beliefs, and personal preferences. Polygamy occurs widespread across the world and considerably practised in many countries such as in Africa (Bamgbade & Saloviita, 2014), in Malaysia (Abdullah et al., 2015), in the Middle East (Daoud et al., 2020), and in the majority of human societies since much history (Pearsall, 2022). According to reports, polygamy is a significant issue both in the Middle East and Africa, where it is estimated that ³ 40 to 50 percent of all women in marriage live throughout polygamous marriages (Bamgbade & Saloviita, 2014). These statistics show that polygamy is practiced by thousands of people worldwide. In Palestine, the polygamous women's pessimism on ³ any change at the institutional and judicial levels showed that polygamy

was widely practiced (Naser-Najjab, 2015). In fact, it is recognized that polygamy is increasing in both Europe and North America at this time of globalization and increased mobility (Al-Krenawi & Kanat-Maymon, 2017). In Southeast Asia, polygamy also have privilege to be practiced and become phenomenon, especially in Moslem countries, such as Malaysia, Brunei Darussalam Indonesia (Noviana, 2021).

In Indonesian context, polygamy remains as an interesting debate topic. Recent discourses link identity, sexuality, and Muslim masculinity to polygamy politics are at the center of these discussions and center on Muslim men's privilege in marriage laws (Smith, 2014). Yet, Indonesia has placed restrictions on polygamy since the 1970s – in Indonesia's 1974 Marriage Law, but it's not been respected by people (Nurmila, 2009). Polygamous marriage appears as unregistered marriage (Wirastri & Huis, 2021). While within the marriage arose many problems. A study showed that polygamous marriage and psychological effects on wives and children. The issue of sharing property in polygamous families appears as an important issue (Smith, 2014). Besides, the issue of mental health also had given effect to polygamous women (Gumani & Sodi, 2009). Polygamous marriage also had given influence to children school performance (Bamgbade & Saloviita, 2014).

¹ Many women across the nation continue to be involved in this form of marriage. A research result shows that the main reason a wife persists in a polygamous marriage is for the sake of the life of her children. Besides, the reason for the wife to keep their marriage because the husband does not want to divorce them (Zainal, 2019). Some polygamous wife maintained their marriages based on poverty and food insecurity (Yerges et al., 2017). Some others relating their reasons for continuing family tradition (Yerges et al., 2017). However, the story of women in their polygamous marriage were unique. Therefore, the ⁸ purpose of this study is to provide women experiences ¹ of polygamous marriage in Indonesia. The study is to identify and explain the reasons that motivate women in this community to engage in polygamous marriages; and,

to describe the relationship and experiences of women involved in their polygamous marriages and to describe the effect among them.

The study's first limitation is the limited sample size, which prevents us from drawing any conclusions about the population as a whole. But uniqueness of viewpoints, not generalizability, is the aim of narrative investigation. Second, many additional women were undoubtedly left out of the study due to the purposeful sampling technique employed to find and choose the participants. These women's qualitative stories might have revealed other experiential aspects of polygamy.

B. Literature Review

Reasons Behind Polygamous Marriage

Many reasons have been advanced why polygamy is practiced. One of the reasons might as a tradition of a family. One explanation for the practice of polygamy could be the men's lack of sexual fulfilment (Halime & Gelare, 2021). Due to their inability to experience sexual fulfilment during this period of abstinence, some males in this group will choose to enter into polygamous marriage.

In some countries, men's financial, social, and political position has been used as justification for polygamy (Al-Krenawi & Lightman, 2000). A man's prestige rises as his number of dependents increases, giving him greater opportunities to engage in polygamy. According to a study, men frequently marry multiple women in order to increase their number of children (Farooq-e-Azam et al., 2021).

Religion Influences on Polygamous Marriages

⁴ The practice of polygamy is continuously based on interpretations of different religious teachings and customs, regardless of cultural and religious variances. The Koran provides

⁴ justification for polygamy among Muslims, suggesting that it is acceptable and providing instructions regarding how it can be practiced as taken from Islamic Book, ¹⁰ Al-Qur'an surah Al-Nisa' (4) verse 3. The teachings of the Koran on polygamy are frequently interpreted as requiring wives to be treated fairly in all aspects of home life. Additionally, Elbedour maintained that Moslems are significantly more likely to practice polygamy (Elbedour et al., 2002). This trend was observed by Smith (2014). She examined a sample of women who were in polygamous marriages and discovered the following distribution of religious affiliations. Studies generally indicate that people who follow traditional religions like Islam are more likely to marry multiple times. The goal of entering heaven is seen to be best accomplished through polygamy. Zainal notes that some members of a religious group engage in official polygamy as a part of their culture (Zainal, 2019). Nasser-Najjab found that polygamy is considered as an obligation from the Prophet Sunnah (Naser-Najjab, 2015).

Polygamous Marriages Effects

In practice, polygamous marriage has had an impact on women in particular. The impact of polygamous marriage is also believed to have given various impact for children and women life experience. A polygamous family could be detrimental to the individuals living in the respective families. For an example, The impact of ¹ a polygamous marital structure on the kids (Al-Krenawi & Lightman, 2000), such as children's mental health problems. Additionally, polygamous unions have been linked to a variety of kid behavioral, emotional, and academic issues. (Bamgbade & Saloviita, 2014). Children's mental health conditions are directly impacted by the marital stress and conflicts that are frequently linked to polygamous relationships. As a result, In Palestina, women who are married in polygamy no longer have ³ faith in the legal system to correct what they see as unfairness in their situation (Naser-Najjab, 2015), for not guarantying that they can escape from their problem.

Some women suggests that the culture of polygamous marriage is expected as a means of social insurance and economic security for some groups of women. Yet, some reports a told us that this phenomenon gave women a hardship in economics sphere (Yerges et al., 2017), even disadvantages of welfare (Naseer et al., 2021). Although, Islam has given women to be able sign contract and control their own asset but not for those are polygamous. Yet, women who are neglected or denied protection by other wives may also be subjected to abuse that affects the wellbeing of the wife's children (Naseer et al., 2021). As, according to parental education and parental income, several studies found that polygynous families tended to have worse socioeconomic position than monogamous families (Al-Sharfi et al., 2016).

¹ Polygamous marriages have been viewed as a cause of conflict between co-wives on a personal level. There will be co-wife rivalry and jealousy in polygamous marriages. Another study ⁷ found that women in polygamous marriages ⁵ experienced lower levels of life and marital satisfaction, more issues with family functioning, and lower self-esteem than women in monogamous marriages (Naseer et al., 2021). On the other hand, women in polygamous relationships are not equally distributed in terms of resources like food and money. Polygamy has been associated with HIV, infant mortality, and poverty in Sub-Saharan Africa, but it is uncertain how interpersonal interactions inside polygamous families may affect community health effects (Yerges et al., 2017).

C. Methodology

Research Design

This study is a narrative study. An approach called "narrative inquiry" ² focuses on using stories as data. The goal of narrative inquiry is to comprehend experience as it is lived and described through both study and literature through gathering stories (Savin-Baden & Van Niekerk, 2007), for understanding, listening to stories. In narrative inquiry, stories are gathered

in order to comprehend experience as it is being lived and narrated by the participants.. Therefore qualitative method is used to investigate data in which a qualitative method was considered to be appropriate. Qualitative approach considered to have a strong point of view in seeing through the eyes of people being studied (Hedegaard & Hakkarainen, 1986).

Data Collecting

Participants

The participants were 4 Indonesian women, aged between thirty and sixty years, from the three villages in the North Sumatera and Java. Two women from North Sumatera and the other two women are from Yogyakarta. They are interviewed for this study was intended to compile the stories of women who had long-term relationships with polygamists.

Table 1. The participant characteristics

No.	Name*	Age	Village	Number of Years in Polygamous Marriage		Monthly Income (USD)	Education	Religion
				mono	poly			
1.	Adeta	44	Klaten, Yogya	11	4	3 million	Bachelor	Moslem
2.	Tania	39	Klaten, Yogya	-	4	5 million	Bachelor	Moslem
3.	Uwoh	65	Percut, Medan	3	44	1.5 million	Elementary	Moslem
4.	Bunur	42	Medan	-	21	unemployed	Senior high School	Moslem

* To maintain privacy, fictitious identities have been utilized

Instrument

Data collected either by using interview or by stories told by participants. The interview conducted were unstructured interview or the participants asked to tell the stories initiated by

questions first. The interview will focus on the topics as follows; the motivation of practicing polygamy, the relationship among wives, and the effect of polygamous marriage. Some questions will be included: Basically the stories told by participants as the basis of field data. Since the stories sometimes did not come up as the realm of the study, the participants must be provoked by some questioned.

Procedure

The sample of participant recruitment use *purposive sampling*. They are requested to involve in the study individually. At first the sample are 6 six participants. But then two of them convey their reluctant for some reasons. The first participant that her husband does not allow her to involve in this study. The second participant does not agree to share her experiences. The rest of four participants consented to the interviews. The interview will be held in Bahasa and Bahasa Daerah in which the participants' convenient in their easy participation. Such interview method is to increase reliability and trustworthy of the participants (Bogdan & Biklen, 2003). The data-interview were recorded. The collected data were then written down and translated into English before being analyzed.

Data analysis

Data will be processed by carrying out the following way: First, in order to develop meanings, the parallels between the units of analysis were emphasized. This stage determines how widespread a given event is (Silverman, 1995), The participants' experiences with polygamy in this instance. Second, the recurring meanings were highlighted in accordance with the patterns that had been established. Thirdly, categories of meanings were created from the patterns of meanings, with each category including the same or distinct meanings. To do this, each category of meanings was further divided into more manageable pieces of meaning.

Topics were first categorized by theme. Data from this study will be examined using thematic text analysis (Widodo, 2014).

Findings and Discussion

The result are described based on the themes that emerge in the interview and the stories that told by participants. The theme included (1) Motivation or reasons of practicing polygamy; (2) Experience and relationship among wives; and (3) the Effect of a Polygamous Marriage.

Motivation or Reasons of Practicing Polygamy

When her husband asked permission to marry another woman. It took 7 years for Adeta to finally agree to her husband's polygamy. One of her consideration was about her relative's response to her polygamous marriage. But she has a basic tradition in his family, that among her extended family also practices polygamy. This eases her heavy feeling to do polygamy.

At first, it was hard for me. However, realizing my brother and my uncle who is polygamous, I thought that it would be okay for my family if my husband remarried...

.... so bismillah...we discussed it... we were to be calm...he was patient... finally when I was ready... although not 100% ... almost 7 years, you know ... a prospective second wife with my criteria ... I convey the technical requirements...okay deal...bismillah ...(Adeta, first wife; 44 years old)

Tania, as Adeta's co-wife, is willing to be involved in a polygamous marriage for family pressure . At that time, she was 35 years old, she was not married yet. As she was offered to be second wife, with a heavy heart she agreed. Moreover, the family had urged her to get married early. In her family and social environment, it is not tolerated to women who marry late.

I got married at 35 years old. I am a second wife. Before, I have known that I would marry a married man. But, my family and relatives insist me to accept the proposal, reasoning that I should have been already married in my age. They said that so many people around endorse polygamous marriage. (Tania, 39 years old)

In Indonesian context, socio-culture is still an important reason for husbands or wives to practice polygamy. This is not a norm, but if one practiced polygamy, he will do it with no fear of social sanctions from his family and society. This is compatible with the assertion said that rural residents strongly adhere to traditional methods of doing things, including polygamy. Al-Krenawi also asserted that one of the reasons might as a tradition of a family (Al-Krenawi & Kanat-Maymon, 2017).

Another reason is to protect family and children. As the first wife, in the case of Adeta and Uwoh, the important reason is to maintain the unity of their family and for the good of the children. Adeta believes if accepting the polygamous life, the family will remain intact. If she refuses polygamy and get a divorce, she worries that his family will be destroyed. Therefore she had to suppress her feelings to accept her husband's request.

The family must strengthen and tie each other. My husband insists on getting married again ... if I insist on refusing to follow his intentions, what will happen to my family. (Adeta, first wife; 44 years old)

Uwoh, at her very young age, faced the fact that her husband was having an affair with a woman who was older than him. When her husband said that he was getting married again, she could not accept and rejected it. However, Uwoh had no choice. If she refuses and divorced by her husband, she is not ready to become a widow. She has no place to live and has fatherless children in their growth.

I married in 1970. I was 15 years old and my husband 19 years old. In our 4 years marriage and having 2 children, my husband asked permission to marry again. I was actually sad and devastated. If I don't allow him, we will

definitely fight. And no matter what...He will remarry without my permission. If I choose a divorce, I imagine what my fate and children, no shelter and no food. I'm also not ready to be a widow. (Uwoh, 65 years old)

Participants stated that family harmony and unity is the reason she agreed to join polygamous marriage. She realize her husband will have right to marry again without her permission. In actuality, the shari'ah, or Islamic law, as it is outlined, recognizes the marriage even though the state of Indonesia demands registration of all weddings, and those who aren't registered are invalid in front of the court and state law. As a result, many Muslims continue to maintain their freedom to engage in polygamy against both court and first wife consent. Shari'ah law deems such unions permissible, however, the state views them as being unregistered marriages (nikah sirri). Islamic marriages that are not legally recognized do not provide spouses and children with state protection, thus mainstream culture typically discourages and looks down upon them with contempt (Smith, 2014). Unfortunately, this participants' husband have license for their polygamous marriage, but they also do not have state protection for them dan their children.

My husband has four wives, my husband married before Religious Affair Office (KUA) and received approval from me as the first wife and other two wives and the village leader. We were asked our permission. Our marriage is officially registered. (Uwoh; 65 years old)

As an educated one, Adeta and Tania realized that polygamy recognized by Islamic teaching. Since polygamy considered as an ibadah, they made her step up to polygamous marriage. Adeta believes polygamous marriage is sharing happiness.

When I permitted my husband to do polygamy, ... Religious teachings suggests polygamy...then I have a good and righteous husband, cute children, sufficient material, as a woman I am very happy. Am I wrong if I share happiness with other women? After all, everything come from and for Allah. (Adeta, 44 years old)

I am active in Islamic gatherings so I know that Islam allows polygamous marriages, I considered it as ibadah (Tania, second wife, 39 years old)

Participants advocate polygamy as a ibadah and conducting religious teaching. Polygamy is also considered to share happiness to other women. They believe that jealousy and anger is no need, for everything they are doing is for the shake of Allah. This finding is confirming a result of Smith's research that by putting emotion and jealousy aside, polygamy helps people become closer to God. (Smith, 2014). This increase in societies in Indonesia during the last decade (Van Wichelen, 2010). Although, the majority of Indonesians are against the custom. (Nurmila, 2008). Lestari observed that spiritual belief can be a very important foundation for a partner's happiness (Lestari, 2016). Marital happiness can be achieved when couples realize that faith can give meaning to life. Fowers and Olson also concluded that marriage satisfaction can be measured by how important religion can affect the assessment and expected role of the couple (Fowers & Olson, 1989).

From all participants perspective, it is known that the cause of the occurrence of polygamous marriage is not a single but varied. Those are among others; (1) The husband's economic factor (2) Religious teaching; (3) the social and family tradition; and (4) the age factor. This view supported Yuliantini's results that there are several factors behind the willingness of a wife or woman to be polygamous, including; (a) male wealth, (b) considerations of ancestry or social status, (c) considerations of masculinity or good looks, and (d) religious considerations (Yuliantini et al., 2008).

Relationship among Wives

The relationship between the first wife and the other wives was explicitly seen to be very harmonious. Adeta and Tania don't live in the same house, but their house is close. So they manage their own house and they weren't bothered each other. They show that they are so

harmonious, like friends. They often do activities and taking pictures together. This because they have known each other before very well. Adeta as the first wife is Tania's teacher. Adeta herself who proposed Tania as her husband's second wife. Now, she become a rival, not to say partner in a polygamous marriage. They often have pictures together and share them in the social media. This is to show how happy they as a rival in polygamous marriage. They harvest many protest from friends for posting the pictures, fearing to be a trend setter for other people. As Adeta and Tania pointed out;

My relationship with second wife was very harmonious, because she was a member of my congregation. I am her teacher. After getting married, we have the same activities ... taking our photos Friends of mine prohibited me from posting our pictures in social media. Being afraid of becoming role model of polygamy. Sometimes, I am jealous for my co-wife still young and fresh but I have to overcome it (Adeta: first wife; 44 years old)

We don't live in the same house. We lived in different houses. We are just like neighbour..... (Tania, 39 years old)

However, Uwoh said that in the early days in this kind marriage, she often felt jealous and pain. But she had promised herself not to be conflict, no matter what. Uwoh admitted that she did not show her hurt and jealousy towards her husband and her rival to avoid a prolonged conflict. Sometimes there have been tension among them but Uwoh did not take care. As Uwoh told:

I told you huh...the one who is jealous is not me. But the youngest wife. If my husband spent his night in my room. She was angry. But if my husband was in hers. I didn't care. Once, I was slandered by my rival so that my husband hated me. I just ignore it. I didn't care about their anger. God is The Most Justice. God doesn't sleep. God Knows everything. So I just calm in facing conflict. I don't want any conflicts. (Uwoh: 65 years old)

I was jealous of the first wife because she rarely got angry. Also my husband really care about her (Bunur, 42 years old)

The participants build relationships with other wives by suppressing feelings in the sake of family unity and children. It is for their commitment and their husbands to practice religious teaching. Uwoh story shows the deep dissatisfaction in a polygamous marriage. Her testimony of the realities of everyday life can be considered a certain helplessness, however there are hints of how she found the inner power in every story to endure pain and endure her conditions. In particular, Uwoh identifies subtle forces that are used to reframe and counter any harmful behaviour directed at her. As participants mentioned when the husband no longer acts as the breadwinner for the family. The wives take over the role as a breadwinner. No matter what. They are already trapped in the marriage. This confirm Yerges findings that women still preserve their polygamy marriage and their stay on their own (Yerges et al., 2017). This participant chooses to avoid conflict because it is considered a problem. In fact, the key to partner happiness is finding ways to solve problems, not by avoiding problems (Lestari, 2016).

Inspite of jealousy and emotion, the participants shows their co-operation Uwoh and Bunur often help each other in household works.

We share household work with my rival. She cooked food and I did the laundry. When I work outside to make money, he is at home cooking and looking after the children (Uwoh, 65 years old)

Adeta and Tania also work together and help each other. Yet, Adeta express her view based on religious propositions. They help each other in activities, especially in terms of looking after children when one of the wives have activities outside.

Bismillah ...as Quran says we can help each other in righteous and patience (Adeta, 44 years old)

In terms of division of tasks, we actually help each other and ease the burden on our rivals. Especially in looking after children. If one of us has a job and is busy outside, we can look after our children (Tania, 39 years old)

The harmony of the relationship between these wives begins with jealousy which leads to ignoring hurt and jealousy so that the wives can finally communicate and seem to live in harmony. Another study states that polygamous marriages make participants feel unhappy. The first wife will feel jealousy, hurt, jealousy, and become restless. that most second wives and so on will eventually be ignored or even experience violence. But in this study, the two participants were able to show that their wives were fine and still getting along well. Research participants also rated their lives getting better and no new problems arose after polygamy. This is confirm what previous study had found (Naseer et al., 2021).

The Effect of Polygamous Marriage

Adeta and Tania are well supported. Their husband is a businessman with a large income. Their children also got a good education by attending the favourite schools in the city.

Alhamdulillah, financially, we are fulfilled very well. Our children also go to good schools. The economic division is not the same but according to needs, first wife has 6 children while I have only 2, so it is adjusted accordingly
(Tania, 39 years old)

These participants underly polygamy as the pattern whereby having several spouses corresponds to greater social and economic privilege. This situation can be described that Men who have multiple wives exhibit their financial edge. Compared to wives who are not in polygamous marriages, the family, which includes the women, lives in those situations at a higher quality of living and has a greater social standing (Lawson et al., 2021) . On the other hand, women intentionally involved in polygamous marriage to have societal rank or social class, and also to have finance advantage from husband (Muzammil, 2021), she may nonetheless gain from varied degrees of increases in her family structure's socialization and economic control prospects.

Unlike Adeta and Tania, Uwoh and Bunur's husband is only a taxi driver who does not have a very good economic life. Finally, the wives earn their own living.

In terms of living, we work. My youngest rival worked in the canteen, the second worked as cleaning services at schools and the third worked in people's gardens. I worked for a catering company until now at my old age. We work for family. (Uwoh, 65 years old)

Uwoh assured her that she did not get any benefit from this polygamy marriage. In fact, he has to struggle to maintain this polygamous household both in terms of economy and harmony among family members. He also had to keep the good name of this family.

I don't get any benefit from this polygamous marriage. I have no advantage at all. As a matter of fact, I am sacrificing more for my family unity and children. I have to feed everyone who lives in my house. My husband used to earn only 7000 rupiah, just enough for his cigarette and gasoline.... My family and relatives said I'm stupid ...for having a husband like that. They hated me too. It's okay, I'm sincere. Now, my husband has died. I don't have anyone to talk to. I don't have anyone to eat with. I am sad. (Uwoh: 65 tahun)

In contrast to economic support, this participant faced economic hardship in her polygamous marriage. Alone, she works to earn money for buying food and to nourish her children. Therefore, polygamous marriage with husband whose bad economic will cause economic hardship. This gives some support to earlier findings on how wife could keep her own harvest money (Al-Krenawi & Kanat-Maymon, 2017; Yerges et al., 2017). Unlike Uwoh and Bunur, Adeta and Tania do not experience difficulties economically. This suggests that a husband who is more financially stable can reduce chaos in polygamy (Yuliantini et al., 2008).

One participant emphasized the neglect of children school. Her children mostly only have elementary school or at most Junior high school without continuing further study.

Over time my husband could not support us because he was only a taxi driver. He didn't make enough money for us. His young wife who lives with me doesn't work anymore. So, now, I support my family; a husband with two wives and 10 children. I have 7 children and my rival has 3 children. With my salary,

I feed them and send our children to basic regular schools (Uwoh, 65 years old)

As Bamgbade and Saloviita (2014) conclude that the polygamous marriage gave negative influence to the school success of the children. What resulted were from nourishing children, fulfilling their daily need. This research confirms that finding enough food was more challenging whenever a second woman entered the home, particularly in the months between when subsistence items were used up and when the next month's salary arrived. To cope, women and children getting any job to make money they can. As Uwoh told that some amount of money they save to build a house they shelter now. Children in polygamous marriages that have this syndrome have been linked to a wide range of behavioral, emotional, and scholastic issues (Elbedour et al., 2002).

This study provides empirical evidence that the practice of polygamy under any circumstances inevitably give bad influence to women from psychological and socio-economic aspects. The aspect that supports the perpetuation of the practice of polygamy which tends to harm women is the incomplete recognition of positive law. The practice of polygamy is permitted with the applicable terms and conditions, but when proposed by the husband, the terms and conditions are not strictly enforced. On the other hand, there is no sanction as legal certainty for irresponsible polygamy actors. In which legal certainty will also provide legal protection for women.

Conclusion

The findings of the current study provide some evidence in favor of past findings about the experiences of women in polygamous marriages. The study identifies that motivation of Indonesian women to be involved in polygamous marriage is not a single factor but various, among others; religious teaching and family harmony or unity. The relationships of women

who were involved in polygamous marriages in this study were on feelings of detention to maintain good relationships and avoid conflict. This study also found that in a polygamous family who's the husband's economy is stable and responsible, the wives enjoy an easier life in terms of the economy. The child's education is guaranteed. On the other hand, in families whose husband's economy is not stable and irresponsible, the wives must work hard and meet the economic and educational needs of family and children.

This study contributes theoretically to the practice of polygamy, the motivation for polygamy, the pattern of relationships among polygamous wives, the disadvantages and advantages of polygamy. Practically, this research has implications for the government to take policies and implement a more assertive law on polygamy to reassure Indonesian women having their legal certainty in polygamous issues. Since, polygamy through its disruption of family peace has an impact on society as a whole, it is necessary the government reflect and consider to reforming the strict personal status law, on this issue.

Acknowledgement

We would like to thank our participants for submitting the data and emphasize how much we appreciate it. We would also like to thank our colleagues for their thoughtful and helpful comments during the conception and writing of this work. We greatly appreciate their willingness to volunteer their time in such a gracious manner.

References

- Abdullah, R., Abdullah, S., & Ferdousi, N. (2015). The Fragile Status of a Muslim Wife: The Legal History of Polygamy in Malaysia. *Journal of Family History*, 40(2), 135–152. <https://doi.org/10.1177/0363199015572348>
- Al-Krenawi, A., & Kanat-Maymon, Y. (2017). Psychological symptomatology, self-esteem and life satisfactions of women from polygamous and monogamous marriages in Syria. *International Social Work*, 60(1), 196–207. <https://doi.org/10.1177/0020872814562478>
- Al-Krenawi, A., & Lightman, E. S. (2000). Learning Achievement, Social Adjustment, and

Family Conflict Among Bedouin-Arab Children From Polygamous and Monogamous Families. *The Journal of Social Psychology*, 140(345–355).

Al-Sharfi, M., Pfeffer, K., & Miller, K. A. (2016). The effects of polygamy on children and adolescents: a systematic review. *Journal of Family Studies*, 22(3), 272–286.
<https://doi.org/10.1080/13229400.2015.1086405>

Bamgbade, E. O., & Saloviita, T. (2014). School Performance of Children From Monogamous and Polygamous Families in Nigeria. *Journal of Black Studies*, 45(7), 620–634. <https://doi.org/10.1177/0021934714544960>

Bogdan, R. C., & Biklen, S. K. (2003). *Qualitative Research For Education: An Introduction To Theory And Methods*. Allyn and Bacon.

Daoud, N., Berger-Polsky, A., Abu-Kaf, S., & Sagy, S. (2020). Sense of coherence among Bedouin women in polygamous marriages compared to women in monogamous marriages. *Women and Health*, 60(1), 43–59.
<https://doi.org/10.1080/03630242.2019.1610826>

Elbedour, S., Onwuegbuzie, A. J., Caridine, C., & Abu-Saad, H. (2002). The effect of polygamous marital structure on behavioral, emotional, and academic adjustment in children: A comprehensive review of the literature. *Clinical Child and Family Psychology Review*, 5 (4), 255-271.

Farooq-e-Azam, Rubab, I., Salahuddin, A., & Usman, A. (2021). Polygamy in Islam: Cultural Pressures and Religious Justification in Pakistan. *Journal of Islamic Thought and Civilization*, 11(2), 246–257.

Fowers, B., & Olson, D. (1989). Enrich Marital Inventory: A discriminant validity and Cross-validation assessment. *Journal of Marital and Family Therapy*, 15(1), 65–79.

Gumani, M. A., & Sodi, T. (2009). The Experiences of Rural VhaVenda Women Involved in Polygamous Marriages. *Journal of Psychology in Africa*, 19(2), 199–205.
<https://doi.org/10.1080/14330237.2009.10820279>

Halime, E., & Gelare, G. (2021). the Reasons of Polygamy in the Meaning System of Second Wife (A Case Study of Malekshahi City of Ilam province. *Sociology of Culture and Art*, 2(4), 89–108.

Lawson, D. W., Schaffnit, S. B., Hassan, A., & Urassa, M. (2021). Shared Interests or sexual conflict? Spousal Age Gap, Somen Wellbeing and fertility in Rural Tanzania. *Evolution and Human Behaviour*, 42(2), 165–175.

Lestari, S. (2016). *Psikologi keluarga: Penanaman nilai dan penanganan konflik dalam keluarga* (4th ed.). Prenadamedia Group.

Muzammil. (2021). Motif, Konstruksi, dan Keadilan Semu dalam Prkatik Poligami Kiai Pesantren di Madura. *Jurnal SMART*, 7(01), 129–141.

Naseer, S., Farooq, S., & Malik, F. (2021). Causes and Consequences of Polygamy: An

Understanding of Coping Strategies by Co-Wives in Polygamous Marriage. *Asean Journal of Psychiatry*, 22(9), 1–10.

- Naser-Najjab, N. A. (2015). Polygamy, Family Law, and the Crisis of Governance in Palestine. *Journal of Family Issues*, 36(8), 1087–1111.
<https://doi.org/10.1177/0192513X13493279>
- Noviana, L. (2021). the phenomenon of polygamy in Southeast Asia (A Comparative Study of Marriage Law in Indonesia, Malaysia and Brunei Darussalam). *International Conference: Politics, Democratization and the Contemporary Dynamics of Sharia and Law in Southeast Asia*, 37–52.
- Nurmila, N. (2008). Negotiating polygamy in Indonesia: Between Islamic discourse and women's lived experience. In S. Blackburn, B. J. Smith, & S. Syamsiyatun (Eds.), *Indonesian Islam in a new era: How women negotiate their Muslim identities* (pp. 23–46). Monash University Press.
- Nurmila, N. (2009). *Women, Islam and everyday Life: Renegotiating Polygamy in Indonesia* (1st ed.). Routledge.
- Pearsall, S. M. S. (2022). *Polygamy: A Very Short Introduction*. Oxford University Press.
- Savin-Baden, M., & Van Niekerk, L. (2007). Narrative inquiry: Theory and practice. *Journal of Geography in Higher Education*, 31(3), 459–472.
<https://doi.org/10.1080/03098260601071324>
- Silverman, D. (1995). *Interpreting qualitative data: Methods for analysing talk, text and interaction*. Sage Publishers.
- Smith, B. J. (2014). Sexual Desire, Piety, and Law in a Javanese Pesantren: Interpreting Varieties of Secret Divorce and Polygamy. *Anthropological Forum*, 24(3), 227–244.
- Widodo, H. P. (2014). Methodological considerations in interview data transcription. *International Journal of Innovation in English Language Teaching and Research*, 3(1), 101–109.
- Wirastri, T. D., & Huis, S. C. van. (2021). the second Wife: Ambivalences towards State Regulation of Polygamy in Indonesia. *The Journal of Legal Pluralism and Unofficial Law*, 53(2), 246–268.
- Yerges, A. L., Stevens, P. E., Mkandawire-Valhmu, L., Bauer, W., Ng'ombe Mwenyekonde, T., Weinhardt, L. S., & Galvao, L. W. (2017). Women's narratives of living in polygamous marriages: Rural Malawian experience distilled and preserved in poetic constructions. *Health Care for Women International*, 38(8), 873–891.
<https://doi.org/10.1080/07399332.2017.1326494>
- Yuliantini, F., Abidin, Z., & Setyaningsih, R. (2008). Konflik Marital Pada Perempuan Dalam Pernikahan Poligami yang Dilakukan Karena Alasan Agama. *Jurnal Psikologi*, 1(2), 133–162.
- Zainal, H. (2019). Intersectional Cosmopolitanism: Muslim Women's Engagement with Polygamy on Malaysian and Indonesian Screen. *Culture and Religion*, 20(2), 151–168.

Indonesian Women Living in Polygamous Marriages: A Narrative Study

ORIGINALITY REPORT

3%

SIMILARITY INDEX

2%

INTERNET SOURCES

3%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

- 1** Masefako Andronica Gumani, Tholene Sodi. "The Experiences of Rural VhaVenda Women Involved in Polygamous Marriages", *Journal of Psychology in Africa*, 2014
Publication 1%
- 2** Submitted to Nelson Mandela Metropolitan University
Student Paper 1%
- 3** journals.sagepub.com
Internet Source <1%
- 4** Alean Al-Krenawi, Yaniv Kanat-Maymon. "Psychological symptomatology, self-esteem and life satisfactions of women from polygamous and monogamous marriages in Syria", *International Social Work*, 2016
Publication <1%
- 5** Submitted to Brighton High School
Student Paper <1%
- 6** [Www.epilepsy.com](http://www.epilepsy.com)
Internet Source <1%

7 Alean Al-Krenawi, Vered Slonim-Nevo. "The Psychosocial Profile of Bedouin Arab Women Living in Polygamous and Monogamous Marriages", *Families in Society: The Journal of Contemporary Social Services*, 2018
Publication

<1 %

8 April L. Yerges, Patricia E. Stevens, Lucy Mkandawire-Valhmu, Wendy Bauer et al. "Women's narratives of living in polygamous marriages: Rural Malawian experience distilled and preserved in poetic constructions", *Health Care for Women International*, 2017
Publication

<1 %

9 Musawenkosi L. H. Mabaso, Nthabiseng F. Malope, Leickness C. Simbayi. "Socio-demographic and behavioural profile of women in polygamous relationships in South Africa: a retrospective analysis of the 2002 population-based household survey data", *BMC Women's Health*, 2018
Publication

<1 %

10 www.abacademies.org
Internet Source

<1 %

Exclude bibliography On