



Polygamy According to the Global Ikhwan: An Analysis of His Thinking

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Abstract

This study aims to analyze Global Ikhwan's thinking on polygamy, his method of interpretation of verses and hadiths about polygamy, and his views on the regulation of polygamy in marriage law in Indonesia. This research uses a qualitative approach with the type of library research. Data were obtained from books, official documents of the Global Ikhwan, Islamic family law literature, books of tafsir, hadiths, scientific journals, and previous research. Data was analyzed using the content analysis method with a descriptive-analytical approach. The results of the study show that the Global Ikhwan views polygamy as part of the sunnah of the Prophet (saw) and a means of family development and Islamic da'wah. In interpreting the verses of polygamy, the Global Ikhwan tends to use a textual approach by emphasizing that the main condition of polygamy is an effort to act fairly. The organization also considers that the provisions on polygamy in the Indonesian Marriage Law are too restrictive on the practice of polygamy because they add administrative requirements that are not explicitly found in the Qur'an and Sunnah. These differences show that there is a difference in perspective between the Global Ikhwan's thinking and Indonesia's positive law in understanding and regulating the practice of polygamy.

Keywords: Global Ikhwan; Polygamy; Islamic Family Law; Interpretation

Abstrak

Penelitian ini bertujuan untuk menganalisis pemikiran Global Ikhwan mengenai poligami, metode penafsirannya terhadap ayat-ayat dan hadis tentang poligami, serta pandangannya terhadap pengaturan poligami dalam hukum perkawinan di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*). Data diperoleh dari buku-buku, dokumen resmi Global Ikhwan, literatur hukum keluarga Islam, kitab tafsir, hadis, jurnal ilmiah, dan penelitian terdahulu. Data dianalisis menggunakan metode analisis isi dengan pendekatan deskriptif-analitis. Hasil penelitian menunjukkan bahwa Global Ikhwan memandang poligami sebagai bagian dari sunnah Nabi (saw) serta sarana pengembangan keluarga dan dakwah Islam. Dalam menafsirkan ayat-ayat tentang poligami, Global Ikhwan cenderung menggunakan pendekatan tekstual dengan menekankan bahwa syarat utama poligami adalah upaya untuk bersikap adil. Organisasi ini juga menilai bahwa ketentuan mengenai poligami dalam Undang-Undang Perkawinan Indonesia terlalu membatasi praktik poligami karena menambahkan persyaratan administratif yang tidak tercantum secara eksplisit dalam Al-Qur'an dan Sunnah. Perbedaan-perbedaan ini menunjukkan adanya perbedaan perspektif antara pemikiran Global Ikhwan dan hukum positif Indonesia dalam memahami serta mengatur praktik poligami.

Kata Kunci: Global Ikhwan; Polygamy; Islamic Family Law; Interpretation

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Introductiona

Polygamy is one of the issues in Islamic family law that continues to give rise to debate, both among academics, scholars, and the public.¹ On the one hand, polygamy is seen as a sharia that is allowed on the condition that it is able to act fairly, while on the other hand, its practice is often associated with issues of gender injustice, family welfare, and the protection of the rights of women and children.² The debate has come to the fore as a number of Islamic organizations have developed the understanding and practice of polygamy based on distinctive religious interpretations, one of which is the Global Ikhwan.³ This organization not only views polygamy as an ability (*rukhsah*), but also as part of da'wah, Islamic family development, and solutions to various social problems.⁴ This view makes polygamy a prominent identity in the lives of some of its members.

However, the implementation of polygamy in the Global Ikhwan community is inseparable from various controversies. In some countries, the practice has drawn criticism because it is considered not to fully reflect the principle of justice which is the main requirement in Islamic law, even raising questions about the protection of the rights of wives and children.⁵ In addition, there is a difference between the ideal narrative built by organizations regarding the benefits of polygamy and the social realities faced by the perpetrators.⁶ This condition shows that there is a possible gap between the construction of thought developed by the Global Ikhwan and the practices that take place in the field. On the academic side, studies on the Global Ikhwan have so far highlighted the history of the organization, economic network, da'wah activities, and the development of its movement in various countries. Research that specifically examines how this organization builds the concept of polygamy, the theological basis used, and its implementation in the lives of its members is still relatively limited. As a result, there has not been much research that has been able to explain the relationship between the Global Ikhwan's normative thinking on

¹ Abdul Hayy Haziq Mohamad dkk., "Mapping Global Scholarship on Islamic Family Law through Analysis of Marriage Divorce and Family Relations in Muslim Societies," *Discover Global Society* 4, no. 1 (2026): 83, <https://doi.org/10.1007/s44282-026-00435-1>.

² Supriadi dan Nur Akifah Janur, "Polygamy in Family Law: Gender Perspectives and Its Implications for Women's Rights," *HUMANISMA: Journal of Gender Studies* 9, no. 1 (2025): 95–110, <https://doi.org/10.30983/humanisma.v9i1.9367>.

³ Nina Nurmila, "The Global Ikhwan Women's Experiences in Polygamous Marriages in Malaysia: Polygamy as Means to Be Closer to God," dalam *Polygamous Marriages in Peninsular Malaysia*, ed. oleh Norani Othman dkk. (Springer Nature Singapore, 2025), https://doi.org/10.1007/978-981-97-9104-0_12.

⁴ Rossana Farah Abida dkk., "Fatwa of Dar al-Ifta' al-Mishry and Dairah al-Ifta' al-'Am al-Urduniyyah on Childfree in Marriage," *Ma'mal: Jurnal Laboratorium Syariah dan Hukum* 7, no. 1 (2025): 43–65, <https://doi.org/10.15642/mal.v7i1.435>.

⁵ Amer Hadi Abdullah dkk., "Effectiveness of Islamic Law in Protecting The Rights of The Child," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025): 330–54, <https://doi.org/10.29240/jhi.v10i1.12586>.

⁶ Shilan Fuad Hussain, "Arranged Servitude: How Forced Marriages Violently Confine Women," *Women's Studies International Forum* 116 (Mei 2026): 103310, <https://doi.org/10.1016/j.wsif.2026.103310>.

polygamy and the reality of its practice, including its implications for contemporary Muslim family life.

Studies on polygamy in the Global Ikhwan community have been conducted from various perspectives, although they are still limited to certain aspects. One of the studies conducted by Naqiyah et al., the study found that the practice of polygamy among members of the Global Ikhwan generally meets the marital harmony and requirements according to Islamic law, but some marriages are not officially registered, causing administrative problems and legal protection for wives and children.⁷ The focus of this research is more directed at the legality of marriage and its conformity with the provisions of Islamic law. Another study was conducted by A. Fadly Rahman Akbar et al., the research shows that polygamy is understood as part of the implementation of the Prophet's sunnah and is carried out as a form of da'wah and Islamic family development.⁸ The practice of polygamy in this community takes place in a structured manner through organizational coaching so that it is seen as part of the life system built by the Global Ikhwan. However, the study focuses more on the factors that drive the practice of polygamy and has not examined in depth the construction of the thinking that underlies it. Furthermore, Nurmila, the results of his research show that there is a fundamental difference between the concept of polygamy developed by Global Ikhwan and positive legal requirements in Indonesia, especially regarding the obligation to obtain court permission and the fulfillment of administrative requirements before committing polygamy.⁹ This research contributes to the study of normative law, but has not yet linked the concept to the practice taking place in the Global Ikhwan community.

A study on the aspect of justice in polygamy was conducted by Mohammad Bachrul Falah and Riyanta Riyanta which examined the understanding of Global Ikhwan members towards QS. An-Nisā' verse 3. The study concluded that justice in polygamy is understood not solely as the equal distribution of material, but as a moral and spiritual responsibility that must be pursued by husbands.¹⁰ Thus, the concept of justice is interpreted more as an ethical process oriented towards religious values than equality in a mathematical sense. However, this research focuses only on one aspect, the concept of justice, without connecting it to the overall construction of organizational thinking.

⁷ Naqiyah dkk., "Polygamy Legal Politics in Southeast Asian Muslim Countries: Legal Pluralism and Qur'anic Perspectives," *Al-Manahij: Jurnal Kajian Hukum Islam*, 26 Mei 2025, 51–64, <https://doi.org/10.24090/mnh.v19i1.13201>.

⁸ A. Fadly Rahman Akbar dkk., "The Concept of Infaq in The Qur'an According to Sayyid Quthb and Its Relevance to The Concept of Philanthropy," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 15, no. 1 (2025): 27–67, <https://doi.org/10.36781/kaca.v15i1.823>.

⁹ Nurmila, "The Global Ikhwan Women's Experiences in Polygamous Marriages in Malaysia."

¹⁰ Mohammad Bachrul Falah dan Riyanta Riyanta, "Digital Patriarchy: How Indonesian Islamic Preachers Construct Gender Asymmetry through YouTube Fatwas," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 18, no. 1 (2025): 103–22, <https://doi.org/10.14421/ahwal.2025.18106>.

Based on these previous studies, it can be seen that the study of polygamy in the Global Ikhwan community is still partial. Some of the research focuses on aspects of the legality of marriage, while others examine the practice of polygamy, the concept of justice, comparisons with positive laws, and women's experiences in polygamous families. Until now, there has been relatively little research that integrates the analysis of the Global B Ikhwan's ideological thinking on polygamy with the implementation of its practice in real life. Therefore, the study entitled Polygamy According to the Global Ikhwan: An Analysis of Its Thinking has a novelty value because it seeks to comprehensively analyze the relationship between the theological foundation, the construction of organizational thought, and the practice of polygamy carried out by its members, so as to provide a more complete understanding of the dynamics of polygamy in the Global Ikhwan community from the perspective of Islamic family law.

Method

This research uses a qualitative approach with a type of library research that aims to analyze in depth the Global Ikhwan's thinking on polygamy.¹¹ This approach was chosen because the object of the research focuses on ideas, concepts, theological arguments, and thought constructions developed by the Global Ikhwan, not on the measurement of empirical phenomena. Through a qualitative approach, the research seeks to understand the meaning, values, and ideological foundations that shape the Global Ikhwan's view of polygamy in the context of Islamic family law.

The source of research data consists of primary data and secondary data.¹² Primary data includes various official documents published by the Global Ikhwan, such as books, articles, newsletters, organizational guidelines, lectures by Global Ikhwan figures, as well as publications explaining the organization's views on family, marriage, and polygamy. In addition, the works of founders and leaders who are the organization's ideological reference are also used as the main source in understanding the construction of their thoughts. The secondary data was obtained from Islamic family law books, Qur'anic interpretations, hadiths, scientific journals, dissertations, theses, and the results of previous research that discussed polygamy, the Global Ikhwan movement, and contemporary Islamic thought.

Data collection techniques are carried out through documentation studies, namely by identifying, inventorying, reading critically, and classifying various documents relevant to

¹¹ Ali Cissey Usman dkk., *Approaches to qualitative research: A narrative literature review*, 24 Juli 2024, <https://doi.org/10.5281/ZENODO.12804998>.

¹² Qadriani Arifuddin dkk., *Metodologi Penelitian Hukum* (PT. Sonpedia Publishing Indonesia, 2025), https://books.google.com/books?hl=id&lr=&id=fDE_EQAAQBAJ&oi=fnd&pg=PR1&dq=metodologi+penelitian+hukum&ots=ZqhFrn2A6y&sig=99qa6xkxUpdPirvAALqdWeD-owY.

the focus of the research.¹³ All data collected were then selected based on relevance, source authority, and relevance to the concept of polygamy according to the Global Ikhwan. This process aims to obtain valid and representative data so that it is able to describe the organization's thinking as a whole. Data analysis uses content analysis combined with thematic analysis. Content analysis is used to identify key concepts, normative arguments, and theological foundations used by the Global Ikhwan in constructing thoughts on polygamy.

Furthermore, thematic analysis was carried out by grouping data into themes such as the theological basis of polygamy, the purpose of polygamy, the terms and principles of justice, the position of women, and the implementation of family values in the perspective of the Global Ikhwan.¹⁴ The results of the analysis are then interpreted critically by comparing them with the views of classical scholars, contemporary Islamic thinkers, and the provisions of Islamic family law in Indonesia. To ensure the validity of the data, the study applied source triangulation, which is comparing official documents of the Global Ikhwan with academic literature, previous research results, and authoritative Islamic law references. In addition, cross-checks are carried out on various primary and secondary sources to ensure the consistency of the argument and reduce subjectivity in the interpretation process

Results and Discussion

The Ikhwan's Global View on Polygamy

The Global Ikhwan is one of the Islamic movements that places polygamy as an integral part of the family development and da'wah system.¹⁵ Since the introduction of the Global Ikhwan polygamy group in Bandung on October 17, 2009, the organization has consistently articulated its views on polygamy through various forums, publications, and internal coaching. For the Global Ikhwan, polygamy is not understood only as a permissive legal provision (*mubāh*), but as a socio-religious institution that has a strategic function in building the Islamic family, strengthening the solidarity of the ummah, and supporting the sustainability of the struggle for Islamic da'wah.

¹³ Satish Prakash Chand, "Methods of Data Collection in Qualitative Research: Interviews, Focus Groups, Observations, and Document Analysis," *Advances in Educational Research and Evaluation* 6, no. 1 (2025): 303–17, <https://doi.org/10.25082/AERE.2025.01.001>.

¹⁴ Mitchell Nicmanis, "Reflexive Content Analysis: An Approach to Qualitative Data Analysis, Reduction, and Description," *International Journal of Qualitative Methods* 23 (Januari 2024): 16094069241236603, <https://doi.org/10.1177/16094069241236603>.

¹⁵ Rencana, "Global Ikhwan and the Business of Faith: Exploiting Islamic Values for Profit," *MalaysiaGazette*, 17 Oktober 2024, <https://malaysiagazette.com/2024/10/17/global-ikhwan-and-the-business-of-faith-exploiting-islamic-values-for-profit/>.

In its construction of thought, the Global Ikhwan assumes that Islam has offered a comprehensive and long-term oriented family formation system.¹⁶ The family is positioned not only as an institution that aims to meet the biological and psychological needs of its members, but also as a vehicle for personality formation, internalization of Islamic values, and a means of achieving happiness in this world and the hereafter. Therefore, the success of a family is not measured by the number of family members or the form of marriage, but by the family's ability to realize piety, harmony, and the sustainability of the functions of education and da'wah. In this frame of thought, polygamy is seen as one of the instruments of sharia that can support the formation of large families that have spiritual and social orientations at the same time.

According to the Global Ikhwan, polygamy is a form of marriage that allows a man to have up to four wives at a time as allowed in Islamic law.¹⁷ The practice is seen as an implementation of the sunnah of the Prophet (saw) and is a tradition inherited by generations of pious salaf (*da'b al-ṣ āliḥīn*). On that basis, polygamy is not only understood as an individual choice, but also as part of the manifestation of obedience to the sharia which has educational, social, and civilizational dimensions. The organization seeks to internalize this understanding to its members through continuous family development so that polygamy becomes part of the organization's culture.

In contrast to the view that positions polygamy as a solution to men's biological needs or as an alternative to solving the problem of women who do not have a life partner, Global Ikhwan views polygamy as a medium for character and leadership formation. According to this organization, the practice of polygamy is an educational process that aims to shape men to become responsible, fair, and moral family leaders, while women are fostered to have a patient, obedient, sincere character, and are able to work together in building a harmonious domestic life. Thus, polygamy is projected as a mechanism for the formation of human resources who have a commitment to da'wah and the development of Islamic civilization.¹⁸ Based on this thought, the practice of polygamy in the Global Ikhwan is designed as part of an integrated family development system. This organization seeks to create a harmonious polygamous family life through strengthening the values of ukhuwah, collective responsibility, and the division of roles in the extended family. In practice, not a few members and leaders of the Global Ikhwan practice polygamy with three or four wives.

¹⁶ "Polygamy Inc: how Global Ikhwan is becoming a lifestyle choice for many devout Muslims | South China Morning Post," diakses 7 Agustus 2026, <https://www.scmp.com/magazines/post-magazine/article/1840091/polygamy-inc-how-global-ikhwan-becoming-lifestyle-choice>.

¹⁷ Syafrinaldi dan Naimullah, "Pola Perkawinan Club Poligami Global Ikhwan Menurut Hukum Islam (Studi Kasus di Kecamatan Rumbai Kota Pekanbaru)," *Hukum Islam* 15, no. 1 (2015): 129–42, <https://doi.org/10.24014/hi.v15i1.3077>.

¹⁸ asiangeo, "Polygamy Inc.," *Asian Geographic*, 25 Mei 2017, https://asiangeo.com/culture_and_people/polygamy-inc/.

In fact, in some cases, all family members live in the same residential complex with the aim of strengthening interactions, facilitating childcare, and building solidarity between families.

The main normative foundation used by Global Ikhwan in building legitimacy for the practice of polygamy is QS. *An-Nisā'* verse 3. This verse is understood as a form of ability as well as an encouragement to carry out polygamy as long as it is able to fulfill the principles of justice as stipulated by the sharia. For the Global Ikhwan, the phrase "*matsnā wa tsulātsa wa rubā'*" indicates the space given by the Shari'a for men to have up to four wives.¹⁹ Meanwhile, the provision to marry a wife is understood as a form of leniency (*rukhsah*) given to those who do not yet have the ability to practice polygamy responsibly. This interpretation is reinforced through an analogous approach often used by Global Ikhwan figures. They likened the command of polygamy to a teacher who gives some questions to his students. Students are encouraged to complete all the questions given as a form of maximum achievement, while the ability to solve some of the problems is seen as a form of tolerance according to their respective ability levels. Based on this analogy, Global Ikhwan argues that the sharia provides an opportunity for every Muslim to practice the teachings in accordance with his spiritual capacity and the quality of his faith without losing the ideal values that he wants to achieve.

In addition to QS. *An-Nisā'* verse 3, Global Ikhwan also makes QS. *An-Nisā'* verse 129 as the basis for understanding the concept of justice in polygamy. This organization argues that the verse does not show the impossibility of polygamy, but rather explains the limitations of humans in realizing emotional justice. Therefore, justice required by sharia is understood as justice that is in the realm of human ability, such as the distribution of alimony, housing, turn time, and fulfillment of the rights of wives. The tendency of the heart and feelings is seen as an aspect that cannot be completely controlled so that it is not used as the main measure in assessing the success of polygamy practice. From the perspective of the Global Ikhwan, justice is an ethical value that must be continuously pursued, not an ideal condition that must be achieved perfectly before someone commits polygamy. To explain this view, they analogize justice in polygamy with the concept of solemnity in prayer. Just as solemnity is a spiritual goal that is always pursued even though it is difficult to achieve perfectly, so justice in polygamy must be seen as a moral process that every husband continues to strive for. Thus, according to the Global Ikhwan, the inability of human beings to achieve perfection in the emotional aspect cannot be used as a basis for rejecting the practice of polygamy, as long as objective aspects of justice are still fulfilled in accordance with the guidance of the Shari'ah.

¹⁹ Rizqa Ahmadi dkk., "INDONESIAN GLOBAL IKHWAN'S RECEPTION AND EXPRESSION TOWARD SUNNAH POLYGAMY IN ONLINE MEDIA," *ULUL ALBAB Jurnal Studi Islam* 20, no. 1 (2019): 70–94, <https://doi.org/10.18860/ua.v20i1.5660>.

Methodology of the Global Interpretation of the Ikhwan on Verses and Hadiths on Polygamy

The discourse on polygamy in Islam is rooted in the interpretation of a number of Qur'anic texts and hadiths, especially QS. *An-Nisā'* verse 3 and verse 129, which have been the normative basis in the discussion of the law of polygamy. Although the two verses have the same position as the postulates of shari'i, the resulting legal construction is greatly influenced by the method of interpretation (*manhaj al-tafsir*) used by each mufasir. These differences in methodological approaches give birth to a diversity of views on the legal status, goals, conditions, and implementation of polygamy in the life of Muslim society.

In the treasures of classical interpretation, the majority of scholars understand that the practice of polygamy had become a social tradition before the advent of Islam. The presence of the Qur'an is not intended to introduce the institution of polygamy as a new practice, but rather to regulate, restrict, and direct the practice to conform to the principles of justice and benefit. Therefore, classical scholars generally view QS. *An-Nisā'* verse 3 is a normative legitimacy for the ability of polygamy with a maximum limit of four wives, accompanied by the obligation to fulfill the principle of justice in aspects that are within human capacity. Thus, polygamy is positioned as a law that is *mubāh*, but it is inseparable from strict moral and legal requirements.²⁰

In contrast to the classical approach, a number of contemporary mufasir have developed a more contextual reading of polygamous verses. Figures such as Muhammad Abduh, Muhammad Syahrur, and M. Quraish Shihab placed QS. *An-Nisā'* verse 3 is in the socio-historical context of the descent of the verse (*asbāb al-nuzūl*), so that the meaning of the verse is not understood literally, but is associated with the purpose of the sharia (*maqāṣid al-syarī'ah*) in realizing justice, protection of women, and the benefit of the family. In this perspective, polygamy is seen as a form of legal dispensation (*rukḥṣah*) that can only be carried out under certain conditions and with very strict requirements, especially with regard to the husband's ability to realize justice in real terms.

Muhammad Abduh, for example, emphasized that the ability to polygamy is always associated with the ability to be fair to all wives. However, taking into account the content of QS. *An-Nisā'* verse 129 which states that human beings will not be able to act perfectly justly, Abduh concludes that monogamy is a form of marriage that is closer to the goals of the Shari'a. According to him, the practice of polygamy can only be justified if it really brings greater benefits and does not give birth to tyranny against women and children.

A relatively similar view is put forward by al-Maraghi who understands polygamy as an exception to the basic principles of family life. According to him, households built

²⁰ Mahdi Monazzah dkk., "A Critical Analysis of the Status of Humans within Philosophical Historicism and Its Bearing upon a Historically Approach to the Quran," *Classical and Contemporary Islamic Studies* (IR), no. Online First (September 2025), <https://doi.org/10.22059/jcis.2025.398353.1431>.

through monogamy have more potential to realize peace (*sakinah*) and family stability.²¹ Nevertheless, polygamy can still be justified if there is an emergency or urgent need, such as the wife's infertility, certain health conditions, or social benefits that cannot be realized through monogamous marriage. Thus, the ability of polygamy is understood within the framework of the principle of *jalb al-maṣlahah wa dar' al-maḥṣadah*.

Muhammad Syahrur offers a more progressive approach through linguistic and contextual readings of QS. *An-Nisā'* verse 3. According to him, the verse is not intended as a general legitimacy for the practice of polygamy, but as a solution to the social problems faced by post-war society, especially related to the protection of widows and orphans.²² Therefore, Syahrur argues that polygamy is a caustic rule (*exceptional rule*), not a general rule. In his perspective, the basic principle of marriage in the Qur'an still leads to monogamy, while polygamy is an exception that only applies if the purpose of social protection can be realized. Similarly, M. Quraish Shihab views that QS. *An-Nisā'* verse 3 cannot be understood as an encouragement to polygamy, but as a form of legal regulation of the social reality that had developed at the time of the Qur'an's descent. According to him, the ability of polygamy is an "emergency door" that can only be opened if there is an urgent need and all requirements for justice can be met. Therefore, the verse reflects more of the flexibility of Islamic law in responding to various social conditions than encouraging Muslims to make polygamy the ideal form of marriage.

In contrast to the paradigm of the mufasirs, Global Ikhwan developed a more textual approach to interpretation. This organization understands QS. *An-Nisā'* verse 3 is based on the outward meaning (*ẓāhir al-naṣṣ*) without giving significant emphasis to the historical dimension or the social context of the verse's descent. Based on this approach, the phrase *matsnā wa tsulātsa wa rubā'* is understood as a form of encouragement to revive the practice of polygamy as part of the Sunnah of the Prophet (peace be upon him), while the provision of marrying one wife is positioned as a form of leniency (*rukḥṣah*) for those who are not able to carry out the responsibilities of polygamy optimally.

Epistemologically, the Global Ikhwan approach shows a **literalist-normative** tendency, namely giving priority to the textual meaning of the verse over the contextual approach or approach based on *maqāṣid al-syarī'ah*. Consequently, the organization views that the ability of polygamy to remain universally valid as long as there is no evidence that explicitly repeals or invokes the provision. In contrast to some contemporary mufasir who make the principle of justice as the basis for restricting polygamy, Global Ikhwan views

²¹ Lufaei Lufaei, "Polygamy as a Social Anomaly: Muhammad Shahrur's Progressive Interpretation of Quranic Family Law," *Tasyri': Journal of Islamic Law* 5, no. 1 (2026): 63–80, <https://doi.org/10.53038/tsyr.v5i1.394>.

²² Dede Rodin dkk., "Wasatiyyah as Translational Practice: Ideology and Gender in Shihab's Qur'anic Translation," *QiST: Journal of Quran and Tafseer Studies* 5, no. 2 (2026): 627–50, <https://doi.org/10.23917/qist.v5i2.17439>.

justice as a normative goal that must be pursued (*ethical ideal*), not as a prerequisite that makes polygamy impossible to be carried out.

Ikhwan's Global View on the Regulation of Polygamy in Indonesian Marriage Law

To comprehensively understand the position of Global Ikhwan's thinking on polygamy, it is necessary to first analyze its relationship with the prevailing marriage legal system in Indonesia. This is important because the practice of polygamy developed by the Global Ikhwan is not only based on normative arguments sourced from the Qur'an and Sunnah, but also deals with positive legal provisions that strictly govern the procedures and requirements of its implementation. Thus, the paradigm difference between Islamic law as understood by the Global Ikhwan and state law is one of the aspects that determine the construction of the organization's thinking on polygamy.

In the Indonesian legal system, the regulation of polygamy is based on Law Number 1 of 1974 concerning Marriage (now amended through Law Number 16 of 2019) and its implementing regulations. The law basically adheres to the open monogamy principle, which is a system that places monogamy as a general principle, but still provides space for the practice of polygamy in certain circumstances determined by law. This principle is reflected in Article 3 paragraph (1) which states that a man is only allowed to have a wife and a woman is only allowed to have a husband. However, Article 3 paragraph (2) provides the possibility for a husband to have more than one wife after obtaining permission from the court.

Furthermore, the Marriage Law stipulates a number of substantive and procedural requirements for husbands who want to commit polygamy.²³ Substantively, Article 4 stipulates that a polygamy application can only be granted if there are certain reasons, namely the wife is unable to carry out her obligations as a wife, suffers from a physical disability or incurable disease, or is unable to bear offspring. In addition, Article 5 requires the fulfillment of the wife's consent, the husband's economic ability to guarantee the needs of all family members, and the assurance that the husband is able to act fairly with his wives and children. These requirements are cumulative so all elements must be met before the court grants a polygamous license. From the perspective of Islamic family law in Indonesia, the arrangement shows that the state does not prohibit polygamy absolutely, but places it as an exception to the principle of monogamy. Therefore, the authority to determine whether or not a person can commit polygamy is no longer entirely in the individual, but is under the mechanism of judicial control through the Religious Court. The supervision is intended to ensure the protection of the rights of women and children and prevent the abuse of polygamy practices that have the potential to cause injustice in domestic life.

²³ Suyuti Dahlan Rifa'i dkk., "Reformulation of Marriage Law Based on a Gender Justice Perspective," *Indonesian Journal of Gender Justice and Family Law* 1, no. 1 (2026): 69–85, <https://doi.org/10.65586/ingefal.v1i1.5>.

In contrast to this positive legal paradigm, Global Ikhwan views that polygamy regulations in Indonesia tend to provide too strict restrictions on something that they believe has acquired normative legitimacy in Islamic law.²⁴ The organization argues that administrative requirements, such as the obligation to obtain the permission of the Religious Court and the consent of the wife, are not explicitly found in the Qur'an or the Sunnah as a valid condition for the practice of polygamy. Therefore, these provisions are seen as a form of state administrative regulation that does not determine the validity of polygamy according to Islamic law.

In the perspective of the Global Ikhwan, the fundamental condition set by the sharia is not the permission of the judicial institution or the consent of the wife, but the ability of the husband to act justly as ordered in the Qur'an.²⁵ An-Nisā' verse 3. The concept of justice in question is also not understood as a condition that must have been perfectly realized before polygamy is carried out, but as a moral principle that must continue to be pursued during domestic life. Thus, the organization considers that the state has expanded the requirements of polygamy beyond the provisions explicitly stipulated in the sources of Islamic law. Based on this frame of mind, Global Ikhwan raised several criticisms of the regulation of polygamy in Indonesia. First, this organization considers that the licensing system applied in the Marriage Law is oriented towards restricting the practice of polygamy so that it substantively represents the monogamy paradigm rather than providing a proportionate space for the ability of polygamy in Islam. According to them, the administrative and judicial requirements that are quite complex make the implementation of polygamy difficult to realize, even though a person has fulfilled the requirements determined by religion in sharia.

Second, the Global Ikhwan is of the view that too strict restrictions on polygamy have the potential to have unintended social impacts. This organization argues that when men's biological, psychological, and social needs cannot be channeled through sharia-justified mechanisms, there is a possibility of the emergence of the practice of relationships outside of marriage, infidelity, and other forms of adultery. In their perspective, polygamy is seen as a preventive instrument to maintain the morality of society while providing protection to women, especially widows and unmarried women. In addition, the Global Ikhwan views that the success of the practice of polygamy is not determined by the existence of state regulations, but by the quality of spiritual and moral guidance of the perpetrators. Therefore, this organization emphasizes the importance of moral education, the responsibility of the husband, and the formation of a family oriented to piety values rather than the tightening of administrative procedures. In the construction of the Global Ikhwan's

²⁴ Irsyad Dhahri, "Retrospectivity in the Indonesia Rule of Law," *University of Western Australia*, 2011, <https://eprints.unm.ac.id/16367/1/Prosiding%20Ganjil%202011.pdf>.

²⁵ Zelfeni Wimra dkk., "The Living Fiqh: Anatomy, Philosophical Formulation, and Scope of Study," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023): 185, <https://doi.org/10.31958/juris.v22i1.9491>.

thought, the success of polygamy is the result of the internalization of Islamic values, not solely due to compliance with the state's legal mechanisms.

From an academic perspective, the Global Ikhwan's view shows that there is an epistemological difference between Islamic family law as understood by the organization and the family law paradigm adopted by the state. If Indonesia's positive law places polygamy as a legal exception that requires state supervision to ensure the protection of the rights of women and children, then Global Ikhwan views polygamy as a normative sharia provision so that its main legitimacy comes from the Qur'an and Sunnah, not from the authorization of state institutions. This paradigm difference shows that there is tension between religious law authorities and state legal authorities in regulating polygamy practices in Indonesia. Thus, the criticism conveyed by the Global Ikhwan is not solely aimed at the procedural aspects of the Marriage Law, but also reflects fundamental differences regarding the source of legal legitimacy, the concept of justice, and the function of the state in regulating the life of Muslim families.

Conclusion

Based on the results of the research, it can be concluded that the Global Ikhwan views polygamy not only as an ability in Islamic law, but as part of the sunnah of the Prophet (peace be upon him), a means of family development, spiritual education, and da'wah strategies. In this organizational perspective, polygamy is positioned as an instrument to build a large family based on the values of piety, leadership, and responsibility so that it has a broader function than just the institution of marriage.

In understanding the verses and hadiths about polygamy, Global Ikhwan tends to use a textual approach with an emphasis on the outward meaning of nash. This organization interprets QS. An-Nisā' verse 3 as the basis of the ability and even the recommendation of polygamy, while QS. An-Nisā' verse 129 is understood as an affirmation that justice is a goal that must be pursued continuously, not an excuse to reject the practice of polygamy. This approach is different from some contemporary mufasir who emphasize more contextual reading and the purpose of sharia (maqāṣid al-syarī'ah).

Regarding the marriage law in Indonesia, Global Ikhwan is of the view that the regulation of polygamy in the Marriage Law provides stricter restrictions than the provisions contained in Islamic law. According to this organization, administrative requirements such as court permission and wife's consent are not the conditions that determine the validity of polygamy according to Islamic law. This difference shows the paradigm difference between the Global Ikhwan's thinking which is oriented towards the normative legitimacy of the Qur'an and Sunnah and the national legal system that places polygamy as an exception to the principle of monogamy through state supervision mechanisms.

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