

Reconstruction Of The Understanding Of Polygamy In Islam: Analysis Of Nasaruddin Umar's Hermeneutics Of Gender Justice

Fatimah Azzahra Nurramadhani

fatimahazzahranr@gmail.com

Harel Bayu Paizin

harelbayupaizin@uinpalopo.ac.id

Universitas Islam Negeri Palopo

Abstract

Polygamy is an Islamic family law issue that continues to be debated, especially when its practice in modern Muslim societies often leads to gender inequality. Although it has a normative basis in the Qur'an, specifically QS. al-Nisā' [4]: 3 and QS. al-Nisā' [4]: 129, verses on polygamy are often understood textually as legal justification, without considering the historical context and ethical objectives. As a result, there is a gap between the moral message of the Qur'an, which emphasizes justice and benefit, and the social reality of polygamy, which is fraught with gender inequality. This study aims to reconstruct the understanding of polygamy in Islam through an analysis of Nasaruddin Umar's hermeneutics of gender justice, as well as to examine the contribution of his thoughts in bridging the gap between the text of the Qur'an and social practice. This research is a library-based qualitative study. Primary data were obtained from the Qur'an and the works of Nasaruddin Umar. Secondary sources include academic books, journal articles, and previous research relevant to the theme of polygamy and gender interpretation. Data collection techniques. Data collection was carried out through systematic literature searches in both physical libraries and electronic databases, and the data were analyzed using descriptive-qualitative methods and hermeneutic analysis, considering the historical, social context, and moral objectives of religious texts. The results of the study show that Nasaruddin Umar interprets the verses on polygamy as contextual and preventive social regulations, not as an ideal marriage institution. Justice in polygamy is understood not only in material terms, but also encompasses emotional and psychological dimensions that are theologically difficult for humans to achieve. Therefore, polygamy is positioned as a very strict conditional permission, while monogamy is considered more in line with the objectives of Sharia law, namely justice, protection of human dignity, and family welfare. This study contributes to the development of Qur'anic exegesis and gender studies by emphasizing the

importance of a hermeneutic approach oriented towards substantive justice in understanding the verses on polygamy, thereby producing a more humanistic, proportional, and relevant understanding in the context of contemporary Muslim society.

Keywords: Polygamy, Gender Justice, Qur'anic Hermeneutics, Nasaruddin Umar

Abstrak

Poligami merupakan isu hukum keluarga Islam yang terus diperdebatkan, terutama ketika praktiknya dalam masyarakat Muslim modern kerap memunculkan ketidakadilan gender. Meskipun memiliki dasar normatif dalam Al-Qur'an, khususnya QS. al-Nisā' [4]: 3 dan QS. al-Nisā' [4]: 129, ayat-ayat poligami sering dipahami secara tekstual sebagai legitimasi kebolehan hukum, tanpa mempertimbangkan konteks historis dan tujuan etisnya. Akibatnya, terjadi kesenjangan antara pesan moral Al-Qur'an yang menekankan keadilan dan kemaslahatan dengan realitas sosial praktik poligami yang sarat ketimpangan relasi gender. Penelitian ini bertujuan merekonstruksi pemahaman poligami dalam Islam melalui analisis hermeneutika keadilan gender Nasaruddin Umar, serta menelaah kontribusi pemikirannya dalam menjembatani kesenjangan antara teks Al-Qur'an dan praktik sosial. Penelitian ini jenis penelitian kepustakaan (library research) dengan menggunakan pendekatan kualitatif. Data primer diperoleh dari teks Al-Qur'an, karya-karya Nasaruddin Umar, Sumber sekunder meliputi buku-buku akademik, artikel jurnal, dan penelitian sebelumnya yang relevan dengan tema poligami, interpretasi gender. Teknik pengumpulan data Pengumpulan data dilakukan melalui penelusuran literatur sistematis, baik melalui perpustakaan fisik maupun basis data elektronik kemudian dianalisis melalui metode deskriptif-kualitatif dan analisis hermeneutik dengan mempertimbangkan konteks historis, sosial, dan tujuan moral teks keagamaan. Hasil penelitian menunjukkan bahwa Nasaruddin Umar menafsirkan ayat-ayat poligami sebagai regulasi sosial yang bersifat kontekstual dan preventif, bukan sebagai institusi pernikahan ideal. Keadilan dalam poligami dipahami tidak hanya dalam aspek material, tetapi juga mencakup dimensi emosional dan psikologis yang secara teologis dinyatakan sulit diwujudkan manusia. Oleh karena itu, poligami diposisikan sebagai kebolehan bersyarat yang sangat ketat, sementara monogami dipandang lebih sejalan dengan tujuan syariah berupa keadilan, perlindungan martabat manusia, dan kemaslahatan keluarga. Penelitian ini berkontribusi pada pengembangan kajian tafsir Al-Qur'an dan studi gender dengan menegaskan pentingnya pendekatan hermeneutik yang berorientasi pada keadilan substantif dalam memahami ayat-ayat poligami, sehingga menghasilkan pemahaman yang lebih humanis, proporsional, dan relevan dengan konteks masyarakat Muslim kontemporer.

Kata Kunci: Poligami, Keadilan Gender, Hermeneutika Al-Qur'an, Nasaruddin Umar

A. Introduction

The phenomenon of polygamy in modern Muslim societies continues to be a complex and controversial issue. Although polygamy has a normative basis in the Qur'an, its practice in various contemporary social contexts often raises serious issues, particularly those related to power relations, family justice, and the protection of women's rights.¹ In many cases, polygamy is no longer practiced as a social solution as it was in the original context of the revelation, but rather as an individual choice that often disregards ethical dimensions and moral responsibility.² This situation makes polygamy a socio-religious phenomenon that needs to be examined critically and contextually so that it does not conflict with the basic values of Islam, which uphold justice and benefit.

One of the main issues that arises in the practice of polygamy is gender inequality.³ Various studies show that polygamy often results in emotional, psychological, and social injustice towards women, especially wives and children. The psychological burden on the first wife, social stigma against the second wife, and instability in family relationships are realities often found in modern polygamy practices.^{4,5} This phenomenon shows the tension between the idealism of Islamic teachings on marriage based on the principles of *sakinah*, *mawaddah*, and *rahmah* and the social reality that often gives rise to gender inequality.

This gap cannot be separated from the way the text of the Qur'an is understood and practiced. The verse on polygamy in Surah al-Nisa [4]: 3 is often read textually as legitimizing the practice of polygamy, without considering other verses that emphasize human limitations in being fair, such as Surah al-Nisa [4]: 129.⁶ This kind of partial reading has the potential to reduce the moral message

¹ Harel Bayu Faizin, "Telaah Pemikiran Ali Mustafa Ya'qub tentang Poligami," *An-Nida'* 43, no. 1 (2019): hlm. 55, <https://doi.org/10.24014/an-nida.v43i1.12314>.

² Abd. Moqsith, "Poligami dari berbagai Perspektif," *KARSA* 23, no. 95 (2015.): 135–36.

³ halima Ibrahim Bature Dan Babangida Abba, "the Concept and Ethics of Polygamy in Islamic Teachings," *International Journal of Education Effectiveness Research* 7, no. 8 (2025): hlm. 38, <https://doi.org/10.70382/hijeer.v06i8.017>.

⁴ Arifatussalima, "Dampak poligami terhadap keutuhan rumah tangga di desa kayu aro kecamatan kampar utara kabupaten kampar skripsi," 2022: hlm. 153.

⁵ nikma Rosida, *Dampak Poligami Dalam Keberlangsungan Kehidupan Keluarga Di Desa Gading, Kecamatan Barumunbarat, Kabupaten Padang Lawas*, 2021: hlm. 69.

⁶ Kementerian Agama RI, *Al-Qur'an & Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

of the Qur'an and ignore broader ethical objectives.⁷ Therefore, an interpretive approach is needed that can bridge the text of revelation with social reality so that substantive justice values are maintained.

In this context, a contextual and hermeneutic reading of the verses on polygamy becomes very important. The social hermeneutics approach allows the text of the Qur'an to be understood not only from a legal-formal perspective, but also from its historical, cultural, and moral dimensions.⁸ This approach is in line with the principle of *maqāṣid al-syarī'ah*, which places justice, protection of human dignity, and public interest as the main objectives of Islamic law.⁹ Thus, the verse on polygamy can be read as an ethical instrument to limit practices of injustice, rather than as absolute legitimization of the domination of one gender over another.

Nasaruddin Umar's ideas were chosen for this study because he offers an interpretive framework that is responsive to the issue of gender justice. As one of Indonesia's contemporary Muslim scholars, Nasaruddin Umar consistently asserts that gender inequality does not originate from the Qur'an, but rather from interpretations influenced by patriarchal culture.¹⁰ Through a contextual hermeneutical approach, he interprets the verses on polygamy by emphasizing the dimensions of emotional and moral justice, and positioning polygamy as a strictly conditional permission, not as an ideal institution of marriage.

Based on this background, the research questions in this study are: how does Nasaruddin Umar interpret the verses on polygamy from the perspective of gender justice, and how does his line of thinking contribute to bridging the gap between the text of the Qur'an and the social practice of polygamy in contemporary Muslim society? The objectives of this study are to systematically analyze Nasaruddin Umar's thoughts on gender justice in the interpretation of polygamy verses and to reveal their relevance to the development of a more humanistic and just interpretation of Islam.

⁷ Badrul Jihad, "Memaknai Ulang Hukum Poligami; Telaah Pandangan Rasyid Ridha Mengenai Surat al-Nisa' Ayat 3," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 7, no. 1 (2022): hlm. 39, <https://doi.org/10.30603/jiaj.v7i1.2107>.

⁸ Taufan Anggoro, "Konsep Kesenjangan Gender Dalam Islam," *Afkaruna* 15, no. 1 (2019): hlm. 129, <https://doi.org/10.18196/auijis.2019.0098.129-134>.

⁹ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law* (London: IIIT, 2008): hlm. 21.

¹⁰ Nasaruddin Umar, *Argumen Kesenjangan Gender Perspektif Al-Qur'an* (Jakarta: Primadona, 1999): hlm. 21.

This study is limited to an examination of Nasaruddin Umar's thoughts as expressed in his works and relevant academic literature, with a focus on the interpretation of verses on polygamy in the Qur'an. The discussion does not include positive legal analysis or empirical field studies, but rather focuses on textual analysis and interpretive discourse. With these limitations, this study is expected to contribute theoretically to the development of gender interpretation studies and the discourse of justice in Islamic family law.

B. Research Methods

This study uses a qualitative approach with library research. This approach was chosen because the focus of the study is directed at examining religious texts and discourse, particularly the interpretation of verses on polygamy in the Qur'an according to Nasaruddin Umar's thinking, so that it does not require field data collection. The data sources in this study consist of primary and secondary sources. Primary sources include the text of the Qur'an along with its translations and interpretations, as well as the works of Nasaruddin Umar that specifically discuss the issues of gender justice and the interpretation of verses on male-female relationships. Secondary sources include academic books, journal articles, and previous research relevant to the themes of polygamy, gender interpretation, and hermeneutics in Islamic studies. Sources were selected based on their relevance, scientific authority, and academic credibility.

Data collection was conducted through systematic literature searches, both through physical libraries and electronic databases.¹¹ The data obtained was then classified according to the focus of the study, namely the concept of polygamy in the Qur'an, the issue of gender inequality in the practice of polygamy, and Nasaruddin Umar's hermeneutical approach to gender justice. Data analysis was conducted using descriptive-qualitative and hermeneutic analysis methods. The descriptive-qualitative method was used to describe and understand the ideas, arguments, and thought constructs contained in the research sources. Meanwhile, hermeneutic analysis was used to interpret verses from the Qur'an and interpretive discourse by considering the historical and social context and the moral purpose of religious texts. Data validity was ensured through checking the credibility of sources, consistency of interpretation, and the use of source and theory triangulation. This step was taken to ensure that the research results had academic validity and were scientifically accountable.

¹¹ Riduwan, *Metode dan Teknik Menyusun Tesis*. Alfabeta, Bandung, 2010. hlm 64.

C. Discussion and Research Results

Polygamy in the Qur'an: Text, Context, and Sharia Purpose

Polygamy is one of the issues of Islamic family law that is explicitly discussed in the Qur'an, specifically in QS. al-Nisā' [4]: 3 and QS. al-Nisā' [4]: 129.¹²

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنًى وَثَلَاثَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا ۚ

*Translation: If you fear that you will not be able to treat orphaned women fairly (if you marry them), then marry women of your choice, two or three or four. However, if you fear that you will not be able to treat them fairly, then marry only one or the female slaves you possess. That is more appropriate to prevent injustice. (An-Nisa': 3)*¹³

Nasaruddin Umar, referring to authoritative classical and modern interpretations, asserts that the verse on polygamy cannot be separated from the social and historical context in which the revelation was revealed.¹⁴ In *Arguments for Gender Equality from the Perspective of the Qur'an*, he explains that QS. al-Nisā' [4]: 3 was revealed in the context of protecting orphaned girls and widows after war, so that its main purpose was to prevent injustice and exploitation, not to legitimize male domination.¹⁵ Interpretations that separate this verse from its social context have the potential to reduce the moral message of the Qur'an and make polygamy a normative practice without ethical burden.¹⁶

In classical exegesis, there are various views on the limit on the number of wives and the meaning of justice in polygamy. For example, al-Zamakhshari views that the phrase *wa rubā'* in QS. al-Nisā' verse 3 does not necessarily limit the maximum number of wives to four, but can be understood as a numerical

¹² Rahmat Hidayat et al., "Kesetaraan Atau Keadilan Gender: Telaah Konseptual Terhadap Ayat-Ayat Tentang Gender Dalam Al-Qur'an," *Jurnal Media Akademik (JMA)* 3, no. 5 (2025): hlm. 20.

¹³ Agama RI, *Al-Qur'an & Terjemahannya*.

¹⁴ Lubis Sri Sari Bulan, "Konsep Gender Menurut Nasaruddin Umar Dalam Buku Argumen kesetaraan Gender Perspektif Al-Qur'an," *Journal UINSUKA*, 2021, hlm. 64.

¹⁵ Prof. Dr. H. Nasaruddin Umar M.A, *Ketika Fikih Membela Perempuan*, ed. oleh Jaja Zarkasyi (Jakarta: Elex Media Komputindo, 2014): hlm. 131.

¹⁶ W N Diana dan S N Khoiriyah, "Tafsir Aplikatif: Poligami dalam Perspektif Ulama Klasik dan Kontemporer," *Mukaddimah: Jurnal Studi Islam* 9, no. 1 (2024): hlm. 100, <https://ejournal.uin-suka.ac.id/pusat/mukaddimah/article/view/3714%0Ahttps://ejournal.uin-suka.ac.id/pusat/mukaddimah/article/download/3714/2224>.

structure that is additive in nature.¹⁷ A similar opinion was also expressed by some scholars of the Zāhiriyyah school of thought and Shiite groups who interpreted the word al-nisā' in the verse as a general term ('āmm) that is not limited to a specific number.¹⁸ On the other hand, Fakhr al-Dīn al-Rāzī even noted the minority view that the maximum limit of polygamy could reach eighteen wives based on a linguistic approach to the number structure in the verse.¹⁹ The diversity of these views shows that the issue of polygamy has long been a broad field of ijtihad in Islamic legal discourse.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا مَا كَالْمُعَلَّقَةِ²⁰
وَأِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Translation: You will never be able to be fair between your wives, even if you try very hard to do so. Therefore, do not be too partial (to the one you love) so that you neglect the others. If you make amends and guard yourselves (against wrongdoing), then indeed, Allah is Forgiving and Merciful. (An-Nisa':129)²⁰

Furthermore, Nasaruddin Umar emphasized that the Qur'an's emphasis on justice in polygamy is not only quantitative and material, but also includes emotional and psychological dimensions.²¹ Within this framework, QS. al-Nisā' [4]: 129 is understood as a theological correction to the claim that humans are capable of acting perfectly just.²² This inability shows that polygamy is not an ideal form of marriage, but rather a practice that is strictly limited by moral and humanitarian considerations.

This view is reinforced in *Ketika Fikih Membela Perempuan* (When Fiqh Defends Women), in which Nasaruddin Umar criticizes the patriarchal construction of fiqh, which tends to emphasize the legal permissibility of polygamy without considering its impact on gender justice.²³ He emphasized that fiqh should serve as an instrument to protect vulnerable groups, rather than

¹⁷ Al-Zamakhsharī Aḥmad Abū al-Qāsim Mahmūd ibn Amr ibn, *Al-Kasysyāf 'an Haqāiq Gawāmid al-Tanzīl* (Beirut: Dār al-Kitāb al-„Arabī, n.d.).

¹⁸ Moqsith, "Poligami dari berbagai Perspektif.": hlm. 47.

¹⁹ Fakhr al-Dīn al-Rāzī, *Mafātiḥ al-Gaib: 'Al-Tafsīr al-Kabīr* (Beirut: Dār al-Fikr, 1995).

²⁰ Agama RI, *Al-Qur'an & Terjemahannya*.

²¹ Neny Muthi'atul Awwaliyah, "The Gender Equality Argument of Nasaruddin Umar," *Indonesian Journal of Gender, Women, Child, and Social Inclusion's Studies* 3 (2020): hlm. 15.

²² Umar M.A, *Ketika Fikih Membela Perempuan*, (1999): hlm. 132.

²³ Umar M.A (1999): hlm. 139.

legitimizing power imbalances within the family.²⁴ Thus, the interpretation of polygamy verses must be directed towards the objectives of Sharia (maqāṣid al-syarī'ah), namely maintaining justice, human dignity, and family welfare.

Based on this framework, polygamy in the Qur'an can be understood as a contextual and preventive social regulation, not as a command or ideal marriage institution. The emphasis on the requirement of fairness and the recognition of human limitations in fulfilling it shows that monogamy is more in line with the Qur'an's ethical ideals of justice, compassion, and protection of women.

The Issue of Gender Inequality in the Practice of Polygamy

In modern Muslim society, polygamy often raises issues of gender inequality.²⁵ A number of studies reviewed in this article show that polygamy has an impact on emotional, psychological, and social injustice against women and children. The psychological burden experienced by the first wife, ongoing domestic conflicts, social stigma against wives and children,²⁶ and family instability are recurring phenomena in contemporary polygamy practices.²⁷ This reality shows that there is a gap between the normative goal of the Qur'an, which promotes justice, and the practice of polygamy, which in many cases actually creates gender inequality.

In addition, economic inequality is also a serious problem in the practice of polygamy. Unequal distribution of income, limited economic resources, and the husband's dominance in financial decisions often place women in a vulnerable position.²⁸ This inequality shows that the practice of polygamy often perpetuates unequal power relations within families. In the social sphere, polygamy also gives rise to stigma, marginalization, and cultural pressure on wives and children, which further exacerbates women's social vulnerability.²⁹

²⁴ Muhammad Rusydi, "Esoterisme Pemikiran Gender Nasaruddin Umar" 12, no. 2 (2019): hlm. 710.

²⁵ Nur Afni Khafsoh, Rukmaniyah, dan Karina Rahmi Siti Farhani, "Praktik Poligami Di Indonesia Dalam (The Practice Of Polygamy In Indonesia Within The Perspectives Of M . Quraish Shihab , Hussein Muhammad , And Nasaruddin Umar) sangat penting , khususnya dari para tokoh Islam Indonesia yang tidak hanya Indonesia," *Jurnal Sosiologi Reflektif* 16, no. 2 (2022): hlm. 475.

²⁶ nikma Rosida, *Dampak Poligami Dalam Keberlangsungan Kehidupan Keluarga Di Desa Gading, Kecamatan Barumunbarat, Kabupaten Padang Lawas*: hlm. 156.

²⁷ Arifatussalima, "Dampak poligami terhadap keutuhan rumah tangga di desa kayu aro kecamatan kampar utara kabupaten kampar skripsi: hlm. 56."

²⁸ Umar M.A, *Ketika Fikih Membela Perempuan*: hlm. 57.

²⁹ Umar M.A (Ibid): hlm. 73.

These various forms of injustice cannot be separated from the factors that underlie them. Nasaruddin Umar asserts that one of the main causes of injustice in the practice of polygamy is the strong patriarchal bias that influences the construction of religious interpretations.³⁰ A literal interpretation of QS. al-Nisā' [4]: 3, divorced from the social context and moral purpose of the verse, contributes to the legitimization of polygamy practices that disregard substantive justice.³¹ Patriarchal culture then reinforces this interpretation, so that polygamy is understood as a male right, rather than a conditional permission that carries moral responsibility.

In *Argumen Kesetaraan Gender Perspektif Al-Qur'an* (Arguments for Gender Equality from the Perspective of the Qur'an), Nasaruddin Umar emphasizes that gender inequality in the practice of polygamy is not a product of the teachings of the Qur'an, but rather the result of interpretations influenced by social and cultural constructs.³² The Qur'an places justice as a fundamental principle and theologically acknowledges human limitations in achieving it perfectly, as stated in QS. al-Nisā' [4]: 129.³³ Thus, the main issue with polygamy lies in how the text is understood and applied, not in the text of the Qur'an itself.

Hermeneutics of Gender Justice Nasaruddin Umar

The gap between the text of the Qur'an and the social practice of polygamy necessitates an interpretive approach that goes beyond the literal meaning and captures the moral and social objectives of the text.³⁴ In this context, Nasaruddin Umar developed the method of social hermeneutics as an interpretive framework that places the Qur'an in dialogue with the historical, cultural, and social structures of society.³⁵ This social hermeneutics stems from the awareness that revelatory texts are always understood through a particular social lens, so that gender inequality in religious practice is caused more by interpretations influenced by patriarchal culture than by the text of the Qur'an itself.³⁶

The principle of justice is the main foundation of Nasaruddin Umar's hermeneutical method. In *Argumen Kesetaraan Gender Perspektif Al-Qur'an* (Arguments for Gender Equality from the Perspective of the Qur'an), he asserts

³⁰ Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*: hlm. 89.

³¹ Umar (Ibid): hlm. 104.

³² Umar (Ibid): hlm. 117.

³³ Umar (Ibid): hlm. 123.

³⁴ Adellia Laksita Putri, "Pendekatan Gender dalam Kajian Hukum Islam," *As-Syifa: Journal of Islamic Studies and History* 3, no. 2 (2024): hlm. 115.

³⁵ Anggoro, "Konsep Kesetaraan Gender Dalam Islam.": hlm. 45.

³⁶ Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*(1999): hlm. 52.

that justice is a normative and ethical value inherent in the entire message of the Qur'an, not merely an additional requirement in family law.³⁷ Therefore, verses about male-female relationships, including those on polygamy, must be interpreted using substantive justice as the main benchmark, not merely formal permissibility. This principle requires a critical reading of classical interpretations that tend to normalize gender inequality in the name of legal tradition.³⁸

Within this framework, Nasaruddin Umar reinterpreted the verses on polygamy based on *maqāṣid al-syarī'ah*, namely the objectives of sharia law which emphasize the protection of human dignity, the prevention of injustice, and the realization of public interest.³⁹ QS. al-Nisā' [4]: 3 is understood not as a command or recommendation for polygamy, but as a contextual social regulation to protect orphaned girls and widows in post-war situations.⁴⁰ This interpretation places polygamy as a very strict conditional permission that cannot be separated from the ethical objectives of the Qur'an.

This affirmation of *maqāṣid* becomes even stronger when the verse on polygamy is read in an integrative manner with QS. al-Nisā' [4]: 129.⁴¹ Nasaruddin Umar emphasized that this verse contains a theological statement about the impossibility of humans achieving perfect emotional and psychological justice in polygamous relationships.⁴² This inability is not merely a technical issue, but rather a normative criticism by the Qur'an of the claim of justice in the practice of polygamy.⁴³ Thus, fairness in polygamy is not only measured materially and quantitatively, but also includes an affective dimension that is explicitly stated to be difficult to achieve.

³⁷ Hadis Safar, Perempuan Dalam, dan Ida Rochmawati, "Hadis Safar Perempuan Dalam Perspektif Modern: Analisis Hermeneutika," *Tajdid* 23, no. 2 (2024): hlm. 525.

³⁸ Diana dan Khoiriyah, "Tafsir Aplikatif: Poligami dalam Perspektif Ulama Klasik dan Kontemporer."

³⁹ Umar M.A, *Ketika Fikih Membela Perempuan*: hlm. 88.

⁴⁰ Lahaling Hijrah dan Makkulawuzar Kindom, "Dampak Pelaksanaan Perkawinan Poligami

Terhadap Perempuan Dan Anak," *Al-Mujtahid: Journal of Islamic Family Law* 1, no. 2 (2021): hlm. 80.

⁴¹ Febry Faiz Romadhon, Abd. Muid N., dan Nurbaiti Nurbaiti, "Konsep Poligami dalam Al-Qur'an (Studi Pemikiran Siti Musdah Mulia)," *Journal of Comprehensive Science (JCS)* 4, no. 3 (2025): hlm. 1104, <https://doi.org/10.59188/jcs.v4i3.3082>.

⁴² Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*: hlm. 123.

⁴³ Rahmat Syukri et al., "Poligami dalam Al Quran Perspektif Penafsiran," *Reflection : Islamic Education Journal* 2, no. 1 (2024): hlm. 84, <https://doi.org/10.61132/reflection.v2i1.398>.

Based on this hermeneutic approach to gender justice, Nasaruddin Umar reconstructs the understanding of polygamy from a mere legal possibility into a heavy and problematic moral responsibility.⁴⁴ Polygamy is not positioned as an ideal institution of marriage in Islam, but rather as a social dispensation that is strictly limited by demands for justice that are nearly impossible to fulfill. Therefore, monogamy is understood to be closer to the Qur'an's ethical ideals of justice, compassion, and family welfare, especially in the context of modern Muslim societies.

D. Conclusion

This study concludes that polygamy in the Qur'an cannot be understood as mere legal legitimacy, but rather as social regulation oriented towards justice and the protection of vulnerable groups. Through hermeneutic analysis of QS. al-Nisā' [4]: 3 and QS. al-Nisā' [4]: 129 within the framework of Nasaruddin Umar's thinking, it was found that the conditions for justice in polygamy are very strict and even emotionally and psychologically difficult to achieve, so that polygamy cannot be positioned as an ideal form of marriage in Islam. Gender inequality in contemporary polygamy practices stems more from textual interpretations influenced by patriarchal constructs than from the normative message of the Qur'an itself. The contribution of this research lies in strengthening the discourse of gender-based interpretation of polygamy through Nasaruddin Umar's social hermeneutics model, which places *maqāṣid al-syarī'ah* as the ethical basis for interpretation, while also emphasizing that monogamy is more in line with the ideals of justice, compassion, and family welfare in the context of modern Muslim society.

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