



## POLYGAMY IN ISLAMIC LAW AND CONTEMPORARY MUSLIM SOCIETIES: A MAQĀSID-ORIENTED SYSTEMATIC REVIEW

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**Abstract**

This study aims to critically examine the concept and practice of polygamy within Islamic law and contemporary legal frameworks in Indonesia and selected Muslim countries, with particular attention to justice, protection of women and children, and the objectives of Sharī'ah (*maqāsid al-shari'ah*). Although polygamy is normatively permitted in Islam based on Qur'anic texts, its application frequently reveals a significant gap between ideal legal norms and empirical realities, often resulting in gender inequality and socio-psychological harm. Employing a qualitative design, this research adopts a Systematic Literature Review (SLR) guided by the PRISMA framework, combined with socio-legal doctrinal and comparative approaches. Data were drawn from peer-reviewed journal articles, Islamic legal literature (classical and contemporary), statutory regulations, and empirical studies from various Muslim contexts, including Indonesia, Turkey, Tunisia, Pakistan, Saudi Arabia, Afghanistan, and India. The findings demonstrate that polygamy in Islamic law functions as a conditional legal dispensation (*rukhsah*), rather than an ideal marital model, and is strictly contingent upon the fulfillment of substantive justice and public benefit (*maṣlahah*). This study further classifies polygamy practices into best practices and bad practices, revealing that unregulated and clandestine polygamy often leads to legal insecurity, economic inequality, and psychological vulnerability. The article concludes that a *maqāsid*-oriented interpretation, coupled with strong legal enforcement and ethical responsibility, is essential to minimizing harmful polygamy practices and safeguarding vulnerable family members.

**Abstrak**

Penelitian ini bertujuan mengkaji secara kritis konsep dan praktik poligami dalam hukum Islam dan kerangka hukum kontemporer di Indonesia serta sejumlah negara Muslim, dengan menitikberatkan pada prinsip keadilan, perlindungan perempuan dan anak, serta tujuan syariat (*maqāsid al-syari'ah*). Meskipun poligami diakui secara normatif dalam Islam berdasarkan teks Al-Qur'an, implementasinya kerap menunjukkan kesenjangan antara norma ideal dan realitas empiris yang berujung pada ketidakadilan gender serta dampak sosial-psikologis. Penelitian ini menggunakan desain kualitatif melalui pendekatan Systematic Literature Review (SLR) berbasis metode PRISMA, yang dikombinasikan dengan pendekatan sosio-legal doktrinal dan komparatif. Data diperoleh dari artikel jurnal bereputasi, literatur hukum Islam klasik dan kontemporer, regulasi perundang-undangan, serta studi empiris dari berbagai konteks negara Muslim, antara lain Indonesia, Turki, Tunisia, Pakistan, Arab Saudi, Afghanistan, dan India. Hasil kajian menunjukkan bahwa poligami dalam hukum Islam merupakan *rukhsah* yang bersifat kondisional, bukan pola perkawinan ideal, dan hanya dapat dibenarkan apabila memenuhi keadilan substantif dan prinsip kemaslahatan. Penelitian ini mengklasifikasikan praktik poligami ke dalam praktik baik dan praktik buruk, serta menegaskan bahwa poligami yang tidak terkontrol berpotensi menimbulkan kerentanan hukum, ketimpangan ekonomi, dan gangguan psikologis. Oleh karena itu, pendekatan berbasis *maqāsid al-syari'ah*, penguatan regulasi, dan tanggung jawab etis menjadi kunci dalam meminimalkan praktik poligami yang merugikan.



## INTRODUCTION

Marriage is an important institution regulated in Islam as part of Allah SWT's Sharia law to preserve lineage, honour, and social harmony. Islamic marriage law has detailed provisions, including the presence of a guardian, witnesses, and a valid marriage contract (Efendi & Hafizzullah, 2022). Polygamy, as a form of marriage recognised by Islam, has a clear basis in the Qur'an, namely Surah An – Nisa verse 3, which allows a husband to have more than one wife on the condition that he treats them fairly; however, the next verse, Q.s. An – Nisa verse 129, emphasises that perfect fairness is very difficult to achieve in the practice of polygamy, thus encouraging caution in its implementation (Imeldatur Rohmah, 2022).

The existence of polygamy often causes controversy in society, whether in legal, social, or gender aspects. Although Sharia law approves of polygamy, in reality, many husbands fail to fulfill the financial aspect as a form of justice towards their other wives (al – Jamil, 2016; Sugiarto et al., 2018). Muslim communities face challenges in realising the ideal and equitable practice of polygamy in accordance with Sharia law and maqasid syariah. There are many differences of opinion regarding the practice of polygamy. Even from a liberal political perspective, the state should not interfere in the definition and restriction of polygamy. Modern Muslim countries such as Indonesia, Malaysia, Tunisia, Pakistan, and Egypt have established sanctions for polygamy that are not in accordance with the principles of *usul fiqh*. Based on the principles of *usul fiqh*, avoiding harm (*mudharat*) is more important than doing good. Polygamy causes more damage to children and wives, so its practice must be minimised (Hasan, 2012). In another phenomenon, Madurese scholars have established harmonious polygamy (Afandi et al., 2024). To that end, an in – depth exploration of ideal polygamy practices and the best and worst practices occurring in society is necessary. This discussion will lead to conclusions about how polygamy should be practised and what constitutes an ideal form of polygamy.

This study uses a qualitative design with a Systematic Literature Review (SLR) approach to gain a comprehensive understanding of the practice of polygamy in contemporary Muslim societies, both from the normative aspects of Islamic law and its implementation in positive law and social reality. The SLR approach was chosen because it can provide a systematic, transparent, and replicable scientific synthesis of previous research on polygamy.

Methodologically, SLR in this study is combined with a socio – legal doctrinal and comparative analysis approach. The socio – legal doctrinal approach is used to analyse normative texts in the form of Islamic legal sources (the Qur'an, tafsir, classical and contemporary scholars' views), positive legal regulations (laws, court regulations), and legal doctrines governing polygamy. Meanwhile, comparative analysis was used to compare polygamy practices and policies in various Muslim countries—such as Indonesia, Turkey, Tunisia, Pakistan, Saudi Arabia, Afghanistan, and India—to identify variations in legal approaches and their implications for the protection of women's and children's rights.

Data collection techniques were carried out through scientific literature searches sourced from reputable national and international journal articles, academic books, research reports, and official legal documents. The databases used included indexed journals and scientific publications relevant to polygamy, Islamic family law, gender, and mental health. Strict inclusion criteria were established, covering publications that discussed polygamy from Islamic law, positive law, social, psychological, and gender perspectives, with a relevant publication time frame to describe contemporary conditions. Exclusion criteria were applied

to literature that was not directly relevant, expressed a non-academic opinion, or lacked a transparent methodology.

The literature selection process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, including the identification, screening, eligibility, and study inclusion stages. The PRISMA flow was used to ensure transparency in preparing the SLR report and to minimise selection bias. The final selection results were then analysed qualitatively. Data processing and analysis were carried out through narrative synthesis, which involved grouping research findings into substantive themes. This synthesis focused on identifying patterns of polygamy practices categorised as best practices—practices that approximate the principles of justice, protection of women's and children's rights, and are in accordance with *maqāṣid al-syārī'ah*—and bad practices, namely polygamy practices that cause inequality, psychological violence, economic loss, and legal violations. This approach allows researchers not only to map legal norms but also to read the gap between law and social reality.

This study aims to critically analyse the practice of polygamy within the framework of Islamic law and positive law by highlighting the gap between ideal norms and the reality of implementation in contemporary Muslim societies. Specifically, this study aims to identify the normative basis of polygamy in classical and modern Islamic law perspectives, analyse the regulations and policies of Muslim countries regarding polygamy and their implications for the protection of women's and children's rights, and classify polygamy practices into best practice and bad practice categories based on empirical findings from the literature reviewed.

The contribution of this study is both theoretical and practical. Theoretically, this research enriches the study of Islamic family law by integrating SLR, socio-legal, and comparative approaches to examine polygamy multidimensionally. This research also contributes to strengthening the perspectives of *maqāṣid al-syārī'ah* and *maslāḥah* as an evaluative framework for the practice of polygamy. In practical terms, the results of this research are expected to serve as a reference for policymakers, religious court officials, academics, and community leaders in formulating regulations and educational approaches that are more equitable and better protect vulnerable groups. Thus, this research not only highlights the problems of polygamy but also offers a conceptual basis for minimising undesirable practices of polygamy in Muslim societies.

## POLYGAMY BASED ON SHARIA LAW

In Islamic legal discourse, polygamy has never been positioned as a normative commandment in its own right, but rather as a *rukhsah* (legal dispensation) attached to stringent moral and justice requirements. The main basis for the discussion of polygamy often refers to Q.s. al-Nisā' [4]: 3, which allows men to marry up to four women if they can be fair (Azad et al., 2024). However, this verse cannot be read in isolation from other verses, particularly Q.s. al-Nisā' [4]: 129, which emphasises that humans are fundamentally incapable of being perfectly fair to their wives (Waheeda et al., 2023).

This normative construction shows that Islamic law has, from the outset, recognised the human dimension and psychological limitations of humans. Therefore, some scholars view polygamy as a contextual solution to certain social conditions, such as the protection of women and children in emergencies (Khafsoh et al., 2022). It is not an ideal model of marriage

that is generally recommended (Ramadhani, 2023a). In this framework, monogamy is understood as a form of marriage that is closer to the principles of substantive justice and domestic peace (Ramlah & Ilyas, 2020).

Furthermore, the debate among scholars regarding the concept of justice in polygamy is a crucial point. Justice is not only interpreted in material terms (Saidatina & Hidayah, 2023). It also includes emotional and psychological dimensions, which many scholars consider almost impossible to achieve in a balanced manner (Aini & Abdurrahman, 2021). This inability to fulfil inner justice is then used as an argument by some contemporary *fuqahā* to emphasise restrictions on polygamy through state regulation and the *maqāṣid al-syarī'ah* approach (Waheeda et al., 2023). The *maqāṣid al-syarī'ah* approach places polygamy within the framework of protecting interests, particularly *hifz al-nafs* (protection of life), *hifz al-ird* (protection of dignity), and *hifz al-nasl* (protection of offspring). If the practice of polygamy actually causes harm, such as injustice, psychological violence, or economic vulnerability for wives and children. Then this practice contradicts the basic objectives of Sharia itself. Thus, the permissibility of polygamy is conditional and evaluative, not absolute (Moh. Samsul Ma'arif, 2025).

In the context of contemporary Muslim societies, including in countries with Muslim minorities and majorities, the practice of polygamy often experiences a distortion of meaning. Polygamy is usually practised as a symbol of patriarchal domination or a justification for personal interests, rather than as a heavy moral responsibility. This condition emphasises the importance of re-examining polygamy not only as a legal text, but as a social practice that has a direct impact on gender justice and family welfare. Thus, polygamy in the eyes of Islamic law should be understood critically, proportionally, and oriented towards human values. Its permissibility does not negate the principle of prudence, and its implementation must always be tested against the parameters of justice, benefit, and protection of the most vulnerable. This perspective shows that Islamic law does not freeze social reality but rather provides an ethical framework for weighing texts, contexts, and human moral responsibility.

## **POLYGAMY WITHIN THE FRAMEWORK OF INDONESIAN POSITIVE LAW AND PRACTICAL REALITY IN SOCIETY**

Conceptually, the legal and social objectives of polygamy in the Islamic perspective are never separated from the dimensions of responsibility and protection. Polygamy is understood as an instrument to fulfil certain social needs that cannot be met by monogamy, to prevent adultery and family neglect, and to ensure that women and children are treated responsibly as part of the legal and social order (Azad et al., 2024). Thus, polygamy is not interpreted as unlimited individual freedom, but rather as a legal mechanism laden with moral and social conditions (Abdullah & Lala, 2023).

In the Indonesian context, although the state does not use Islamic law as its constitutional basis, the practice of polygamy is still accommodated through the Compilation of Islamic Law (KHI) and applicable laws and regulations. This approach demonstrates an effort to harmonise religious norms and positive law (Abdullah & Lala, 2023). The normative interpretation of Q.s. al-Nisā [4]: 3, as explained by Sheikh Ali Ash-Shabuni through the dialogue between 'Urwah bin Zubair and 'Aisyah R.A., affirms that the verse does not stand in the framework of legitimising polygamy

alone, but rather stems from the issue of injustice towards orphaned women, particularly in the provision of dowry. If justice cannot be upheld, then monogamy is commanded as the ethical choice (al-Šābūnī, 1981). This view aligns with at-Thabari's interpretation, which emphasises that the verse is more of a command to do good and be responsible towards women than an encouragement to take multiple wives.

Based on a thematic approach, polygamy in Islam is not positioned as a practice that is absolutely prohibited or normatively recommended, but rather as a possibility that is limited by strict conditions. This framework is then translated into Indonesian positive law, which basically adheres to the principle of monogamy but allows for polygamy under specific and limited conditions. Law No. 1 of 1974 on Marriage and Government Regulation No. 9 of 1975 stipulate that polygamy can only be practised if there are specific reasons, such as the wife's inability to fulfil her obligations, the existence of an incurable disease or disability, or infertility, accompanied by the husband's ability and commitment to be fair (Fahmi et al., 2024).

In addition to substantive reasons, Indonesian positive law also emphasises strict procedural requirements. The wife's consent, financial capacity, and permission from the Religious Court are the main requirements that must be met before polygamy can be legally practised under state law (Odelia & Bakri, 2023; Ramlah & Ilyas, 2020). The Religious Court functions as an instrument of state control to ensure that polygamy is not carried out arbitrarily and remains within the corridor of justice and protection of women's and children's rights (Ramadhani, 2023b). The strengthening of this approach is increasingly evident through the issuance of Supreme Court Circular Letter (SEMA) Number 3 of 2018, which explicitly rejects requests for itsbat nikah (legalisation of marriage) for polygamy based on unregistered marriages, even on the grounds of child welfare (Ma'u, 2023; Maulida et al., 2022). This provision is in line with the principle of *maqāṣid al-syārī'ah* in maintaining the public interest at the daruriyat level, particularly the protection of religion, lineage, and property (Adriyeni et al., 2024). Through this policy, the state emphasises that formal legality is not merely administrative but a prerequisite for the legal protection of women and children.

However, the reality of practice in society shows a significant gap between legal norms and their implementation. In various regions, polygamy is still often practised secretly to avoid court procedures that are considered complicated. This practice has a direct impact on the lack of legal protection for second wives and their children, particularly in relation to alimony, inheritance, and protection from domestic violence (Maulida et al., 2022). This condition shows that unofficial polygamy is not only a matter of legality but also a matter of social justice (Ramadhani, 2023b). Overall, there is common ground between Islamic law and Indonesian positive law in viewing polygamy as a limited alternative with the principles of justice and benefit as the main foundations. Monogamy remains the ideal principle, while polygamy is only permitted under certain conditions and through strict legal procedures (Ma'u, 2023). The main challenge lies not in the absence of regulations, but in the gap between legal norms and social practices, which often disadvantage women and children. Therefore, strengthening legal awareness, simplifying procedures without compromising the substance of justice, and educating the public are key to bridging the gap between the idealism of the law and the reality of polygamy practices in Indonesia.

## THE REALITY OF POLYGAMY IN OTHER MUSLIM COUNTRIES

In the context of Muslim countries, polygamy regulations show a spectrum of diverse policies, ranging from total prohibition, strict restrictions, to legalisation without complex requirements. Turkey and Tunisia represent models of countries that strictly prohibit polygamy in national law. Since the enactment of the Turkish Civil Code in 1926, Turkey has established monogamy as the only legal form of marriage and made the practice of polygamy a criminal offence (Liversage, 2019). The state positions civil law as the primary authority, so that a second marriage without proof of the termination of the first marriage is declared legally invalid. However, informal polygamy is still practised, particularly through unregistered religious marriages, which place women and children in a vulnerable position without legal protection (Meidina, 2023).

Tunisia took a similar step by abolishing polygamy through the Code of Personal Status (CPS) in 1956. This policy is considered progressive because it prioritises gender equality and the protection of women's rights (Purwanto et al., 2021). However, this total ban has also sparked theological debate because it is considered contrary to the permissibility of polygamy in religious texts. In practice, the state's legal prohibition did not eliminate polygamy, as there were still loopholes in the form of unregistered marriages that took place in the private sphere (Ramadhani, 2023b).

Unlike Turkey and Tunisia, Saudi Arabia represents a country that fully legalises polygamy as part of its religious doctrine. A man is allowed to have up to four wives without the obligation to obtain permission from his first wife or prove strict financial capability (Purwanto et al., 2021). The advantage of this system is that it provides legal clarity for wives and children, as the state recognises the marriage. However, the absence of state control mechanisms also creates opportunities for injustice, especially in fulfilling the economic and emotional rights of wives. Nevertheless, trends show that the practice of polygamy in Saudi Arabia is declining among the younger generation due to economic factors, modernisation, and changing social values (Naseer et al., 2021).

Pakistan and Afghanistan are in a moderate position, similar to Indonesia, namely allowing polygamy with strict legal requirements. In Pakistan, the Muslim Family Laws Ordinance (MFLO) 1961 requires the permission of the first wife and the approval of the Arbitration Council. Violations of these provisions can result in legal sanctions (Meidina, 2023). Although legally restricted, the practice of polygamy is still found, especially in rural areas, with the dominant factors being patriarchal cultural pressure, the desire to have sons, and infertility issues (Farooq-e-Azam et al., 2021). Afghanistan also applies financial capacity and fairness requirements as the basis for the legality of polygamy, with reasons generally related to the condition of the first wife (Liversage, 2019; Naseer et al., 2021).

Meanwhile, India demonstrates a unique approach as a secular country with a plural legal system (Alam et al., 2025). For Muslims, polygamy is still permitted under Personal Law, but the state retains the authority to restrict religious practices in the interests of public order. Interestingly, Muslim women in India have room for negotiation through marriage agreement clauses that can prohibit husbands from practising polygamy, thus providing a contractual protection instrument (Naseer et al., 2021). Comparatively, differences in polygamy policies in various Muslim countries show that state law plays a crucial role in determining the extent to which the practice of polygamy impacts the protection or vulnerability of women and children. Countries with total bans tend to emphasise gender

equality but risk fostering illegal practices. Countries with strict restrictions seek to balance religious norms and rights protection, while countries that legalise polygamy without strong controls have the potential to perpetuate power imbalances within households.

## **POLYGAMY FROM THE PERSPECTIVE OF ISLAMIC SCHOLARS AND ITS SOCIO-PSYCHOLOGICAL IMPACT**

In modern and contemporary Islamic thought, polygamy is no longer understood solely as a normative permissibility, but rather as a practice fraught with risk and requiring extreme caution. Rasyid Ridha asserts that empirically, polygamy brings more harm than good, mainly because human nature tends to be jealous, envious, and challenging to satisfy. According to him, the verse on polygamy appeared in a historical context to eliminate the exploitative practices of *jahiliyyah* (pre-Islamic ignorance) towards women, not to encourage the widespread practice of polygamy. This view aligns with Sayyid Quthub, who considers polygamy to be a conditional permissibility relevant only in emergencies and cannot serve as an ideal model for marriage (Waheeda et al., 2023).

Muhammad Abduh even more emphatically stated that for modern Muslim societies, monogamy should be considered a choice more in line with the objectives of Sharia law. The verse on polygamy, according to him, is a stern warning because of the heavy demands of justice, not only in material terms but also emotionally and psychologically (Moh. Samsul Ma'arif, 2025b). In the contemporary social context, the *illat* (legal rationale) for the permissibility of polygamy is considered to have undergone many shifts, even tending to disappear. At the same time, its practice is often perceived as unjust (Aini & Abdurrahman, 2021).

A similar view was expressed by Wahbah Zuhaili, who emphasised that although polygamy is permissible, not everything permissible is recommended. Polygamy is not considered sunnah except in cases of necessity or emergency. Muhammad Amin al-Harari and al-Maraghi add that the practice of polygamy is fundamentally contrary to the goals of *sakinah*, *mawaddah*, and *rahmah* as the foundations of Islamic marriage, so it should not be practised except in truly urgent circumstances (Fudola & Yusuf, 2024). In Indonesia, Islamic figures such as Quraish Shihab, Hussein Muhammad, and Nasaruddin Umar also emphasise that monogamy is the main principle in Islamic marriage. At the same time, polygamy is only an 'emergency door' that is limited by legal provisions and certain household conditions. All three encourage a paradigm shift from patriarchal culture to a *maslahah* approach that places justice and family welfare as the main orientation (Khafsoh et al., 2022).

Concerns about polygamy are not only normative – theological in nature, but are also supported by empirical findings. Studies show that limited income can affect the welfare of wives and children, especially amid rising living and education costs. In many cases, households that were previously harmonious experience severe disruption after the emergence of plans or practices of polygamy. Structurally, polygamy also reinforces gender bias, where men have the exclusive right to practice polygamy while women are placed as the granting party, not the deciding subject (Odelia & Bakri, 2023). Research on 604 women shows that women in polygamous marriages have lower levels of education than those in monogamous marriages. In addition, the higher the husband's income, the greater the likelihood of polygamy. The psychological impact is significant: sexual dysfunction, anxiety,

depression, and total psychological disorders are higher in women in polygamous marriages. The mental health of polygamous families is also generally more vulnerable than that of monogamous families (Barut & Mohamud, 2023).

Other emotional impacts include feelings of exclusion, suspicion between wives, and negative stigma within the family and society. Polygamy is often rooted in male dominance and the view that women are subordinate. Legal regulations also usually view polygamy solely from the perspective of a wife's 'shortcomings'—such as infertility or illness—even though these conditions are circumstances beyond a woman's control (Ramlah & Ilyas, 2020). From a sociological perspective, the arrival of a second wife is often perceived as a traumatic event for the first wife, destroying her sense of security and self-esteem. Children in polygamous families are also more prone to academic and social problems, while husbands are often under pressure due to conflicts between wives and financial demands. This structure encourages competition among women for their husbands' attention and resources, which ultimately reinforces male dominance in the household (Liversage, 2019).

Other studies confirm that the mental well-being of children in polygamous families tends to be lower due to a lack of attention from their fathers and prolonged domestic conflict. In societies that are highly dependent on the institution of marriage, women are often forced to accept the position of second wife for economic reasons or to avoid social stigma. This condition that is also associated with domestic violence based on religious and emotional control (Naseer et al., 2021).

The psychological impact on children is also evident in the form of emotional insecurity, concentration disorders, and a greater burden of childcare on wives. In a patriarchal cultural context, polygamy is often seen as the norm. Still, it fails to fulfil the functional responsibilities of fathers as the primary educators in the family (Kwangs Wilson et al., 2023). Male dominance is even more apparent when the decision to practice polygamy is made unilaterally. At the same time, the second wife is often treated as an object to fulfil needs without any guarantee of long-term legal status (Sarib et al., 2024).

Thus, polygamy cannot be separated from the dimensions of psychological and economic violence against women. Even if a wife formally declares her willingness, jealousy, anxiety, and mental pressure remain a reality that is difficult to avoid. In economic terms, a husband's preference for one wife over another has the potential to cause inequality in financial support and neglect, demonstrating how social power relations often prevent women from rejecting the practice of polygamy (Dozan, 2021).

## CONCLUSION

This study shows that polygamy from the perspective of Islamic law and the reality of contemporary Muslim society is a complex and multidimensional phenomenon. Normatively, Islam recognises polygamy as a conditional permission (*rukhsah*), not as a command or ideal pattern of marriage. The textual basis of Q.s. al-Nisā' [4]: 3 cannot be separated from Q.s. al-Nisā' [4]: 129, which emphasises the difficulty of achieving perfect justice. Therefore, polygamy in Islamic law must always be tested through the parameters of substantive justice, benefit, and protection of the most vulnerable parties, especially women and children.

The results of a Systematic Literature Review (SLR) using the PRISMA approach show a consistent gap between the normative ideal and the reality of polygamy practices. In Indonesia, although positive legal regulations strictly regulate polygamy through the

Marriage Law, the Compilation of Islamic Law, and religious court policies, the practice of siri polygamy is still widespread. This practice often results in weak legal protection, unequal power relations, and economic and psychological vulnerability for wives and children. Similar findings are also seen in various other Muslim countries, albeit with different legal policies—ranging from total prohibition to strict restrictions to legalisation without strong controls.

A narrative synthesis of the literature shows that the practice of polygamy can be classified into best practices and bad practices. Best practices are characterised by family deliberation, the consent of the wife, financial responsibility, a focus on social protection, and adherence to the principles of *maqāṣid al-syārī'ah*. Conversely, bad practices are characterised by secret polygamy, patriarchal domination, manipulation of the law, neglect of women's and children's rights, and the emergence of adverse psychological effects such as anxiety, depression, family conflict, and trauma in children. These findings confirm that the main problem with polygamy does not lie in its normative permissibility, but rather in the failure to implement the values of justice and moral responsibility in social practice.

However, this study has several limitations. First, it is entirely based on a literature review and therefore does not involve primary field data such, as in-depth interviews or direct observation of polygamous families. Second, the analysis is highly dependent on the quality and scope of the available studies, so that specific local contexts, especially informal and hidden polygamous practices, may not be optimally represented. Third, this study has not quantitatively measured the socio-economic and psychological impacts of polygamy, but instead relies on empirical findings from previous studies.

Based on these limitations, further research is recommended to develop an empirical approach through field studies, either using in-depth qualitative methods or mixed methods, to explore the lived experiences of women and children in polygamous families. Future research also needs to examine the effectiveness of state regulations and the role of religious institutions in preventing undesirable practices of polygamy. In addition, a broader comparative study among Muslim countries not included in this study could enrich our understanding of the model of polygamy regulation that most closely approximates the principles of justice and benefit. Thus, further research is expected not only to strengthen academic discourse but also to contribute to the formulation of policies and social approaches that are more just, humanistic, and oriented towards protecting of vulnerable groups.

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