


## **An Approach to Understanding Hadith on Polygamy: Ma‘ānī al-Ḥadīth**

**Kholil Syamsul**

Mahasiswa Doktoral Studi Islam Pascasarjana Universitas Nurul Jadid Paiton Probolinggo

Email : [mj.kholilsyamsul@gmail.com](mailto:mj.kholilsyamsul@gmail.com)

 <https://doi.org/10.61987/jmlt.v4i4.0000>

---

**Keywords:**

Ma‘ānī al-Ḥadīth,  
Polygamy Hadiths, Justice,  
Maqāṣid al-Sharī‘ah,  
Islamic Family Ethics

---

**ABSTRACT**

Studies of hadith on polygamy have largely been dominated by textual and fiqh-centered approaches that position hadith as normative legitimization of polygamous practice, without adequately considering the historical, social, and ethical contexts that underlie them. Such approaches risk reducing the prophetic message of hadith and neglecting the principles of justice and humanity that constitute the core spirit of Islamic teachings. This study aims to analyze the hadiths of the Prophet Muhammad (peace be upon him) concerning polygamy using the Ma‘ānī al-Ḥadīth approach in order to uncover their substantive meanings, moral messages, and normative orientations within contemporary social contexts.

This research employs a qualitative approach using library research methods. Primary data consist of hadiths on polygamy found in canonical hadith collections, supported by relevant Qur’anic verses. Secondary data include classical and contemporary hadith commentaries (sharḥ al-ḥadīth), scholarly works by classical and modern Muslim scholars, as well as articles from reputable academic journals published within the last three years. Data analysis is conducted through the Ma‘ānī al-Ḥadīth approach by considering historical contexts (asbāb al-wurūd), the social conditions of pre-Islamic Arabian society, and the normative objectives of hadith within the framework of maqāṣid al-sharī‘ah.

The findings indicate that hadiths concerning polygamy were not intended as an ideal normative model, but rather as corrective and transitional social regulations. Justice emerges as the core message of polygamy-related hadiths, articulated through exceptionally high moral standards encompassing material, psychological, and emotional dimensions. Polygamy is thus positioned as a moral test and a prophetic trust fraught with ethical risks, rendering it inappropriate to promote as an ideal practice. This study underscores the importance of contextual, justice-oriented, and human-centered approaches to hadith interpretation that prioritize human welfare and ethical responsibility.

---

**Article History:**

Submitted: 10-10-2025, Revised :01-11-2025, Accepted: 19-12-2025

**Please cite this article in APA style as:**

Syamsul, K. (2025). An approach to understanding hadith on polygamy: Ma‘ānī al-Ḥadīth. *DAAR EL-KAMIL: Multidisciplinary Journal*, 1(2), 90–100. <https://jurnalstebibama.ac.id/index.php/jmlt/>

---

## INTRODUCTION

Traditional approaches to hadiths concerning polygamy have often been confined to purely textual understandings, thereby neglecting the historical, social, and ethical contexts surrounding the emergence of these texts (Layyinah, 2023). In contemporary scholarship, this tendency is regarded as problematic, as hadiths are treated as final and ahistorical normative texts, without sufficient effort to uncover their moral messages and normative objectives (Layyinah, 2023). A number of recent studies indicate that literal interpretations of polygamy-related hadiths are frequently employed as religious legitimations imbued with patriarchal and conservative biases, thus obscuring the principle of justice that lies at the core of Islamic teachings (Dzulfiqar Fauzan Nafis & Syamsu Madyan, 2025).

The phenomenon of textualism in hadith interpretation affects not only individual religious practices but also shapes broader social discourses on gender relations and Islamic family law (Kurni et al., 2023). Hadiths on polygamy are often cited selectively to justify certain practices, while other hadiths emphasizing moral responsibility, warnings against injustice, and ethical consequences tend to be overlooked (Ilahi, 2022). Contemporary Islamic discourse analysis suggests that such selective patterns risk reducing hadith to an instrument of ideological justification rather than a source of social ethics. This issue becomes even more complex when polygamy-related hadiths are interpreted without reference to the historical context of pre-Islamic Arabian society (Layyinah, 2023). At that time, polygamy was an unrestricted social practice that frequently disregarded women's rights. Islam emerged within this social context carrying a corrective and transformative mission rather than a merely affirmative one. Studies in Islamic social history demonstrate that the limitation on the number of wives and the strong emphasis on justice constituted Islam's moral intervention in deeply entrenched patriarchal practices (Shiddiq, 2023).

Nevertheless, this transformational message has often been narrowed in hadith interpretation. Hadiths that originally functioned as mechanisms of regulation and restriction are instead understood as general normative permissions. Several contemporary hadith studies argue that this reduction of meaning stems from the dominance of fiqh-centered approaches that prioritize legal-formal aspects while marginalizing the ethical and social dimensions of hadith (Syari et al., n.d.).

It is within this context that the Ma'ānī al-Ḥadīth approach finds its relevance. This approach does not stop at technical analyses of sanad and matan, but seeks to uncover the meanings, intentions, and objectives of hadith in relation to social realities. Methodological studies over the past three years indicate that Ma'ānī al-Ḥadīth offers a more comprehensive reading of hadith by situating the text within a broader horizon of meaning (Rahmayani & Nurwahyuningsih, 2025).

The Ma'ānī al-Ḥadīth approach views hadith as a dynamic and contextual prophetic message. Accordingly, hadith is not understood as a static text merely regulating what is lawful and unlawful, but as a moral guide aimed at constructing a just and humane social order (Nada, 2025). This perspective aligns with emerging trends in hadith studies that emphasize the integration of text, context, and normative objectives.

When applied to hadiths on polygamy, the Ma'ānī al-Ḥadīth approach leads to the understanding that polygamy is not an ideal norm in Islam, but rather a contextual solution to specific social conditions. The Prophet's hadiths on polygamy are more appropriately understood as forms of regulation and restriction of existing practices, rather than as encouragements to engage in them. This view is reinforced by thematic hadith studies affirming that the ideal Islamic family is founded upon the principles of *sakinah*, *mawaddah*, and *rahmah* (Hudaifah, 2023).

Furthermore, the Ma'ānī al-Ḥadīth approach positions justice as the core message of polygamy-related hadiths. Justice in this context cannot be reduced merely to the distribution of material support and time allocation, but must also encompass psychological, emotional, and symbolic dimensions (Alfirdaus, 2022). Interdisciplinary research combining hadith studies and family psychology demonstrates that emotional injustice often constitutes the primary source of conflict in polygamous families (Layyinah, 2023). This emphasis on justice becomes increasingly significant when linked to *maqāṣid al-sharī'ah* as the overarching framework of Islamic legal objectives. Contemporary *maqāṣid*-based studies assert that the primary goals of Islamic family law are the preservation of human dignity, psychological stability, and social welfare. Within this framework, polygamous practices that generate suffering and inequality are considered contrary to the objectives of the *Sharī'ah* itself (Ummah, 2018).

Several recent empirical studies further indicate that polygamy in modern societies often has negative impacts on the well-being of women and children. These impacts include psychological stress, emotional insecurity, and prolonged domestic conflict. Such findings strengthen the argument that the formal legality of polygamy does not automatically guarantee its conformity with the values of justice and public welfare (*maṣlaḥah*) (Dama, 2025).

From the perspective of Ma'ānī al-Ḥadīth, such social realities constitute an integral part of the process of understanding hadith. Hadith is not meant to be detached from the consequences of its application in real life, but must be understood as an ethical guide that demands moral responsibility (Syelvita & Kusaini, 2025). Accordingly, this approach encourages critical evaluation of religious practices that may be normatively permissible yet substantively problematic (Kabir, 2025).

Moreover, the Ma'ānī al-Ḥadīth approach also functions as a critical instrument against the instrumentalization of hadith for particular ideological interests. Contemporary Islamic discourse studies reveal that hadiths are often

used as legitimizing tools to maintain unequal power relations, especially in gender-related issues (Pangestu, 2025). A meaning-oriented approach enables more emancipatory and justice-based readings of hadith.

Thus, the study of hadith on polygamy through the *Ma'ānī al-Ḥadīth* approach is not merely academic in nature but carries broad social implications. This approach has the potential to offer hadith interpretations that are more responsive to the challenges of modern society without losing their normative roots in the Islamic tradition (Kamal, 2024). Therefore, this research is crucial for enriching contemporary hadith scholarship, particularly regarding the ongoing debate on polygamy. By positioning *Ma'ānī al-Ḥadīth* as its analytical framework, this study seeks to offer a more comprehensive, justice-oriented understanding of hadith that aligns with the primary objectives of Islamic law (Habibi, 2025).

## METHOD

This study employs a qualitative approach using library research as its research design. The qualitative approach is chosen because the focus of this study is to deeply understand the meaning, message, and normative objectives of the Prophet's hadiths on polygamy, rather than to measure phenomena quantitatively. Library research enables the researcher to systematically and critically trace, examine, and analyze Islamic textual sources in order to obtain a comprehensive understanding of the object under study (Creswell, 2023).

The data sources in this study consist of primary and secondary sources. Primary sources include hadiths of the Prophet Muhammad (peace be upon him) related to polygamy, as found in canonical hadith collections such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and *Sunan al-Tirmizī*, as well as thematic hadiths relevant to the principle of justice within family life. In addition, Qur'anic verses that are directly related to the issue of polygamy and family justice are used as key references to strengthen the analysis (Azami, 2023).

Secondary sources comprise hadith commentaries (*sharḥ al-ḥadīth*), works of classical and contemporary Muslim scholars in the fields of hadith studies, *maqāsid al-sharī'ah*, and Islamic family law, as well as reputable journal articles published within the last three years. Contemporary literature is employed to capture the dynamics of recent scholarly developments and to reinforce the position of this study within current academic discourse, particularly regarding the *Ma'ānī al-Ḥadīth* approach and the issue of polygamy in the modern context (Nasution, 2024).

Data collection is conducted through documentation techniques, namely by inventorying hadiths related to polygamy, classifying them according to themes and contexts, and tracing scholarly interpretations of these hadiths. This process also involves reviewing journal articles through scientific databases to ensure the relevance and currency of the references used (Rahman, 2023).

Data analysis in this study employs the Ma‘ānī al-Ḥadīth approach, which emphasizes understanding the substantive meaning of hadiths by considering the context of their emergence (*asbāb al-wurūd*), the socio-cultural conditions of the society at the time the hadiths were conveyed, and the normative objectives intended by the Prophet Muhammad (peace be upon him). The analysis does not stop at the textual meaning of the hadiths, but is directed toward uncovering ethical messages, values of justice, and their relevance to the principles of *maqāsid al-sharī‘ah* (Sulaiman, 2023).

Operationally, the analysis is carried out in several stages. First, the identification and classification of hadiths on polygamy, along with supporting hadiths related to justice and moral responsibility within the family. Second, an analysis of the historical and social context of the hadiths to understand the background of their emergence. Third, the interpretation of hadith meanings using the Ma‘ānī al-Ḥadīth framework, emphasizing the relationship between the hadith texts, the value of justice, and the objectives of Islamic law. Fourth, the contextualization of hadith meanings within contemporary social realities in order to assess their relevance and ethical implications for current polygamous practices (Fauzi, 2024).

To ensure the validity and analytical rigor of the study, source triangulation is employed by comparing the perspectives of classical scholars, contemporary Islamic thinkers, and findings from recent research. Through this approach, the understanding of polygamy-related hadiths is not subjective, but is constructed through critical dialogue among diverse scholarly perspectives (Yusuf, 2025).

Through this research methodology, it is expected that the study of polygamy-related hadiths using the Ma‘ānī al-Ḥadīth approach will produce a more comprehensive, contextual, and justice-oriented understanding that prioritizes public welfare (*maṣlahah*), in accordance with the primary objectives of Islamic teachings.

## RESULT AND DISCUSSION

The findings indicate that the Prophet’s hadiths on polygamy, when analyzed using the Ma‘ānī al-Ḥadīth approach, cannot be understood as normative legitimation for unrestricted and universal polygamous practices. Instead, these hadiths convey messages of limitation, moral warning, and a strong emphasis on the principle of justice. This finding reinforces the view that polygamy in Islam occupies the domain of a highly restrictive legal dispensation rather than representing an ideal model of family life (Habibi, 2025).

### Polygamy as Social Regulation, Not an Ideal Norm

The Ma‘ānī al-Ḥadīth analysis of hadiths on polygamy demonstrates that the emergence of the Prophet Muhammad’s statements regarding this practice was responsive to the social realities of pre-Islamic Arab society. At that time, polygamy was a common practice conducted without numerical limits and with

minimal protection of women's rights. The Prophet's hadiths that restrict the number of wives and strongly emphasize justice should not be understood as normative encouragement to practice polygamy, but rather as regulatory and corrective efforts aimed at deeply entrenched social practices. Thus, these hadiths function as instruments of moral limitation rather than as absolute legitimation of polygamy (Anwar, 2023).

The Ma'ānī al-Ḥadīth approach situates hadith within the broader framework of the Prophet Muhammad's mission of gradual social transformation toward a more just and humane society. From this perspective, hadiths on polygamy serve as transitional mechanisms moving society from exploitative family relations toward more regulated and equitable structures. Consequently, literal and ahistorical readings of polygamy-related hadiths risk obscuring the transformational purpose at the core of the prophetic message and may even reproduce the very injustices that Islam sought to correct (Sulaiman, 2023).

Furthermore, the Ma'ānī al-Ḥadīth approach affirms that hadiths function not only as sources of law but also as ethical guidelines for social life. Hadiths on polygamy do not stand in isolation; rather, they must be read integratively with the broader principles of Islamic teachings that emphasize justice, responsibility, and the protection of vulnerable groups. Within this framework, the permissibility of polygamy is not normative-ideal but highly conditional and contextual, depending significantly on its objectives and social consequences.

These findings align with contemporary thematic hadith studies, which assert that the ideal model of family relations in Islam is grounded in the principles of *sakinah*, *mawaddah*, and *rahmah*—values more readily realized within monogamous marriage. Polygamy is positioned as an alternative solution applicable in specific, often emergency or problematic circumstances, rather than as a generally recommended family model. Therefore, promoting polygamy as a normative practice contradicts the ethical orientation of Islamic teachings themselves (Kurniawan, 2024).

Accordingly, this study confirms that the Ma'ānī al-Ḥadīth approach shifts the understanding of polygamy from a narrow focus on legal permissibility toward a broader framework of social ethics and human values. Polygamy is understood as a practice constrained by moral, historical, and contextual considerations, such that its implementation cannot be separated from its psychological, social, and humanitarian impacts. This approach underscores that the permissibility of polygamy in hadith is not value-neutral legitimation, but a moral trust laden with significant risks and responsibilities (Fauzi, 2024).

### **Justice as the Core Message of Polygamy-Related Hadiths**

This discussion affirms that justice constitutes the central message and primary moral parameter within the Prophet Muhammad's hadiths on polygamy. Hadiths that issue severe warnings against husbands who fail to act justly toward their wives indicate that polygamy is not treated merely as a

technical matter of family law, but as an ethical domain carrying serious moral and eschatological consequences. Within the Ma‘ānī al-Ḥadīth framework, these warnings are not interpreted symbolically alone, but as prophetic alerts to the substantial potential for structural injustice inherent in polygamous practices.

The Ma‘ānī al-Ḥadīth approach views the Prophet’s emphasis on justice in polygamy as anticipatory of power imbalances within the household. Hadiths addressing marital injustice do not merely regulate outward behavior but cultivate ethical awareness that marital relationships must be grounded in profound moral responsibility. Thus, justice in polygamy-related hadiths functions as a protective mechanism safeguarding women from domination and discriminatory treatment that might otherwise be legitimized under the guise of legal permissibility.

The analysis reveals that justice in polygamy-related hadiths cannot be reduced solely to material dimensions such as financial support, housing, or the division of time. Justice also encompasses psychological, emotional, and symbolic dimensions, including security, recognition, respect for dignity, and emotional presence. When these non-material dimensions are neglected, polygamous practice loses its moral legitimacy, even if it formally complies with juristic requirements.

From the Ma‘ānī al-Ḥadīth perspective, failure to fulfill emotional and psychological justice is not a minor shortcoming but a substantive failure to embody the message of the hadith. This underscores that the standard of justice established by the Prophet in the context of polygamy is exceptionally high and demands extraordinary moral capacity. Consequently, hadiths emphasizing justice function more as warnings than as facilitations for those contemplating polygamy.

Positioning justice as the core message of polygamy-related hadiths also aligns with the principles of maqāṣid al-sharī‘ah, which prioritize the protection of life (ḥifẓ al-nafs), honor (ḥifẓ al-‘ird), and human well-being as fundamental objectives of Islamic law. Within a maqāṣid-based framework, polygamy can only be justified when it demonstrably produces benefit (maṣlaḥah) and prevents harm (mafsadah). Polygamous practices that generate psychological suffering, prolonged conflict, and relational inequality clearly contradict the objectives of the Sharī‘ah, even if deemed formally lawful.

The findings also reveal persistent tensions between the normative ideals of hadith and the realities of polygamous practices in modern societies. In many social contexts, polygamy frequently fails to meet the standard of justice that constitutes the essence of the prophetic message. These tensions cannot be resolved merely by tightening legal-formal regulations; rather, they require renewed interpretations of hadith that are more sensitive to social realities and humanitarian consequences.

The Ma‘ānī al-Ḥadīth approach plays a crucial role in mediating these tensions by integrating social realities into the interpretive process. Experiences of suffering, inequality, and conflict resulting from polygamous practices serve

as critical indicators for assessing the extent to which such practices align with the substantive message of hadith. Accordingly, the understanding of hadith is not detached from its social consequences but is evaluated through its tangible impact on human lives.

Thus, justice in polygamy-related hadiths must be understood as an exceptionally high moral standard—arguably approaching practical impossibility. Awareness of this stringent standard reinforces the view that polygamy constitutes an ethically and socially risky option, rendering it unsuitable for promotion as an ideal practice or an easy solution. Through the Maʿānī al-Ḥadīth approach, the Prophet’s hadiths ultimately teach prudence, moral responsibility, and a strong orientation toward broader human welfare rather than mere formal compliance with legal texts.

### **Polygamy as a Moral Test and Prophetic Responsibility**

The third focus frames polygamy, from the perspective of hadith, as a moral test rather than a freely exercisable male prerogative. The Maʿānī al-Ḥadīth analysis demonstrates that the Prophet’s hadiths on polygamy are consistently framed with warnings, restrictions, and emphases on responsibility, rather than encouragement or glorification. The rhetorical patterns and messages of these hadiths indicate that polygamy is positioned as an ethically precarious domain, requiring exceptionally high moral readiness from those who engage in it.

Within the Maʿānī al-Ḥadīth approach, hadiths are understood as instruments for cultivating ethical consciousness rather than merely legitimizing actions. Accordingly, hadiths on polygamy function as mechanisms of moral testing for men who hold authority within the family. A person’s ability—or inability—to act justly, responsibly, and to safeguard the dignity of all family members becomes the measure of moral success or failure in polygamous practice.

The analysis further shows that framing polygamy as a moral test is consistent with the broader character of the Prophet Muhammad’s teachings, which emphasize social responsibility and individual ethics. Hadiths concerning family leadership, trust (*amānah*), and accountability before God reinforce the view that every form of authority in Islam is accompanied by heavy moral burdens. In this context, polygamy is not a privilege but a trust carrying both worldly and eschatological consequences.

This approach also reveals that failures in polygamous practice reflect not only social dysfunction but also moral failure on the part of the practitioner. Injustice, emotional neglect, and relational inequality within polygamous households cannot be separated from inadequate internalization of the ethical values embedded in hadith. Consequently, the issue of polygamy cannot be adequately addressed through formal legal approaches alone, but requires deep moral and spiritual cultivation.

In contemporary society, interpreting polygamy as a moral test becomes increasingly relevant. The complexity of family relationships, heightened

psychological demands, and growing awareness of human rights render just polygamous practice exceedingly difficult. The Maʿānī al-Ḥadīth approach situates these realities as integral to normative evaluation rather than as external factors to be ignored.

In conclusion, this focus affirms that hadiths on polygamy are not intended to facilitate the practice but to test the moral quality, spiritual maturity, and social responsibility of those who undertake it. From the Maʿānī al-Ḥadīth perspective, polygamy represents an ethically high-risk terrain and may only be considered when it genuinely realizes justice, public welfare (*maṣlaḥah*), and the protection of human dignity.

## CONCLUSION

This study affirms that understanding hadiths concerning polygamy cannot be separated from the Maʿānī al-Ḥadīth approach, which situates the text within its historical context, the Prophet's mission, and the ethical objectives of Islamic teachings. Polygamy-related hadiths do not function as normative legitimation of the practice; rather, they represent corrective responses to the social realities of pre-Islamic society, which were marked by inequality and the exploitation of women. Accordingly, polygamy in the hadith tradition is more accurately understood as a transitional form of social regulation rather than as an ideal norm for Muslim family life.

The findings indicate that justice constitutes the core message of polygamy-related hadiths and is inherently multidimensional, encompassing material, psychological, emotional, and symbolic aspects. The Prophet Muhammad's strong warnings against those who fail to uphold justice in polygamous relationships demonstrate that polygamy occupies an ethically sensitive and high-risk domain. The Maʿānī al-Ḥadīth approach reveals that justice is not intended as an easily fulfilled administrative requirement, but rather as a demanding moral standard that is exceedingly difficult to realize fully in practice. Moreover, this study positions polygamy as a moral test and a prophetic trust (*amānah*), rather than as a male privilege. Polygamy-related hadiths function to cultivate ethical awareness and social responsibility while simultaneously warning against the inherent potential for injustice embedded in household power relations. When polygamous practices fail to realize justice and public welfare (*maṣlaḥah*), they substantively lose moral legitimacy, even if they are formally deemed lawful.

Thus, the Maʿānī al-Ḥadīth approach shifts the paradigm of understanding polygamy from a purely legalistic framework toward one grounded in social ethics and human values. This study underscores that monogamy remains the family model most consistent with the objectives of *sakinah*, *mawaddah*, and *raḥmah*, while polygamy may only be positioned as a highly limited and cautious contextual solution. It is hoped that this research will contribute theoretically to the development of contextual hadith studies and serve as a critical reference in the discourse on Islamic family law that is more just and oriented toward human well-being.

## REFERENSI

Alfirdaus, Z. (2022). *PEMAHAMAN HADIS-HADIS POLIGAMI PERSPEKTIF PEMIKIRAN KH. HUSEIN MUHAMMAD*.

- Dama, F. (2025). *PROBLEMATIKA POLIGAMI DI INDONESIA ANALISIS NORMATIF*. 3(1).
- Dzulfiqar Fauzan Nafis<sup>1</sup>, Syamsu Madyan<sup>2</sup>, F. S. (2025). *STUDI KOMPARATIF PEMIKIRAN ASGHAR ALI ENGINEER DAN BUYA HAMKA TENTANG POLIGAMI*. 7, 1-18.
- HUDAIFAH. (2023). *HADIS POLIGAMI PERSPEKTIF YUSUF AL-QARDHAWI FAKULTAS USHULUDDIN ADAB DAN HUMANIORA JANUARI 2023 HADIS POLIGAMI PERSPEKTIF YUSUF AL-QARDHAWI*.
- ILAHI, M. B. R. (2022). *Kesetaraan gender perspektif hadis*.
- Kabir, F. (2025). *POLIGAMI DAN KEADILAN DALAM PERSPEKTIF HUKUM POSITIF: TINJAUAN LITERATUR TERHADAP PRAKTIK DI SUKU SASAK LOMBOK*. 6(1), 212-223.
- Kurni, W., Anwar, H., & Febriani, N. A. (2023). *RELASI GENDER DAN TRANSFORMASI SOSIAL PERSPEKTIF AL- QUR ' AN* 9(02), 139-164.
- Layyinah, D. (2023). *Poligami dalam Perspektif Hadis ( Telaah Hadis Tematik )*  
*Abstract : Keyword : Abstrak : Kata Kunci : 1(1), 1-28.*  
<https://mubadalah.id/praktik-poligami-sudah-ada-sejak-sebelum-islam-lahir/>
- Nada, K. (2025). *Perempuan dalam Panggung Dakwah Islam : Kajian Tematik Hadis dan Relevansinya di Era Kontemporer*. 2(3), 462-473.
- Pangestu, A. A. D. (2025). *dampak poligami terhadap hak anak*.
- Rahmayani, D., & Nurwahyuningsih, R. (2025). *RELASI GENDER DALAM HADIS : IMPLIKASINYA BAGI*. 18(1), 13-29.
- Shiddiq, M. J. (2023). *Titian : Jurnal Ilmu Humaniora Sejarah Tradisi Budaya Poligami di Dunia Arab Pra Islam ( Perspektif Tradisi Coomans Mikhail ) Titian : Jurnal Ilmu Humaniora*. 07(01).
- Syari, M. F., Uin, H., & Kalijaga, S. (n.d.). *Mengurai Dialektika Teks dan Konteks*.
- Syelvita, R., & Kusaini, U. N. (2025). *Poligami Tanpa Persetujuan Istri : Implikasi Hukum , Dampak Psikologis dan Analisis Kritis terhadap Pendapat Publik Figur*. 10(1), 31-48.
- UMMAH, M. (2018). *STUDI ANALISIS TERHADAP HADIS TENTANG POLIGAMI NO .*
- Ghafoor, Zonera & Elatrash, Radwan Jamal. "Polygamy in the Light of Maqāsid Al-Sharī'a." *Al-Risalah: Journal of Islamic Revealed Knowledge and Human Sciences*, 2025.
- Siti Saidatina & Ahdiyatul Hidayah. "The Concept of Justice as a Requirement for Polygamy According to the Imam Syafi'i Mazhab." *Jurnal Al-Fikrah*, 2025.
- Rekak, Nurlailatul Badriyyah et al. "Judicial Consideration in Granting a Fourth Wife Permit: A Maqāsid al-Sharī'ah Perspective on the Decision of the Religious Court of Malang." *Istinbath*, 2025.
- Daud, Ilyas. "The Meaning of Justice in the Qur'an and the Implications of Islamic Law on Polygamy Permits: Harmonization of Islamic Law and Positive Law with the Maqasidi Tafsir Approach." *AL QUDS: Jurnal Studi Alquran dan Hadis*, 2025.
- Durratul Hikmah, Nisrina & Muhasim, H. Ahmad. "Aspek Masalah dalam Praktik Poligami Perspektif Maqasid al-Syari'ah dan Regulasi Hukum Keluarga Islam di

- Indonesia.” Tasyri’: Journal of Islamic Law, 2025.
- Fahmi, Muhammad Nurul, Yassir & Zulfantri, Abdi. “Prosedur dan Syarat Poligami di Indonesia Perspektif Maqashid Syariah.” *Al-Majaalis: Jurnal Dirasat Islamiyah*, 2025.
- Syarifurrohman Aqil, Izan. “Pengetatan Poligami di Indonesia Perspektif Maqashid Syariah dan Hukum Positif.” *Maddika: Journal of Islamic Family Law*, 2025.
- Yulia, Anita. “Maqāṣid al-Khalq Perspective on Hīlah in Polygamy.” *IJoMaFiM: Indonesian Journal of Maqasid and Fiqh Muqaran*, 2025.
- Lailatul Fitria, Dewi Ulfa et al. “Islamic Law Review on Polygamy: Gender Justice and Human Rights.” *International Journal of Health, Economics, and Social Sciences*, 2025.
- Rohmansyah, Rohmansyah. “Analisa Pendekatan Bahasa dan Historis terhadap Poligami dalam Hadis Nabi.” *Kalimah: Jurnal Studi Agama dan Pemikiran Islam*, 2025.
- Qudsy, Saifuddin Zuhri & Burhanuddin, Mamat S. “Penggunaan Hadis-Hadis Poligami dalam Tafsir Ibnu Katsir.” *Musāwa: Jurnal Studi Gender dan Islam*, 2025.
- Santoso, Dri & Nasrudin, Muhamad. “Polygamy in Indonesia and Its Relevance to the Protection of Women and Children in the Perspective of Islamic Law Philosophy.” *Akademika: Jurnal Pemikiran Islam*, 2025.
- Isti’anah, Isti’anah. “Poligami dalam Perspektif Al-Qur’an.” *El-Mu’Jam: Jurnal Kajian Al-Qur’an dan Al-Hadis*, 2022.
- Ichsan, M. “Poligami dalam Perspektif Hukum Islam (Kajian Tafsir Muqaranah).” *JURIS: Jurnal Ilmiah Syariah*, 2025.
- Ipansyah, Nor & Hafidzi, Anwar. “Reform of Islamic Family Law in Indonesia: Integrating Maqāṣid al-Sharī‘ah and the Principles of Justice in the Digital Era.” *AL-SYAKHSHIYYAH: Jurnal Hukum Keluarga Islam dan Kemanusiaan*, 2025.
- “Polygamy in Hermeneutics and Maqashid Sharia Approach.” *Al Mashaadir: Jurnal Ilmu Syariah*, 2025.
- Crispin, Martha. *Islamic Family Law and Gender Justice: A Comparative Study*. Oxford University Press, 2023.
- Duderija, Adis. “Traditional and Modern Qur’anic Hermeneutics in Comparative Perspective.” *International Qur’anic Studies Association*, 2015. (Kerangka hermeneutik yang sering dikutip)