



Islamic Law's Analysis of the Inability of Wives to Have Children as a Reason for Divorce and Polygamy

Analisis Hukum Islam terhadap Ketidakmampuan Istri Memiliki Anak sebagai Alasan Perceraian dan Poligami

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ABSTRACT

Marriage in Islam aims to form a family that is *sakinah, mawaddah, wa rahmah* and taking care of offspring as one of the important purposes of sharia. However, in the practice of domestic life, not all couples are blessed with children. The condition of a wife who cannot have children is often used as an excuse by the husband to divorce or polygamy. This study aims to analyze the views of Islamic law regarding the reasons why wives cannot have children in cases of divorce and polygamy. The research method used is qualitative research with a normative juridical approach and a type of literature research. Data sources are obtained from the Qur'an, Hadith, jurisprudence, Compilation of Islamic Law, laws and regulations, and relevant scientific literature. The data analysis technique was carried out in a descriptive analytical manner. The results of the study show that the wife's inability to have children is not an absolute reason that automatically justifies divorce, because in Islam divorce is the last resort after deliberative efforts and treatment efforts are carried out. In addition, the absence of children does not always come from the wife's side, but can also be caused by the husband factor. Polygamy in Islam is allowed with certain conditions, especially the existence of justice and the ability of the husband. Therefore, the reason for not having children cannot be used as a unilateral basis without considering the value of justice, responsibility, and welfare in the household. This research emphasizes that Islamic law views the issue of heredity in a proportional, humane manner, and based on the principle of justice.

Keywords: Islamic Law, Divorce, Polygamy.

ABSTRAK

Perkawinan dalam Islam bertujuan membentuk keluarga yang *sakinah, mawaddah, wa rahmah* serta menjaga keturunan sebagai salah satu tujuan penting syariat. Namun dalam praktik kehidupan rumah tangga, tidak semua pasangan dikaruniai anak. Kondisi istri yang tidak dapat memiliki anak sering kali dijadikan alasan oleh suami untuk melakukan perceraian ataupun poligami. Penelitian ini bertujuan untuk menganalisis pandangan hukum Islam mengenai alasan istri tidak dapat memiliki anak dalam kasus perceraian dan poligami. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan yuridis normatif dan jenis penelitian kepustakaan. Sumber data diperoleh dari Al-Qur'an, Hadis, kitab fikih, Kompilasi Hukum Islam, peraturan perundang-undangan, serta literatur ilmiah yang relevan. Teknik analisis data dilakukan secara deskriptif analitis. Hasil penelitian menunjukkan bahwa ketidakmampuan istri memiliki anak bukan alasan mutlak yang secara otomatis membenarkan perceraian, karena dalam Islam perceraian merupakan jalan terakhir setelah upaya musyawarah dan ikhtiar pengobatan dilakukan. Selain itu, ketiadaan anak tidak selalu berasal dari pihak istri, melainkan dapat pula disebabkan faktor suami. Adapun poligami dalam Islam diperbolehkan dengan syarat tertentu, terutama adanya keadilan dan kemampuan suami. Alasan tidak memiliki anak tidak dapat dijadikan dasar sepihak tanpa mempertimbangkan nilai keadilan, tanggung jawab, dan kemaslahatan dalam rumah tangga. Penelitian ini menegaskan bahwa hukum Islam memandang persoalan keturunan secara proporsional, manusiawi, dan berlandaskan prinsip keadilan.

Kata Kunci: Hukum Islam, Perceraian, Poligami.



Introduction

Marriage is a birth and mind bond between a man and a woman as husband and wife with the aim of forming a harmonious, happy and eternal family (household) based on the One Godhead. Marriage is a bond of birth and mind between a man and a woman whose main purpose is to form a cheerful and endless family (family) depending on the One Godhead. Family is the presence of father, mother and children. A non-defective family is often associated with the presence of children in the family. A youth is a grace from Allah SWT that is bestowed upon his workers. However, sometimes in a marriage there are families who do not value children as a complement to their satisfaction. One of the causes of disharmony and the forerunner of the reason for the breakup of family life (Amiur Nuruddin, 2012).

Regarding Law No. 1 of 1974, one of which is about polygamy (Articles 3, 4 and 5). This law is still widely ignored given the fact that it is considered contrary to Islamic law. Among the conflicting articles is Article 4 paragraph 2 letter a which characterizes that a wife may practice polygamy if the wife is unable to fulfill her obligations as a wife, is really weak or is seriously ill, and is unable to bear a child. Moreover, this is the foundation and trigger that is denied by many and not in accordance with sharia and lessons (Amir Taat, 2019).

Polygamy is probably the most talked about issue in a marriage. From one perspective, polygamy is rejected by a wide variety of opposition, both regulating, mental, and surprisingly consistently related to the injustice of sexual orientation. After all, polygamy is championed to have strong regulatory support and as an optional effort to overcome the magic of infidelity and prostitution. polygamy is allowed in the Marriage Law, to be honest, it is only a special case and for that the articles include the reasons that allow it. With the existence of articles that allow polygamy in any case, for certain reasons, of course, the rules adopted in the Marriage Law are actually not direct monogamy standards but are better known as open monogamy guidelines. In general, Islam legitimizes polygamy, in this case it was carried out at the time when the Prophet Muhammad PBUH had more than one partner. After all, most of these women are widows abandoned by their spouses because of conflict (Arud, 2017). So the premise is that polygamy is allowed along these lines. Article 4 of the Marriage Law explains that the husband will have more than one wife if; a)a). The couple cannot complete his commitment as a wife b). The spouse has a serious disability or infection c. Couple cannot give birth to children.

Although there is hardly any chance of getting honesty from a couple to remarry, but that doesn't mean it's weird. A husband may allow his partner to practice polygamy by tolerating every danger in the polygamous marriage itself, on the grounds that there are things behind it. Then, at that time if polygamy occurs, what does it mean for the family? Because basically myomas and cysts are not

dangerous diseases and can be relieved with comfort from the closest people, especially the couple, and the families of the wife and husband (Karam Hilmi, 2017).

From the description of the Law, it is that at the beginning of the couple's marriage has been declared abandoned or in the marriage the wife has not been able to be blessed with children and is declared unfruitful, so at that time there is a requirement for clarification from top to bottom. Regardless of whether this state is barren, what is meant by the law (Anik Farida, 2018).

Research Methods

The research method used in this study is a qualitative method with a normative juridical approach. This research focuses on the study of Islamic law on the reasons why wives cannot have children in cases of divorce and polygamy. The type of research used is literature research, with data sources coming from the Qur'an, Hadith, jurisprudence, Compilation of Islamic Law, laws and regulations, as well as relevant books and journals. The data collection technique is carried out through a documentation study by examining various literature related to research problems. The data obtained were then analyzed in an analytical descriptive manner, namely by explaining the provisions of Islamic law regarding divorce and polygamy, then examining the position of the wife's inability to have children as a reason in both cases. Furthermore, conclusions are drawn deductively based on the general principles of Islamic law towards a special discussion according to the focus of the research.

Results and Discussion

Islam only legitimizes marriage between a woman and a man, both of whom are not closed, married with the sharia, not mahram, which is taken before by proposing to a woman's parents (doorkeeper), paying waqf, and ijab kabul. At the fundamental level, Islam does not legitimize all relationships in which there are oppression, brutality, bad forms, provocation, coercion, vulnerability, and persecution.

Islam places women on an equal footing with men, only the high and low devotion that recognizes them. In Islamic law, polygamy is legitimized or allowed on the condition that the spouse treats his wife fairly. In Islamic law, polygamy is the administrative cycle of a man or a couple in the family. If a polygamous couple cannot live up to the standards of justice in the family, he will not be able to do justice if he becomes an innovator in the public sphere.

Legal Basis of Polygamy

Allah SWT permits polygamy for up to four couples on the condition that they treat them fairly. It is natural in serving his partner. Suppose that it is not possible to do equality, it is enough to have only one partner (monogamy),⁵

depending on the Word of Allah SWT Q.S. An-Nisa:3: "And if you are afraid that you will not be able to do justice to the (rights) of the orphan (if you marry her), then marry (other) women whom you like: two, three or four. Then if you are afraid that you will not be able to do justice, then (marry) only one, or the slaves that you have. That is closer to not doing evil (Q.S. An-Nisa; 3

The Ulema and Fuqaha have stated that the conditions for being able to practice polygamy are: a) The husband must have sufficient stability to meet various needs, with the increase in married wives. b) The husband must be fair. All wives are treated equally in fulfilling their marital rights and their rights and obligations (Abdur Rahman, 1992).

The definition of infertility is the failure of a married couple to get pregnant after one year of regular marital intercourse without contraception. Infertility can be primary or secondary. Primary infertility is a term that describes a woman who has never been pregnant, while secondary infertility refers to a woman who has achieved pregnancy in the past but is unable to get it again. There are some differences in evaluation and treatment, because theoretically, couples who previously achieved pregnancy have all the basic components of their reproductive system intact. This implies a much greater likelihood that one or both new partners develop the problem that is causing their current infertility.

Judging from the previous definition of marriage, we can conclude that the purpose of marriage is the creation of happiness between a man and a woman who are innate in the bond. Sri Kuntari briefly explained that marital happiness is determined by the subjective feelings experienced by couples towards their marriage as a whole, as well as their satisfaction with specific aspects of their marital relationship (Sri Kuntari, 2010).

In his life, every individual needs peace and tranquility to achieve happiness. Community tranquility can be achieved with the peace of family members in the family. The family is a part of society, its existence is the most important factor in determining the calm and tranquility of society. The peace and tranquility of the family depends on the success of harmonious coaching between husband and wife in the family. harmoniously create awareness of family members in exercising their rights and fulfilling obligations (Wiknjosastro, 2015). The Prophet PBUH encouraged his people to marry a woman who is useful and ready to give birth to many children and grandchildren as in the accompanying hadith: "Has answered us 'Abdurrahman bin Khalid said, has revealed to us Yazid bin Harun said, has sent down to us Al-Mustalim bin Sa'ad from Mansur bin Zadan from Mu'awiyah bin Qurrah from Ma'qil bin Yasar said: "Someone went to the Messenger of Allah and said: "O Messenger of Allah, I have gone unsuccessful for a rich and fair woman, yet she has not given birth to children. May I marry her?" The Prophet forbade it. Then, at that moment he came back to him again and got some information about

it. Instead, he limited it and said: "Marry a woman who can bear many children and who is full of admiration for her better half, for on the Day of Resurrection I will show off a large number of my people in the presence of different people. The Prophets."

In the above hadith that a young man needs to marry a rich and respectable woman, but the woman cannot conceive offspring, so the Prophet forbade the young man to marry her and proposed the marriage of a rich woman who could give them offspring. This was suggested by the Prophet PBUH so that in the future the Prophet could show off many of his people in front of the Prophet on the Day of Retribution (Afifah, 2025)

Infertility as a Reason for Divorce

When viewed in terms of law and law, there are several reasons why a person can divorce his or her partner. Among them:

- a. One of the associations proposes an affair or turns into an affair : "Divorce can occur for reasons or reasons: One side is lush, compact, card shark, and so on that are difficult to fix;
- b. One of the societies leaves the other party for two consecutive years without the permission of the other party and without a valid explanation or for reasons other than its ability to control;
- c. One of the associations is threatened with a penalty of five years in prison or a heavier sentence after the marriage occurs;
- d. One of the associations commits a crime or abuse that harms another party;
- e. One group is incapacitated or ill so that they are unable to complete their commitments as a couple;
- f. Between the couple there are consistent arguments and quarrels and there is no desire to live in friendship anymore in the family. "Article 116 stipulates: committing adultery or becoming a drunkard, stuffer, gambler and so on that is difficult to cure;

Looking at the explanation above, it is clear that the justification for separation (marital separation) which is the reason for allowing separation is because one of the parties experiences incapacity or illness that results in being unable to carry out his rights and obligations as a couple. / wife (Zuhrah, 2017).

The impact of having no children on marriage

All events have consequences, both positive and negative impacts on individuals. Infertility in husband and partner is not a deficiency of one party, but a problem owned by couples who have promised to live each other's lives. In Indonesian culture, children's values are actually very important. The lack of children in marriage for a long time will be a problem, given the assumption that the current situation will damage the honor of the family. Problems like this not

only concern the actual well-being, but also affect socially the couple who experience it (Tihami, 2019).

Failure can have a positive impact if the partner has a positive outlook and vice versa. In overcoming this problem, married couples can consult a health professional. With this meeting, the best arrangement will be found. People who achieve achievements are of course very happy and cheerful, but married couples whose efforts are negligent in creating children, some take the fast road by separating, remarry another couple, some commit polygamy, some make IVF agreements, and there are also people who apply for child selection to the court.

Ibn Qayyim argues that Faskh is permissible with any kind of defect that can erase calmness, love, and love. He argues that asking for a separation can be done on the basis of any inability that prevents his life accomplice from making a right with him, regardless of whether it is a significant illness or illnesses such as loneliness, hard of hearing, blindness, amputation of hands or feet, etc.

Separation in Islam is not something easy to do when the couple is disagreeing, but when there are questions, both husband and partner must go through stages such as assigning a peacemaker (hakam). This hakam serves to connect opportunities to rebuild families (Fadilla, 2023). Divorce cases often occur in the middle of an individual's life, regardless of whether it is resolved due to the spouse's urge to propose, or the wife's urge to demand her partner to separate, especially in a matter of deep requirements. Giving birth to the offspring of the human species is essential to God's will. However, people also understand that everything happens by God's will. By alluding to the grace of children and vanity or despair, the Qur'an has made it clear that Allah bestows little girls and children on whom He wills. This is written in the Qur'an Surah Ali Imran part 40: "Zakariya said: "O my Lord, how can I have a child when I am so old and half better that I am also not fruitful?" what He wills" And the addition of the Word of Allah SWT in Surah Hud verse 72: "Another important person said: "It is astonishing, whether I would give birth to a child even though I am old, And this is also my old partner? actually a very strange thing."

The disgrace experienced by childless families is a cycle that occurs due to communication with the local area where childless families are considered to be families that are bombed because they do not create offspring or acquire wealth. The shame given to childless families by the local community is a shame that is demeaned (slandered or humiliated), the contrast between childless families and other ordinary families is clearly seen with the lack of children in the family so that married couples who do not have children. Having children in general will be underestimated, humiliated or even ridiculed for example unfruitful, karmic or sick. The shame of a childless family as a neglectful family to make one of them, for this situation the couple experiences great fear or tension about the lack of children

in their family, especially if the marriage has lasted quite a long time. Therefore, the embarrassment experienced by a married couple without children will affect cooperation with the social climate and social work played by a married couple who do not have children (Arafat, 2026).

Islamic Law Review of Divorce Is Caused by Lack of Fidelity

In Islam polygamy is characterized as more than one marriage, with barriers, most are only allowed for up to four women. Although there are also people who understand the verse about polygamy with a limit of more than four and surprisingly more than nine couples. Clearly, these differences occur because of the differences in the translation of surah al-Nisa/4:3, The definition of the four-fold limit is broader and more supported by the recorded evidence (Yusdika, 2024).

In the Qur'an, there are two taboos that are the fundamental purpose behind the examination of polygamy, if allowed. The repetition is found in Surah al-Nisa/4:3 and 129 as follows: Do not tilt one of them in order to make the other dependent, unbound and not separated. Furthermore, if you seek to do great deeds and fear Allah, Allah is Forgiving and Merciful."

An influential view in understanding the ref is as far as the translation of morality. Some researchers find reasonableness, regardless of whether material or not is important (love) and others are just material equality, some argue that polygamy is the sunnah of the Prophet and some say polygamy is not common to the Prophet. Some other people allow it because justice does not involve love, because love between women is a problem, couples are simply asked not to be too attached to one of them, so let the other depend, not be tied down. What's more, it is not separated. So they get that: a) Polygamy is permissible, "Fankihu" even though it is a request, but it only implies that it is natural, and does not mean "mandatory". b). Polygamy is settled on reasonable terms between the spouses. Assuming she is stressed because it is inappropriate, she can marry only one person, if she is polygamous, her marriage contract is large, she is wrong in her activities. Nonetheless, he outlined that the fairness that is a prerequisite in polygamy is natural in terms of material things such as shelter, clothing, food, drinks, short-term and what is identified with the relationship between husband and wife, which may be of concern to him (Syarifuddin, 2024).

Looking at this picture, we can understand that at the fundamental level of Islamic sharia it is permissible to polygamy up to four couples at the same time, and not five, given that equality and joy are combined with an untainted goal for the sake of Allah, not as a result of sexual desire. like that. This is because all sentiments, especially those that do not support the idea of polygamy, have only a reason for justice, so they are still allowed, regardless of whether they significantly reduce the odds or are crisis in nature (Nasution, 2013).

As explained earlier, separating is an advocated way in Islam for couples who are currently unable to maintain the security of their marriage. The dissolution of a marriage (separate) is something ordinary, considering the fundamental importance of a marriage contract, especially a guarantee or can also be interpreted as an agreement. Thus, the result (contract) can be taken. Indeed, Islamic law has recently decided that there is only one separate justification, more precisely, a very climactic quarrel and endangering the welfare of the soul called shayqaaq as revealed by Allah in the Qur'an Surah An-Nisa' ref 35: That is: assuming you are afraid of a dispute between the two, send the hakam of the male family and the hakam of the female family. If both hakam plan to make improvements, it is likely that Allah will give taufik to the couple. Indeed, Allah is All-Knowing, All-Knowing (Aziz, 2018).

Regarding the structure, it is very good that it can be solved through talak, khuluk, fascikh, taklik talak and others. The Qur'an on various occasions consistently encourages couples to get along in a good way and not to separate from their partners for unprincipled reasons. In the event of a quarrel of a very undeniable level between the couple, it is permissible to be patient and act well to remain in the family, not to quickly break off their marriage, but the first attempt to bury the axe by sending hakam on the part of the spouse and hakam on the part of the wife to enter into an understanding, harmony. If this deployment is ineffective, another separation can be completed. And, after all is said and done, with the thought that the family has no advantage to continue, the greater the damage if the family continues.

The termination of this marital relationship is not only given through separation, but also through a lawsuit made by the couple, but at the same time must pay attention to several reasons used as reasons, so that the separation can be resolved according to the agreement. from syara'. According to most researchers, separation is halal and permissible, because people need it because of questions and arguments between couples, and there is no harmony between husband and partner. In any case, couples should keep the marital relationship as much as possible. For example, by treating each accomplice well, and satisfying or satisfying the rights and commitments of the spouse. A partner's treatment of his or her partner is wise, subtle and bears mutual suffering within a reasonable boundary point.

In accordance with the purpose behind separation, Islamic law has found that there are no less than two common causes, specifically on the grounds that each spouse/wife is proposing nusyuz or resistance, and this idea of disobedience is that each other does not fulfill their specific commitments. Moreover, another explanation is that there are endless questions between couples, so that the relationship between husband and wife is difficult to maintain, or in fiqh terms it is called syiqaaq.

In fiqh, apart from however it should be resolved qualified, for example the spouse is worried about the possibility that he or she will not be able to fully exercise Allah's right to submit to his or her partner. The cause can be through hating your partner for physical reasons, good, strict, well-being, due to old age, disability, or other comparable problems.

More than two reasons according to Islamic law can offer an approach to separation. However, the unique reason for separation as useless is not explicitly regulated in the law. However, the law may specify that if one of those meetings has a disability or illness that makes one or two players unable to perform their commitments as a couple, then separation is natural (Sayyid Ahmad al-Musayyar, 2018).

The choice to request separation due to incompetence according to the Hanafi school has a place only with the spouse, not with the husband, given the fact that the husband can remove evil from himself through separation. For the time being, the spouse cannot deny his or her disapproval by documenting his or her right to sue for divorce given that the wife has no option to force separation. Meanwhile, the three imams allowed the case of separation due to disability for each couple on the grounds that each of them had a disaster due to the incapacity.

The jurists' have established two conditions of discretion of the option to demand a discharge for imperfection, in particular: first, if the defect has been known since the execution of the agreement, and the marriage contract is still in effect, then, at that time there is no option to demand a division due to his readiness to play the agreement despite the fact that the abnormality is known and is an indication of his ability to admit the imperfection. Second, if the individual applicant does not think about the deformity, is known after the marriage contract and is happy with the imperfections, then that is when the option to ask for discharge falls. Assuming he was unhappy with the abnormality, he had the option of choosing the outcome of the imperfection at the time, as indicated by the Shafi'i school. If a woman knows in her partner that she is unable to have sexual intercourse because she is weak or infertile or because her genitals are removed, then the woman has the right to cancel her marriage to the man. He let it out, then, at that point it could last for a year. If she needs, she can have sexual relations with him. Despite this, the woman had the option to annul her marriage. If the partner finds shame in his partner that makes him unable to have sex with him, for example, the woman has tight genitals, which are none other than the urinary particle (ritqun), which is an imperfection. It is difficult to eliminate, so at that time the man has the option to annul his marriage. . In addition, if the partner finds embarrassment or defects in their legs such as hemorrhoids or hemorrhoids, insane or brain loss, pain, uncleanness, hairlessness or skin pain that can cause baldness,

terrible breath, then, at that time both players are reserved. option to choose their accomplices. , if the disease is terrible.

Analysis of Articles 3, 4 and 5 of Law No. 1 of 1974

Polygamy applies to couples who want to marry more than one woman. The explanation behind polygamy is that the spouse is unable to complete his or her commitment, the wife acquires a serious disability or illness, and the wife is unable to bear children and grandchildren. For such a situation, the Panel of Judges considered that with the decision, the couple should not have children, from the beginning of the marriage, but in the event that the wife is declared abandoned, the husband is allowed to practice polygamy. This is in accordance with the laws and guidelines. In the event that the current spouse is unable to serve his or her partner, the husband is allowed to practice polygamy (Yani, 2022).

The justification gives polygamy permission for this circumstance, on the grounds that the couple has an infection, the reason for the marriage is not fulfilled. If I look at it, the creator considers that this choice is in accordance with the rules of the law in Indonesia, because there is no allure, cassation, audit by the assembly, the creator argues that what is called clean according to clinical science is the natural powerlessness of a man or woman to give birth to children and grandchildren. In other words, unsucces is a meaning that can also be interpreted as disappointment, not applicable in the case of having children. As far as the explanation behind the granting of polygamy permits, the creator disagrees, considering that the reason for marriage is not only to have a couple relationship, but to achieve a family that is *sakinah, mawaddah, wa rahmah*. As Allah SWT says in Surah Ar-Rum verse 21: "And among the signs of His power is that He has made for you couples of your own kind, so that you may be inclined and at peace with them, and He has made love among you. and Dear Sir, indeed such is the completeness of the letters for the thinking class (QS Ar-Rum: 21).

The author sees that the consequences that occur when a couple commits polygamy, are not only on the wife who is sick but also the children. Especially the lack of attention from a father to his child. For this situation, the guarantee of the young must be considered for what is to come.

Conclusion

For this situation, futility is not the basis for justifying the registration of a divorce lawsuit, considering that the ability to have offspring is certainly not a human ability, but a statement that has been illustrated by Allah SWT. It is better not to stress to be clean in domestic life, because one of the reasons for marriage is not just to have children, but rather to focus on how family relationships can be fun and enjoyable. As per Islamic law and marriage laws in Indonesia, polygamy or having more than one partner, with the most extreme restriction of four, is OK. Law

is allowed, not obligatory. Practicing polygamy does not depend on the interests of nature or to obtain offspring. Also, the Prophet practiced polygamy not in ordinary living conditions, but in typical living conditions, and the living environment was filled with reverence exercises and battles to defend Islamic law towards the development of the ideal general society. For this situation, the creator characterizes unsuccess as a meaning that can also be interpreted as disappointment, not applicable to having children. As far as the explanation behind granting permission for polygamy, the creator disagrees, considering that the reason for marriage is not to be in contact with the spouse, but to achieve a family that is glorified by Allah SWT.

Suggestions

Based on the results of the research, it is recommended to relevant stakeholders to pay more attention to the aspect of justice in responding to the reason for not having children as the basis for divorce and polygamy applications. The Religious Court is expected to be more careful and objective in considering the case by thoroughly assessing the condition of the two couples, including considering medical aspects so that the inability to have offspring is not necessarily imposed on the wife. In addition, the government or policymakers are expected to strengthen regulations that provide fairer legal protection for women in marriage law. For married couples, it is expected to prioritize communication, deliberation, and medical efforts before deciding on divorce or polygamy. Meanwhile, the community is expected to reduce the stigma against women related to the issue of heredity, considering that infertility can come from both sides. The next researcher is also expected to be able to examine this issue in more depth through empirical legal approaches and analysis of court decisions.

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Short Biography of the Author



Dudi Badruzaman was born in Ciamis on August 21, 1989. He is the second of three children. From childhood, he received his education in his hometown of Ciamis, starting with elementary school (SD), then continuing on to Madrasah Tsanawiyah (MTs), and then Madrasah Aliyah (MA). After completing secondary education, he continued his studies at UIN Sunan Gunung Djati Bandung. Thanks to his hard work and strong enthusiasm for learning, he successfully completed his postgraduate studies and earned a Master of Laws degree at the age of 26. Currently, Dudi Badruzaman works as a lecturer. He actively teaches and mentors students, but also participates in various research activities to contribute to the development of knowledge. He carries out this role with dedication, as part of the responsibilities of an academic. In addition to a career in education, becoming a writer has also been a dream that has grown since childhood. For him, education is crucial because it is the path to a better future. He believes that realizing dreams is not just a hope, but an obligation that must be pursued earnestly. He hopes this simple yet passionate life journey will inspire many, especially the younger generation, to continue learning, working hard, and never giving up on their dreams.