

Islamic Educational Strategies in Minimizing the Negative Impact of Polygamy on Family Mental Health: A Study in Glondong Village, Sawo, Yogyakarta

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ABSTRACT

This research is motivated by the increasing number of husbands engaging in polygamy, which leads to problems within their households. Various issues have been identified and explored in this study, including the positive and negative impacts of polygamy on family mental health in Glondong Village, Sawo, Yogyakarta. These impacts include anxiety, anger, high emotions, paranoia, and psychosomatic disorders. Factors contributing to the occurrence of polygamy in families in Glondong Village include infertility, the husband working outside the region, chronic illness of the wife, and a lack of affection from the husband towards the wife. The research problem is focused on understanding the effects of polygamy on family mental health in Glondong Village, as well as the factors leading to polygamy in these families. The objective of the study is to identify the impact of polygamy on family mental health and the factors leading to its occurrence. The research employs a descriptive qualitative method to depict the phenomena, utilising informants such as the village head, polygamous husbands, their wives, and neighbours. Data collection methods include observation, interviews, and documentation. Data analysis uses qualitative techniques, including data validation methods such as prolonged engagement, researcher persistence, and triangulation. The study finds that negative impacts include hostility, lack of marital harmony, anxiety, irritability, high emotions, paranoia, and psychosomatic disorders. Factors contributing to polygamy include the husband's duty away from home, the wife's infertility or inability to bear children, chronic illness of the wife, and the husband's lack of affection towards the wife.

Keywords: Islamic Educational Strategies, Polygami, Family Mental Health.

A. INTRODUCTION

Polygamy has always been a hot topic of discussion among people, both men and women. However, the discourse and attitudes surrounding it are often exaggerated. On one hand, there is strong opposition to polygamy, while on the other, there are misconceptions about its practice (Khafsoh et al., 2022). In Indonesia, polygamy is no longer a hidden issue. However, it has become a public matter, with various practitioners serving as examples for some individuals to follow, such as prominent scholars and high-ranking officials featured in the media (Rohmah & Budihardjo, 2021). The debate over polygamy has intensified, reflected in both real-life situations and films that portray polygamous stories or behaviors (Jannatur Rahmah et al., 2020).

Polygamy is not unique to Indonesia (Rahmayanty et al., 2023). According to research, polygamy is legally and widely practiced in 850 communities around the world and is accepted by various religions. It is most prevalent in Africa and the Middle East. Polygamy is legally recognized in countries such as Algeria, Chad, Ghana, Benin, Congo, Gabon, Togo, Tanzania, Saudi Arabia, and Israel. In Africa, polygamy constitutes 20-50% of all marriages, while in Kuwait, it accounts for 13% of all marriages. Klomegah's study indicates that in many regions, polygamy is seen as a means to ensure socio-economic security and family stability (Astari et al., 2023). He adds that children from polygamous marriages provide labor, emotional support, and security for parents in old age. Klomegah also points out that religious affiliation is another factor correlating with polygamy, with 43% of wives being Muslim, 25% Catholic, 24% Protestant, and 39% not adhering to any religion (Warits & Wahed, 2015).

The mental health of wives in polygamous marriages often affects the situation, particularly the first wife, who faces greater family and economic issues (Hasan, 2012). They also experience psychological problems such as depression, anxiety, sadness, and irritability, which impact their health. In Glondong Sawo Village, husbands who practice polygamy typically marry women from outside the village. The mental health issues faced by the first wife in Glondong Sawo Village are particularly severe. The most severe effects on the mental health of polygamous wives include household conflicts, increased anxiety, restlessness, and paranoia (a belief that others are trying to harm them), compared to the second wife. Moreover, polygamy negatively impacts wives by diminishing their satisfaction with life and marriage (Firmansyah, 2020).

B. METHOD

This research employs a qualitative approach (Syaiful Anam, 2023). Qualitative research is based on contextualism and requires qualitative data; events cannot be understood in isolation from their context merely by connecting them (Sahir.S.H, 2021). Qualitative research is conducted in the field by observing phenomena as they occur directly and analyzing them using scientific logic (Zaenal Arifin, 2020). The methodology used in this study is descriptive. Descriptive research aims to describe and interpret objects as they are or actually exist (Hidayat & Ashiddiqi, 2019). Data collection is carried out through observation, interviews, and documentation. The research employs an inductive analysis approach, which involves drawing conclusions from specific facts towards general conclusions (Hidayati & Taufik, 2020). The inductive process begins with general theories but derives general conclusions from specific facts or data based on field observations or empirical evidence. Thus, the research first examines existing facts in the field before drawing broader conclusions (Yudawisastra, 2023).

C. RESULT AND DISCUSSION

Islamic Education Strategies in Glondong

Family education theory emphasizes the importance of the family's role in providing education to children. Ki-Hajar Dewantara, a prominent figure in Indonesian education, stated that the family is a natural educational environment for every individual, especially children. The family plays a crucial role in shaping character and providing education to children (Amaliyah, 2021).

Various literatures indicate that the family environment is the primary place where a child learns and develops. The roles of both father and mother as the main pillars in the child's developmental process are very important (Djafar, 2017).

Parents bear a significant responsibility in the education of their children. They are not only tasked with building social relationships and maintaining kinship, but also with providing quality education to their children (Rohmah & Budihardjo, 2021).

Good family education also includes providing strong motivation for children to obtain religious education. This is crucial for instilling strong religious and moral values in children from an early age (Marhani et al., 2021).

Observations in the field show that families in Glondong Village are very devout. Their religious life is heavily influenced by the presence of a pesantren (Islamic boarding school) located in the center of the village. This pesantren has been established for a long time (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), and most of the students who study there are from the local residents of the village. They receive religious education at the pesantren, while their parents actively read the Quran at the pesantren mosque (K. R. Glondong, 2024).

The religious education provided emphasizes the teachings of Sunnah, with principles that strictly follow the Quran and the Sunnah of the Prophet Muhammad (peace be upon him). One of the teachings emphasized is the concept of polygamy in accordance with the teachings of the Prophet Muhammad (peace be upon him) (Triana et al., 2023). Therefore, it is important to adhere strictly to the established teachings. Families in Glondong Village also apply the knowledge gained from their teachers at the pesantren, creating an environment where religious education is deeply embedded in their community (W. Glondong, 2024).

From the above factors, the author analyzes that this is what drives the people of Glondong to have a deeper understanding of Islamic teachings due to their direct learning at the pesantren, which focuses on the science of Sunnah. With intensive religious education, the village residents tend to be more diligent in performing their worship and daily religious practices (Sarwadi & Nashihin, 2023). Consequently, the families of the village residents are also involved in a solid social network through active participation in religious activities at the pesantren. The presence of the pesantren and the residents' diligent study of religion will create an environment rich in religious values and customs in accordance with Islamic teachings, where one of the Sharia principles adhered to by the Sunnah community is the Sharia of polygamy according to the guidance of the Prophet Muhammad (peace be upon him).

The Concept of Polygamy Among the Residents of Glondong

Polygamy is a form of marriage in which a husband is married to more than one wife simultaneously. Polygamy is considered one of the recognized marriage systems in society. Etymologically, the word "polygamy" comes from the Greek word "poli," meaning many (Mugianti & Suprajitno, 2017).

In everyday context, polygamy refers to a marriage between one man and more than one woman within a family structure that includes the husband, wives, and children.

To legally practice polygamy, a husband must meet several conditions to obtain permission from the court, including (Arifin, 2017):

1. The wife is unable to fulfill her duties as a life partner effectively.
2. The wife has physical limitations or a chronic illness.
3. Agreement or permission from the previous wife.
4. The husband is capable of treating all wives fairly.
5. The husband is capable of providing for all children from the wives.

In Islam, polygamy is regulated by several rules, including (Prasetia et al., 2024):

1. The maximum number of wives is four.
2. Fairness towards all wives must be maintained without negotiation.
3. Fairness must also be applied in terms of housing, food, drink, and both physical and emotional treatment.
4. The husband's ability to provide for the second wife and her children.

Although polygamy is viewed as part of Islamic law in Glondong Village, its practice must adhere to correct provisions, follow the teachings of the Prophet, and not violate Islamic law or applicable regulations (Nashihin & Purnama, 2023). Due to this belief, polygamy is common in Glondong Village, although not all families practice it. Some families that do engage in polygamy believe it is a part of Islamic teachings that must be observed.

The Mental Health Conditions of Families Due to Polygamy in Glondong

Mental health issues in human life hold significant importance because an individual's well-being and peace of mind largely depend on their mental health. Mental health encompasses various aspects of life, including family dynamics, school environment, community interactions, and work-related factors (Mawangir, 2015).

There are various definitions and boundaries concerning mental health according to experts, each relevant to their field of expertise, including (Nurany et al., 2022):

Mental health is the effort to prevent individuals from experiencing mental disorders and symptoms. This field often focuses on psychiatrists who concentrate solely on the physical aspects.

Mental health refers to an individual's ability to adapt to others, society, and their living environment. This definition is broader and more general, relating to overall life experiences that can bring peace and happiness.

Mental health involves true harmony between mental functions and the ability to cope with problems, allowing individuals to avoid conflicts. Aspects such as thoughts, feelings, mental attitudes, perspectives, and beliefs must support each other to achieve harmony and avoid doubts and inner conflicts.

Mental health is the effort to develop and fully utilize an individual's potential, talents, and traits to achieve happiness for themselves and others, and to avoid disturbances and mental disorders. It focuses on the development and utilization of all inherent strengths and traits from birth.

Mental health is achieved through true harmony between mental functions and an individual's adjustment to themselves and their environment based on faith and piety, with the goal of attaining happiness in this world and the hereafter.

Some issues related to the mental health of families in Glondong due to the practice of polygamy can be illustrated in the following diagram:

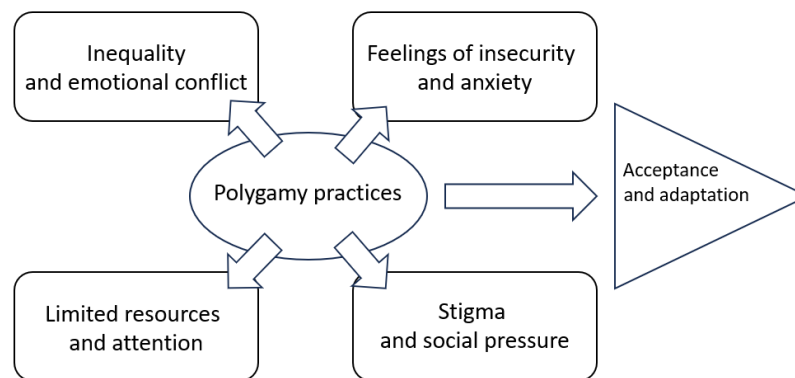


Diagram 1.0

Explanation of the Diagram

Inequality and Emotional Conflict: This can arise from feelings of jealousy, unfairness, or inequality among family members in a polygamous situation. Such circumstances can create emotional conflicts and tensions within the family environment.

Feelings of Insecurity and Anxiety: These may emerge among family members, particularly the wives and children, who may feel insecure, worried about being abandoned, less loved, or uncertain about the future of the family. This can potentially negatively impact their mental health.

Limited Resources and Attention: This becomes a challenge as the head of a polygamous family must divide attention, time, and resources among his wives and children. This division can lead to dissatisfaction, feelings of neglect, or feeling overlooked by some family members.

Stigma and Social Pressure: Families practicing polygamy might face stigma from their surroundings. Such external pressures can affect the family's mental health due to feelings of isolation or being judged.

Acceptance and Adaptation: This variable can help families maintain their mental health. However, this is only true for those who are able to accept and adapt to the polygamous situation positively, and it heavily depends on their values, beliefs, and understanding. Rather than experiencing a decline in mental health, good adaptation can support the family's mental well-being.

The mental health situation among polygamous families in Glondong is quite unique. Primarily, the first wife feels disadvantaged by the practice of polygamy. This is exacerbated by the unfairness shown by a husband who marries more than one wife and neglects the others. The psychological impact on the family, including both the wives and children, becomes evident as they experience the consequences of such injustice. For instance, a widow respondent described her experience, noting that as the second wife, she felt constantly terrorized by the first wife due to the limited attention from a husband with multiple wives. The jealousy from the first wife created ongoing anxiety that disturbed the emotional stability of the second wife.

Negative Impacts Resulting from Polygamy Practices in Glondong

In the context of polygamy, several negative impacts on family dynamics and mental health have been observed, particularly in Glondong Village, Sawo, Yogyakarta. One significant issue is the emergence of discord or disharmony within the family, as the wives often perceive the situation as unjust. This sense of unfairness can lead to emotional turmoil and conflict among family members, undermining the overall harmony of the household. Additionally, there is a prevalent issue of paranoia among the wives, particularly when a

husband spends extended periods with his younger wife. This excessive fear and anxiety can create an environment of mistrust and insecurity (Hadisi et al., 2023), further straining relationships (Responden, 2024). For some women, such as widows who have experienced the impacts of polygamy firsthand, there are also instances of psychosomatic disorders. These conditions arise from anxiety and stress related to perceived injustices in the polygamous arrangement, which can severely affect their physical health. These negative consequences highlight the urgent need for effective Islamic educational strategies to address and mitigate the psychological challenges posed by polygamy, ensuring a supportive and balanced family environment (W. Glondong, 2024).

D. CONCLUSION

In conclusion, the practice of polygamy in Glondong Village, Sawo, Yogyakarta, has revealed significant negative impacts on family dynamics and mental health. The introduction of polygamy often leads to familial discord, with the first wife frequently experiencing heightened feelings of injustice and emotional conflict. Such feelings can precipitate a range of psychological issues, including increased anxiety and paranoia, particularly when the husband spends extended periods with a younger wife. The emotional strain and feelings of neglect can also contribute to psychosomatic disorders, affecting the overall well-being of the family members.

The research highlights that while polygamy is integrated into the cultural and religious practices of Glondong, it is accompanied by challenges that negatively influence mental health. These challenges underscore the importance of implementing effective Islamic educational strategies. Such strategies should aim to foster understanding, fairness, and emotional support within the family unit, and help mitigate the adverse effects of polygamy. By addressing these issues through a robust educational framework grounded in Islamic principles, families can work towards achieving a more harmonious and supportive environment, thereby improving their overall mental health and well-being.

For Enhanced Islamic Educational Programs: To address the negative impacts of polygamy on mental health, it is crucial to implement comprehensive Islamic educational programs in Glondong Village. These programs should focus on teaching the principles of fairness, empathy, and emotional support within polygamous families. Emphasizing the importance of equitable treatment and open communication can help mitigate feelings of injustice and discord among family members. **For Counseling and Support Services:** Establishing counseling and mental health support services within the community can provide individuals with professional assistance in coping with the psychological challenges associated with polygamy. Regular workshops and support groups can also help address issues such as jealousy, anxiety, and emotional conflict, offering strategies for emotional resilience and healthy family dynamics. **For Community Awareness and Education:** Increasing community awareness about the psychological impacts of polygamy and promoting open discussions can reduce stigma and social pressures associated with this practice. Educational campaigns and public forums can facilitate a better understanding of mental health issues and encourage supportive attitudes towards families affected by polygamy. **For Research and Monitoring:** Ongoing research and monitoring of the effects of polygamy on mental health should be prioritized to provide data-driven insights and evaluate the effectiveness of implemented strategies. This can help in adapting and refining approaches to better support the well-being of individuals and families in similar contexts. **For Strengthening Family Support Networks:** Encouraging the development of strong family support networks within the community can enhance resilience and provide a sense of belonging. Support from extended family members, friends, and local religious leaders can

play a vital role in alleviating the emotional challenges faced by individuals in polygamous marriages.

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