

Gender-Based Violence Against Polygamy Women (Ethnomethodology Study on Polygamous Families in Lubuk Durian Village, Kerkap District, North Bengkulu Regency)

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ABSTRACT

The phenomenon of gender-based violence in the household is an interesting issue to study, one of which is polygamy. The research objective is to examine the processes and forms of verbal and nonverbal violence, front stage backstage in social interaction so that polygamy causes violence against women. The research was conducted because census data on polygamous wives experienced an increase in violence. The urgency of this to look at the psychosocial impacts of gender-based violence on the pattern of relations in the social system such as the economic impact. Ethnomethodology as a daily practice is classified as a qualitative research focuses on the actions of actors who are considered a norm. The results of the study found that the process of verbal and nonverbal violence occurred before and after polygamy. Forms of verbal violence include husbands arguing, always criticizing, threatening, ignoring the wife's presence, accusing and blaming with bad names, manipulating, embarrassing their wives, ridiculing, and insulting. His nonverbal violence was hitting and slapping. In the front stage, the wife looks strong, patient, and happy, while the backstage is the opposite. Polygamy causes violence against women because the practice of polygamy does not meet the requirements for polygamy either according to Islamic law and the polygamy law. The presence of regulations on polygamy is not fully binding and refers to the principle of marriage. The implication is that the rules on polygamy are considered not yet realized so it is necessary to review the Law on Polygamy and its derivatives.

ABSTRAK

Fenomena kekerasan berbasis gender dalam rumah tangga menjadi isu menarik untuk dikaji, salah satunya poligami. Tujuan penelitian mengkaji proses dan bentuk kekerasan verbal dan nonverbal, front stage back stage dalam interaksi sosial sehingga poligami menyebabkan kekerasan terhadap perempuan. Penelitian dilakukan karena data sensus terhadap isteri yang dipoligami mengalami peningkatan kekerasan. Urgensi penelitian melihat dampak psikososial akibat kekerasan berbasis gender pada pola relasi dalam sistem masyarakat seperti dampak ekonomi. Etnometodologi sebagai praktik keseharian diklasifikasikan sebagai penelitian kualitatif memfokuskan pada perbuatan aktor yang dianggap suatu kelaziman. Hasil penelitian menemukan bahwa proses kekerasan verbal dan nonverbal terjadi sebelum dan sesudah dipoligami. Bentuk kekerasan verbal yakni suami membantah, selalu mengkritik, mengancam, mengabaikan keberadaan isteri, menuduh dan menyalahkan dengan penyebutan yang buruk, memanipulasi, mempermalukan isteri, mencemooh, dan menghina. Kekerasan nonverbalnya memukul dan menampar. Front stage tampak isteri terlihat kuat, sabar, dan bahagia sedangkan back stage sebaliknya. Poligami menyebabkan kekerasan terhadap perempuan karena praktik poligaminya belum memenuhi syarat poligami baik menurut syariat Islam maupun Undang-Undang poligami. Hadirnya aturan tentang poligami belum sepenuhnya mengikat dan mengacu kepada prinsip pernikahan. Implikasinya aturan poligami dianggap belum terwujud sehingga perlu dikaji kembali tentang Undang-Undang poligami beserta turunannya.

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I. INTRODUCTION

Gender-based violence is an act of violence that stems from a culture that believes that women's position is below that of men. Gender-based violence occurs as a result of gender injustice and abuse of power which makes power unequal as a result of unequal gender construction. It has become a culture of the society that places an imbalance of power relations between men and women. Inequality in society is considered normal (Rosida, 2018; Indaryani, 2019; Primagita & Riantoputra, 2019). It is this perspective that provides opportunities for gender-based violence to continue to occur. Gender-based violence is violence against someone who is directed because she is a woman. The impacts include coercion, physical, sexual, mental suffering, threats to commit dangerous acts, and other behaviors that limit a person's freedom. The opinion (Evlanova, 2019) is that Indonesia, India, and the Philippines are countries that endanger women because of patriarchal behavior that still acts in the name of culture, custom, and religion in society so that women feel afraid for their safety. In the family, both wife and children are people who must be defended and protected (Purwanti & Zalianti, 2018; Ministry of Women's Empowerment and Child Protection, 2020).

Facts on the ground show the high number of cases of violence against women. Based on the annual records for the 2022 period, cases of Gender-Based Violence Against Women have increased from 226,062 cases in 2020 to 338,496 in 2021 (Komnas Perempuan, 2022a, 2022b) then in 2022 violence in the personal sphere still dominates with 2,527 cases, namely 771 cases of violence against wives and 212 cases of violence against girls (Komnas Perempuan, 2022b). Victims of sexual violence rarely report cases to law enforcement officials for reasons of fear, embarrassment, minimal evidence, intimidation from perpetrators, and no support from family. This shows that the issue of patriarchy is still strong in society, for example, the family does not want to suffer the embarrassment of the violence experienced by the victim, so they are asked to choose silence, especially since the perpetrator is still the closest person to the victim. The forms of violence against women often occur, such as domestic violence (KDRT), rape, sexual harassment, trafficking in women, pornography, and polygamy.

Polygamy is also part of violence against women. The researcher focuses this research on gender-based violence against polygamous women because the practice is increasingly found in society. The opinion of Nina Nurmila who is the author of the book *"Women, Friday, and Everyday life"* who earned a Ph.D. in *Gender and Islamic Studies from The University of Melbourne* has successfully found various facts in her research showing that polygamy is an act of compulsion by women who are controlled by the patriarchal system in society and is an issue that cannot be forced to agree or disagree. Polygamy causes a lot of violence such as physical, psychological, sexual, and economic. This is justified by census data on polygamous wives from LBH APIK Jakarta in 2019-2021 it was found that there was an increase in the number of violence against women, polygamy showed forms of violence against their wives and children, namely not being given a living (37 cases), psychological pressure (21 cases), physical abuse (7 cases), neglect of wife and children (23 cases), divorce by husband (6 cases), threats and terror (2 cases) and neglect of wife's sexual rights or bed separation (11 cases)). (<https://www.kompasiana.com>).

According to (Arief, 2018), gender analysis is carried out as a social construction which is a very important perspective in understanding the phenomenon of violence more fully. Here the author uses Garfinkel's ethnomethodological study, (in Susilo, 2018), as a daily practice that can

be classified as qualitative research by focusing on the awareness, perception, and actions of actors in their daily lives or actions that are considered common. The next step, borrowing Erving Goffman's theory of dramaturgy (in Farihah, 2018), which is defined as social interaction that is similar to a drama performance, this theory illustrates the existence of different patterns of interaction in human life. In this study, the entire presentation of the family team, namely husband, wife, and children, and their conversations with other people is the front stage to display a certain image to hide something and want to be seen as accepting and doing well. In managing these messages, both verbal and nonverbal are carried out even though they are often irrelevant between the front stage and the backstage. In the last step, the author will also analyze research problems with George Herbert Mead's symbolic interaction theory (in Sasqia, et.al, 2021), which is based on the perspective or assumptions used by someone to see certain objects. This theory is very much in line with ethnomethodological studies, where all utterances of husband, wife, and children are subjective interpretations. According to the researcher, this research is different and unique compared to the previous studies because the researcher uses Harold Garfinkel's ethnomethodological study, which examines the way humans speak in interpreting the social world to achieve their interests. The uniqueness of this ethnomethodology compared to other approaches in qualitative research is that researchers set aside existing assumptions, theories, propositions, and categories about the phenomenon being studied. Another uniqueness of ethnomethodology compared to other studies is that it uses everyday conversations or individual stories as the main data and avoids interviews.

The latest state of art that researchers consider relevant to this research, includes the research of Dewi, et.al (2018), Andiko, (2019), D, Badruzaman (2019), D, Badruzaman, et.al (2020), Sidek, A, et.al (2020), Azizah. N (2020), Dozan, W (2020), Ningrum, (2021), Munawar (2021), Nugroho, IPA, et.al (2022), Caterine, A., et.al (2022), Asyura, et.al (2022), and Bhandari, D, et.al (2022). Several previous studies that have been conducted by previous researchers can be concluded that polygamy in the concept of gender causes violence against women, especially in domestic relations which is often referred to as gender-based violence.

Many cases of polygamy also occur in rural communities, such as what happened in Lubuk Durian Village, Kerkap District, North Bengkulu Regency. Based on the results of the researchers' initial observations, it is known that there are 7 families with the polygamous status that have lasted for 3-25 years. The reason for conducting this research departs from census data on polygamous wives experiencing an increase in the rate of violence against wives. This research aims to examine the processes and forms of verbal violence and nonverbal violence, the front stage and backstage shown through social interaction, as well as the analysis of polygamy that causes violence against polygamous wives from an Islamic perspective and the Polygamy Law. The urgency of this research is carried out, researchers see the psychosocial impact as a system that influences each other that occurs as a result of gender-based violence, not only for women who experience verbal and non-verbal violence but also patterns of relations in the wider community system, including the economic impact on individuals.

II. RESEARCH METHODS

This research used a qualitative approach. The description of the discussion is descriptive, analytical, and critical. Garfinkel's ethnomethodological study, (in Susilo, 2018) requires in-depth direct observation of the daily life practices of community members, in this case, polygamous families. This ethnomethodological study is usually carried out in organizations. Overall a family is a small group organization where each member can carry out their respective roles with the same goals. Another uniqueness of ethnomethodology compared to other studies is that it uses everyday conversations or individual stories as the main data and avoids interviews. According to (Given, 2008) interviews have weaknesses such as a long time, there are opportunities for informants to lie, and information often spread everywhere which is often irrelevant so it confuses researchers. In

this study, researchers used video to record the daily conversations of 7 polygamous families. Ethnomethodology has five basic principles in analyzing conversation. First, the researcher collects conversations and analyzes in detail the words, sentences, and nonverbal communication that appear. Second, make those detailed conversations a regular goal attainment. Third, regularity in the structure becomes a focus of a study through attitudes in interactions so that researchers can observe behaviors that arise as a form of awareness of the structure itself. Fourth, the fundamental conversation framework is an orderly organization and the fifth is a series of conversational interactions managed on a place or rotation basis. The conversation is an important part of most organized communication procedures and practices (Gibson, 2020).

III. RESULT AND DISCUSSION

1. Processes and Forms of Verbal Violence and Nonverbal Violence that Happen to Polygamous Wives

Verbal violence or psychic violence is a verbal action aimed at degrading the image of a woman either through words or actions that suppress the victim's emotions such as hurtful words, words dirty, yelled at, insulted, or threatened. When the husband repeatedly uses words to scare, humiliate and intimidate it is considered verbal abuse. This is a form of violence that is most often ignored by husband and wife by assuming it is normal in communicating. To analyze informant conversations, researchers used Garfinkel's ethnomethodological study, (in Susilo, 2018), which examines the way humans speak in interpreting the social world to achieve their interests. Through Garfinkel's ethnomethodological study, the results showed that there were 15 polygamous wives, all of whom had experienced this verbal abuse. The process of verbal violence occurs in the family starting from before and after the wife is polygamous, this starts with the husband having an affair, the husband marrying without the permission of the first wife, and the husband being caught committing sexual violence with a family member. The results of the study found that there were 10 forms of verbal violence found in polygamous families, including husbands arguing, always criticizing, threatening, ignoring the whereabouts of their wives, accusing and blaming, and using impolite language or saying bad nicknames to hurt and take advantage of his wife, manipulating, humiliating his wife in public, ridiculing, and insulting.

First, refute what the wife is questioning. This violence occurred before entering polygamous life, namely the husband denied it if he cheated like (SB-EZ-RE-LA family) husband cheated on other women and now he has been polygamous for 15 years, (family HY-PA-YI) husband cheated on his neighbor and now he has been polygamous for 8 years, (family DN- MA-BI) husband is having an affair with another woman and has been polygamous for 6 years, (Family IF-SI-YN) husband is having an affair with another woman now he has been living in polygamy for 4 years, (family SR-RZ-DD) husband is caught having an affair with a woman who is still her husband's brother and now 3 years of polygamy, and (EL-ZN-KT family) husband cheats on his wife's niece and 3 years of polygamy, and (NN-FA-AI family) husband raped his wife's niece until she became pregnant, now 25 years polygamous life. There were 6 husbands who had an affair at the beginning of polygamy while 1 husband committed rape and forced marriages. So there are often fights between husband and wife before polygamy. Furthermore, the husband married without the permission of the first wife, there were 6 husbands including (IF-SI-YN family), (SB-EZ-RE-LA family), (DN-MA-BI family), (HY-PA-YI family), (SR-RZ-DD family), (EL-ZN-KT family), and while 1 husband, with the wife's permission, the wife had to allow it because the husband was caught raping his nephew causing pregnancy (NN-FA-AI family). The words contained in the conversation that contains the word "rebut" as in the sentence are: *"no... I've never cheated on you!", "Don't talk carelessly!" I am, you are also wrong!", "If I allow you to remarry, you will disagree!"*. This verbal abuse was very painful for the first wife because the husband still denied it and did not want to admit his mistake until in the end the husband was caught marrying his mistress without the permission of the first wife.

Second, always criticize what the wife does. This is deliberately done to want to defend oneself by showing the wife's weaknesses so that the wife is not confident, such as the words *"so a wife must be able to look beautiful and attractive!"* These words include forms of verbal violence because the wife is always ridiculed by the husband because they are considered bad and unattractive without any solution being given (IF-SI-YN family), (NN-FA-AI family), and (EL-ZN-KT family). The third is threatening. Threats have an effect on fear and anxiety in women to obey his words, such as the quote *"Don't blame me later if I put your father in prison!"*. His father is in debt and the debt is considered paid off if his son wants to marry. This includes violence against women as well because marriage is a compulsion for women to save their parents (SB-EZ-RE-LA family). It's another thing with being forced to marry because she was a victim of rape by her uncle. The following words were found *"you have to marry me or I will beat you and your aunt!"*. Husband forced to marry his second wife by intimidating him beforehand because the second wife at that time refused to marry besides not feeling love and also because she didn't want to hurt her aunt. Meanwhile, the family felt ashamed because this was considered a family disgrace, so the family asked the victim to marry and did not report it to the authorities (NN-FA-AI family).

Fourth, the husband ignores the existence of his wife. When the husband does not involve his wife in making decisions, this is also part of verbal violence. Husbands make their own decisions like *"just accept it..!", "why do you need permission!", "don't protest!"*. Even though the issue of permission to remarry must involve both parties, the husband ignores this and feels that he has full power over his wife. Polygamy is often symbolized in society by the term that the man carries two under his shoulders, meaning the woman is under the husband, the woman is *nyunggi* or *nyuhun*, carries one over the head, which means the degree of the husband above the wife. This happened to (SB-EZ-RE-LA family), (IF-SI-YN family), (SR-RZ-DD family), (HY-PA-YI family), (DN-MA-BI family), and (EL-ZN-KT family). Fifth, the husband accuses and blames the wife. Accusing the wife of cheating first, the words that were spoken were *"don't blame me for cheating, you were the one who cheated first!", "now who cheated first, you or me?"*. Feeling right and natural for considering the affair as a form of revenge under the pretext of the first wife who started it (SR-RZ-DD family). Some husbands deliberately make mistakes first but don't want to admit them because of their ego as men and instead husbands pass the blame on to their wives to cover up their own mistakes.

The sixth is manipulating. Verbal violence also occurred when the second husband and wife manipulated the first wife's marriage by saying *"our relationship is finished!"*. This speech is interpreted as a divorce or the end of their relationship, but in reality, they are continuing so that the first wife feels that she has been lied to by both her husband and second wife. Next is *"I married her because I want to live on!"*. This sentence is often uttered by the husband as if he is taking advantage of his second wife, when in fact both the first and second wives receive the same treatment because the husband is good at defending his tongue and the wife is deceived by these words (IF-SI-YN family). In contrast to husbands who no longer work, like husbands, they often imitate what the *ustadzah* says by saying *"assume your wives are giving alms to you"*. This is used as a husband's defense when the wife says that the husband has never provided a living anymore. Husbands think that it is normal for a wife to do it when her husband is no longer working, even though in reality the husband is physically still able to work (NN-FA-AI family). Seventh, humiliating the wife in public. Husbands have humiliated their wives in public like *"what kind of wife are you!", "Mother is not good!"*. Indirectly these words make the wife feel very low in front of many people and finally, a feeling of trauma appears even though the wife sometimes wants to be with her friends and that is considered inappropriate by the husband. The Eighth is to give mention impolite nicknames or bad nicknames to the wife. These words are easily recognized when a fight occurs such as *"you beast!", "useless wife!", and "stupid wife!"*. The wife is called by an inappropriate name, and the wife feels very humiliated (IF-SI-YN family) and (HY-PA-YI family). The ninth is sneering. The husband began to often ridicule his first wife and began to make

comparisons with his second wife because the first wife questioned the fairness of the distribution of her husband's time, which turned out to be more with the second wife. The husband's words are like in this sentence *"that's why being a wife must be good at serving her husband!"* (SR-RZ-DD family), (SB-EZ-RE-LA family), (DN-MA-BI family), and (NN-FA-AI family). The tenth is insulting. Already used to committing verbal violence without hesitation, husbands like to insult their wives, such as *"you are older, so just give up on the young ones!"*, and *"can't make husbands happy!"*. Discrimination also occurs here, namely the husband does not act fairly in terms of sharing time, attention, and finances because husbands are more often at the house of their second wife and third wife (SB-EZ-RE-LA family), (IF-SI-YN family), (DN-MA-BI family), and (EL-ZN-KT family).

In addition to verbal violence against polygamous wives, verbal abuse is also experienced by their children. Usually, the triggers for this verbal violence start from parental quarrels and the impact on children. Like saying with the phrase *"brazen child!"*, *"animal!"*, *"don't interfere in the affairs of parents!"*. Another cause is when the child cannot do the work at home, then at that moment the child gets a sentence that is quite painful, namely *"you stupid!"*, *"you are useless!"*. The use of this language implies that children are not loved and do not have skills so they are ignored. This includes the husband's low income so that the husband gets angry more easily and ends up verbally abusing the child, such as saying *"you can only sleep and eat"*. Such sad family conditions will usually continue with non-verbal violence or physical violence. So, the authors can conclude that some forms of verbal violence experienced by children include insulting and exaggerating children's mistakes.

In contrast to nonverbal violence or physical violence, nonverbal acts take the form of violence or acts of negligence that cause pain or physical injury, such as hitting, pinching, pushing, choking, biting, slapping, grabbing, shooting, or using any weapon. The process of nonverbal violence or physical violence occurs because of previous verbal violence. The nonverbal violence found was hitting and slapping causing scars such as scratches and bruises on the face. When entering polygamous life, the first wife was getting worse, experiencing inner pressure, jealousy, and lack of economy. It was also found that the husband forced the second wife to have sex without considering the condition of the wife being sick and having menopause. Furthermore, the form of physical violence is hitting the first wife and second wife because the wife does not want to obey her husband. After all, the husband likes to impose his will (NN-FA-AI). Other non-verbal violence is perpetrated by husbands in public, such as slapping their wife at a neighbor's party so that people can see the violence perpetrated by a husband against his wife (SR-RZ-DD family). Nonverbal appearances in conversation include shaking his head, laughing, laughing, and occasionally looking gloomy accompanied by a voice that sounds shaky and excited.

Other forms of gender-based violence that were found apart from verbal and non-verbal violence against wives before and after polygamy included psychological violence where the first wife, second wife, and third wife felt pressured, embarrassed, and suffered mentally. Apart from that, rape, sexual intimidation, sexual control, sexual harassment, sexual exploitation, forced marriage, and sexual torture are considered disgrace (NN-FA-AI). Sexual violence includes limiting the physical movements of the wives, for example, the first wife and second wife are not allowed to use social media such as *Facebook* because the wife is not affected by the negative impacts of the outside world and this includes sexual control (SR-RZ-DD family). Finally, social and economic violence is violence that is carried out in non-physical ways such as denying women and girls access to income or income, financial services, assets, and opportunities for advancement which can result in economic neglect. This form of economic violence is perpetrated by a husband against his first wife, namely the husband does not have a steady income so the provision of money for education and child medical expenses as well as other family needs is very minimal while the wife is only a housewife so that it has an impact on decreasing income and increasing the poverty rate. Two husbands were found with insufficient income and instead relied on the salaries of their wives (NN-FA-AI) and (IF-SI-YN family). While the impact on social life is the social stigma about the first

wife who failed to take care of her husband and the social stigma on the second wife, namely being considered a naughty woman, the risk of becoming a victim again, and the worst thing is *victim blaming*, which is a form of attitude that blames women for the sexual violence they experience, such as what happened in the case of the wife before polygamy experienced rape until she became pregnant. So, the researcher can conclude that gender-based violence against polygamous women is not only when the wife is polygamous, but even before entering polygamous life, the violence has already started to occur.

2. The Front Stage and Back Stage Shown by a Polygamous Wife When Social Interacting.

Dramaturgical theory (in Farihah, 2018), explains that interaction with one another is the same as performing a drama. The actors will show everything to achieve certain goals through the drama they do. All the wife's presentations and dialogues with other people are on the front stage to display a certain image in getting sympathy from other people, while the backstage is the actual conditions and conditions that are felt. Goffman said that in social role-playing, actors usually use verbal language and will display nonverbal behavior. The front stage that looks like it can be manipulated is like the attitude of a husband and wife when holding hands while occasionally seen smiling and smiling which indicates that their polygamous life is happy. The first wife showed more that she was sincere, strong, patient, and seemed happy with a polygamous life. Likewise, the second wife looked very proud and happy. Behavior that looks like frequent posting of photos with husband on social media shows affection and happiness. In addition, the second wife and third wife pay great attention to sweet and friendly words and manners to get support and it is considered normal if the husband loves them more and wants to get the attention of the husband and children from the first wife so that they are said to be good surrogate mothers. While backstage, the results found are the opposite of what is shown in front of the crowd. Both the first wife, second wife, and third wife are equally depressed, stressed, showing hatred, jealousy, competition, and fear of being left by their husbands, and fear of not being given a living anymore, fear of not being loved anymore, and fear of having no one to protect them.

Quoting from George Herbert Mead's theory of symbolic interaction (in Sasqia, et.al, 2021), which is based on the perspective or assumptions used by a person to see certain objects. This theory is very much in line with ethnomethodological studies, where all utterances of husbands, wives, and children are subjective interpretations which of course are influenced by cultural, religious, educational, ethnicity, imagery, fear, hatred, and other factors. The symbol can also be seen in the clothes worn by husbands and wives who are often seen wearing couple clothes when attending certain events to give the impression that polygamous families are compact, get along, and are signaling their polygamous life is happy and well just. The clothing worn by the first wife (SB-EZ-RE-LA family) already follows Islamic law, starting from the hijab and syar'i clothing that is often worn so that it gives signals and judgments from others such as the title sholehah wife, patient, modest, and not neglected. This is natural because the husband is indeed wealthy and is a respected person. While the second and third wives have not permanently worn the hijab, they still look conspicuous with their inherent clothing attributes when interacting with the environment such as at work to gain sympathy and are seen as career women, elegant and modern. In contrast to the 4 wives from other polygamous families who dress very simply and plainly. The symbol of the clothes worn indicates that life is still lacking because money takes precedence over children's education expenses and daily needs. Apart from that, the way they interact illustrates the powerlessness of the wife to earn her income so that she only depends on her husband for her life.

3. Analysis of Polygamy Causing Violence Against Polygamous Wives Seen from

An Islamic Perspective If examined, only Islam writes clearly and explicitly about polygamy. However, it's a shame that most people haven't finished reading the polygamy verse because the meaning implied in the Al-Qur'an explains that having only one wife is better because it keeps one away from abuse. Viewed from an Islamic perspective, the existence of verses explaining polygamy

in the Qur'an is to regulate, not order polygamy. The condition for polygamy in Islam is to do justice and it is very difficult to implement. The fact is true, polygamy actually releases obligations and is very far from being fair. If the researcher analyzes based on these findings, polygamy causes violence because it is not carried out under the principles of marriage by Islamic law. Judging from the forms of violence found, husbands do not do as instructed in the Qur'an and Hadith starting from the goal of polygamy, not discussing polygamy with their wives, not being fair, and being unable economically so that wives and children are neglected. The bond between husband and wife in the household is not solely based on love, but more than that, namely a very strong commitment as stated in the Qur'an. This commitment must be implemented in the form of piety and shame to Allah as the creator. Husbands who have a sense of piety and shame to Allah will not commit violent and disgraceful acts against their wives, and vice versa. In addition, in the Al-Qur'an letter An-Nisa Verse 19 and Hadith HR. Bukhari recommends that husbands treat their wives with courtesy. Likewise, sexual relations between husband and wife are all strict and detailed. However, the reality in society shows that it is the husband who enjoys sex more, while the wife only serves. Most wives never complain about sexual satisfaction for reasons that are taboo and not worth discussing, they are afraid that their husbands will get angry, and feel that this is their nature as a wife. If the researcher examines it, the results of the study show that what the husband does is very relevant and that it is true that the husband does not live a polygamous life according to Islamic law. In the past, the Prophet Muhammad SAW practiced polygamy based on the motivation of caring for orphans so that they would not be abandoned and solely to get closer to Allah SWT and bring benefits to the household, which was very different from the current practice of polygamy. This is what makes polygamy cause violence against women. Marriage in Islam does not only involve biological aspects and material things but more broadly, involves the deepest spiritual aspects of human beings. So, in conclusion, what is Islamic is not polygamy but Islam in the Qur'an in Surah Annissa Verse 2, Verse 3, and Verse 29 which emphasizes the importance of doing justice. So the importance of doing justice is even closer to monogamy, not polygamy.

IV. CONCLUSIONS

Polygamy is part of violence against women because the practice of polygamy does not meet the requirements of polygamy either according to Islamic law or polygamy law. Polygamy cases were found to be contrary to Islamic law and what the Prophet exemplified in polygamy. The process of verbal violence and nonverbal violence begins to be accepted by the wife before and after entering polygamous life and will lead to nonverbal violence. For their appearance on the front stage, polygamous wives display a certain image of getting sympathy from others, such as being strong and patient, while the backstage is the state and condition they feel like they are depressed and suffering mentally. The patriarchal culture that is rooted in family and community life has a negative impact so it needs to be removed through an understanding of equal rights between men and women both in the family and in the educational environment which is one way to destroy the inequality of power relations that has been entrenched so far. The presence of the law on polygamy is also not fully binding and does not refer to the principle of marriage. So the implication of the rule of polygamy is considered not yet realized. It is necessary to review the Polygamy Law and its derivatives.

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