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Submission date: 01-Nov-2021 06:10AM (UTC+0700)

Submission ID: 1689273988

File name: 11064-Article_Text-19683-1-10-20210927.pdf (208.55K)

Word count: 3971

Character count: 21316

Motivation for Polygamous Marriage in Islamic Boarding School Community (Case Study in Maccopa Maros Community)

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Abstract

This article aims to analyze the motives behind polygamous marriages in the Maccopa Maros Islamic boarding school community. The method used in this research is a case study qualitative method using in-depth interviews, observation, and document studies in collecting data. Informants The informants of this research were categorized into three groups, the first was a key informant, namely one of the managers (Secretary General) of the Darul Istiqamah Islamic Boarding School who was considered to understand the ins and outs of the Maccopa community, the second was an ordinary informant with 4 pairs of polygamous couples who will be the research subject, which is selected purposively. They are a harmonious polygamous couple in the Maccopa Maros Islamic Boarding School community with criteria 1. A polygamous marriage known to the first wife. 2. Polygamous couples whose second marriage age is 10 years and above, because it is considered that at 10 years of age polygamous marriage has passed the adaptation period and has passed critical periods of marriage. The third is expert informants who have expertise in the fields of religion and society. The number of expert informants is 1 person. The results of the study of polygamous marriages in terms of rational choice theory found the fact that they have motivation for self-interest that contains values or choices. There are several reasons they carry out polygamous marriages, including as an application to Islamic da'wah, increasing leadership in building households, setting a good example of polygamy to the community, and to save themselves from sin.

Keywords: Polygamy, Society, Islamic Boarding School.

INTRODUCTION

Polygamy according to social anthropology is the practice of marriage with more than one wife or husband at the same time. This is in contrast to monogamy, where a person has only one husband or wife at a time. There are three forms of polygamy, namely: polygyny (a man has several wives); polyandry (a woman has several husbands), one example is the Toda Tribe in southern India. They live in a very harsh environment, food is scarce and female infanticide is frequent to limit the population. Girls are considered unable to contribute to family welfare and group survival. Group marriage or group family (i.e. a combination of polygyny and polyandry, for example in one house there are five men and five women, then they mix alternately, but there is no authentic example of a society that actually institutionalizes the marriage, polygyny is a form that most common in society (Horton, 1987: 273)

Generally, the practice of polygamy occurs in developed countries that require a lot of man power for labor as well as for defense and security, for example in countries that are

ravaged by war and many widows must be protected. In 3111 BC in Athens men were allowed to have two wives due to the crushing defeat suffered by the troops, because many young people died who were sent to conquer Sicily. The same thing happened to the Roman Empire. The French state after World War One called for the abolition of laws that penalized polygamy and allowed polygamy to save the nation from the problem of increasing the number of women due to war and placing women as illegal mothers. (Baltaji, 2007: 76).

Polygamy can also be seen as a natural extension of the field of political maneuvering. The affiliation gained through polygamy may be of immediate benefit when a regional head marries the daughter of another local powerful boy, thus being able to rely on his loyalty in battles against common enemies or in business dealings. such as when a king is asked to marry a woman from each local area of his kingdom to create a symbolic alliance. In political terms, the more wives, the more political alliances one can form. (Zeitzen, 2008: 106)

The Maccopa Maros community is an inseparable part of the Darul Istiqomah Maccopa Maros Islamic boarding school. They are residents who live around the Maccopa Islamic boarding school covering an area of 65 hectares. The population consists of clerics, kiyai families, sympathizers, families of students who initially sent their children to Islamic boarding schools, who were later interested in migrating to become citizens, some of them also invited their families to join. Residents who emigrated entirely intend to learn Islam, fight for Islam, obey the leadership, and help the leader. They come to learn together and live in an environment of Islamic teachings, living Islam which is practiced in its manifestation in the real world of the Islamic boarding school community.

This pesantren is also known as the application of Islamic early marriage, which is the practice of Islamic teachings that are not understood and not accepted by many Muslim communities, because of the perception that has been built "don't get married before you have a steady income". They assume that early marriage will hinder / hinder the continuation of children's education. Because, if he is married he can no longer study in peace, but what they believe will actually make the perpetrators more calm to study and study in peace.

Regarding the issue of living, the parents of the two teenagers are still obliged to provide a living as before marriage. While the teenager is likely to earn a living that is lawful and does not hinder worship. Parents do not need to feel pressured by the additional financing of married children. They realize that parents are only distributors of children's sustenance that has been determined by Allah SWT. In addition, they have abandoned their belief in the importance of marriage according to the customs that have been prevailing in society for generations.

The Maccopa Maros community is known as a religious community because they practice Islamic values in their daily lives which guarantee solidarity, unity and unity to achieve divine pleasure. They not only pray in congregation at the mosque, regularly attend recitations, cover their genitals, but are also harmonious in domestic life, both early marriage couples who are worried about by society in general, as well as polygamous marriages. Polygamy is considered as one of the Sunnah of the Prophet so that some families began to practice it. Based on this description, the researcher wants to see the motives for polygamous marriages in the Maccopa Maros Community.

METHOD

This research is descriptive in nature, namely in the form of describing written or spoken words from observable behaviors, describing complex (whole) social realities. The research method used is qualitative, according to (Moleong, 2007). one of the objectives of qualitative research is to examine some background, for example about motivation, roles, values, attitudes and perspectives. In this regard, the qualitative method is considered appropriate to analyze the motivation of polygamous marriages in KPMM. This type of research is a case study, which means that researchers investigate phenomena that occur in real contexts (informants' lives) in depth and thoroughly. In this study, the process of polygamous marriage will be investigated.

The research location was determined purposively, namely the Darul Istiqamah Islamic Boarding School, Maccopa Maros, South Sulawesi, which was founded in 1970 by K.H Ahmad Marzuki Hasan. About 25 km from Makassar city. In the past, Maccopa (or Sambotara) was known as a place for gamblers from the former Indonesian Farmers Front (BTI), an organization affiliated with the PKI. The land area is approximately 65 hectares. There are about 300 families living in the area. Darul Istiqamah Islamic Boarding School has 30 branches spread across Indonesia and focuses on education and da'wah. This location was chosen because in this pesantren community the phenomenon of polygamous marriage is common. One example of a harmonious polygamous couple is the family of the pesantren leader K.H.M. Arif Marzuki. (Gratitude, 2017:167)

The informants of this study were categorized into three groups, the first was a key informant, namely one of the managers (Secretary General) of the Darul Istiqamah Islamic Boarding School who was considered to understand the intricacies of the Maccopa community. The second is an ordinary informant as many as 4 pairs of polygamous couples who will be research subjects, which are selected purposively. They are a harmonious polygamous couple at KPMM with criteria 1. A polygamous marriage known to the first wife. 2. Polygamous couples whose second marriage age is 10 years and above, because it is considered that at 10 years of age polygamous marriage has passed the adaptation period and has passed critical periods of marriage. The third is expert informants who have expertise in the fields of religion and society. The number of expert informants is 1 person.

The data used in this study are primary data and secondary data with the following explanation: Primary data is data obtained in the field based on direct observations from in-depth interviews, namely the words and actions of the informants. Secondary data is data obtained from related agencies, namely a number of readings from several references, such as books, documents, and official institutional reports that can support the completeness of this research. These data are expected to provide accurate information regarding the motives of polygamous marriages at the Darul Istiqamah Islamic Boarding School in Maros.

To obtain the data and information needed in this study, data collection techniques were used, namely. 1. Observation The observation technique was chosen because by utilizing this technique the researcher could see several aspects concerning perspectives, behavior and other things outside the research context. With this technique, it is also possible

to capture various phenomena that can be seen, heard and felt in the field, which can then be collected in observation notes which include a holistic description of the facts, or recorded in the form of recordings. 2. Observations are carried out by direct observation of local residents in the Darul Istiqamah Maros Islamic boarding school and its surroundings, the actions of informants in various situations and events, including the various religious rituals they perform, such as Islamic religious studies, weddings, and various other activities. both formal and informal, then the researcher records the information received.

The observation technique used in this study is a non-participant observation technique and an open observation technique. What is meant by non-participant observation technique is that the observer only performs one function, namely making observations. (Moleong, 2007: 176). The non-participant observation technique was used because in this research process the researcher did not participate in a polygamous family, but only played a role in observing activities. Even if participating in the activity is only in a limited scope according to the needs of the researcher to obtain data that is truly valid. The selection of this type of technique is done so that researchers can focus more on observing the object being observed so that the resulting observation data is truly valid and in accordance with the conditions being observed.

As for the open observation technique, the presence of the observer is openly known by the subject who voluntarily gives the opportunity to the observer to observe the events that occur, and they realize that there are people who are observing what they are doing. Thus the presence of the researcher in carrying out his duties is known by the people being observed, so that there is a reasonable relationship/interaction between the observer and the person being observed. 2. In-depth interviews Information about the family harmony of polygamous couples at the Darul Istiqamah Maros Islamic Boarding School was obtained through in-depth interviews. 3. Documentation that supports this research data are private documents of informants and public documents. Meanwhile, researchers also consider it necessary to document the research process. Therefore, researchers used documentation tools in the form of photo cameras and voice recorders. In this connection, the researcher first communicated to the informants about the confidentiality of the documentation as one of the basic ethics of social science research.

Analysis of the data used is an analysis using qualitative descriptive techniques to obtain a complete picture of the household of polygamous couples in KPMM. Furthermore, data obtained from various sources such as interviews, observations and documentation will be collected, sorted, and classified. Data that does not support or deviate from the research will be set aside, then the existing data is systematically categorized to be checked for validity or triangulated. As stated by Mathinson in Sugiyono "With triangulation the data obtained will be more consistent, complete and definite, when compared to one approach. In addition, discussions with people related to the problem under study were also conducted (credibility test). Finally, an objective interpretation and conclusion are drawn as a whole. (Sugiono, 2012)

RESULT AND DISCUSSION

Motivation for polygamous marriage at KPMM

The motives for polygamous marriage in KPMM were analyzed using rational choice theory. This theory rests on the basic assumption that humans are always influenced by rational reason, to maximize utility, satisfy wants and needs. Humans also have a number of hierarchical preferences related to usability (Chaves, 1995; Hecter, 1997). In determining what should be done, humans tend to take advantage of rational (rational) considerations associated with a hierarchy of preferences, considering the costs (consequences) compared to the benefits obtained.

“So that we can preach not only verbally but with actions because it's useless. Dai talks about polygamy but doesn't have polygamy, afraid of polygamy because the meaning of the world is too big, doing risky things doesn't take risks, so it's better to do something” (Informant II)

“Actually all men want to remarry, not because they hate their wives but there is a new spirit again”. (Informant II)

“Polygamy is because we want to provide a good example of polygamy (da'wah) and improve leadership. (Informant I)

“Because I like it, he likes it too'. My dating is probably. But it's all a destiny from Allah swt. because Allah is the one who arranges the steps.” (Informant III)

“Because I want to set a good example of polygamy like the Prophet's polygamy. (Informant IV)

Polygamy in the perspective of the Maccopa community is an Islamic law. In their view, there are several conditions that men need to remarry, for example the threat of socializing, being close, being indebted, repaying kindness with kindness, rescuing a widow who is adrift without a husband and without culture, and a man who cannot be absent while his wife unable to. In addition, there are leadership factors, da'wah that must develop and congregations that must be nurtured, one of which is through marriages that involve many people. Polygamy is not absolutely asking permission from the first wife, but it will lighten the burden of the mind if with the permission and agreement of the first wife.

In addition, values or choices that support the husband's motivation in polygamy are permission and encouragement from the first wife. In a polygamous family at KPMM, the first wife plays a role in finding and selecting a second wife. This incident began when the head of a polygamous family II told him that he was going to fill the recitation, not long after the first wife who took part in the recitation gave a comment about her sincerity and pleasure in giving what she liked, and loudly wanted to give her husband to a woman he also liked. This indicates a value or choice of the wife wanting a virtue from Allah SWT based on the verse Lan Tanalul Birra hatta yunfiqu mimma tuhibbun which means: "You will not get virtue until you give what you like. It's the same with polygamous families I, and polygamous families IV, who with the pleasure of the first wife led their husbands to give consent and bring dowry.

“Ustadz (husband) asked for permission to practice polygamy, he said he would be fair. Ustadzkan often goes out of the area and most of the women like it, if you

continue to follow it, it will make you tired, besides that he also often reads sunnah books including polygamy "so I have prepared myself" (First wife of informant I)

"To divide the missionary work, I nurtured the recitation mothers and my honey who took care of TPA children and young women. (Informant IV's first wife)

Motif ini merupakan orientasi pilihan rasional Coleman dimana ide dasar bahwa people act intentionally toward a goal, with that goal (and by those actions) shaped by values or choices (Ritzer, 2014:759). Coleman then goes on to argue that for most theoretical purposes, he will need a careful conceptualization of rational actors derived from economics, a conceptualization that sees actors choosing actions that will maximize benefits, or the formulation of their needs and wants.

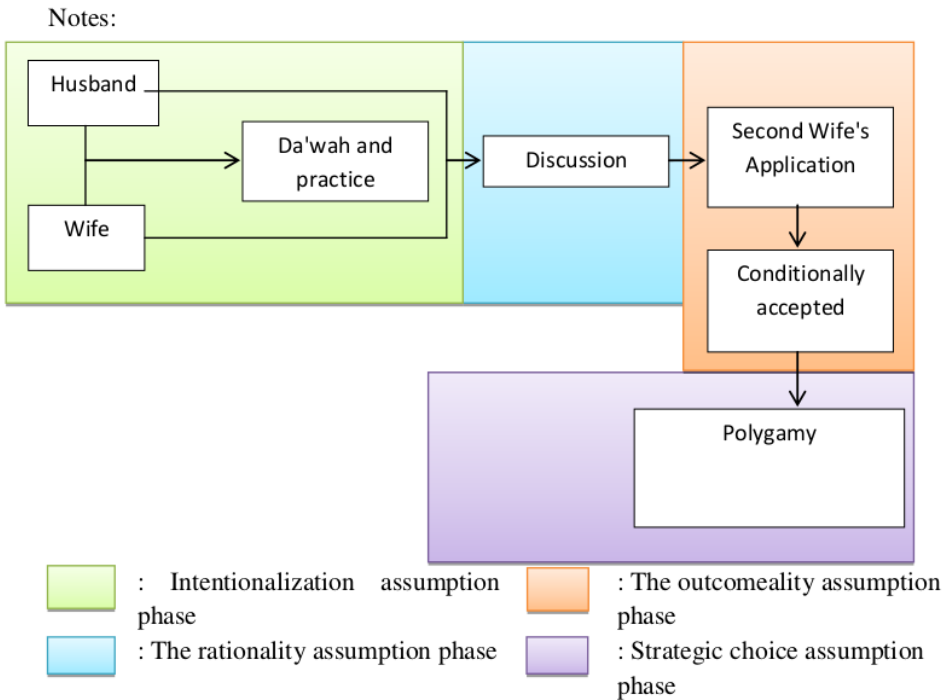
In making rational choices, careful consideration is needed. This side is in line with the pattern of interrelated rationality between the actions of husband and wife. The husband performs a noble duty as a preacher. The goal is as an application of da'wah which is not only through words, but also by deeds. The wife also wants the value of virtue and reward in the sight of Allah. as the sunnah of Rasulullah SAW by giving something loved by "husband" to another woman who is liked by his wife, but before giving permission and support for husbands, these wives have gained knowledge from books and lectures that discuss the practice of polygamy Rasulullah SAW.

The efforts of both partners want to find a reward in the sight of Allah SWT. they want a blessing and the pleasure of Allah the Creator. Believe and glorify the power of Allah SWT. Most rational choice theorists always base their discussion on key words such as the assumption of intentionality, the assumption of rationality, the difference between "perfect" and "imperfect" information, between "risk" and "uncertainty", and the difference between "strategic" action. and "interdependence" (Wirawan, 2012: 210-213).

Some of the assumptions above emerge and provide a deeper idea in knowing the motives of presumption. First, the assumption of intentionality, namely that individuals do not only act intentionally, but in taking action, considerations are needed. This assumption of intentionality is proven, even between husband and wife having the same goal, namely preaching, setting an example of polygamy to the community and improving leadership.

Second, the assumption of rationality that in action or action, the individual has a plan and maximizes his satisfaction. In this case the consideration is carried out by both, there is deliberation between husband and wife, to practice polygamous marriage. Third, the assumption is that there is a difference between uncertainty and risk. In the research conducted, this assumption has an outcome with uncertainty. After running the deliberation, it was followed by an application to a prospective second wife and subsequently produced positive results (acceptance of application).

Figure 1. Rational Choice Motive Pattern



Fourth, the assumption of the difference between strategic and parametric choices. There is a consideration for the prospective second wife, namely willing to accept as long as there is approval from the first wife. because the first wife had proposed.

This phase was chosen because it has alignment with rational choice theory as a motive keyword (Wirawan, 2012). The phases in the pattern lead to an intentional action goal which is seen as having a rational choice motive value formed. This motive is in line with what Coleman (Ritzer, 2014: 759) says, which explains a goal with action and is based on rationality, which can form values or choices. As the motive in every marriage the Prophet Muhammad had a noble goal, namely to glorify the woman he married. Because all the women the Prophet married (except Aisha) were middle-aged widows who had many children. In addition to the purpose of glorifying women, there is a political mission of the Prophet in marrying women to fight anti-ethnic sentiments. The Prophet Muhammad once married a woman of Jewish descent, Shafiyah bint Huyay, the daughter of the Jewish leader at that time. In the war of Khaibar, it is narrated that Shafiyah was one of the Muslim prisoners of war. Although prisoners of war received humane treatment from the Prophet, he also offered freedom and security for Shafiyah if she wanted to marry him. Shafiyah's interest in Islam made her want to marry the prophet. There was an intention of da'wah in the Prophet when he was polygamous. He did it for the benefit of many people in spreading Islam.

CONCLUSION

The findings of polygamous marriage motives in cases that occurred in KPMM based on rational choice theory found the fact that they had motivations for self-interest that contained values or choices. There are several reasons for them to do polygamous marriages, this motive arises from the disclosure of several polygamous families in the Darul Istiqamah Maros Community, including they have a clear goal, namely as an applicative to Islamic da'wah, da'wah not only through words, but with actions, increasing leadership in building households. , to set a good example of polygamy to society, and to save oneself from sin. This reality is created by individuals consciously, they have their own knowledge and goals. Reality comes phenomenologically from the experience that has been received from knowledge (Khotimah, 2010). In addition, the support from the wives becomes a support for husbands to practice polygamous marriages.

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