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Religious Commitment and Attitudes of Gen-Z Women towards Polygamy: A Socio-Fiqh Transformative Review

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Abstract

Polygamy is a complex issue that often draws pros and cons in Muslim societies. The perspective of the younger generation of women, Gen-Z, towards this practice is important to examine because they are at the intersection of Islamic values and global influences through digital media. The purpose of this study is to analyse fiqh perspectives through the correlation between religious commitment and acceptance of polygamy among Gen-Z Muslim women, and to explore the sociological and religious factors that shape these attitudes. This research uses a mixed method approach with Explanatory Sequential design, starting from quantitative data collection through questionnaires to 111 respondents, followed by qualitative interviews. Quantitative analysis was conducted using correlation analysis test, while qualitative data was analysed thematically. The results showed a positive but weak correlation (ρ = 0.333) between religious commitment and attitudes towards polygamy. A total of 85.6% of respondents rejected polygamy, 9.9% accepted it, and 4.5% were neutral. Rejection was based on fear of injustice, emotional burden, and bad family experiences. Acceptance was driven by a textual understanding of religion, with conditions of justice and the first wife's permission. From a fiqh perspective, around 80% of polygamy practices in the sample were classified as makruh to haram due to lack of justice, financial unpreparedness and psychological impact. Only 20% are considered shar'i and socially permissible, such as in cases of infertility or honest agreement between spouses.

INTRODUCTION

Generation Z (Gen-Z) has recently become a hot topic in various social, psychological, and religious discussions[1]. They grew up in an era of information openness, rapid technological development, and strong exposure to social media[2]. Some experts consider that Gen-Z has a tendency to be more emotionally and mentally sensitive, often associated with high stress levels, difficulty in dealing with social pressure, and vulnerability to personal conflict[3]. On the other hand, the emergence of various negative narratives on social media about marriage ranging from household conflicts, domestic violence (DV), lack of responsibility of husbands, to infidelity has caused some Gen-Z to feel afraid and hesitate to live married life[4].

However, marriage is still part of the sacred teachings of Islam[5]. Islam places marriage as a medium to maintain dignity, form a sakinah family, and prevent people from social and moral deviations[6]. In this case, the issue of polygamy has re-emerged as one of the most discussed topics, both in academic spaces and on social media. Polygamy in Islam

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[1] Meghan Grace and Corey Seemiller, "Characteristics and Motivations," *Gen Z Around the World Understanding the Global Cohort Culture of Generation Z*, 2024, 11–20, https://doi.org/10.1108/978-1-83797-092-620241002; Cenying Huang and Danni Zheng, "Gender Differences in Esports Events, Tourism Experiences, and Behaviors among Gen Z," *Handbook of Tourism and Consumer Behavior*, 2024, 100–113, https://doi.org/10.4337/9781035309801.00017.

[2] Noor Hasanah and Huriyah, "Religius Radikal: Dualisme Gen-Z Dalam Mengekspresikan Kesadaran Beragama Dan Kesalehan," *Jurnal Penelitian* 16, no. 1 (2022): 23–52, https://doi.org/http://dx.doi.org/10.21043/jp.v16i1.13759.

[3] Subhan Afifi, "A Behavioral Intention Model of Gen Z Female' Health Information Behavior on Social Media," *Aslib Journal of Information Management*, 2025, https://doi.org/10.1108/AJIM-08-2024-0665; Yonathan Dri Handarkho and Mutiara Cininta, "The Impact of Protection Motivation and Place Attachment on Gen-Z's Intent to Participate in World Heritage Site Preservation Using ICT," *Journal of Cultural Heritage Management and Sustainable Development*, 2025, https://doi.org/10.1108/JCHMSD-02-2024-0033.

[4] Alven Putra, "Problematika Rumah Tangga Rasulullah Dan Metode Penyelesaiannya Dalam Hadis," *Jurnal Literasiologi*, 2022, https://doi.org/https://doi.org/10.47783/literasiologi.v8i1.360.

[5] Ahmad Alamuddin Yasin, "Tinjauan Maqashid Syari'ah Dalam Kasus Perempuan Sebagai Pencari Nafkah Keluarga," *Oasis: Jurnal Ilmiah Kajian Islam* 7, no. 2 (2023): 79–91, https://doi.org/http://dx.doi.org/10.24235/oasis.v7i2.13024; Muslim Zainuddin, "The Cancellation of The Weddings for Pre-Marriage Pregnancy Women: An Evaluation of Decision 24/Pdt.G/2020/Ms. Ban," *El Usrah* 6, no. 1 (2023): 44–53, https://doi.org/10.22373/ujhk.v6i1.19859.

[6] Haddad Ulum Harahap, "Tuak and Matrimony: The Role of Traditional Alcohol in North Padang Lawas Weddings and Its Interpretation in Shafi'i Fiqh," *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 2 (2024): 225–33, https://doi.org/https://badge.dimensions.ai/details/doi/10.24235/oasis.v7i2.13024?domain=https://www.syekhnurjati.ac.id; Ahmad Alamuddin Yasin et al., "Transformation and Sustainability of Livelihoods in Muslim Families," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 485–506, https://doi.org/10.29240/jhi.v8i2.6722; Yuliatin et al., "Reciprocity and Debt in Marriage Traditions in Jambi: An Inheritance Calculation Analysis from The Perspective of Maqāṣid Al-Sharī'Ah," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025): 154–71, https://doi.org/10.29240/jhi.v10i1.11127.

is not an original law, but a form of permissibility that is limited by certain conditions, such as justice and responsibility. Wahbah az-Zuhaili in *al-Fiqh al-Islami wa Adillatuh* asserts that monogamy is the basic form of marriage, while polygamy is a rukhṣah (concession) that is permitted under certain conditions[7].

In practice, some men who want to practice polygamy often cite religious arguments as justification[8]. On the other hand, many women reject the practice, either for emotional reasons, fear of injustice, or mental unpreparedness[9]. This rejection is certainly worthy of further scrutiny 'is it related to one's level of religious understanding and commitment, or is it more driven by social factors and personal experiences?'

Some Muslim women continue to accept polygamy because they see it as part of Islamic law. Others reject it on the grounds that the practice of polygamy is often inconsistent with the principles of justice as mandated by the Qur'an, particularly in surah An-Nisa' verse 3. Thus, an important question arises 'is a woman's attitude towards polygamy influenced by her level of religious commitment?'

A number of previous studies have highlighted the issue of polygamy in the perspective of Islamic law, customs, and social practices. One of them is a study by Danial (2023) who analysed legal verses related to polygamy, particularly *Q.S. an-Nisa: 3*, using a hermeneutic approach[10]. By referring to the hermeneutical theories of Emilio Betti, Martin Heidegger, Hans Georg Gadamer, and Paul Ricoeur, Danial interpreted that the verse actually emphasises justice and protection of orphans, not as a polygamy command. In fact, according to these figures, the meaning of the verse leans towards the recommendation of monogamy, due to the difficulty of fulfilling justice in the practice of polygamy. This approach is important because it opens up space for contextual and non-literal interpretations of religious texts. However, this research is more theoretical and textual, and has not involved social perceptions or responses, especially from groups of young women such as Gen-Z.

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[7] Wahbah Az-Zuhaili, *Mausu'ah Al-Fiqh Al-Islami Wa Al-Qadhaya Al-Mu'ashirah* (Beirut: Darul Fikr, 2013).
[8] Khoirul Ahsan and Isa Muhammad Shofwan, "Managemen Konflik Pembagian Waris Dalam Keluarga Poligami (Studi Kasus Keluarga Poligami Di Desa Lopait, Kecamatan Tuntang, Kabupaten Semarang)," *Rio Law Jurnal* 4, no. 1 (2023): 162–72, https://doi.org/https://doi.org/10.36355/rlj.v4i1.1063.
[9] A Alexander, "Monogamy Removes Constraints on Reproductive Tissue Investment Imposed by Intense Sexual Selection," *Scientific Reports* 15, no. 1 (2025), https://doi.org/10.1038/s41598-025-00180-6; Wen Zhou et al., "Monogamy and Polygamy for Multi-Qudit Generalized W-Class States Based on Concurrence of Assistance and Tsallis-q Entanglement of Assistance," *European Physical Journal Plus* 140, no. 2 (2025), https://doi.org/10.1140/epjp/s13360-025-06035-3.
[10] Danial, "Polygamy in Perspective of Islamic Law Hermeneutics," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 53–74, https://doi.org/10.29240/jhi.v8i1.5139.

Research by Iman Fadhilah et al. explores the practice of monogamy in the Samin community in Kudus, which prioritises the principle of *bojo siji kangge saklawase* which means: one partner for life[11]. The qualitative approach in this study uses participatory observation to show that the customary monogamous marriage system can run harmoniously without the intervention of state law. Local values passed down from generation to generation serve as moral and social bonds in maintaining fidelity. The findings enrich the perspective that monogamous practices can be deeply rooted in cultural traditions. However, the focus of this research is limited to specific indigenous communities and does not look explicitly at religious variables. The study also does not explore how young Gen-Z generations respond to the issue of polygamy or how their understanding of religious commitment is shaped in a modern context.

The study by Ibnu Elmi A.S. Pelu et al. highlights Islamic family law reform in Aceh, focusing on the implementation of polygamy without official permission from the Syar'iyah Court[12]. A non-doctrinal and sociological juridical approach was used to analyse the shift in legal order with reference to the theories of *al-hudud* and *al-maslahah*. The results show that the implementation of polygamy in Aceh is often not in accordance with legal procedures and causes harm to women and children. This research makes an important contribution in the formal legal aspect, especially in the regulation and implementation of sharia. It does not address the psychological aspects or individual religious values that may contribute to shaping attitudes towards polygamy. There is no exploration of young women's perceptions or motivations towards the policy or practice.

Meanwhile, Afandi et al. examined the practice of polygamy by Madurese scholars. The study highlights two main models of polygamy: first, polygamy at the husband's will with the wife's consent; second, polygamy initiated by the wife[13]. The driving factors of polygamy include sexual needs, the authority of ulama, and the strong religious culture in Madurese society. This study is interesting because it shows that there is a strong cultural context that shapes the acceptance of polygamy as a practice that can be harmonious. Although narratively and contextually rich, the study is limited in terms of generalisability and does not target the younger age segment. Gen-Z, with its digital

[11] Iman Fadhilah et al., "Exploring the Monogamy Principle in the Samin Community's Customary Marriages in Kudus: Harmonisation of Tradition and State Law," *Ijtihad Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2023): 281–304, https://doi.org/10.18326/ijtihad.v23i2.281-304.
[12] Ibnu Elmi A.S. Pelu et al., "Polygamy Law Reform Through the Development of the Aceh Qanun: A New Approach to Protecting the Rights of Women and Children in Indonesia," *El-Mashlahah* 14, no. 1 (2024): 149–68, https://doi.org/10.23971/el-mashlahah.v14i1.7864.
[13] Moh Afandi et al., "Authority, Culture, and Sexuality in the Polygamy of Madurese Ulamas," *Ahkam Jurnal Ilmu Syariah* 24, no. 1 (2024): 1–16, https://doi.org/10.15408/ajis.v24i1.36237.

native characteristics and more fluid religious understanding, was not the focus of the research. Therefore, the findings cannot necessarily be used as a reference to understand the psychological and religious dynamics of the younger generation towards polygamy.

This study aims to fill this gap by highlighting the perspective of Gen-Z women in interpreting polygamy, both in terms of their religious commitment and their self-awareness of personal and social values. The choice of Gen-Z as the focus of this research is motivated by their position as a generation that will and is entering the age of marriage. They are at the crossroads between the Islamic values taught in their families and educational institutions and the global values they absorb from digital media. On the one hand, they want a marriage that is in accordance with Islamic values. On the other hand, they are also critical of teachings that they feel are not in accordance with the principles of justice[14]. Therefore, Gen-Z's understanding and attitudes towards issues such as polygamy should be explored further, as it will greatly affect the future direction of Muslim families in Indonesia.

This research deliberately does not focus on the age group above Gen-Z as the reasons and motivations towards polygamy tend to be different. In some cases, married men in late adulthood or middle age choose polygamy for the reason of wanting to obtain offspring because the first wife is no longer fertile. Some men also resort to polygamy because their wives are no longer able to serve them. In other words, polygamy in this age group is related to biological factors and the need for regeneration. Meanwhile, Gen-Z women are still at a reproductive age and do not have the burden of previous marriages, so their perspectives on polygamy tend to purely reflect their values, religious commitments, and personal views on marriage itself, not because of experience or the pressure of existing household conditions.

From this description, this research will be able to draw a conclusion that reflects a new understanding of the law of polygamy, by approaching aspects of perception, level of religious commitment, and readiness of Gen-Z women to accept the practice. The findings of this research have the potential to contribute to the reinterpretation of the law of polygamy in contemporary socio-religious issues, especially from the perspective of the younger generation of Muslims.

[14] Haddad Ulum Harahap et al., "Legal Status of a Wife Leaving Her Husband and Vice Versa in Contextual Fiqh Studies: A Pre-Divorce Analysis," *Jurnal Ilmiah Mizani* 12, no. 1 (2025): 50–63, https://doi.org/10.29300/mzn.v12i1.7158; Siti Nurjanah and Iffatin Nur, "Gender Fiqh: The Mobilization of Gender-Responsive Movements on Social Media," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022): 1–18, https://doi.org/10.18326/ijtihad.v22i1.1-18.

This study aims to analyse the fiqh perspective through the correlation between religious commitment and wife's attitude towards polygamy acceptance among Gen-Z women. More than just testing the relationship between religious commitment and attitudes towards polygamy, this study also explores the reasons behind the favourable and unfavourable attitudes towards polygamy among Gen-Z women. Additional qualitative data will explore the sociological factors that influence acceptance or rejection of polygamy, in terms of perceptions of justice, understanding of fiqh, family background, and the influence of the digital environment and media.

To emphasise the direction of this research, a theoretical foundation is needed that is able to thoroughly explain how women shape their religious attitudes, as well as how their internal awareness influences their views on the law and practice of polygamy. Therefore, this research bases its analytical framework on two main theories, namely Charles Y. Glock's Theory of Religious Commitment and Duval and Wicklund's Theory of Self-Awareness[15].

Glock's Religious Commitment Theory explains that a person's religiosity is not single, but consists of several interrelated dimensions. Glock formulated five main dimensions of religiosity: (1) the ideological dimension, which is a belief in religious doctrines and teachings; (2) the ritualistic dimension, which measures how active a person is in carrying out worship practices such as prayer and fasting; (3) the experiential dimension, which is the intensity of spiritual experiences or a sense of closeness to God; (4) the intellectual dimension, which refers to religious understanding and knowledge; and (5) the consequential dimension, which is the extent to which religion affects social attitudes and behaviour. In this study, these five dimensions will be used to formulate indicators for measuring the religious commitment of Gen-Z women, in order to assess whether their attachment to Islamic teachings is related to their attitudes towards polygamy.

Furthermore, to delve deeper into the dimensions of attitudes towards polygamy, this study also uses Duval and Wicklund's Self-Awareness theory. According to them, self-awareness is a condition in which a person realises himself as an object of self-evaluation.

[15] Charles Y Glock, "On the Study of Religious Commitment," *Religious Education The Official Journal of the Religious Education Association* 57, no. sup4 (1962): 98–110, https://doi.org/https://doi.org/10.1080/0034408620575407; Manuel London, Valerie I. Sessa, and Loren A. Shelley, "Developing Self-Awareness: Learning Processes for Self- and Interpersonal Growth," *Annual Review of Organizational Psychology and Organizational Behavior* 10 (2023): 261–88, https://doi.org/10.1146/annurev-orgpsych-120920-044531; Seyed Mehrshad Parvin Hosseini, Maryam Mirzaei, and Mohammad Iranmanesh, "Determinants of Muslims' Willingness to Pay for Halal Certified Food," *Journal of Islamic Marketing* 11, no. 6 (January 2020): 1225–43, https://doi.org/10.1108/JIMA-02-2018-0043.

This awareness is divided into two forms: private self-awareness which relates to awareness of personal values and beliefs, and public self-awareness which relates to an individual's perception of how he or she is perceived by others or society. This theory helps researchers to explore the reasons behind agreeing or disagreeing with polygamy, whether it is based more on internalised religious beliefs, or due to external forces such as social stigma, media influence, or environmental pressure.

METHODS

This research uses a Mixed Method approach with an Explanatory Sequential Design. This design begins with quantitative data collection and analysis, then continues with qualitative data collection as an effort to explain, deepen, and interpret the quantitative findings more contextually. By using this approach, researchers not only want to know whether or not there is a relationship between religious commitment and attitudes towards polygamy, but also want to explore further why respondents agree or disagree with the practice of polygamy, as well as the factors underlying these attitudes.

The data sources in this study consist of two types, namely primary data and secondary data. Primary data was obtained directly from respondents through questionnaires for the quantitative stage, and interviews for the qualitative stage. Meanwhile, secondary data was obtained through literature studies from various literatures such as books, scientific journals, fiqh, and scientific views related to Islamic family law, as well as relevant digital data about Gen-Z and their perceptions of polygamy.

The population in this study is Muslim women from Gen-Z, who were born between 1997 and 2006, and are at least 19 years old. This criterion was set because this age range has entered into early adulthood and is starting to consider marriage. Sampling for quantitative data was conducted using a purposive sampling technique, taking into account aspects of education, exposure to religious issues, and status as unmarried or married only once. The number of quantitative samples was determined based on the minimum standard for correlation analysis calculations, while qualitative informants were selected by snowball sampling until the data were considered to have reached information saturation.

The population in this study was set at 155 based on the estimated number of gen-z women who could be reached for openness. To determine the number of representative samples, the Slovin formula was used with a margin of error of 5% (0.05). The Slovin formula is as follows:

$$n = \frac{N}{1 + N \cdot e^2}$$

With:

n = number of samples

N = total population

e = error rate (0.05)

Known:

N = 154

e = 0,05

Then:

$$n = \frac{N}{1 + Ne\text{^}2}$$

$$n = \frac{154}{1 + 154\ (0{,}05)\text{^}2}$$

$$n = \frac{154}{1 + 154(0{,}0025)}$$

$$n = \frac{154}{1 + 0{,}385}$$

$$n = \frac{154}{1{,}385}$$

$$n = 111$$

Then the number of samples taken in this study was 111 respondents.

The data collection technique in the quantitative stage was carried out through distributing questionnaires compiled based on indicators of religious commitment and attitudes towards polygamy. The questionnaire was distributed through the Google Form of the Gen-Z community. The following is a table of questionnaire indicators:

Religious Commitment Indicator Table

Indicator	Sub-Indicators	No Item
Ideological	Belief in Religious Teachings	1 and 2
Ritualistic	Consistency in Performing Worship	3 and 4
Spiritual Experience	Feeling of Closeness to God	5 and 6
Intellectual	Understanding of Islamic teachings	7 and 8

Consequential	Influence of Religion on Social Life	9 and 10

Table of Indicators of Wife's Attitude towards Acceptance of Polygamy

Indicator	Sub-Indicators	No Item
Private Self-Awareness	Value Awareness	1 and 2
	Personal Beliefs	3
Public Self-Awareness	Perception of how society perceives them	4, 5 and 6
Social & Religious Considerations	Personal Awareness	7 and 8
	Social Pressure in Attitudes towards Polygamy	9 and 10

After the quantitative data was analysed, the researcher proceeded to the qualitative stage by interviewing respondents who had filled out the questionnaire previously, and showed different characteristics in their attitude towards polygamy (agree, reject, or neutral). This aimed to explore in depth their reasons, backgrounds, and thought processes.

Quantitative data were analysed using descriptive and inferential statistical analysis, specifically Pearson or Spearman correlation tests, depending on the distribution of the data. The main objective was to see whether there was a relationship between the level of religious commitment and attitudes towards accepting polygamy. Afterwards, qualitative data from interviews was analysed using thematic analysis to identify patterns of meaning, values, and socio-religious factors that shape attitudes towards polygamy. The results of the qualitative analysis were used to strengthen and clarify the quantitative findings so as to produce a complete and integrative understanding.

RESULT AND DISCUSSION

1. The Relationship between Religious Commitment and Gen-Z Women's Attitude towards Polygamy Acceptance

The following are the results of the validity test of the Religious Commitment instrument:

No Item	R-Count	R-Table	Description
1	0.634	0.444	Valid
2	0.699	0.444	Valid
3	0.657	0.444	Valid

4	0.661	0.444	Valid
5	0.672	0.444	Valid
6	0.734	0.444	Valid
7	0.594	0.444	Valid
8	0.683	0.444	Valid
9	0.768	0.444	Valid
10	0.711	0.444	Valid

Based on the results of the validity test on the Religious Commitment variable, the *r-count* value for each statement item is compared to the *r-table* of 0.444. Of the ten items tested, all items show an *r-count* value greater than the *r-table*. In detail, the *r-count* values range from 0.594 to 0.768, with the highest value in item 9 (0.768) and the lowest in item 7 (0.594). Since all *r-count* values exceed the *r-table* threshold, it can be concluded that all statement items in the religious commitment variable instrument are valid. That is, each item is consistently able to measure the aspects referred to in the construct of religious commitment.

The results of the validity test of the Gen-Z Women's Attitude towards Polygamy Acceptance instrument are as follows:

No Item	**R-Count**	**R-Table**	**Description**
1	0.882	0.444	Valid
2	0.222	0.444	Not Valid
3	0.225	0.444	Not Valid
4	0.617	0.444	Valid
5	0.779	0.444	Valid
6	0.852	0.444	Valid
7	0.312	0.444	Not Valid
8	-0.021	0.444	Not Valid
9	0.603	0.444	Valid
10	0.758	0.444	Valid

Based on the results of the validity test of the Gen-Z Women's Attitude towards Polygamy Acceptance variable, the *r-count* value of the ten items is compared with the *r-table* of 0.444. The analysis results show that only six items have an *r-count* greater than the *r-table*, namely item numbers 1 (0.882), 4 (0.617), 5 (0.779), 6 (0.852), 9 (0.603), and 10 (0.758), so they are valid. Meanwhile, the other four items, namely items 2 (0.222), 3 (0.225), 7 (0.312), and 8 (-0.021) have an *r-count* value below the *r-table* value, so they are declared invalid. This means that most of the items in this variable instrument are valid,

but there are several items that are eliminated because they do not meet the validity requirements of the measurement instrument.

The following are the results of the Religious Commitment variable reliability test:

Reliability Statistics

Cronbach's Alpha	N of Items
.762	11

Based on the results of the reliability test on the Religious Commitment variable instrument, the Cronbach's Alpha value is 0.762 with a total of 11 items. This value indicates that the instrument has a good level of internal consistency, because it is above the minimum limit of reliability that is commonly used, namely 0.70.

It can be concluded that all items in this instrument are consistently correlated in measuring the Religious Commitment construct, so that the instrument is reliable and suitable for use in further research.

Then the results of the reliability test of the Wife's Attitude Towards Polygamy Acceptance instrument:

Reliability Statistics

Cronbach's Alpha	N of Items
.730	11

Based on the results of the reliability test on the variable instrument of Wife's Attitude towards Polygamy Acceptance, the Cronbach's Alpha value is 0.730 with a total of 11 items. This value indicates that the level of internal consistency between items in the instrument is in the reliable category, because it exceeds the minimum threshold commonly used, namely 0.70.

This means that this instrument as a whole is able to measure the intended construct consistently. Thus, the instrument of Wife's Attitude towards Acceptance of Polygamy is declared suitable for further research purposes.

Next is the normality test. The normality test is carried out to determine whether the research variable data is normally distributed or not. The two methods used are the Kolmogorov-Smirnov and Shapiro-Wilk tests. The normality test results for each variable are presented in the following table:

Tests of Normality

	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.

Religious Commitment	.126	112	<.001	.894	112	<.001
Attitude_Polygamy	.109	112	.002	.967	112	.007

a. Lilliefors Significance Correction

Based on the Kolmogorov-Smirnov and Shapiro-Wilk test results, all significance values (Sig.) for both variables are below the α = 0.05 value. This indicates that the data is not normally distributed in both the Religious Commitment and Attitude towards Polygamy variables. Therefore, because the normality assumption is not met, the next data analysis uses non-parametric statistics.

Because the results of the normality test show that the data are not normally distributed, the analysis of the relationship between variables is carried out using the Spearman's rho correlation test. This test is used to see the strength and direction of the relationship between ordinal variables or interval/ratio data that are not normally distributed.

Correlations

			Religious Commitment	Polygamy Attitude	Unstandar-dised Residual
Spearman's rho	Religious Commitment	Correlation Coefficient	1.000	.333**	-.044
		Sig. (2-tailed)	.	<.001	.648
		N	112	112	112
	Attitude_Polygamy	Correlation Coefficient	.333**	1.000	.893**
		Sig. (2-tailed)	<.001	.	<.001
		N	112	112	112
	Unstandardised Residual	Correlation Coefficient	-.044	.893**	1.000
		Sig. (2-tailed)	.648	<.001	.
		N	112	112	112

**. Correlation is significant at the 0.01 level (2-tailed).

The results of the Spearman non-parametric statistical test show that the correlation coefficient between Religious Commitment and Attitude towards Polygamy is 0.333. This

value indicates a positive relationship with weak strength between the two variables. This means that a more accepting attitude towards polygamy tends to be held by women who have a higher level of religious commitment. However, due to the low strength of the correlation, this relationship is not strong enough to suggest that religious commitment is the dominant factor shaping accepting attitudes towards polygamy.

Meanwhile, the relationship between Religious Commitment and Unstandardised Residual has a correlation value of -0.044, which indicates that there is no meaningful relationship. In contrast, Attitude towards Polygamy has a very strong correlation with Unstandardised Residual, which is 0.893. This shows that the Attitude towards Polygamy variable contributes greatly to the regression model, although it is also worth noting potential problems such as multicollinearity or improper model specification.

It can therefore be concluded that although there is a tendency for women with high religious commitment to be more accepting of polygamy, the relationship is weak. This indicates that religious commitment is not the only, or even the main, factor influencing women's attitudes towards polygamy. Other factors beyond religious commitment may have a greater influence in shaping these attitudes.

2. Gen-Z Women's Rejection and Acceptance Factors of Polygamy

Based on the results of the responses regarding rejection and acceptance, the following is a table of results:

Category	Number of Respondents	Percentage (%)
Refused	95	85,6%
Accept	11	9,9%
Neutral/Mixed	5	4,5%
Total	111	100%

The results illustrate that Gen-Z women regarding their attitudes towards polygamy show a very significant dominance of rejection. Out of 111 respondents, 85.6% reject the practice of polygamy, while only 9.9% accept it, and 4.5% are neutral or have mixed views. This data reflects that the majority of Gen-Z women view polygamy as something that is not in line with their relational values. This attitude may reflect the influence of the values of equality, independence and fairness in relationships, which are gaining ground among this generation. The high percentage of rejection indicates that polygamy is no longer considered a viable practice in general in the context of contemporary domestic life.

Furthermore, the reasons for those who oppose polygamy are;

No	Main Theme	Number of Respondents	Average Statement
1	Fear of injustice	20	Polygamy brings more pain than happiness.
2	Emotional/psychological impact	10	I am afraid that my husband will not be able to be fair... making a sin for himself.
3	Social & cultural pressure	14	Many polygamous women feel ashamed or stigmatised.
4	Not wanting to share love/partner	21	Polygamy is a lifelong art of self-harm.
5	Not in accordance with the teachings of the Prophet	13	Polygamy today is not what the Prophet did.
6	Trauma of personal or family experience	9	My father was polygamous, and we as children were victimised.
7	Gender equality values	8	Women are not beings who deserve to be subordinated.

The reasons for refusal from the Gen-Z women were quite diverse, but had a consistent pattern. The most common reasons came from unwillingness to share a partner (21 respondents), fear of injustice (20 respondents), and the emotional impact and social pressure felt by women living in polygamous households. Others highlighted the incompatibility of the current practice of polygamy with the example set by the Prophet Muhammad, as well as trauma from personal or family experiences of victimisation. Others reject it on the basis of gender equality values, voicing objections to the perceived unequal power relations between men and women in the practice of polygamy. This shows that for Gen-Z women, the issue of polygamy is not just a matter of religion or tradition, but is closely related to the dimensions of social justice, emotional experience, and gender awareness.

The answers from those who accept are as follows:

No	Main Theme	Number of Respondents	Average Statement
1	Religious teachings/sharia	2	Polygamy is allowed in Islam if it can be fair.

2	Certain situations (sick wife, infertility)	4	If my wife cannot have children, I can accept polygamy.
3	Family example	2	I see that my father is polygamous and his two wives get along well.
4	First wife's permission and fairness	3	If it is fair and the first wife agrees, I accept.

Gen-Z women who accept polygamy tend to base their attitude on religious legitimacy. Two respondents who expressed acceptance considered that polygamy is allowed in Islam as long as it fulfils the main requirement, which is justice. Some of them mentioned certain conditions such as infertility or severe illness of the wife as reasons that could justify the practice. There were also respondents who cited harmonious family experiences in polygamy, as well as the consent of the first wife as supporting factors for acceptance.

3. Fiqh Glasses in Attitudes towards Polygamy

From the data, it can be seen that the level of religious commitment is described as follows:

Religious Commitment	Attitude towards Polygamy	Explanation
High (obeying the Sharia textually)	Tend to accept conditionally	Respondents who accept polygamy generally refer to sharia arguments, with the condition of justice and wife's permission.
High (contextually obedient to sharia)	Tend to reject	Although religious, this group considers the social context and emotional impact of polygamy.
Medium	Tend to be neutral or reject	Be cautious, consider social, emotional, and principles of justice in the practice of polygamy.
Low	Majority reject	Do not consider polygamy as a necessity or relevant teaching; prioritise equality in relationships.

The matrix shows that religious commitment is not automatically directly proportional to acceptance of polygamy. Gen-Z women with contextualised religious

understanding and high social awareness tend to be more critical and reject polygamy, despite their religious commitment. While acceptance generally arises from a more textual interpretation of religion, but still with strict conditions such as justice and wife's consent.

Aspects	Pros (Acceptance)	Con (Rejection)
Qur'an	Surah An-Nisa: 3 allows polygamy up to four wives if they are able to be fair.	Some interpretation scholars state that justice must be viewed from an economic perspective, which until now has not been standardised in fiqh.
Islamic Fiqh	Polygamy is mubah (permissible), which can be a solution under certain conditions.	It can become haram if it causes injustice, conflict, or suffering.
Justice in Religion	Accepted if the husband is truly fair physically and mentally, according to Sharia.	True justice is very difficult to implement in practice, often causing inequality and mental wounds.

In response to the survey results regarding Gen-Z women's attitudes towards polygamy, scholars of tafsir have differing views in interpreting Surah An-Nisa verse 3, particularly regarding the law and practice of polygamy. Nevertheless, they agree that justice in the aspect of financial and maintenance is an absolute requirement that must be fulfilled by a husband who wants to be polygamous[16]. However, until now there has not been found a definite and measurable standard reference regarding the minimum financial limit that is considered feasible and halal as a condition for practicing polygamy.

Imam Nawawi in *Raudhatut Thalibin*, as well as quoted from other fiqh literacy[17], explains that just as the law of marriage for men who do not have a wife can vary depending on the conditions, so is the case with polygamy[18]. The law of polygamy in Islam is flexible and contextual, depending on the motive, ability, and impact. The following are details of the legal implications according to Imam Nawawi:

[16] Kementerian Agama RI, *Tafsir Wajiz*, 1st ed. (Jakarta : Lajnah Pentashihan Mushaf Al-Qur'an, 2016); Yasin, "Tinjauan Maqashid Syari'ah Dalam Kasus Perempuan Sebagai Pencari Nafkah Keluarga."
[17] Ibrahim Al-Baijuri, *Hasyiyah Al-Baijuri* (Jakarta: Daar Al-Kutub Al-Islamiyah, 2007); Ibnu Hajar Al-Hitamy, *Tuhfah Al-Muhtaj* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2011); Abdurrohman Al-Jazari, *Al-Fiqhu Ala Madzahib Al-Arba'ah*, 6th ed. (Libanon: Dar Al-Kutub Al-Ilmiyah, 2021); Muhammad Al-Ramli, *Nihayah Al-Muhtaj* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2019).
[18] Yahya bin Syarof Al-Nawawi, *Roudloh Al-Thalibin* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2018).

Obligatory, if the first wife has abandoned the teachings of Islamic law (such as not fulfilling religious obligations) and cannot be advised, while the husband still needs a pious companion.

Sunnah, if the wife is unable to provide offspring and the husband has sufficient financial and emotional capacity to be fair.

Mubah (permissible), if there is no urgency, and polygamy does not cause harm to all parties.

Makruh (disliked), if it does not bring clear benefits and has the potential to cause a tendency to favour one of the wives.

Haram, if the husband is not financially capable, because it will cause injustice and potentially oppress the wife or children.

Based on the results of the survey of Gen-Z women and Imam Nawawi's fiqh analysis, I can estimate the percentage of the application of polygamy law according to the legal classification (wajib, sunnah, mubah, makruh, haram) and how the views and confessions of Gen-Z women reflect the reality of today. This estimation is interpretative and aims to see the extent to which *fiqh* is still relevant amidst the social and psychological awareness of Gen-Z women:

The Law of Polygamy (According to Imam Nawawi)	**Condition**	**Estimated Proportion Occurs Nowadays**	**Majority View of Gen-Z Women**
Compulsory	If the wife leaves the Sharia & cannot be advised	1-2%	Still refuses, because they do not want to share a spouse even though the Sharia is justified.
Sunnah	Wife cannot give offspring, husband is capable and wants children	3-5%	A minority accept, only if special circumstances & first wife agrees.
Mubah (permissible)	No special need, but no harm	10-15%	Majority reject, as it is not considered emotionally just and triggers mental wounds.

Makruh	Husbands tend not to be able to be fair, no clear benefits	30%	Negatively responded, because it is considered burdensome for women without strong reasons.
Haram	Husband is not financially capable, prone to oppression	50%	Absolute rejection, based on concerns about social, economic, and psychological impacts.

Based on social reality and the voices of Gen-Z women, ±80% of polygamy conditions today fall into the *makruh* and *haram* categories due to lack of justice, financial readiness, and huge negative emotional impact.

Only ±15% of conditions that allow polygamy to be done legally and socially healthy, such as in cases of infertility or honest agreement with the first wife.

This data is in line with the survey results, where 85.6% of Gen-Z women reject polygamy, which indirectly reinforces that this practice has more potential to cause injustice than its benefits, if applied carelessly in the current era.

CONCLUSION

Based on the research results, it can be concluded that the instruments used have fulfilled the validity and reliability requirements. All items in the Religious Commitment variable were declared valid and reliable with a Cronbach's Alpha value of 0.762. For the Attitude towards Polygamy variable, six out of ten items were valid, but still reliable with an Alpha value of 0.730. As the data was not normally distributed, analysis using the Spearman's rho test showed a positive but weak correlation ($\rho = 0.333$), indicating that religious commitment has little correlation with acceptance of polygamy.

The survey results show that the majority of Gen-Z women reject polygamy, with 85.6% of respondents expressing rejection, only 9.9% accepting, and 4.5% neutral. Rejection is based on fear of injustice, emotional impact, and unwillingness to share a partner. The group that accepts polygamy on average refers to religious teachings with strict conditions by considering the value of justice and the consent of the first wife. This acceptance mostly comes from a textual understanding of religion, while rejection tends to come from a contextual approach that considers social and emotional aspects as well as family experiences.

From a fiqh perspective, polygamy in Islam is flexible and can range from obligatory to haram depending on the circumstances. However, based on current social analysis,

around 80% of polygamy practices in the modern era tend to fall into the makruh and even haram categories due to the inability to fulfil the principle of justice, both emotionally and financially.

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