

Examining Monogamy Through the Lens of Jamaluddin Athiyyah's Maqashid Syariah

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Abstract: Monogamy, as a form of marriage between one man and one woman, is widely considered the ideal norm in many cultures as it is associated with stability, commitment, and fidelity. In the Islamic context, monogamy is preferred as it is considered more manageable and conducive to domestic harmony. However, Islam also allows polygamy under certain conditions, which has led to an ongoing scholarly debate regarding its ethical and practical implications. While there has been much discussion regarding monogamy and polygamy in Islam, there has been little research using a maqashid sharia approach, particularly from the perspective of Jamaluddin Athiyyah. This research seeks to do so by assessing how monogamy aligns with the objectives of Islamic law compared to polygamy. This research uses a normative qualitative method with a conceptual approach. Primary data is obtained from Jamaluddin Athiyyah's works on maqashid sharia, while secondary data includes relevant journals, articles, and previous research on monogamy and polygamy. The qualitative analysis evaluates the role of monogamy in fulfilling the values of maqashid sharia, particularly in the domains of personal well-being, family stability, community harmony, and overall human well-being. The findings show that monogamy is more supportive of justice, tranquility, and well-being in family life than polygamy. From the perspective of Jamaluddin Athiyyah's maqashid sharia, monogamy significantly contributes to preserving the soul, reason, religion, honor, and. In addition, monogamy enhances social stability and promotes the welfare of the ummah, which is in line with the basic objectives of Islamic law, which are to achieve prosperity and prevent societal breakdown. Therefore, these findings will be useful for Muslim policymakers, academics, and society in understanding monogamy as a marriage framework that is more supportive of social justice and welfare.

Keywords: Monogamy, Maqashid Syariah, Jamaluddin Athiyyah

Abstrak: Monogami, sebagai bentuk pernikahan antara satu pria dan satu wanita, secara luas dianggap sebagai norma ideal di banyak budaya karena dikaitkan dengan stabilitas, komitmen, dan kesetiaan. Dalam konteks Islam, monogami lebih diutamakan karena dianggap lebih mudah dikelola dan lebih kondusif bagi

keharmonisan rumah tangga. Namun, Islam juga memperbolehkan poligami dengan syarat-syarat tertentu, yang telah memunculkan perdebatan ilmiah yang berkelanjutan mengenai implikasi etis dan praktisnya. Meskipun telah banyak diskusi mengenai monogami dan poligami dalam Islam, penelitian yang menggunakan pendekatan *maqashid syariah* masih terbatas, terutama dari perspektif Jamaluddin Athiyyah. Penelitian ini bertujuan untuk mengisi kekosongan tersebut dengan menilai sejauh mana monogami selaras dengan tujuan hukum Islam dibandingkan dengan poligami. Penelitian ini menggunakan metode kualitatif normatif dengan pendekatan konseptual. Data primer diperoleh dari karya-karya Jamaluddin Athiyyah tentang *maqashid syariah*, sedangkan data sekunder mencakup jurnal, artikel, dan penelitian sebelumnya yang relevan mengenai monogami dan poligami. Analisis kualitatif dilakukan untuk mengevaluasi peran monogami dalam memenuhi nilai-nilai *maqashid syariah*, khususnya dalam aspek kesejahteraan individu, stabilitas keluarga, keharmonisan komunitas, dan kesejahteraan manusia secara keseluruhan. Hasil penelitian menunjukkan bahwa monogami lebih mendukung keadilan, ketenangan, dan kesejahteraan dalam kehidupan keluarga dibandingkan dengan poligami. Dari perspektif *maqashid syariah* menurut Jamaluddin Athiyyah, monogami secara signifikan berkontribusi dalam menjaga jiwa, akal, agama, kehormatan, dan keturunan. Selain itu, monogami juga meningkatkan stabilitas sosial dan mempromosikan kesejahteraan umat, yang sejalan dengan tujuan utama hukum Islam, yaitu mencapai kemaslahatan dan mencegah kehancuran sosial. Oleh karena itu, temuan ini akan bermanfaat bagi pembuat kebijakan Muslim, akademisi, dan masyarakat dalam memahami monogami sebagai kerangka pernikahan yang lebih mendukung keadilan sosial dan kesejahteraan.

Kata Kunci: Monogamy, *Maqashid Syariah*, Jamaluddin Athiyyah

Introduction

Monogamy is one of the most widely accepted forms of marriage, creating an exclusive bond between a man and a woman. In many cultures, this practice is considered the ideal norm, where values such as commitment, fidelity, and stability are seen as fundamental. Monogamy is not just a social contract but also serves as a foundation for building meaningful relationships. However, the practice of monogamy faces challenges from polygamy, which is deeply rooted in human instincts and remains a prevailing tradition in some societies (Nur et al., 2022).

In the Islamic context, monogamy is often perceived as a more manageable and stable form of marriage. The Quran emphasizes the significance of fidelity and commitment, with numerous verses advocating for monogamy as the ideal standard. Nevertheless, Islam permits polygamy under specific conditions, giving rise to scholarly debates regarding its ethical and practical implications (Aprillia & Setya, 2021). The question remains: to what extent does monogamy align with Islamic principles, and how does it contribute to the broader social and moral framework?

Despite extensive discussions on monogamy and polygamy in Islam, limited studies have examined monogamy through the lens of maqashid syariah, particularly using Jamaluddin Athiyyah's conceptual framework. This research seeks to bridge this gap by analyzing monogamy's alignment with maqashid syariah values and exploring its contributions to personal, familial, communal, and humanitarian well-being (Aldi Wijaya Dalimunthe, 2024).

A crucial aspect of this study is re-evaluating monogamy through the analytical tool of maqashid syariah, which emphasizes the pursuit of benefits for humanity. By doing so, this research aims to assess how monogamy fosters individual and societal welfare, ensuring that its principles align with the objectives of Islamic law.

This study adopts the concept of maqashid syariah from Jamaluddin Athiyyah, a contemporary Islamic scholar who emphasizes the flexibility and relevance of maqashid syariah in addressing modern issues. According to Athiyyah, maqashid syariah consists of four domains: the personal domain, the family domain, the community domain, and the humanitarian domain. His approach provides an adaptable framework to analyze contemporary issues and align Islamic teachings with evolving societal needs (Fanindy, 2020). Thus, his maqashid syariah theory is chosen as the foundation for understanding monogamy within an Islamic legal and ethical framework.

This study contributes to the academic discourse by offering a fresh perspective on monogamy through the application of Jamaluddin Athiyyah's maqashid syariah framework. It highlights the significance of monogamy in achieving justice, stability, and well-being, aligning with the overarching objectives of Islamic law. Furthermore, the findings of this research have implications for policymakers, Islamic scholars, and the Muslim community, offering insights into how monogamy can be integrated into social structures and public policy while upholding maqashid syariah values.

Method

This research uses a normative method with a conceptual approach (Rosidi et al., 2024) to examine monogamy through the lens of maqashid sharia. The research analyzes how norms related to monogamy and maqashid sharia are established and interpreted, using Jamaluddin Athiyyah's theoretical framework as a tool to explore their relationship. Primary data was obtained from Jamaluddin Athiyyah's works discussing maqashid sharia, supplemented with additional Islamic legal texts to ensure a comprehensive foundation. Secondary data included scholarly articles and previous research, such as case studies, literature reviews, and empirical studies, which were critically analyzed to strengthen the arguments of this research (Susiani, 2024). Qualitative thematic analysis was used to identify and evaluate the practice of monogamy in the contemporary context with maqashid sharia. This involves coding and interpreting key themes from primary and secondary sources to effectively answer the research questions. The research focuses on the contemporary context of Islamic monogamy by considering historical perspectives to provide a thorough understanding. Cross-cultural comparisons may also be included to highlight the broader implications within the Islamic legal and social framework.

Results and Discussion

Monogamy in Islam

Monogamy is etymologically derived from the Greek words *monos*, meaning “one,” and *gamos*, meaning “marriage.” The term basically refers to a system of marriage in which a person has only one partner at a time. In the context of broader terminology, monogamy means an exclusive bond between two individuals who are mutually committed to the relationship without any additional partners. This model is often considered the ideal form of marriage in many cultures as it emphasizes the value of fidelity, commitment, and stability in relationships (Carter & Perkeybile, 2018).

Monogamy is the antonym of polygamy, which is a marriage system in which a person can have more than one partner at a time. While monogamy emphasizes exclusivity and dedication to one partner, polygamy allows relationships with more than one person at a time (Tri Utami & Mawarpury, 2019).

As a marriage system that emphasizes exclusivity and dedication to one partner, monogamy has an important place in the Islamic view. Although Islam allows polygamy in certain situations, the principle of monogamy still has a strong place in Islamic teachings as it is considered simpler and more ideal in creating family stability. Polygamy is only allowed on the condition that a husband must be able to do justice, which many scholars consider a heavy responsibility, so monogamy is often considered a safer option to achieve peace and justice in the marriage relationship (Raudho, 2023).

In the Qur'an, there are verses that allow polygamy with a maximum limit of four wives, but accompanied by strict fairness requirements. In surah An-Nisa verse 3, Allah SWT says:

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ ۖ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا

Meaning: “If you fear that you will not be able to do justice to (the rights of) orphaned women (when you marry them), marry any (other) woman you like: two, three, or four. But if you fear that you will not be able to do justice, (marry) only one or a female slave whom you own. That is closer to not doing injustice”. This verse shows that Islam actually gives priority to justice and family welfare, so monogamy may be seen as a more suitable option if justice cannot be realized in a polygamous relationship (Dhuha, 2021).

The life of Prophet Muhammad (PBUH) also often showed monogamy as part of his life, especially during his marriage to Khadijah bint Khuwailid. For almost 25 years of their marriage, the Prophet had only one wife, Khadijah, and was not polygamous until his death. This is in line with the hadith narrated by Aisha RA, who said:

لَمْ يَتَزَوَّجِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَىٰ خَدِيجَةَ حَتَّىٰ مَاتَتْ

Meaning: “The Prophet (peace and blessings of Allaah be upon him) did not marry another woman while Khadija was alive until after her death”. His fidelity to one partner exemplifies that

monogamy can be an ideal form of marriage, reflecting the values of trust, devotion, and balance in a family bond. (Nadia & Idris, 2022)

The story of Sayyidina Ali bin Abi Talib is also a reminder of how monogamy was considered to be the preferred model by the Prophet. This story was narrated by Miswar bin Makhramah which reads:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يُنْكَحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا آذَنْ ثُمَّ لَا آذَنْ ثُمَّ لَا آذَنْ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكَحَ ابْنَتَهُمْ فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي يُرِيئُنِي مَا أَهَمَّهَا وَيُؤْذِنِي مَا آذَاهَا هَكَذَا قَالَ

Meaning: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say while he was on the pulpit: The Banu Hisham bin Al Mughirah asked me for permission to marry their daughter to 'Ali bin Abu Talib, but I did not give them permission unless 'Ali bin Abu Talib divorced my son and married their daughter. Verily my daughter (Fatimah) is a part of me, I feel happy with whatever pleases her and I feel hurt over all that hurts her". This shows that the Prophet highly valued family harmony in the context of monogamy and protected the bond between Ali and Fatimah from being disrupted by the possibility of polygamy. (Andrean Maulana, 2023)

More than that, in Indonesia itself monogamy is used as a principle in marriage. This is stated in Article 3 paragraph (1) of Law No. 1 of 1974 which reads: "In principle, in a marriage a man may only have one wife. A woman may only have one husband." and Article 27 of the Civil Code reads: "At the same time, a man may only be married to one woman; and a woman only to one man." (Pua et al., 2022)

Thus, monogamy is seen as the preferred option and even encouraged in many circumstances because it is in line with the principles of justice, tranquility, and family benefit. This makes monogamy not only a form of marriage, but also a way to achieve the greater goals of sharia, such as domestic welfare and peace.

Jamaluddin Athiyyah's Maqashid Syariah

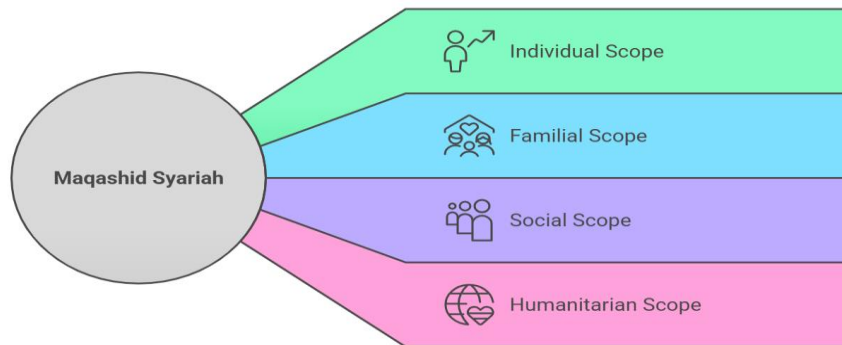
The term maqashid syariah comes from the Arabic words maqasid, which means "goal" or "objective," and sharia, which means "path" or "Islamic law." Thus, maqashid syariah can literally be interpreted as "the goal of Islamic law." This term describes the goals or prime values in Islamic law with the aim of achieving benefit and preventing harm to individuals and society (Milhan, 2022).

Maqashid syariah, which is growing along with the times, has given rise to many scholars who try to modify and refine this concept to make it more effective and compatible in answering the problems that endlessly arise. One of the contemporary scholars who successfully developed this theory is Jamaluddin Athiyyah with his monumental work "Nahwa Taf'ili Maqashidi as-Syariah" (Shofi et al., 2023).

He is an Egyptian national who was born on December 5, 1928. His thinking in this field became a major contribution to the development of Islamic science that cannot be taken lightly, because it succeeded in providing a new direction in viewing maqashid syariah as a dynamic tool in adapting to changing times (Aminuddin Shofi et al., 2022).

The maqashid syariah, as developed by Jamaluddin Atiyyah, presents innovative concepts by reinterpreting the notion of maqashid syariah. This reorientation is tailored to the diverse demands that exist, spanning from individual to communal levels. This method is effective in enabling the formulation of legal provisions. Jamaluddin Atiyyah modified the four maqasid dharuriyah and redefined them into four more comprehensive categories (Athiyyah, 2003); *First*, individual scope; *second*, familial scope; *third*, social scope; *fourth*, humanitarian scope.

Figure 1. Scope of Maqashid Syariah by Jamaluddin Atiyyah



1. Personal scope
 - a. Maintenance of the individual soul, as an effort to protect oneself from all forms of damage, both physically and mentally, which can risk threatening or causing loss of life.
 - b. Maintenance of the mind, where the mind is not only considered as part of the body, but also includes its function as a whole. This includes protecting the brain, the five senses, and the nervous system from potential harm.
 - c. Maintenance of religion or belief, by upholding and strengthening the true creed, and avoiding things that can weaken or damage it, based on a deep understanding of the Qur'an and Sunnah.
 - d. Maintenance of honor, where the honor, dignity, and human dignity are determined by themselves. This can increase or decrease based on how they position themselves in society. It is imperative to protect one's dignity from anything that can degrade it, whether through actions or speech, as well as other elements that can degrade human dignity.
 - e. Maintenance of individual property, as an absolute entrustment from God. Humans are authorized to manage it with the aim of prospering the earth. This means that every Muslim must seek sustenance in a halal manner for his own benefit.
2. Family scope
 - a. Management of interpersonal relationships (husband and wife), which have a relationship that is clearly regulated in religion, in contrast to relationships between animals. There are provisions regarding marriage that stipulate the rights and obligations for husbands and wives, and the possibility of divorce

under applicable provisions. In addition, Shariah also prohibits relationships between men and women outside of marriage, such as adultery and other perversions. It is also important to refrain from any action that could undermine faith.

- b. Maintenance of offspring. The relationship between the two sexes is one that is in accordance with Islamic law. To have offspring, a man and a woman must marry. However, Islam prohibits homosexuality and lesbianism because deviant sexual relationships cannot produce offspring.
 - c. Sakinah mawaddah and rahmah. The purpose of this relationship is to ensure that love is not only concentrated on the physical form, but also to maintain harmony and affection for each other until the afterlife. Therefore, it is important to have good behavior and create friendly, polite, and respectful conditions in domestic life so that the family is harmonious.
 - d. Maintenance of Nasab. In Islam, fornicating and fathering adopted children are forbidden to protect the lineage. The law also prohibits concealing pregnancy, denying the identity of offspring, and claiming to be the child of another.
 - e. Maintenance of religious knowledge. This is a responsibility that must be given to the next generation. Although Allah gives His guidance to everyone so that they can understand His religion, it is the duty of the head of the family to continue to educate their children well in terms of aqeedah, worship, and morals.
 - f. Structuring family relationships. Family ties have a time dimension that cannot be eliminated. All family members, whether wife, husband, or children, have certain rights and obligations. As the head of the family, the husband is responsible for all affairs, and deliberation based on Islamic law is the best way to solve family problems.
 - g. Maintenance of family finances. Islamic financial arrangements do not only restrict the management of personal and social finances; the Shari'ah has established the principles of these finances by obliging people to give and disburse wealth to those who are entitled to it. Examples include the marriage dowry, maintenance for children and wives, maintenance for divorced couples, inheritance responsibilities, waqf, and property given to pay diyat. All of these have been thoroughly regulated to serve as standards of financial management.
3. Social scope
 - a. The arrangement of social relationships, this is a form of interaction that has its own distinctive characteristics and components, which will continue to exist even in the face of changes in the political situation and external interventions. Sharia not only focuses on regulating the personal affairs of each individual but also pays special attention to the welfare of the community by encouraging the establishment of asset management institutions, such as cooperatives, mosques, and waqf bodies.

- b. The maintenance of security, in this context, not only considers individual security but also the security of society, including the protection given by Allah to the Quraysh tribe. Islamic law protects life, honor, and property, and prescribes punishments for those who violate it, such as qisas, amputation for thieves, punishment for slanderers, and consequences for those who apostatize or wage war.
 - c. Enforcement of justice. Justice encompasses various aspects, including justice between humans and God, justice towards oneself, justice within the family (children and spouse), justice within the legal system, and justice towards others. Islamic Sharia functions as a light from Allah that illuminates human thoughts, provides guidance, heals diseases, and serves as the true path for those seeking the truth.
 - d. Maintenance of faith and morality. Sharia sees religious and moral education as a collective responsibility of society, unlike the secular system. According to Ibn Ashur, *maslahah tahsiniyat* functions to create a state of peace and prosperity for the community, so that people can like and appreciate Islam in their social lives.
 - e. The attitude of mutual cooperation and shared responsibility, in the sense of creating cooperation, solidarity, and interconnected collective responsibility, whether in the social, economic, or cultural sectors.
 - f. Dissemination of information and the development of public knowledge. Things that damage human intellect are considered more dangerous compared to their effects on individuals. Therefore, society must stop the spread of dangerous substances such as marijuana, opium, and other drugs that are often consumed.
 - g. Maintenance of community assets. The purpose of this sharia comes from *maqashid sharia insaniyyah*, which means preserving the earth or part of it. Furthermore, the understanding that land and public property belong to Allah and that individual ownership is a social function, not an absolute right. Therefore, its enhancement is the goal of both the preservation of land and public property. This relationship extends beyond fellow Muslims; it includes all inhabitants, including plants and animals. Therefore, this activity must continue continuously.
4. Humanity scope
- a. The effort to know and understand one another, as mentioned in the Quran Surah Al-Hujurat verse 13, Allah created humans from men and women, and from various tribes and social groups to make them know one another. Except for piety, all humans are equal. Except for piety, all humans are the same.
 - b. The selection of leaders. Humans were created as vicegerents on Earth with noble qualities that enable them to distinguish between good and evil. They are also granted freedom and responsibility in making choices, which have consequences in the form of rewards or sins. All living beings on Earth should

- be utilized for the benefit of humanity rather than being considered enemies to be conquered.
- c. Global security. The relationship between Muslims and non-Muslims usually begins with wars, triggered by several verses in the Quran that discuss conflict. However, the Quran also encourages international treaties on peace, which serve as the legal foundation for peaceful relations between nations.
 - d. Protection of human rights. The abolition of slavery practices is a core value in the monotheistic creed that eliminates polytheism. Islam is committed to protecting the rights of every individual, including helping the weak and oppressed, as well as respecting freedom of thought and belief. Rules that obstruct human rights must be abolished. The international community has become more aware of the importance of protecting human rights and supporting international law to uphold them.
 - e. The spread of Islamic preaching. The spread of Islam as a universal message is the responsibility of Muslims, which is now carried out not only through halaqah and study circles but also through public media such as radio, television, and the internet. Preachers are thoroughly prepared with language skills and the ability to explain Islam as a solution to various human problems, while adhering to good communication principles.

In this research, the author will focus on and adjust aspects that support how monogamy, which is considered better in life, can be proven based on the maqashid syariah of Jamaluddin Athiyyah. So that what has become a topic of conversation is not just a passing thought but can be understood more deeply.

The Practice of Monogamy in the Perspective of Maqashid Syariah Jamaluddin Athiyyah

Monogamy as a system even becomes the foundation of marriage in Indonesia because it is considered most in line with the social, cultural, and religious principles held by the Indonesian people. As a legal principle, the monogamy principle is regulated in Law Number 1 of 1974 concerning Marriage, which states that marriage in Indonesia is ideally conducted between one man and one woman (Sam'un, 2015).

This statement provides an illustration that monogamy is considered a more ideal system in households compared to polygamy. To delve into the reasons behind this view, the researcher will examine it through the perspective of maqashid syariah according to the conception of Jamaluddin Athiyyah. Based on the formulation of the four aspects of maqasid that he has outlined, the study on monogamy will be structured and elaborated using that approach.

Individual scope

The individual scale in maqashid syariah focuses on the protection of the main aspects of human beings, which include five important elements: life, intellect, freedom to practice religion, honor, and property. These five elements are interconnected in the

context of monogamous marriage, which aims to safeguard the well-being of individuals within the household.(Shofi et al., 2022)

First, monogamy can support the emotional and spiritual stability of partners, reducing the risk of conflicts that often occur in polygamous relationships. The exclusive relationship between husband and wife creates a sense of security and deep commitment, which is important for maintaining peace of mind. The trust built through a monogamous relationship allows each partner to feel valued, which positively contributes to mental health.

Furthermore, monogamy supports the protection of the mind by creating more stable conditions free from the potential emotional conflicts that often arise in polygamy. In monogamous relationships, partners tend not to experience jealousy or competition that can trigger stress and tension, disrupting peace of mind. This stability allows couples to maintain clarity of thought and focus on personal and family development without being disturbed by additional conflicts.

In relation to the freedom to practice religion, the bond of monogamy can support couples in respecting each other and strengthening each other's religious practices. Monogamy creates a stable and focused environment, allowing each individual in the marriage to worship without the disturbances or conflicts that might arise from polygamous relationships.

Monogamy also serves as a form of honor protection for husbands and wives. Intensive relationships maintain strong moral and ethical boundaries, reducing the risk of infidelity or ethical violations that could undermine an individual's dignity. By maintaining an intensive commitment, couples in monogamy can protect themselves from situations that might undermine their honor, both within and outside society.

In terms of property protection, monogamy allows for more focused financial management within the family unit. With needs that are not divided among many parties, monogamy facilitates financial management that supports the well-being of the husband, wife, and children together. Family wealth and assets can be more controlled and directed, allowing couples to build economic well-being effectively.

Thus, monogamy plays an important role in supporting the maqasid of sharia in the individual realm. This relationship has the potential to maintain mental stability, dignity, peace of mind, and create safe conditions for the management of wealth. Through monogamy, individuals in the family can lead a life that is peaceful, dignified, and prosperous, in line with the goals of maqashid syariah.

Family scope

This scale includes the regulation of relationships between the two genders, maintaining lineage, achieving tranquility, love, and affection, preserving ancestry, maintaining diversity within the family, managing basic aspects within the family, and managing finances within the family, all of which can be optimally carried out in a monogamous bond.(Ali, 2023)

The arrangement of relationships between men and women in monogamy focuses on creating strong, healthy, and harmonious bonds based on the principles of

mutual respect and understanding. This principle not only includes the obligation to support each other emotionally and physically but also the moral responsibility to maintain harmony in the household. The bond between partners like this is more focused and exclusive, which facilitates joint problem-solving and avoids potential conflicts that often arise in more complex relationships.

Monogamy also plays a key role in creating a sense of tranquility, love, and affection within the family. With the existence of an exclusive bond, husband and wife have the opportunity to build a relationship filled with peace, love, and care for each other. The success in creating this household tranquility will positively impact the relationship between parents and children, which in turn will create a harmonious and loving family.

Maintaining religiousness in the family becomes more focused due to the strong bond between husband and wife. This relationship allows couples to support each other in practicing religious teachings and applying them in daily life. Husband and wife can together impart religious values to their children, as well as create a family environment conducive to their spiritual development. With a shared commitment to monogamy, couples find it easier to integrate religious practices, such as congregational prayers, reading the Quran, and praying together, into their family routine.

In terms of household management, monogamy offers a more organized and efficient structure. A husband and a wife work together to manage household life, from organizing household chores to making joint decisions. This allows the family to have a more planned and stable life, avoiding disagreements that can arise in more complex relationships.

One of the most important aspects of monogamy is the concentric management of family finances. In a monogamous relationship, husband and wife can plan and manage finances more focused and effectively. Decisions related to household expenses can be made more easily, without the uncertainty or conflicts that may arise from relationships with third parties. Open communication regarding financial issues also enables families to be better prepared to face economic challenges and ensure long-term financial well-being.

Social scope

The scale of society that includes organizing the community, maintaining security stability, upholding justice, preserving religion and ethics, fostering cooperation, solidarity, and togetherness, spreading knowledge and maintaining the intellect of the community, as well as building the world and ensuring the welfare of the community, can all be applied within a monogamous bond. (Syamsuri & Irsyamuddin, 2019)

First, monogamy provides a strong foundation for a more stable and organized family structure. As the smallest unit in society, a family built on the bond of monogamy can serve as a positive example that encourages the organization of the community at large. In monogamy, the roles and responsibilities between husband and

wife are clearer, which supports the effectiveness in nurturing a well-ordered family, working together, and being able to support organization on a larger societal scale.

Security stability in monogamy is easier to achieve because internal conflicts involving third parties tend to decrease. This safe and stable family creates an environment that supports the growth of children, who will later contribute to greater social security at the community level. Similarly, the justice that occurs within the family sphere will influence justice in society. Because it is from basic elements like the family that justice can then be established in the broader realm known as society.

The formation of a stable and harmonious family environment allows children to grow with strong moral values and build good ethics, which ultimately contributes to religious and ethical values in society. Not only that, the solidarity formed in this monogamous family also serves as a strong foundation for building togetherness in society, because the harmonious and mutually supportive family values will be reflected in broader social interactions.

In the end, husband and wife can work together in developing the family and building shared prosperity. A stable environment in monogamy supports the development of a strong and sustainable family economy, which in turn contributes to the well-being of society.

Humanity scope

The scale of humanity that includes mutual acquaintance, cooperation, and unity, realizing the succession of God's tasks for humans on earth, achieving peace on earth based on justice, protecting human rights universally, and spreading the Islamic message, can be implemented within a balanced and harmonious monogamous family structure. Monogamy provides a relational framework that facilitates justice, peace, and collaboration, as well as protects the rights and dignity of each family member, which ultimately contributes to the broader values of humanity. (Wardi et al., 2023)

Monogamous relationships allow husband and wife to get to know each other deeply, encouraging cooperation in all aspects of family life. This mutual understanding strengthens emotional and spiritual bonds, which not only benefits the family itself but also sets a good example in the social environment.

Monogamy also provides an orderly environment that allows humans to fully responsibly fulfill their role as stewards on earth. In a nuclear family, couples can work together to build a life full of values, teach responsibility to their children, and prepare them to carry out the sacred duty as stewards of the earth. Families run on the principle of monogamy tend to be more focused on teaching moral values to children, so they are prepared to take on important roles in preserving and prospering the earth.

Justice is also one of the aspects that can be upheld through monogamy. In an exclusive relationship, there is no division of attention or conflict between the wife or children, which can occur in polygamy. Peace and justice are more easily achieved because the family atmosphere is focused on one partner. Moreover, monogamy protects individual rights within the family, especially the rights of the wife and

children. Monogamy guarantees undivided attention, ensuring that individual rights within the family are preserved and their dignity protected.

A harmonious and happy monogamous family can also serve as an effective means of da'wah, becoming an example of an ideal Islamic family life. By maintaining balance, affection, and justice in monogamy, families can become good role models in society, conveying that a peaceful and prosperous life can be achieved through a strong bond between partners. This impact makes monogamous families a pillar in building a harmonious society in accordance with the goals of Islamic law.

Conclusion

In the context of maqashid syariah, Jamaluddin Athiyyah developed this concept with a more adaptive and relevant approach to the times. Athiyyah reformulated the five maqasid dharuriyah into four specific scopes that emphasize the importance of preserving the soul, intellect, religion, honor, and wealth on the scale of individuals, families, communities, and humanity. This approach provides a comprehensive guide in regulating personal, family, social, and international relations, with the primary goal of achieving the welfare of humanity and preventing harm. In this perspective, monogamy can be understood as a form that is more in line with the values of welfare upheld in Islamic law, as it supports the preservation of fundamental aspects of life.

The practice of monogamy, based on the maqashid syariah according to Jamaluddin Athiyyah, shows that this marital system not only supports individual well-being but also plays an important role in forming stable, harmonious, and loving families. By preserving the soul, intellect, honor, and wealth, monogamy creates optimal conditions for managing family life and strengthens religious and moral values within the family. In addition, monogamy contributes to social stability and community security, producing responsible, just, and mutually supportive individuals and families. Furthermore, Jamaluddin Athiyyah's perspective on monogamy is relevant to the development of Islamic family law in Indonesia, as it aligns with the principles upheld in national marriage regulations. His approach offers an Islamic legal framework that reinforces monogamy as a preferred marital system, ensuring justice and welfare within the family structure. All of this contributes to building a prosperous society, in line with the goals of Islamic sharia to achieve the welfare of the community.

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