

Polygamy in the Perspective of Christianity

Novia Helda Rompis ¹, Nur M. Kasim ², Dolot Alhasni Bakung ³

¹ Faculty of Law, State University of Gorontalo, Indonesia. E-mail: virompis@gmail.com

² Faculty of Law, State University of Gorontalo, Indonesia. E-mail: nurkasim76@yahoo.com

³ Faculty of Law, State University of Gorontalo, Indonesia. E-mail: dolot.alhasni.bakung@gmail.com

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ABSTRACT

This study aims to find out how the sociological purpose of polygamy in the perspective of Christianity itself in social life knowing that based on Christianity itself polygamy is prohibited, it does not mean that there is no polygamy in Christianity, but if you look at it historically in the Bible which divided into two parts, namely in the old agreement and the new agreement there are several explanations about how polygamy can exist and then become a prohibition. The type of research used is empirical law (sociological), using legal research material sources consisting of primary law and secondary law. The technique of collecting legal materials is done by interviewing and observing. then processed based on the topic of the problem that has been formulated based on the formulation of the problem in this study. These study, based on the formulation of the problem where there is a problem of polygamy in Christianity, the influencing factors, and the sanctions imposed on people who carry out polygamous marriages. Therefore, many polygamists do not understand correctly the meaning of polygamous marriage itself and the existing requirements of existing national law and church law and the impact it has, which in Christianity itself initially adhered to monogamy as stated on the Marriage Act, one for all time.

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1. Introduction

Marriage is the inner bond between a man and a woman as husband and wife to form a happy and permanent family (household) based on the Supreme Deity. The marriage is declared valid if it is performed according to the laws of each religion and belief and each marriage is recorded according to the applicable laws and regulations. The above understanding is written in Law No. 1 of 1974 On marriage.¹

About building a household, marriage has a purpose. The goal is to form a happy and eternal family. This means that husband and wife must help and complement each other so that each can develop his personality in achieving prosperity. Both in the spiritual and material aspects, which means that in the household it is not justified to lean in one aspect only so that other aspects are neglected, but both must remain the same so that the purpose of marriage can be achieved.²

One of the forms of marriage that are often talked about in society is the issue of polygamy. The issue of polygamy remains interesting to discuss and will always have pros and cons in it. In Indonesia itself the issue of polygamy is a controversial marriage because some people consider that polygamy is against religion, but there are also religions in Indonesia that allow the practice of polygamy in marriage.³

Principles of Marriage in Article 3 Paragraph 1 of Law No. 1 of 1974 About Marriage is monogamy. The principle of monogamy is open, in the sense that only if desired by the person concerned (husband and wife), then polygamy can occur. This is clearly stated in the explanation of Article 3 Paragraph 2:

1. Basically in a marriage a man can only have one wife. a woman can only have one husband.
2. The court may grant permission to a husband to have more than one wife if desired by the parties concerned.⁴

Christians are in the context of monogamous Jewish culture (including Greek & Roman culture), and the teachings of Jesus and the apostles also lead to monogamy by referring to the creation of Adam and Eve, and marriage is the formation of a fleshly union involving only two parties. At that time remarriage meant to divorce the first, and Jesus called remarriage adultery (Matthew 19: 3-9).⁵

¹Law Number 1 of 1974 concerning Marriage

²Muhammad Najmul. W. *Analysis of Polygamy Permits in Religious Courts. Thesis* (Walisongo State Islamic University Semarang: Law, 2017) p.1

³Rev. Eriksunandosirait, *Christian and Ethical Views on Polygamy*

⁴Article 3 Paragraph 2 of Law Number 1 of 1974 concerning Marriage

⁵Rev. Eriksunandosirait, *Christian and Ethical Views on Polygamy*

The Apostle Paul also mentions marriage as a monogamous relationship that reflects the unity of the people with the one God. Polygamy and divorce are fornication and because the people are the house of the Holy Spirit, we must glorify God with our bodies (1 Corinthians 6:12 - 7:16). Furthermore, the apostle Paul describes marriage as monogamous about Christ's relationship with the church, and that love and respect are the unifying and foundation of married life (Ephesians 5: 22-33), and amid a culture where people are polygamous. and there are converts who, when infidels practice polygamy, the leaders of the church are required to be an example by having only one wife (1 Timothy 3: 2)⁶

Christians and Catholics only embrace Monogamy why? for the relationship symbolizes the relationship between man and his God. Hence in the Law that governs marriage that Christian marriage is Monogamy. Even if there are from the Christian religion who will commit polygamy in the religion does not have special requirements but rather consider through the Law that has been regulated as should someone who will commit polygamy.

The requirements of polygamy are explicitly regulated in Articles 4 and 5 of Law No. 1 of 1974 on Marriage. In the provisions of article 4 paragraph 2 of Law No. 1 of 1974 Regarding marriage, there is a basis for granting polygamy permission and the reasons that are the conditions and basis for a person who wants to perform polygamy. As for the reasons stated in the Marriage Law:

1. The wife cannot carry out her obligations as a wife.
2. The wife has a disability or an incurable disease.
3. The wife cannot give birth to children

Then in the provisions of Article 5 of the Marriage Law, it is explained the conditions that must be met in carrying out polygamy permits:

1. There is consent from the wives/wives;
2. There is a certainty that the husband can provide for the necessities of life for his wives and children.
3. There is a guarantee that husbands will treat their wives and children fairly.⁷

As explained above, someone who wants to be polygamous must meet the requirements specified in Law no. 1 of 1974, but there are still many practices of polygamy in Indonesia Theirreare mmamany peoplefrry famous marriages secretly or as underhanded polygamous marriages, meaning marriages carried out by a husband secretly without being noticed by the first wife without submitting a written application for a polygamy

⁶Rev. Eriksunandosirait, *Christian and Ethical Views on Polygamy*

⁷Article 5 of Law Number 1 of 1974 concerning Marriage

permit to the court, and not registering at the civil registration office. . As in the case that the author conducted research in the IMANUEL churchIMMANUELtalo City and it turned out that several people p polygamy, but in this cas,e the case of polygcaseracticed that occurred in the church environment was very widely discussed because in Christianity there is no such thing as polygamy or polygamous marriages, but there are some of the members of his congregation doing things that are forbidden and even opposed by His Lord without thinking about what things or what events will happen to a family.

From the data above, it is explained that in 20105 couples got married, 2011 there were 7 couples, 2012 there were 4 couples, 2013 there were 3 couples, 2014 there were 3 couples, 2015 there were 4 couples, 2016 there were 2 couples, 2017 there were 3 couples, 2018-2019 the original data and archives in the church were lost due to the redevelopment of the church building. 2012 there are 3 couples and 2021 no one hain s married in the Church.

In the next tablet here is, ist of divorces that entered the church in 2010 no one divorced, in 2011 there were 3 divorces, 2012-2015 no one filed for divorce, 2017-2018 none, 2019 and 2020 there are 6 divorces and 2021 no one has filed for divorce. And for data that performs polygamy by way of underhand marriage (by conducting polygamous interfaith marriages) indeed, the Church does not accept the proposal because the Church cannot carry out the forbidden marriage, therefore the data obtained by the author through interviews with residents/ members of the church by asking if they knew of any polygamous marriages that the church did not know about or knew about.

But many do this secretly without the knowledge of the first wife. Here the author gets information from one of the perpetrators who secretly married polygamous because of a problem in his household, therefore the perpetrator did polygamy secretly even to the point of converting from his previous religion of Christianity to Islam, the perpetrator wanted to be interviewed because he already realized that what he did was not good because first he had opposed his God by secretly practicing polygamy and changing religions without his wife's knowledge and the perpetrator gave one last quote from the end of the interview that God created man in the image and the image of God, so take care of this body, for our bodies are the temple of God.

From the author's interview with the perpetrators above, the author also researched by interviewing one of the pastors at the church, where the pastor also knew that some of his congregation members did this. Christianity and in my opinion polygamy does not matter if it happens but in Christianity, there is no polygamy in other words Christianity adheres to monogamy which only has one wife or husband forever unless one of them is dead (died) then one of them can remarry.

So regarding the problems that occur, the author wants to study further by researching with the title: " **Polygamy in the Perspective of Christian Religion** "

2. Method

This research is an empirical (sociological) legal research. That is research that uses empirical facts taken from human behavior, both verbal behavior obtained through interviews and real behavior through direct observation. In addition, empirical research is also used to observe the results of human behavior in the form of physical relics and archives.⁸

3. Polygamy in the Perspective of Christianity

In Protestant Christian marriages, in terms of social life, there are two crucial principles, namely monogamy and no divorce. Or it can be called a marriage that is one for all time. Usually, the issue that is often discussed in the church community's marriage crisis is the issue of divorce, but at this time, there are no standard rules anymore, even this spirit has entered the church. Polygamy has attracted attention and even become a concern because many Christians are glancing at it, because they feel taught by the Bible itself. In particular, the congregation questioned why many prominent Bible figures had polygamy, but the congregation was not allowed to do so. Therefore, with this thing, polygamous marriages have begun to spread in the lives of Christians and become something that is no longer feared. However, the meaning of the Bible states that the original God intended one man to marry only one woman:

"Therefore a man will leave his father and mother and be united to his wives (not wives), and the two will become one flesh (not flesh)" (Genesis 2:24).

Although Genesis 2:24 describes what marriage is, rather than how many people were involved. Then in Deuteronomy 17:14-20, God said that kings should not multiply wives. While this cannot be interpreted as an injunction that kings should be monogamous, this verse can be understood as a statement that having multiple wives can cause problems. This shows that the Bible has listed the problem of polygamy as being problematic. However, it is still unclear whether the Bible does forbid congregational figures from practicing polygamy. I was the Protestant Christian religious leader in the Old Testament who practiced polygamy the most.

However, the main issue raised by the author in this study is polygamy in a sociological review of the Christian religious perspective, seeing the impact of religious teaching

⁸Dr. Mukti Fajar Nur Dewata, Yulianto Achmad, MH, *Dualism of Normative & Empirical Legal Research*, Student Library (Yogyakarta, January 2010), p. 280.

(polygamy) on the existing social community. In this study, the emphasis is not on the right or wrong of teaching but on social phenomena or "what in fact should not be". To understand this phenomenon, use a social definition because this social phenomenon is understood from the perspective of the subject or actor. Considering that this research is included in the perspective of Christianity, it begins with the historical setting and the reasons why polygamy is allowed and why polygamy is not allowed.

From the results of the author's research, it turns out that the purpose of polygamy is positive as the last alternative if there is no other way, not based on personal problems in the name of religion. When examining depth, it seems that religious teachings are in line with sociological studies, namely for the benefit of the people. From a sociological perspective, religion for the community functions as social control so that life is full of balance or order, far from various conflicts to tolerate civil society

In this case, the author wants to explain further the phenomenon of polygamy when viewed from a sociological perspective. Because the impact of this gives rise to various kinds of reactions in the community, it is necessary to re-examine whether religion can bring benefits or even create conflict in it. Here the focus is how the culture of individuals influences religion, as religion itself affects us. Therefore, the rise of conflicts in married life in society can cause divisions in the household resulting in divorce or polygamy in marriage, namely economic factors which are always the main source of problems in the household then social factors/associate even religion.

Many people carry out polygamous marriages secretly or with the so-called polygamous marriages under the hands, meaning marriages carried out by a husband secretly without the knowledge of the first wife without submitting a written application for polygamy permission to the court and not registering at the civil registration office. Like the case that the author's research in MANUEL church in Gorontalo City and it turned out that some people practice polygamy, but in this case, the case of polygamy that occurred in the church environment was very widely discussed because in Christianity there is no such thing as polygamy or polygamous marriages, but there are some of them. The members of the congregation do things that are forbidden and even opposed by His Lord without thinking about what things or what events will happen to a family.

Here the author finds various examples of cases of polygamy in Christian households from search results within the Christian religious environment where these cases come with a variety of different household problems so that the authors can compare how polygamy works in Christian household problems. Here the author asks questions in interviews with three sources (perpetrators of polygamous marriages) which are carried out in their respective homes by asking for prior approval after being allowed by the author to immediately carry out the interview process. The resource persons who were interviewed intensively with names using the initials, namely (NS), (FK), (RR).

Interviews were conducted with resource persons (NS) held on Sunday, June 6, 2021, at his residence after Sunday afternoon worship; the second interview with the resource person (FK) was held on Thursday, September 16, 2021, at his residence; as well as the third interview with the resource person (RR) on Monday, September 20, 2021, at his residence.

The following series of research data and interviews are described based on the focus of the research questions as follows:

"How can polygamous marriage exist in the family and what are the factors that cause polygamy in Christian families?"

Here the researcher uses an interview technique to obtain data from the sources in conducting polygamous marriages, where previously there has been a discussion between the author and the informant about the availability or a little openness of the informants so that they are willing to be interviewed and of course have obtained permission from the person concerned to be asked about problems in the household.

Case 1

currently married (NS), is 7 years old, (NS) is now 34 years old and his wife is 28 years old. both of them have one child. From the beginning of marriage until before problems arose in his household everything was fine, harmonious, us, and living in God's presence where his wife was a Sunday school teacher at the church and (NS) was one of the office workers and both of them had their own busy lives so they forgot their responsibilities. responsibility in the household. (NS) said that I didn't have didn't dare to decision but what can I do with a problem that has arisen in this household, so that's when conflicts often occur in the household, which makes me no longer comfortable in being married. Therefore I look for other activities outside my office so that I can come home late at night when everyone is fast asleep but I also often feel guilty about what I do for my children because I am an example that they will follow in my footsteps. lead the family. but on the other hand I am also t, thinking about how else I can maintain this household without having to go through a divorce. I have been looking for activities outside the office without realizing the impact of what I have done, what will happen if I am in a condition like this, I have so many problems that I find at home and work. The incident until I dared to do polygamy was also due to the free association out there and being carried away by the atmosphere in my friendship. I had a relationship with a new partner and even then it was only one month which in that period I had several meetings which ended in betel marriage, which I directly had polygamous my wife without her knowledge and I did the marriage far away at my wife's place where I did a Siri marriage with an Islamic procession. the betel marriage only lasted two months with so many reflections and regrets that I have taken from changing religions just to do the marriage for the

satisfaction of a momentary desire and have abandoned my wife and children despite frequent conflicts in the house. from that incident, I started to venture to let go of all worldly satisfactions and physical satisfaction that I didn't get from my previous wife. I knew that I did not hesitate to come back again and start a good life with my wife and children.

Case 2

In contrast to the above case, in this case, the husband practiced polygamy by mutual consent with the problem that there was no other choice but polygamy. Here the author interviewed a wife who is also a 35-year-old woman who often serves in the Church (RR) who has been married for 7 years with her 37-year-old husband. from the beginning of the marriage to 7 years of marriage everything seemed fine with no children in their household but at one time the husband had started wanting to have children of his own because he saw his brothers and friends who seemed happy to have a child so the intention and his desire to have children was very big even though he knew his wife could not give him offspring (barren) he tried to take his wife to a doctor who with the same result (RR) could not give him offspring from there he began to invite (RR) to follow everything kinds of treatment that made the body (RR) exhausted but her husband didn't think about it, instead he continued to be eager to do all forms of treatment for (RR) finally to the point of saturation. Finally (RR) dared to speak up about what he was feeling in his body and he felt that all of this was wrong, but her husband doesn't want to listen to her instead they are getting more and more fighting every day she had the same problem and (RR) finally said to her husband that how about lifting the child from her when she was still a baby but her husband did think about it because there was no other choice but her husband said things that made (RR) sad and depressed that it is better to have a child of one's own flesh and blood than an adopted child. The debate culminated which made her husband not feel at home anymore and instead kept going outside with his friends which in the end the husband came back home with bad news for (RR) by saying that he would just remarry a young man who could give him offspring and at the same time he said that his husband had already got the woman he wanted to marry without the consent and knowledge of (RR). Emotions overflowed within (RR) because she was no longer considered a wife and was disappointed with what her husband (RR) had done, she was ashamed of her family and the congregation in the church because she could not protect her household from unwanted things. finally with a heavy heart (RR) agreed to what her husband wanted by remarrying because the results would be the same if (RR) did not allow her husband to still remarry so (RR) agreed, in other words, there was no divorce in her household. the marriage is carried out under the hands of which in the case of Christianity, polygamous marriage cannot be blessed in the church because it has been violated except for divorcing the first wife and then carrying out the blessing in the church. which is also against God's decree but they will try in exchange for having children and will not divorce. And at the end (RR) continued to live with two wives and

one husband in one house. in the interview process (RR) poured out his heart that he could not and could not stand conditions like this, the household he was living in had deviated from where the husband after getting what he wanted, namely his child, willingly abandoned (RR) who had accompanied him for seven years. years together that were defeated by the presence of a child given by another woman who is his second wife (RR) here felt that it was no longer useful and with a heavy heart (RR) filed a divorce suit which she never imagined she would do where the household that she built with God's participation had to end like that with such heavy considerations she decided divorce was the best way so that no one would be hurt again (RR) chose to separate from her husband with no children they found during their marriage without thinking and the consideration that many husbands skip unagreed there (RR) saw that her husband's love and affection for her was no longer there, finally after separating (RR) continued to reorganize her life by continuing to focus on serving God as a servant in the Church.

In this case, the author not only interviewed the perpetrators of polygamous marriages but also researched by interested pastors at the church, where the pastor also knew that some of his congregation members did this. "Polygamy does not exist in Christianity and in my opinion polygamy does not matter if it happens, but in Christianity, there is no polygamy in other words Christianity adheres to monogamy, which only has one wife or husband forever, except for one of them. some are dead (died) then one of them can remarry.

Divorce is also opposed in Christianity because in the Bible it is written "WHAT GOD JOINS CANNOT BE DISTRIBUTED BY HUMANS."

So, marriage for Christians is back to the principle that marriage is monogamous and not divorced, which means one forever. but there are various kinds of problems that occur in the household of every human being which is outside of the power of man himself which results in divorce or polygamous marriage which cannot be avoided even if you want to prevent it if it has happened then it will happen. as in several cases that the author has encountered with various kinds of problems that arise in a household relationship, there are many trials and conflicts some many trials and con.

Christian Environment

Many aspects cause them to be polygamous, many aspects that cause that no longer based on things that are consistent with the historical reason for polygamy in the time of the old covenant and the new covenant and also not the whole reason for polygamy is based on things that have been arranged in the provisions of the Marriage Law. The reasons given by the perpetrators of polygamy tend to be related to the developmental conditions in society, which is why many things have just been used as reasons for polygamy, such as (1) Sexual Needs; (2) The presence of other women; (3) The

wife lacks self-care; (4) Economic Problems; (5) Lack of Wife Services; (6) The influence of the social environment..

The meaning of the six reasons for polygamy above is:

(1). Sexual needs wherein is a basic human need in the form of an expression of the feelings of two individuals personally who respect, care for, and love each other. So there is a reciprocal relationship between the two individuals. but in this case (NS) mentions excessive sexual needs that he cannot receive from his wife so he is looking for someone who can provide it outside the home from other women;

(2) the presence of another woman is the emergence of a new individual in the married life of a husband and wife who feels he should interfere in it even though it is not his right to interfere in the household of a married person, let alone come as a destroyer. the same is the case with (NS) who deliberately brings other women into a messy household life.

(3) the wife does not take care of herself, some of which occur when the wife has children, especially when there is a lot of work that she has to bear on her own, therefore the wife is not well cared for, which makes the husband uncomfortable and brings another woman, which ends up destroying the household. .;

(4) Economic problems are problems that arise when wants and needs meet with limited resources. This economic problem will always appear in everyday life. The point is that human wants and needs are many and unlimited. while the required availability has not been able to fulfill the desire;

(5) the lack of wife service mostly occurs in the wife who is busy working as well as the wife who does not take care of herself which results in fatigue which makes her forget that she is married.

(6) the influence of the social environment is something that is in direct contact between individuals and other individuals, the environmental association is also one of the means to achieve something good, but some deviate from it. This means that the social environment itself can be said as a communication between individuals that can influence the good and bad of the individual itself, but in this case t, the influence of the social environment in question is a bad influence between individuals that causes the breakup of a husband and wife relationship.

This reason quite often occurs in polygamous wives, where polygamy is carried out or sometimes forced to be done because of an affair between a husband and another woman caused by their togetherness in the work environment and others. In this case, polygamy is carried out because of the family's economic urgency. Some women become "honey" due to the desire to improve the economy of their families who are experiencing

difficulties due to the absence of work. So that by being "honey", the woman can provide a living and eat for her family. Various factors cause polygamy in practice in the community resulting in a lack of requests for permission to polygamy through legal and religious channels.

There are also prominent differences between the law of polygamy in church law and national law due to several factors. Among other things, church law is adopted and applied on the basis of the word of God in the Bible, while the formulation of national law on polygamy is dominated by Islamic law. The Church does not have a separate legal document of marriage, but is summarized in "Church Law". Church law is not the law in the juridical sense nor is it a book of laws but rather as norms and guidelines.

In this regard, church law tends to emphasize a pastoral approach rather than a judgmental approach. The main point in church law is as an important role to maintain and maintain the existence of the church as the Body of Christ. To or Toeve this purpose, the church establishes laws to guide, supervise, protect, and awaken members of the congregation to live in holiness as members of the Body of Christ.

Church law was made as an elaboration of the teachings, ethics, and mora, ls according to the mandate of God's Word in the Bible. Thus church law is clearly very theological, so it is also called a theological discipline. Church law contains the principles of the Christian faith which includes interpersonal and social relationships, including family life.

When it comes to family law, the church establishes according to "the rules of holiness and responsibility of the Christian household". The law contains provisions concerning the relationship between husband and wife, the relationship between parents and children. All of these things are constructed within the framework of a relationship with God. These provisions apply and are binding on every church member, therefore if there is an intentional or unintentional violation in the family. For example, such as polygamy or divorce or a fight in the household and until it is known by the church itself there is no serious punishment that will be accepted but rather a social punishment such as getting a reward in the form of a reprimand from the church where the warning is a form of mediation. between the family and the church itself after that did not rule out the possibility of ostracism from the church itself and certainly could not be separated from gossip from other members of the congregation.

Regarding the policy of each church in carrying out marriages. So, every church has a name for church regulations in carrying out marriage itself both in terms of marriage, registration and method of marriage, rights, and positions of husband and wife, the position of rights and obligations between parents and children, property and marriage,

prevention and annulment of marriage, Mixed and representative marriages as well as polygamous marriages are rife within the Christian community itself.

Especially in this polygamous marriage, the church certainly has different rules and regulations which in this case some want to accept and some who very firmly reject the existence of polygamous marriages that will be carried out in the church itself. In this case, the author found one person who could be interviewed regarding the licensing process for a polygamous marriage in a remote church somewhere. the author asked one of the church administrators who is registered as a member of the local church council's daily worker body (BP-HMJ) where the church is said to have received several times the process of polygamous marriages. In this case, the author asks what is the reason for them to accept this, which has been written against by religion itself and the synod, when viewed in the church law regulations, which prohibit polygamy itself, it is different from national law which legitimizes polygamy with the rules and regulations. certain. Apart from family law, the government specifically stipulates polygamy rules for civil servants as stated in Government Regulation no. 10 of 1983 which was later amended in Government Regulation No. 45 of 1990. It is stated that if a civil servant wants polygamy, he must obtain permission from his superiors and if he commits polygamy, he will get sanctions. Female civil servants are not allowed to become second wives and if violated, they will be fired. Therefore, why the church did this because at that time they were lacking a congregation, so they set aside the existing regulations in a marriage that had been regulated by the synod. The author asked for another more suggestive reason, but they gave the reason that they simply wanted to increase the number of congregations and not more than that, but after receiving a warning from the synod, they dismissed it and did not do it again and did not allow polygamous marriages in their church anymore. However, there may be congregations who will practice polygamy but must comply with applicable laws in the country and with the permission of the church and be ready to accept all the consequences given.

Because, regarding the conception of marriage, church law strictly stipulates marriage as an eternal thing that can only end or be broken only by death. This understanding is also enshrined in state law but added rules that allow divorce with sufficient reasons as a legal factor. Divorce can only be carried out before a court session and there must be sufficient reason that the husband and wife will not be able to get along as husband and wife. This provision implies that the court as a law enforcement agency can grant a divorce. Thus, national law legitimizes divorce, while church law strongly emphasizes divorce and prohibits divorce, except in the case of adultery, the church implicitly requires the family to deal with the problem of disharmony that occurs between husband and wife and is not allowed to take the case to court.

4. Conclusion

Based on the results of the study from the discussion that researchers have done, the conclusions that researchers can put forward are as follows:

1. From various points of view, polygamy is permissible if it is an emergency. Seen both from a sociological, religious, and even psychological perspective, polygamy can be troubling and cause conflict in it by looking at some examples of existing cases. Even though polygamy is prohibited in Christianity, by looking at the historical setting it can be understood and can conclude why polygamy exists in Christian teachings. People in their lives remind the existence of social order in their lives. although achieving the direction of balance is passed with conflicts and contradictions and even competition but in the end, the goal is to want to create the interests of the community. At first, Christians adhered to monogamy as stated in the Marriage Law, Marriage is one forever. However, many practice polygamy beyond that it is permissible but must meet the applicable terms and conditions so that unwanted things or actions do not occur.
2. There are several factors in the occurrence of a polygamous marriage in domestic relations divided into internal and external aspects wherein the overall internal aspect the causative factor is the wife is infertile, has an incurable disease, excessive sexual needs, lack of wife self-care, and lack of self-care. attention from the wife, as well as economic problems. while the external aspect is the influence of the environment and association, religion, the presence of other women

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