

RESEARCH ARTICLE

## Religious Rationalizations and Community Perceptions of Polygamous Marriage: A Qualitative Study of Sociocultural Interpretations

Imran <sup>a</sup> Hayat Khan <sup>b</sup> Sarfaraz Khan <sup>c</sup>

**Abstract:** Despite the religious acceptability of polygamy (polygyny) under circumstances of fairness and justice, the practice is strongly influenced by socio-economic and cultural realities. This study scrutinizes the justifications of societal understanding and religion of polygamous marriage in Swat, Khyber Pakhtunkhwa, Pakistan. The required data were collected through a qualitative research design that comprised key informant interviews (16 KIIs) and focus group discussions (4 FGDs) administered among community elders, religious scholars, men, and women. To explore the way in which participants generate meanings about polygamy regarding family duties, faith, and social norms, the narrative analysis was used. The study results depicted that polygamy is commonly presented by men as a religious and moral duty, and women face relational, practical, and emotional issues that arise in polygamous families. The sustainability and acceptance of the practice are significantly affected by community pressure and economic capacity. This study concludes that polygamy in Swat is a socially negotiated process, which is a response to the dynamic interplay among religion, culture, gender relations, and the evolving generational attitudes.

**Keywords:** Marital Justice, Kinship System, Social Norms, Cultural Expectations, Polygyny

### Introduction

One of the key institutions of society that shapes intimate relations, regulate reproduction process, and organizes kinship, inheritance, and social responsibilities in societies is marriage. Although monogamy is the most common trend in marriage in the entire world, there are still some cultural and religious practices where polygamy and, more so, polygyny, where a man marries more than one wife, is practiced (Yodanis, 2010). The coherence of polygamy has socio-religious problems, such as rationale, conception, and understanding of polygamy within the societies that practice polygamy. A glimpse into the religious explanations and a general overview of the preservation and adaptation of polygamous marriage in contemporary societies (Galieva, 2021). In the majority of religious backgrounds, marriage is not merely a personal contract but rather a divine contract and is led by moral and spiritual laws. Polygyny is generally permissible in this or that situation in the Islamic law, provided that justice is observed and wives are treated fairly (Nugroho et al., 2025).

The religious scholars tend to interpret the scriptural resources to determine the validity and restrictions of the practice. Nonetheless, such meanings are not standardized. Others stress the conditional and moral aspects of polygamy, which they have brought forward in a way that portrays polygamy as a social responsibility required to be of high standards in fairness, whereas others have indicated that polygamy

<sup>a</sup> Assistant Professor of Sociology, Department of Social and Gender Studies, University of Swat, Swat, Khyber Pakhtunkhwa, Pakistan.

<sup>b</sup> Lecturer, Department of Sociology, Bacha Khan University, Charsadda, Khyber Pakhtunkhwa, Pakistan.

<sup>c</sup> Assistant Professor of Pakistan Studies, Centre for Caucasian, Asian, Chinese, and Pakistan Studies, University of Swat, Swat, Khyber Pakhtunkhwa, Pakistan.

can be practiced as a right within religious limits. Such varied interpretations have a major influence on the way people and communities perceive and explain polygamous marriages (Hasan et al., 2022).

Religious justifications do not, however, work in a vacuum of social realities. They are incorporated into larger cultural practices, economic organization, and gender roles. Polygamy in most societies is connected with patriarchal societies where the main intention is to promote male dominance and the continuation of the bloodline (Setiyani, 2025). It can also be affected by socio-economic issues such as wealth distribution, labor requirements, demographic imbalances, or social welfare. Individually, polygamy is occasionally presented as a way out of other problems like infertility, widowhood, or the need to have more children. Religious logic in these instances is most often a blend of cultural requirements, making it hard to distinguish religious belief from its social implementation (Ridwan et al., 2024).

Communal perception is also important in supporting or disapproving of polygamous marriages. Although a practice may be allowed in religious texts, its adoption will largely be based on the perception of the people in the society. In certain environments, polygamy is seen as noble, socially acceptable, and in line with religion. In other cases, it can be viewed as an issue of controversy, especially against the backdrop of the new morals of gender equality, emotional companionship, and individual rights. Generational disparity, educational exposure, economic variability, and changing perceptions of religious doctrine influence community attitudes (Ogunbiyi et al., 2025).

The views of women are quite important in comprehending the perceptions of polygamy in the community. Whereas there are women who might be okay with the polygamous marriage as it fulfils their religious or societal expectations, some women might find the marriages to be challenging emotionally, psychologically, and economically. Emotions of jealousy, rivalry, unfair treatment, and economic burden might affect the perceptions of polygamy at the household level. Likewise, children in polygamous households might experience different things that influence the general attitudes of society on the practice. Such realities of living play a role in shaping a dynamic, at times contested, meaning of polygamy within communities (Alhuzail et al., 2024).

It is hence complex that justification of religion and the picture of the community are reciprocal. The way communities interpret religious teaching may vary with the social experiences and or alterations of social circumstances, but religious teaching has an impact on social attitudes. As modernization, urbanization, and increased access to education and media come into play, traditional marriage practices are often questioned and debated. Here is the point of convergence of religious power, cultural continuity, and change in society (Yodanis, 2010).

To develop a more advanced solution to the problem, it is best to know about religious justifications and the attitude of the community towards polygamy. Rather than viewing polygamy as a religious mandate or merely a culture-based practice, it is important to mention that polygamy is a socially constructed practice because of theological interpretation, history, and experience. Using a religious discussion and attitudes within the community in this paper will help cast a few rays of light on the broader societal dynamics surrounding the continuation, reconfiguration, or critique of polygamous marriage in contemporary society (Mahmud, 2025).

### **Problem of Statement**

In Swat, Pakistan, polygamy (polygyny) is practiced with justification by the religious teaching and imposed by the cultural norms and values. It is a practice that is affected by overlapping factors, including patriarchal family set-ups, economic and social pressures, and gender relations. Where religious scriptures permit polygamy on grounds of equity and fairness, its interpretation varies in every society; hence, variations are observed in the experience and bargaining of a polygamous practice in the family. Women are not coping with their problems of relationships, emotions, and practicality, and men with their responsibilities,

resources, and social obligations. Little is known about the relationship of religious justification, cultural expectations, and lived experiences in Swat and the effects of polygamy on family, gender, and social lives.

### **Objectives of the Study**

The study primarily aims to explore community perceptions of polygamy. Specifically, the study seeks to:

1. Examine the significant role that religious beliefs play in shaping levels of social acceptance of polygamy within the community.
2. Assess variations and differences in perceptions of polygamy across distinct gender and age groups.
3. Develop practical recommendations derived directly from the key findings of the study.

### **Research Questions**

1. How do religious beliefs shape community perceptions of social acceptance toward polygamy?
2. What differences exist in perceptions of polygamy across gender and age groups within the community?
3. Based on community perceptions, what recommendations emerge for addressing polygamy in social contexts?

### **Literature Review**

Polygamous marriage, particularly polygyny, continues to be a valuable sociological, anthropological, and gender studies subject. Polygamy is practiced in various societies of the world, although it is not as prevalent as monogamy, and it is shaped by the religious interpretations, cultural traditions, economic factors, and social norms. To comprehend polygamy, scholars have emphasized the necessity to know the interaction that exists between religious justification and communal perceptions and the social and gender impact of the practice. The literature review is a synthesis work that relies on the most significant conclusions made by the previous studies of polygamy, how polygamy is perceived, what the rationale is, and what the experience of polygamy is under various circumstances.

Another significant component of the justification of polygamy in the past has been religious interpretation. Researchers note that religious leaders in most societies give guidelines on when it is acceptable to engage in more than one marriage, and in most instances, the leaders are concerned with issues of fairness, responsibility, and ethical conduct. Interpretations, however, are numerous and influenced by historical, cultural, and social backgrounds. Other religious intellectuals tolerate polygamy as an institution that is socially responsible to serve some practical purposes, like taking care of widows or managing demographic anomalies. The rest stresses ethical and moral obligations in various marriages and the necessity to treat wives equally (Motiejune, 2025).

The current studies have demonstrated that religious justification is not a vacuum. Religious leaders and community influencers in the area are important in the decoding of teachings and social behaviors. The interpretations usually adapt to local realities; therefore, polygamy exists as a theological as well as a social practice (Dahli et al., 2024). Moreover, researchers indicate that religious stories may be employed in rationalizing social rules and cultural demands and in integrating religious logic and pragmatism. Such a combination of religious dogma and social practice is essential to comprehend why polygamy still exists despite the shifting processes in society (Ajakor & Chukwudebelu, 2025).

The rate of polygamous marriages is of great importance, determined by the socio-cultural and economic factors. According to many scholars, the significance of the patriarchal family system and the kinship systems where the stronger attention is paid to the male authority and continuation of the lineage is also of great significance. In patriarchal societies (or a high family honor code), men may marry many

wives so that they can procreate lineage, bear male offspring, or pay family debts. Social approvals and prestige are also some of those issues that make people choose to be polygamous (Kumar, 2024).

Economic reasons are not left behind in this situation; polygamy is generally more prevalent in families that are financially more prosperous or higher in resources, since the ability to offer more than a single spouse and a family can be a status symbol. Large families, which are a result of polygamy, might benefit economically and in terms of labor in agrarian or labor-intensive cultures. It has been found that financial stability can also impact the quality of relations between co-wives and child welfare and imply that financial ability and social norms interact to determine the practice (Geletu, 2024).

Modernization, education, and urbanization are also factors that have influenced polygamy, as revealed by the literature. Increased female education, openness to the world's gender norms, and mere survival in an urban environment tend to expose less social support to polygamous behavior. Nevertheless, when culturally viewed, even in changing socio-economic settings, cultural traditions and community expectations tend to remain, which demonstrates how ingrained polygamy is in the society (Okeke & Onwuasoigwe, 2024).

The acceptability and legitimacy of polygamous marriages depend largely on the perceptions of people in the community about polygamous marriages. Sociologists are of the view that, despite the teachings in the religious books permitting the practice, the social attitudes tend to either approve or denounce it (Uddin, 2025). Some popular values, intergenerational differences, and perceived social outcomes are often involved in acceptance. In certain societies, polygamy is noble, socially acceptable, or even a requirement in fulfilling some family or social requirement. In different aspects, it is associated with conflict, rivalry, and emotional strain, particularly between co-wives or where there are resource limitations in the household (Ruwandoruwa, 2025).

Polygamous marriages have complicated gender and family issues. Studies indicate that authority and decision-making within polygamous families are often in the hands of the men, which is why they tend to reflect patriarchal values. Females in these set-ups are likely to feel competition, jealousy, or less autonomy, although, with the right setting in the household, co-wife relationships can be cooperative. Literature indicates that economic stability, social support, and negotiation ability at home are directly associated with the emotional well-being of the woman (Chiagozie and Akpofure, 2024).

Children brought up in polygamous families do not perform the same. According to some studies, there are challenges that are reported as reduced parental attention, emotional stress, and unequal distribution. Some of them add that children can also gain more support from their extended family, shared responsibility, and underline that the impact of polygamy is contingent on the social, economic, and family situations (Janur, 2025). Researchers have also indicated that women tend to exercise agency in bargaining on co-wife relations and domesticity, and it is presumed that polygamy will have a consistent impact of strengthening female subordination. The relation between polygamy and larger gender equity, family policy, and social change issues is also mentioned in research. With the increase in the level of modernization of societies, the attitude towards polygamy also changes, which is the reflections of a shift in gender norms, educational, and social expectations. This demonstrates that polygamy is never fixed but is continuously compromised within families and societies due to tradition and contemporary factors (Sriwannawit, 2025).

## **Research Methodology**

This study is based on a qualitative research design to investigate religious justification and the interpretation of polygamy by the community in District Swat. Since the topic is socio-culturally sensitive, the qualitative methods were selected to obtain the richness and diversity of experiences and opinions. The focus group discussions (4 FGDs) and key informant interviews (16 KIIs) were used to gain primary data. The use of FGDs enabled the study of group dynamics, common beliefs, and social norms concerning polygamy, whereas KIIs

offered detailed information among local religious scholars, community elders, and social influencers. The gendered FGDs composed of men and women meant that the discussion was gender sensitive and that the participants were able to articulate themselves without fear since the informed consent and reflexivity were considered.

Data collection of male participants was made through the researcher directly in compliance with the cultural and ethical protocols, and data collection of female participants was conducted through a trained female researcher. The protocol included informing the participants about the aim of the research and the procedure of informed consent, confidentiality, and the creation of a safe and comfortable atmosphere in which one could tell about personal experience. Such a strategy allowed an open-minded approach, particularly in women, and minimized possible cultural barriers. Purposive sampling was used to select participants who represent a range of socioeconomic status, ages, and marital status, which gives a community-wide image of the community perceptions. The interviews and discussions were recorded and transcribed word-for-word to keep the originality of the descriptions of the interviewees intact. To analyze the data, narrative analysis focuses on the way the participants form and narrate views related to their religious reasoning, polygamy (polygyny), the norms of the community, and their own experiences.

## **Results and Discussion**

### **Results**

A detailed description of the results in the context of the main themes of this study is illustrated here in the following lines.

#### **Religion and Narratives and Moral Responsibility**

The polygamy was mostly introduced by the males as being ordained by God and not by individual choice. A story was told by one of the male interviewees who had two wives.

*"When my first wife failed to give birth to a son, my elders were advising me to remarry. Ay, I was at first unwilling, but I remembered what our scholar had said to me: when you could do and treat the two wives alike, then was it your duty. I got married not to satisfy my interests but to adopt an orphaned woman in the village and to continue the family name. Hard work it is, but Allah wills it, and I am endeavoring to be fair."*

The story demonstrates that religious narratives justify polygamy as a morally and spiritually imperative action that is a combination of individual responsibility and social and religious duty. This argument was reflected in local religious leaders of KIIs, who argued that polygamy is conditional and purposeful, and should be used to save the women and children in certain situations, instead of being an entitlement of a male. A scholar explained:

*"Islam does not promote extravagance. The issue of polygamy is permitted only when fairness and justice are upheld. Otherwise, it is a sin. Men should learn the lesson of this before they take another wife."*

The story of the female participants, nonetheless, was more contradictory. One of the women narrated how she lived in a polygamous family:

*"I knew it could happen in Islam, but it was something that terrified and made me reluctant when my husband remarried. I was suddenly in need of sharing my attention, the attention of my children, not to mention the space which I used in my own house. I would request Allah to have patience, but there were times when I would be crying single-handedly. Religion is about fairness, and in the real sense, it is too hard to achieve. My heart felt divided."*

The emotional and relational tensions that appear to be central to her narrative, combined with the religious justification and the core of her narrative, explain the issue of faith and lived experience that women have to negotiate.

One of the women, her husband having married a second wife to support a widowed relative, told:

*"I was aware that he had a good intention and tried to share out. And yet it is natural to be jealous. When I realized my children were adapting and accommodating another woman into our house, it was a difficult task. However, we do hope that we will cooperate and eventually find a rhythm. It is what we do, to make our faith a-live."*

Generally, these narratives show the fact that religious institutions approve polygamy, but the actuality of the practice and its emotion is very delicate, particularly in the case of women.

### **Cultural Narratives and Community Anticipations**

Cultural norms were extremely powerful in shaping the perceptions and explanations of polygamy by the participants. The older male respondents often used it as one of the ways of preserving family honor and fulfilling social needs. One elder recounted:

*"The wife must supposedly have a possibility of another husband in our village, where the man is unable to get a son. It is not only of the man, but of the family. My second wife was a result of not wanting to be ashamed of upholding my family. We have been trained to respect the old and follow customs, giving preference to our family and neighborhood."*

This story is indicative of the role played by cultural expectations in supporting religious sanction to establish a culturally supported justification of polygamy. Younger male participants, however, told more reflective stories:

*"I observe my father running two families. I appreciate that it is permissible, though I question whether it is feasible in contemporary times. Work and education increase women's awareness of their rights. Although religion may allow it, we should balance fairness, attention, and family happiness even though we are careful."*

The female respondents explained cultural pressures as directive and limiting their experience. One woman shared:

*"I also knew that I would be judged by society if I did not take a co-wife. People were gossiping about families where women were against their husbands' second wives. So, I took her, even when I was afraid and upset. But it is hard. At other times, the children demand my attention, which I am not able to provide completely, and I am torn."*

These tales have shown that the expectations of culture mediate the reality experienced in polygamy, which at other times increases the emotional and social strains that women experience.

### **Gendered Experiences and Household Negotiations**

The stories put emphasis on gendered experiences. Male respondents tended to categorize polygamy as a duty that had to be managed properly in terms of resources, time, and the relationships within the household. One man reflected:

*"Two families to manage, and that is walking on a tightrope. Both wives do need their needs, and the children need love and direction. I would not mind one individual over the other, and I also strive to make equal decisions. This is straining at times, but I remember that Allah is anticipating justice. I am also subject to continuous teachings by my elders."*

Women were used to tell about negotiation, adjustment, and compromise strategies in polygamous families. The reality of one woman was the following:

*"When my husband comes with food or money back home, I must ensure that it is spread equally. I am not able to openly complain because it would be disrespectful. I do not talk much, change my behavior, and even conceal my irritation. I cook, I pray, I look after the children, and I attempt to co-operate. It is tiresome, yet it is the sole method of preserving peace."*

One more woman accentuated the emotional problems of co-existence:

*"The woman who got married was young and inexperienced. I needed to educate her on the routines at the house, how to deal with the children, and deal with her expectations. I became jealous and lonely, but I always remembered that this is our life and Allah has provided us with a way to move."*

In these stories, it becomes clear that women in polygamous families are keen on developing survival tactics to preserve harmony, juggling cultural, religious, and family demands as well as attempting to explore their emotional needs.

### **Economic and Practical Realities**

The theme of economic considerations was also common in the narrations of the participants. Male interviewees rationalized that further marriages required financial security. One man recounted:

*"I was required to ensure that my business was able to support two families before remarrying. I incurred estimates, such as the cost of food, child education, and the maintenance of the household. Religion allows polygamy, but in the case of a lack of resources, injustice and conflict can be created. I had to plan carefully."*

In the past, the practice of polygamous marriages (polygyny) was accepted and encouraged due to many reasons, such as the desire for a male child or even no children, religious cover for marrying up to four wives, etc. Though in the contemporary fast-moving age where folks are enthralled by economic adversities, it is hard for an individual to withstand being a single wife rather than to wed more than one (Imran et al., 2020).

Women, in their turn, discussed the practical issues of sharing resources. One woman described:

*"Things were different with the entrance of another wife. We had to share food, garments, and even water to bathe the children. In other instances, there were petty fights that commenced due to cash or focus. I learned to spend money wisely, to be patient with my children, and to talk to my husband, not telling him directly and indirectly, but in a manner that would sound fair."*

These stories demonstrate that economic facts cannot stand alone from the social and religious explanations because they are an important part of the process of undergoing polygamy and negotiating it on a day-to-day basis.

### **Shifting Attitudes and Emerging Perspectives**

The critical accounts of the polygamy practice were highest among the young respondents and well-educated people. A young woman shared:

*"Even though polygamy is not forbidden, I am also uncertain whether polygamy is emotionally just to women and children. I think it was so, but my parents took it. I believe that everyone*

*must be equal, considerate, and free of emotion. It might be even permitted by religion, but modern life requires us to have emotions and equity in doing it."*

Male participants also expressed evolving perspectives:

*"Younger men are not finding it easy to manage more than one household. And even when it is allowed, it is emotionally difficult. Justice is not that straightforward, and women nowadays are more conscious of their rights. We should reconcile tradition to the facts of our epoch."*

These reports reveal a generational shift in which the subjects are critical of religious and cultural standards and are incorporating their educational background, social consciousness, and personal morality into their narratives.

### **Crossing of Religion, Culture, and Lived Experience**

The stories that the participant was involved in in both stories concerned the interrelationship between religion, culture, and lived experience. The world was created by both men and women to make faith, social expectation, and personal reality compliant. One of the female members of it concluded:

*"We have our religion and tradition, which we practice, but the day-to-day life teaches us something. To cohabit with another wife, children, and resources is not so much about culture or religion, but about love, justice, and understanding of each other. We learn slowly, and adjust, and hope that we will be instructed."*

One of the male interviewees replied in the same way:

*"We are guided by religion, defined by culture, and educated by experience. Polygamy is not a smooth task- it is a responsibility, right, and emotional game. I am also learning daily to be fair and patient in the hope that Allah will see my efforts."*

These narratives indicate that polygamy in District Swat is lived, bargained, and rationalized at a personal level, which is a combination of spiritual, social, emotional, and practical dimensions.

### **Discussion**

The findings of this study provide a faint understanding of polygamy in the District Swat, where it is quite multidimensional in the sense that it is an activity that has been shaped by religion, culture, gender, and financial factors. Polygamy is not one of those religious or cultural institutions, and it is rather a matter of social bargaining where individual, domestic, and community elements convene to determine the perception, acceptance, and practice (Yodanis, 2010).

The religious justification element remains one of the areas that is still central to the justification of polygamy. As it is true to the literature that has been referred to, in this case, men predominantly perceived polygamy as a religious duty wherein equality, fairness, and moral responsibility were considered based on the Quranic instructions. This observation goes along with the literature in other Muslim-dominated societies, where the Islamic sanction applies in the justification of the occurrence of multiple marriages within the framework of conditional commitment towards wives and children. The research, though, also suggests that religious legitimacy does not always guarantee fair or emotionally harmonious outcomes, and the importance of considering the actualities of co-existence by both men and women in polygamous families (Sriwannawit, 2025).

The cultural practices were noted to be strongly implicated regarding the acceptability as well as the practicability of polygamy. Social norms supporting the tradition of family honor, descent, and sons supported the tradition and were likely to determine the decision-making regarding further marriages. This connectivity of religion and culture is the pointer of the internalization of polygamy in the social organization,

in which the societal needs influence the individual type and functionality of households. Moreover, there are more nuanced forms of restrictions and bargains caused by cultural demands, particularly to women who typically are prompted to be obedient due to social scrutiny and the nature of kinship, as well as the expectations between generations (Uddin, 2025).

This study also highlights the gendering nature of polygamy, where it is revealed that there are differences between the thoughts and approaches of men and women towards polygamy. The reasons why polygamy was primarily a responsibility issue, division of assets, and adherence to the religious prescriptions were the ideas of men. Women, in their turn, were to surmount emotional, relationship, and practical problems, domestic care, co-wife relations, and childcare. These findings are corroborated by the previous research, which found that polygamy is exercised differently in the two genders, and women are exposed to greater emotional labour and household chores. The gendered nature of patriarchy in polygamy in Swat is also gendered in its broadest sense, meaning that there are tendencies of patriarchal dominance and the family structure that have been documented in South Asian and Muslim-dominant worlds (Kumar, 2024).

Economic factors have turned out to be a moderate aspect of the polygamous practice. Both genders demanded the significance of economic security to equitable resource distribution and the sustainability of different families. This brings out the fact that polygamy is not a religious or cultural phenomenon but also ingrained in family socio-economic processes whereby financial capacity directly determines relationship harmony and control of the households (Mahmud, 2025).

To reveal new changes in the community perceptions, and in particular among the young and more educated people, is one of the strengths of this research. These developments are indicative of a gradual renegotiation of the traditional norms, and they are enabled by education, media exposure, and the overall social transformation. The findings are consistent with the research indicating that a generation gap and educational attainment might be the antecedents of a grave thinking about ancient cultural and religious practices, including polygamy (Alhuzail et al., 2024).

## **Conclusion and Recommendations**

This study depicts the subject of polygamy (polygyny) in the Swat, Khyber Pakhtunkhwa, Pakistan, as a multidimensional institution, which is influenced by culture, religion, economic realities, and gender. Religious education acts as the social and moral explanation, and culture dictates acts as an honor of a family and the management of a home. The relational, emotional, and practical difficulties of negotiating co-wife relations and domestic responsibilities are shown in the experiences of women. The chances of having many marriages are impacted by the economic capacity. The older and more educated respondents are becoming more open to the practice. In addition, the findings demonstrate that polygamy is not expressed unanimously but negotiated socially.

The study recommends that women be encouraged to undertake education, community support, and counseling to help them tackle housework and emotional challenges in polygamous marriages. Besides, local religious leaders are required to focus on justice, moral accountability, and fairness, to guarantee that polygamy is practiced morally. Moreover, control of resources and economic planning will help ease financial stress and domestic skirmishes. Likewise, discussion of gender equality, cultural norms, and marital fairness should be encouraged through community consciousness so that newer generations can deliberate on these problems. In addition, the psycho-social costs of polygamy (polygyny) in the long term should be investigated further, and the influence of urbanization, media, and education on the attitudes of people should be studied.

## References

- Ajakor, E., & Chukwudebelu, I. A. (2025). The cultural and religious dynamics of polygamy in Igboland. *Journal of Arts, Religion, Philosophy and Cultural Studies*, 1(1), 56–63. <https://nigerianjournalsonline.org/index.php/JARPCS/article/view/105>
- Alhuzail, N. A., Besser, A., & Zeigler-Hill, V. (2024). Sharing your husband: Adult attachment styles and emotional responses of Israeli Bedouin-Arab women to potential polygynous marriage. *International Journal of Environmental Research and Public Health*, 21(10), 1281. <https://doi.org/10.3390/ijerph21101281>
- Chiagozie, A., & Akpofure, A. (2024). An analysis of Islamic law on polygamy without court permission: Legal, ethical, and social perspectives. *SYARIAT: Akhwal Syaksyah, Jinayah, Siyasa and Muamalah*, 1(3), 156–164. <https://doi.org/10.35335/wh2zd103>
- Dahli, Z. M., Umar, M., Mujiburohman, M., Rusdiyah, R., Sa'adah, S. A., & Seff, N. K. (2024). Delegitimization of religious motives in polygamy in Banjar society. *Syariah: Jurnal Hukum dan Pemikiran*, 24(1), 119–135. <https://doi.org/10.18592/sjhp.v24i1.12392>
- Galieva, G. I. (2021). Polygamy as a form of marriage: Based on sociological research. In *XXIII International Conference "Culture, Personality, Society in the Conditions of Digitalization: Methodology and Experience of Empirical Research"* (pp. 532–541). Knowledge E.
- Geletu, Y. G. (2024). Experiences of women in polygamous marriage: A phenomenological study from Lode Hetosa Woreda, Arsi Zone, Oromia Regional State, Ethiopia. *Ethiopian Journal of Gender Research*, 4, 1–15. <https://journal.mu.edu.et/index.php/ejgr/article/view/1208>
- Hasan, H., Jahar, A. S., Umar, N., & Abdullah, I. (2022). Polygamy: Uncovering the effect of patriarchal ideology on gender-biased interpretation. *HTS Teologiese Studies/Theological Studies*, 78(4), Article 7970. <https://doi.org/10.4102/hts.v78i4.7970>
- Imran, I., Muhammad, N., Alam, I., & Khan, N. U. (2020). Gauging the impact of modernization on marriage institution in Swat, Pakistan: A qualitative approach. *Pakistan Journal of Society, Education and Language*, 6(2), 95–106.
- Janur, N. A. (2025). Polygamy in family law: Gender perspectives and its implications for women's rights. *HUMANISMA: Journal of Gender Studies*, 9(1), 95–110. <https://doi.org/10.30983/humanisma.v9i1.9367>
- Kumar, S., & Kumar, T. P. (2024). Exploring the transformation of polyandrous marriage tradition in contemporary Shillai Tehsil. *Library of Progress – Library Science, Information Technology & Computer*, 44(3), 1–10. <https://doi.org/10.48047/phmvm142>
- Mahmud, J. R. (2025). Polygamy and socioeconomic factors in Islamic family law: Legal interpretations and social outcomes. *Journal of Islamic Family Law*, 1(1), 1–7. <https://doi.org/10.59784/jifl.v1i1.1>
- Motiejune, G. S. (2025). Polygamy in Islam: A study on its religious justifications and empowerment of women within Islamic teachings. *QiST: Journal of Quran and Tafseer Studies*, 4(1), 59–74. <https://doi.org/10.23917/qist.v4i1.6948>
- Nugroho, R. S., Ulami, M. D., Hadi, S., & Handajani, M. (2025). Household justice in the view of polygamy practitioners. *International Journal of Religion, Humanity and Cultural Heritage*, 1(1), 25–34. <https://doi.org/10.53935/jomw.v2024i4.546>
- Ogunbiyi, D. O., Adeyemo, A. A., Olajugbagbe, O. M., & Oyebanji, I. T. (2025). Polygamy and its implications on Christianity in Southwest Nigeria: A sociological perspective. *MAHABBAH: Journal of Religion and Education*, 6(1), 45–69. <https://doi.org/10.47135/mahabbah.v6i1.111>
- Okeke, R. C., & Onwuasoigwe, C. A. (2024). Disabled polygamy and nation-building in Nigeria. *Journal of Political Science and Leadership Research*, 10(3), 1–12.
- Ridwan, M. S., Abdullah, W., & Idham, I. (2024). Public perception of polygamy in Makassar, Indonesia: Cultural perspective and Islamic law. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8(1), 20–38. <https://doi.org/10.22373/sjhk.v8i1.15419>

- Ruwandoruwa, A. U. (2025). Community trust and political influence in family law: Property allocation in polygamous marriages in Gusau metropolis. *Journal of Social Review and Development*, 4(3), 66–72. <https://doi.org/10.64171/JSRD.4.3.66-72>
- Setiyani, W. (2025). Polygamy, power, and patriarchy: Gendered social mobility and symbolic capital in Madura's blater culture. *Ulum Islamiyyah*, 37(2), 78–92. <https://doi.org/10.33102/uij.vol37no02.700>
- Sriwannawit, P. (2025). Why is traditional polygamy unjust? Implications for egalitarian nonmonogamy. *Journal of Family Theory & Review*, 17(3), 446–464. <https://doi.org/10.1111/jftr.12537>
- Uddin, M. S. (2025). Polygamy and gender dynamics in Islam: A critical examination. *AR Journal of Arts, Humanities and Social Studies (FARJAHSS)*, 2(7), 19–30. <https://doi.org/10.5281/zenodo.17068613>
- Yodanis, C. (2010). The institution of marriage. In *Dividing the domestic: Men, women, and household work in cross-national perspective* (pp. 175–191). Oxford University Press.
- Youngmevittaya, W. (2024). Should polygamous marriage be legal? *Philosophia*, 52(3), 825–844. <https://doi.org/10.1007/s11406-023-00660-7>