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Reconstructing the Meaning of Polygamy in the Context of Gender Relations: Study of Surah an-Nisā' [4]: 3 Using the *Ma'nā-Cum-Maghzā* Approach

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Abstract

Reconstructing the Meaning of Polygamy in the Context of Gender Relations Study of Surah an-Nisā' [4]: 3 Using the *Ma'nā-Cum-Maghzā* Approach. This article aims to reconstruct the meaning of polygamy in Surah an-Nisā' verse 3 within the context of gender relations. To achieve this goal, this research employs a deconstructive paradigm using a hermeneutical approach, *ma'nā-cum-maghzā* method by Sahiron Syamsuddin, and feminist theory as analytical tools. The study yields two main findings: (1.) Universally, the primary message (*maghzā*) contained in Surah an-Nisā' verse 3 emphasizes the importance of gender justice for women. Thus, in a broader context, the

maghzā of this verse rejects any actions that subordinate and negate women's rights, Thus, from here, this research aligns with the opinion of Muhammad Irsad.; (2.) When the universal moral value of Surah an-Nisā' verse 3, stating the importance of gender justice, is recontextualized into the specific context of polygamy, this research aligns with the view that the primary directive in this verse is monogamy accompanied by efforts to build a harmonious and quality Islamic family. Polygamy, on the other hand, can only be practiced under highly specific and urgent conditions. Additionally, this study rejects actions that use this verse as a legitimization for patriarchal views that tend to relegate women to a secondary class in society.

Keywords: *Ma'nā-Cum-Maghzā*, Polygamy, Surah an-Nisā' [4]: 3, Gender Justice

Abstrak

Artikel ini bertujuan untuk merekonstruksi makna poligami di dalam Qs. an-Nisā' ayat 3 pada konteks relasi gender. Untuk mencapai tujuan, penelitian dengan paradigma dekonstruktif ini menggunakan pendekatan hermeneutika, metode *ma'nā-cum-maghzā* model Sahiron Syamsuddin, dan teori feminisme sebagai alat analisa. Penelitian ini menghasilkan dua hal: (1.) Secara universal, pesan utama (*maghzā*) yang termuat di dalam Qs. an-Nisā' ayat 3 adalah tentang pentingnya memerhatikan keadilan gender bagi perempuan, maka dalam konteks yang luas, *maghzā* ayat ini menolak segala tindakan yang mensubordinasikan dan menegasikan hak-hak perempuan, sehingga dari sini penelitian ini sejalan dengan pendapat Muhammad Irsad; (2.) Ketika nilai moral-universal Qs. an-Nisā' ayat 3 yang menyatakan pentingnya memerhatikan keadilan gender dikembalikan lagi ke dalam konteks khusus ayat, yaitu poligami, maka penelitian ini sejalan dengan pandangan yang menyatakan bahwa perintah utama dalam ayat ini adalah monogami yang dibarengi dengan adanya usaha membangun keharmonisan keluarga Islami yang berkualitas. Adapun poligami, hanya dapat dilakukan ketika dalam kondisi yang sifatnya sangat khusus dan urgen. Selain itu, penelitian ini juga menolak tindakan yang menjadikan ayat ini sebagai salah satu legitimasi atas pandangan-pandangan patriarkis yang cenderung menempatkan perempuan sebagai kelas kedua dalam kehidupan.

Kata kunci: *Ma'nā-Cum-Maghzā*, Poligami, Qs. an-Nisā' [4]: 3, Keadilan Gender

Introduction

The issue of justice and equality for women is always intriguing to examine, particularly in Islamic countries and countries with Muslim-majority populations. Efforts to improve the status of women continue, especially in the discourse of legal reform. This issue is crucial to address due to the stigma that often arises from the condition where a woman experiences subordination in family and society. The factors leading to the emergence of this issue are closely related to the Islamic legal framework deeply rooted in

the structure of Muslim society, which exhibits patriarchal bias. One of the most prominent issues garnering attention from feminists is the issue of polygamy (Mulia, 1999). Such a marital model sparks debates among interpreters from the past to the present. In fact, these debates have never ceased to this day, as polygamy not only holds legal validity but also enjoys support from societal traditions.

The issue of polygamy is one that is frequently voiced and controversial. On one hand, polygamy is rejected aiming to avoid unfair treatment towards the wives, with some even claiming that polygamy constitutes discriminatory action. On the other hand, polygamy is advocated for being seen as having strong normative support and viewed as one of the alternatives to address phenomena such as adultery and prostitution. Regardless of these debates, it is a fact that with the progression of time, Islamic societies are faced with various changes and complexities, including changes in social norms, the development of human rights, and demands for gender equality. Therefore, understanding of the teachings of polygamy needs to be updated and aligned with humanitarian values and fundamental principles of Islamic ethics (Usman, 2014, p. 129).

Polygamous marriage is one aspect of Islamic law that is intriguing to study, especially in the context of the contemporary era filled with dynamics and social challenges (Ahmadi, Rofiqoh, & Hefni, 2022; Al Qurtuby, 2022; Baker, 2021; Nurmila, 2016; Tarigan, Nurhayati, & Marpaung, 2021). The Quranic Surah an-Nisa' verse 3 specifically regulates polygamy, providing legal foundations and guidance for Muslims. Although this verse has existed since the time of Prophet Muhammad, interpretations and implementations may vary according to the changing times and evolving social contexts (Aji, 2022, p. 8). The controversies and diverse interpretations surrounding this verse create dynamics of discourse among Islamic scholars and society. Therefore, there is a need for in-depth studies to reinterpret this verse considering contemporary contexts and applying relevant critical theories.

Therefore, this research aims to reassess the meaning and applicability of the teachings of polygamy in Surah an-Nisa' verse 3 in the contemporary era. To achieve this goal, the study will delve into the significance of Surah an-Nisa' verse 3 on polygamy, understood through a hermeneutical approach using the ma'nā-cum-maghzā method by Sahiron Syamsuddin. This research endeavors to deconstruct conventional

understandings of the verse and contribute to a deeper understanding of its relevance in contemporary Islamic society. Hence, feminist theories will also be utilized to further examine the maghzā found in Surah an-Nisa' verse 3 in the context of gender relations. Through this study, it is hoped that a more holistic, fair, and in line with universal human values understanding can be created, providing a foundation for Islamic thought renewal in the context of modern times. This research can also offer intellectual contributions in addressing social changes and supporting efforts to enhance the overall welfare of society.

Theoretical Review

Etymologically, the combination of the words ma'nā-cum-maghzā consists of three words, namely ma'nā, maghzā (both from Arabic), and cum (from Latin). Ma'nā-cum-maghzā is a theory or approach in understanding the Quranic text that combines two important dimensions, namely the dimension of literal meaning (ma'nā) and the dimension of historical or contextual context (maghzā). This theory emphasizes the importance of understanding the literal meaning of a Quranic verse but also stresses that understanding should be placed within the historical and social context in which the verse was revealed (Syamsuddin, 2022, p. 222). The ma'nā dimension (literal meaning) is related to the literal or direct understanding of the words and phrases found in the Quranic verses. Ma'nā refers to the meaning that can be directly understood from these words without the need for specific interpretation (Syamsuddin, 2022, p. 224). Whereas the maghzā dimension (contextual or historical) refers to the historical context, situation, or social conditions when the verse was revealed. Maghzā provides further understanding of the reasons for the revelation of the verse, events that may have triggered the revelation of the verse, and how the understanding of the verse can be applied in a specific historical context (Syamsuddin, 2022, p. 225).

Ma'nā-cum-maghzā, as expressed by Sahiron himself, is a method of interpreting the Quran in which one delves into the original historical meaning (ma'nā) understood by the first audience and develops that meaning into its significance (maghzā) to be applied in the contemporary era. Interpretation using the ma'nā-cum-maghzā method cannot be done arbitrarily. One must possess a solid knowledge background (Syamsuddin et al., 2020, p. 254). This theory adheres firmly to the principle of al-muhafadzah 'ala al-qadim al-shalih wa al-akhdz bi al-jadid al-ashlah, which means preserving the tradition of

interpretation by the early scholars, particularly in the field of Ulumul Qur'an, while also adopting other traditions that are in line with the spirit of the Quran. Interpretation using this approach is directed towards achieving human welfare, not causing chaos. It is dynamic and continually evolving. The truth of an interpretation is relative; what is absolute is Allah and knowledge (Aji, 2022, p. 254).

The ma'nā-cum-maghzā theory explores or reconstructs the historical meaning and main message, namely the meaning (ma'nā) and main message or significance (maghzā), which may have been intended by the author or understood by the historical audience. Subsequently, this theory is used to develop the significance of the text for the current and future contexts. Therefore, an interpreter using this method must pursue three important aspects, including historical meaning (al-ma'nā al-tārīkhī), historical phenomenal significance (al-maghzā al-tārīkhī), and dynamic contemporary phenomenal significance (al-maghzā al-mutaḥarrīk al-mu'āṣir) of the interpreted Quranic text (Fadilah, 2019; Syamsuddin, 2022, p. 225).

Each verse or set of verses in the Quran contains these three simultaneously. The historical meaning of the verse (al-ma'nā al-tārīkhī) is the linguistic or literal meaning that may have been intended by Allah when revealing it to Prophet Muhammad or understood by him and his companions when they first heard the Quran (al-mukhāṭabūn al-awwalūn). Then, the historical significance of the verse (al-maghzā al-tārīkhī) is the intention or main message that Allah wants to convey to Prophet Muhammad and his companions. This message consists of maqāṣid syar'īyyah (primary purposes of legal rulings), 'illat al-ḥukm (reasons for specific legal rulings), and 'ibrah (moral lessons). As for the context of modern dynamic significance, al-maghzā al-mutaḥarrīk al-mu'āṣir is the product of ijtihad and interpretation by someone who develops al-maghzā al-tārīkhī by reactualizing it in present life (Syamsuddin, 2022, p. 225).

Method

As explained in the preceding subsection, this research employs the theory of ma'nā and maghzā to reinterpret the verses about polygamy in Surah an-Nisā' verse 3. The theory of ma'nā and maghzā in this study revolves around the interpretation method developed by Sahiron Syamsuddin, which generally divides the exploration of meaning

into three forms: historical meaning (al-ma'nā al-tārikhī), historical phenomenal significance (al-maghzā al-tārikhī), and dynamic phenomenal significance (al-maghzā al-mutaḥarrrik). Building upon these three frameworks of meaning, Sahiron then offers two methodical steps. The first step involves exploring historical meaning and historical phenomenal significance, which include linguistic analysis, intertextuality, intratextuality, historical context, and significance reconstruction. The second step involves exploring dynamic phenomenal significance, which includes categorizing verses, contextualizing the significance of verses, capturing symbolic meanings, and strengthening arguments with other scholarly disciplines (Syamsuddin et al., 2020, p. 9-17). In addition to employing specific methods of Quranic exegesis, this research also utilizes a combined method, integrating both inductive and deductive approaches.

Results

The Meaning of Polygamy and the Historical Context of Surah an-Nisa [4]: 3

Islam strongly encourages marriage and prohibits celibacy (tabattul). In one hadith, Prophet Muhammad stated that marriage is the Sunnah of the Prophet, and whoever dislikes marriage is not of his people. The marriage referred to is a strong covenant (mithaqan ghalizān) between a man and a woman with the intention of forming a happy family in this world and in the Hereafter (Ismail, 2012). The Qur'an has regulated the permissibility of a person marrying more than one wife (ta'addūd al-zaujāt). This action refers to the custom of the ancient Arabs that had long been practiced among the Jewish community. After observing such customs among the Jews, the Sharia was revealed, regulating people to marry only up to four women according to the decree of the Quran. Ahmad al-Jurjawi asserts that the permissibility in this matter is based on justice in treating them (Al-Jurjawi, n.d.). Ta'addūd al-Zaujāt, known as polygamy, is based on Surah an-Nisa' verse 3.

4:3 And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]. (Qs. an-Nisā'[4]: 3)

There are various narrations regarding the reasons for the revelation (*sabab al-nuzul*) of Surah an-Nisa' verse 3. Firstly, a narration from 'Aisha mentions that the verse was revealed in connection with a man who became the guardian of a wealthy orphan girl. The man wanted to marry the orphan girl solely for her wealth and offered a non-standard dowry, or even failed to pay it altogether. Often, after marrying the orphan girl, she would face unfair treatment. From the incident of neglecting this woman, Allah, through the verse, allowed men to marry other women who were not orphans and were liked, up to four women if they could act justly (Al-Şābuni, n.d.).

Secondly, another narration states that the verse was revealed in connection with a man who had ten or more wives. Additionally, he had several orphaned children under his guardianship. It is narrated that this man often took the wealth of these orphaned children to provide for his many wives (Al-Suyūti, 1993). Based on the interpretation of Surah an-Nisa' verse 3, there are phrases *tuqsithū* and *ta'dilū*, both of which, according to Raghīb al-Asfahānī, are translated to mean *just* (Al-Asfahānī, 2013). It means being fair to oneself as well as to one's wives. Thus, the primary point in the verse is a clear stance of justice. If one cannot do it justly, then it is not permitted to do so. This is in accordance with the evidence from the Quran, Surah an-Nisa' verse 129:

4:129 And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful. (Qs. an-Nisā' [4]: 129)

Ali as-Shabuni adds that the permissibility in the verse is based on specific conditions that allow polygamy, such as having a barren wife, a seriously ill wife, or a mentally unstable wife (Al-Şābuni, 2015). This indicates that the verse allows polygamy only under such difficult circumstances. Thus, the verse serves as a rebuke to those who unjustly take the wealth of orphans. Similarly, according to Nawawi al-Jawi, the verse is a rebuke to men who cannot be fair in providing for their wives as they cannot be fair in fulfilling the rights of orphaned children (Al-Jawi, n.d.).

Discussion

Classical and Contemporary Exegetes' Views on Surah an-Nisa [4]: 3

Regarding the issue of polygamy, scholars differ in their interpretations of the legal inference regarding polygamy. Among them are those who permit it, and others who hold the opposite view. Among the early scholars who permit it is Ibn Jarir al-Tabari. He said that men should not marry women unless they are confident they can be just, up to four women. Conversely, if there is fear that one cannot be just, then it is sufficient to marry only one (Al-Ṭabari, 1973). Meanwhile, al-Jaṣṣāṣ argues that the permissibility of polygamy is conditional upon the ability to be just. According to al-Jaṣṣāṣ, the measure of justice includes material aspects such as housing and financial support, as well as non-material needs such as affection (Al-Jaṣṣāṣ, n.d.). However, he notes that the ability to provide affection justly is undoubtedly very difficult (Shidqan, 2023).

al-Shawkani, when interpreting Surah an-Nisa verse 3, abolished the pre-Islamic Arab custom of marrying women without limits, thus this verse regulates that one can only marry up to four women. However, this permissibility is still conditioned by the ability to be just (Al-Syaukānī, 1973). Shawkani interprets the word *khiftum* as doubt rather than certainty, therefore, justice cannot be achieved based on doubt, so it is enough to marry only one woman. The interpretations of these scholars represent common interpretations among early exegetes (*mutaqaddimīn*), permitting the practice of polygamy, until modern thinkers emerged responding to the issues of polygamy in contemporary times such as Fazlur Rahman, Muhammad Abduh, and Muhammad Shahrour.

Fazlur Rahman sought to understand the text of Surah an-Nisa verse 3 by exploring the values inherent in its formal text based on its socio-historical and cultural context (Rahman, n.d., p. 5). Rahman views the permission for polygamy as temporary, while the true intention of the Quran is to establish monogamy. This understanding avoids giving Surah an-Nisa verse 3 and verse 129 a contradictory impression. Polygamy was deeply rooted in the social structure of Arabia during the Prophet's time, making it unlikely to completely abolish polygamy (Amal, 2000). On the other hand, Muhammad Shahrur's interpretation is slightly different through his book entitled *al-Kitāb wa al-*

Qur'ān, where the meaning of the phrase *fankihū mā ṭaba lakum min an-nisā'i* speaks about mothers and orphaned children. Therefore, Shahrur argues that the maximum quantity of women permissible to be married is four, with the condition that they are widows with orphaned children. Hence, the meaning of the phrase *fa in khiftum an lā ta'dilū fawāḥidatah* is justice between her children from the first wife and her children from the second wife onwards, not fairness between the first wife and subsequent wives (Syamsuddin et al., 2020). This indicates that Muhammad Shahrur allows polygamy with the condition of widows and being fair to their children. Shahrur also constructs his interpretation based on the situation and conditions at the time the verse was revealed (*asbāb al-nuzūl*).

Unlike Shahrur's view, Muhammad Abduh provides a perspective in response to the issue of polygamy in the contemporary era. Muhammad Abduh understands the implicit meaning of the verse as containing legitimacy for the basic principle of monogamy. Abduh does not suffice with rejecting the Quranic doctrine that permits polygamous practices, but rather, he delivers an understanding of marital behavior that upholds moral values, emphasizing equal roles and status for women and men (Goldzier, 2006, pp. 444–445).

3:195 And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward". (QS. Ali 'Imran [3]: 195)

Based on this verse, Muhammad Abduh concludes that there is no difference between men and women in their human dignity, and there is no superiority of one over the other, thus reverting to the principle of monogamy. From the various opinions of the commentators mentioned, it is apparent that there is a dynamic and diverse interpretation of Surah an-Nisa verse 3. Based on this, it can be seen that classical commentators are more inclined to support polygamy based on patriarchal societal conditions, while contemporary commentators are more inclined to interpret it in terms of justice.

Meaning-Based Ma'nā-cum-Maghzā Interpretation of Surah an-Nisa [4]: 3

One of the methods of interpreting the Quran in modern times is by using theoretical approaches to interpretation. One such method is the *ma'nā-cum-maghzā* approach. This approach was popularized by the exegete Sahiron Syamsuddin. *Ma'nā-cum-maghzā* is a concoction of several ideas from previous modern-contemporary commentators. Sahiron emphasizes that this method is a development of exegetical thought from thinkers such as Fazlur Rahman, Nasr Hamid Abu Zayd, Abdullah Saeed, and Muhammad al-Talbi (Fikry, 2021). Sahiron asserts that the *ma'nā-cum-maghzā* approach is one where an individual excavates or reconstructs the historical meaning and main message, namely the meaning (*ma'nā*) and main message or significance (*maghzā*) that may have been intended by the author of the text or understood by the historical audience, and then develops the significance of the text for contemporary contexts. Thus, there are three important things that should be sought by an interpreter: historical meaning (*al-ma'nā al-tārikhī*), historical phenomenal significance (*al-maghzā al-tārikhī*), and dynamic phenomenal significance (*al-maghzā al-mutaḥarrīk*) for the context in which the Quranic text is interpreted (Syamsuddin et al., 2020, pp. 8–9).

Regarding historical meaning (*al-ma'nā al-tārikhī*), the discussion about the historical context of the revelation of the verse, known as *asbāb al-nuzūl*, has two aspects. The first is the micro context (the cause of the event of the revelation of the verse), and the second is the macro context (the condition of Arab society at the time the verse was revealed). History records that Medina was a more advanced area compared to Mecca. It is known that Medina was a metropolitan city with a multicultural society, and Islamic Sharia law began to be introduced gradually. Prophet Muhammad played a significant role in preaching and teaching at that time. The teachings of Prophet Muhammad covered various aspects, including the most important, which was to erode patriarchal culture and abolish the system of slavery. Patriarchal culture was the cause of confining women to narrow spaces (Muzakky, 2020, p. 189). Reflecting on the historical facts and the socio-cultural context of pre-Islamic Arab society, we can understand that the culture of polygamy has long been known to the Arab people. Thus, we can conclude that polygamy is not a cultural product originating from Islamic teachings, but this culture has long been known and practiced by Arab society (Al Qurtuby, 2022).

As for the micro-historical aspect, as quoted by Asghar Ali Engineer, the emphasis of Surah al-Nisa verse 3 is not on marrying more than one woman, but on treating orphaned children with justice. Thus, the context of the verse depicts those entrusted with safeguarding the wealth of orphans often acting improperly, even marrying them without paying dowry. Therefore, justice towards orphaned children is more central than the issue of polygamy (Engineer, 1994). The social condition with many women being widowed after wars is a consequence of the patriarchal culture of Arab society that did not involve the role of women, thus it is assured that the casualties were predominantly men, resulting in a large number of widows and orphans. The micro-historical background of the revelation of the verse provides an explanation that this verse was revealed in response to the unethical behavior of Arab society at that time, which involved marrying orphaned girls with motives of lust for control over their beauty and wealth.

Furthermore, concerning the historical phenomenal significance (*al-maghzā al-tārikhī*), it can be analyzed in terms of the coherence (*munāsabah*) between Surah al-Nisa' verse 3 and the verses before and after it. The preceding verse, Surah al-Nisa' verse 2, contains a command to deliver the wealth of orphans. Then, the subsequent verse, Surah al-Nisa' verse 4, talks about the command to give dowry willingly. Reflecting on this coherence, it is evident that there has been injustice committed by some Arab communities against orphaned children. The verse was revealed in connection with a guardian who married an orphaned woman under his guardianship. He married her not out of love but because he coveted a date palm tree owned by the woman.

"There was a man who was the guardian of an orphan woman, and he married her. The woman had a date palm tree (an inheritance from her parents). The man held onto the woman for himself (to marry her), but the woman did not receive her rights as a wife as she should have. Concerning this incident, Allah's decree was revealed, 'And if you fear that you will not deal justly with the orphan...' I (Hisyam, the narrator of this hadith) think my father said, 'The orphan woman became a partner of the man, both concerning the date palm tree and the man's property (meaning: their property had been mixed).'" (Al-Bukhari, 2010)

According to some scholars, as stated by Ibn Abbas (may Allah be pleased with him) in the narration of Ali bin Abi Thalhah al-Walibi (died 143 H), when the second verse of Surah an-Nisa' was revealed about orphans and the grave sin of consuming their

wealth, the guardians of orphans feared committing this sin because they were unable to fulfill the rights of orphans fairly. In such a situation, it was said to them, *If you fear that you will not deal justly with the orphans' rights and feel burdened by it, then you should also fear your injustice towards your wives.* Then they said, *Specify the number of wives, because a person who feels guilty or repents from it but still commits the sin is as if he does not feel guilty.* Simply put, if someone is worried about sinning because they cannot be fair to orphans, they should also be worried about sinning because they cannot be fair to their wives. The historical phenomenal significance of Surah an-Nisa verse 3 is that there has been a practice of injustice towards orphans in various matters, especially regarding the management of wealth and the right to receive appropriate dowries. This injustice was committed by a guardian who had several orphans under his protection, and the guardian wanted to marry one of them because he was tempted by the beauty and wealth of the orphan. Additionally, the guardian was unwilling to provide an appropriate dowry to the orphan he married.

Next, regarding the dynamic phenomenal significance (*al-maghzā al-mutaharrik*) of Surah an-Nisa' verse 3, it can be understood that this verse was revealed in the context of breaking the chain of injustice against orphans, while also protecting and ensuring that orphans receive their rights. The specific message that occurred during the revelation period of this verse can be extrapolated into a general interpretation applicable to the present time. Thus, the primary message (*maghzā*) in Surah an-Nisa' verse 3 is a prohibition against all forms of injustice anywhere and protection for orphaned girls (Danial, 2023; Santoso & Nasrudin, 2021; Saprudin, Junaedi, Kerwanto, & Anurogo, 2023; Syarif, 2020). Through Surah an-Nisa' verse 3, the Quran aims for the establishment of justice and the eradication of discrimination and oppression in society. Because the value of justice is fundamental and is one of the teachings in Islam. As evidence of implementing justice can begin within the family sphere, with husbands being fair to their wives, and vice versa (Shidqan, 2023; Zulianto, 2017). It can even extend to roles and responsibilities in the context of community and state. Acting in this way is one manifestation of practicing this verse.

Conclusion

Based on the study conducted, this research concludes that universally, the primary message (*maghzā*) contained in Surah an-Nisa' verse 3 emphasizes the importance of gender justice for women. Thus, in a broader context, the *maghzā* of this verse rejects any actions that subordinate and negate women's rights. Therefore, the first finding of this research aligns with the study by Muhammad Irsad, written in the anthology titled "Interpreting the Polygamy Verse (Q.S. al-Nisā': 3) with the Hermeneutics of *Ma'nā-cum-Maghzā*". Although similar, this research offers a new perspective in its second finding, which suggests that when the universal moral value in Surah an-Nisa' verse 3, stating the importance of gender justice, is recontextualized into the specific context of polygamy, this research aligns with the view that the primary directive in this verse is monogamy accompanied by efforts to build a harmonious and quality Islamic family. Polygamy, on the other hand, can only be practiced under highly specific and urgent conditions. Additionally, this study rejects actions that use this verse as a legitimization for patriarchal views that tend to relegate women to a secondary class in society.

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