

Navigating Islamic Da'wah for Polygamous Family Resilience: Family Communication and the Islamic Mindset

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Keywords

Islamic da'wah, polygamy, family resilience, family communication, islamic mindset

Abstract

This research examines navigating polygamous family dynamics: family communication and mindset in an Islamic context using a mixed methods explanatory model. Quantitative data from respondents to measure the correlation and influence of family communication, family structure, and religious orientation on the resilience of polygamous families. In contrast, qualitative data from informants were used to analyze navigating polygamous family dynamics: family communication and mindset in an Islamic context which includes communication in building family meaning, relationship maintenance, and problem-solving in polygamous families. The results showed that the resilience of polygamous families can be maintained if family communication, family structure, and religious orientation used are in line with or well accepted by all family members. The calculated F value of 51.331 > the F table value of 2.73 and the sig value is 0.01 < 0.05 then H₀ is rejected and H_a is accepted, meaning that the variables of Family Communication (X1), Family structure (X2), and Religious orientation (X3) affect family resilience (Y). Islamic Da'wah, when applied correctly and contextually, can play an important role in strengthening the resilience of polygamous families by improving effective communication and using the right Islamic mindset.

Kata kunci

Dakwah Islam, poligami, ketahanan keluarga, komunikasi keluarga, pola pikir islami

Abstrak

Penelitian ini mengkaji tentang menavigasi dinamika keluarga poligami: komunikasi keluarga dan pola pikir dalam konteks Islam dengan menggunakan model penjelasan metode campuran. Data kuantitatif dari responden untuk mengukur korelasional dan pengaruh komunikasi keluarga, struktur keluarga, orientasi religiutas terhadap ketahanan keluarga poligami. Sebaliknya, data kualitatif dari informan digunakan untuk menganalisis menavigasi dinamika keluarga poligami: komunikasi keluarga dan pola pikir dalam konteks Islam yang meliputi komunikasi dalam membangun makna keluarga, pemeliharaan relasi, dan penyelesaian masalah pada keluarga poligami. Hasil penelitian menunjukkan bahwa ketahanan keluarga poligami dapat terjaga jika komunikasi keluarga, struktur keluarga, dan orientasi religiutas yang digunakan sejalan atau diterima dengan

baik oleh semua anggota keluarga. Nilai F hitung sebesar 51.331 > nilai F tabel yaitu 2.73 dan nilai sig yaitu $0.01 < 0.05$ maka H_0 ditolak dan H_a diterima, artinya variabel Komunikasi Keluarga (X1), Struktur keluarga (X2), dan Orientasi religiutas (X3) berpengaruh terhadap ketahanan keluarga (Y). Dakwah Islam bila diterapkan dengan benar dan kontekstual, dapat berperan penting dalam memperkuat ketahanan keluarga poligami melalui peningkatan komunikasi yang efektif dan penerapan pola pikir Islami yang tepat.

Introduction

Marriage in Indonesia is regulated in Law Number 1 of 1997 concerning Marriage (Imron, 2012), and Government Regulation of the Republic of Indonesia Number 9 of 1975 concerning its Implementation, balanced with religious beliefs. Marriage means a firm contract or *Miqtsaqan Ghallidza* to obey Allah's commands and carrying out these commands is an act of worship (Umar Haris, 2017).

Marriage not only forms a legal bond before the law but also forms a family. The family becomes the social order responsible for providing its members with a sense of identity and shared belonging through kinship relationships including those not only within the household of the family of origin but also among family members living elsewhere (Furstenberg, 2020). Marriage contains many things such as respect, friendship, perseverance, trust, patience, pity, cooperation, love, and affection, so couples must fear Allah to be careful in small things because marriage is an act of worship with a reward (Ibrahim, 2019). Marriage has become the backbone of our kinship system, creating a network of ties between families united in marriage (Furstenberg, 2020).

In the context of polygamous families, there are often complex and unique dynamics. In polygamy, a husband has more than one wife, and as a result, the children of the various wives form one large family. Polygamy is ultimately seen as another alternative family type that is potentially viable and should not be considered immoral". Polygamy is often misunderstood, which is why it is interesting to study (Cheng, 2014). The substance of the debate surrounding polygamy is about the law of polygamy. The pro-polygamy group says that polygamy is Islamic law and teaching, while the group against polygamy says that Islamic law and teaching is monogamy, not polygamy (Mustofa, 2017). This disparity reflects the ongoing debate among Muslims on the interpretation and application of Islamic teachings on polygamy. While pro-polygamy groups draw on religious legitimacy and tradition, those opposed to polygamy often emphasize values of fidelity, justice, and changing social contexts in interpreting Islamic principles.

There are several forms of marriage in Islam, one form that is often discussed in Muslim society is polygamy. Polygamy is described as a man having multiple wives (Fowler, 2012), until now polygamous marriages are still controversial among the public (Mek et al., 2018; Mustari, 2014). Historically, the practice of polygamy is not a new law

brought by Islam because it existed before the arrival of Islam (Azni, 2015). Islam then provides clearer conditions and restrictions on the practice of polygamy.

The reality of polygamy practices in Pekanbaru City is that some are recorded and not recorded at the KUA. Not few polygamous families tend to have quarrels, and conflicts within one family, even between families (Okan İbiloğlu *et al.*, 2018). Polygamous marriage is a marriage that many people fear, therefore many consider polygamy to be one of the causes of divorce (Rahmawati; & Bachtiar, 2018). The latest data shows that in 2022, no less than 1,761 married couples gave up and ended their family life with divorce. The fact of destruction of marriage in Pekanbaru City is a trend that continues to increase every year, which is dominated by suing for a divorce by the wife rather than divorcing the husband, as visualized in the following figure:

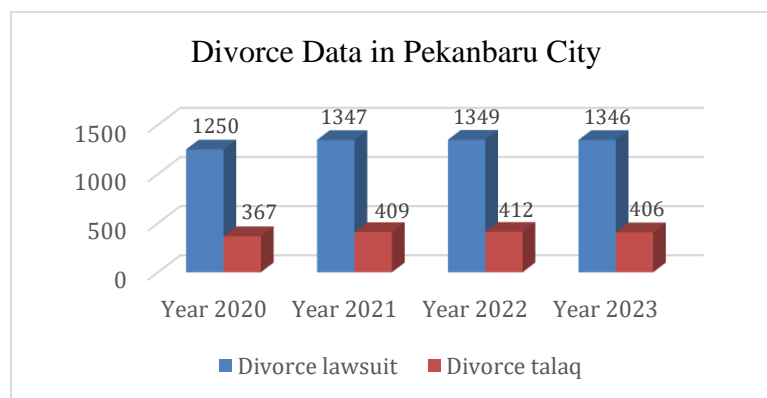


Figure 1. Divorce Rates in Pekanbaru City
Data Source: Pekanbaru Religious Court Documentation (2023)

Whoever is dominant in this case, this high divorce rate has a systemic impact and is counterproductive. The function of the family as an institution that is expected to give birth to a great generation is eliminated, even risking family resilience. Getting married is easy, but maintaining a marriage is not. Therefore, it is important to understand matters related to marriage (Hermanto & Saleh, 2022). Conflict in the family also requires family communication to find out the point of conflict so that it can be discussed together if it cannot be resolved by the family itself.

However, in reality, polygamy has become polemic because many polygamous practices tend to hurt family members or conditions (Hikmah, 2012; Marzuki, 2017). In addition, many community responses reject polygamy, because it has a huge negative impact on families and harms many women (Amoné & Arao, 2014).

Polygamy is a marriage that has complex and complicated dynamics. By complex, we mean that the structure is more complicated because it involves more types of kinship ties (Hornstra *et al.*, 2020). Understanding the complexity of polygamy can start from understanding the interpersonal dynamics, feelings of jealousy, and social impact of polygamous practices (Cheng, 2014). The dynamics of polygamy cover various aspects, including the relationships between husbands and wives, interactions among children and

wives, and overall family dynamics. Conflict and solidarity between wives, the dynamics of intra-family relationships, and the influence of the media on perceptions of polygamy (Jankowiak, 2022). Although social reality fully emerges as a responsibility assumed by each family member as an individual, it seems that social interactions including the orientation of the family concept indirectly affect communication behavior (Caughlin & Fitzpatrick, 2011).

The concept of a general family communication approach can be applied to understand how communication dynamics can influence kinship values in the context of polygamy. Family communication plays an important role in shaping family identity and perceptions of family reality, influencing role negotiation and power distribution among family members, assisting in resolving conflicts among family members, and developing emotional relationships between family members (Dian Purworini, Engkus Kuswarno, 2017).

Through an effective family communication approach, polygamists can work together to strengthen relationships, increase understanding, and create a healthy and happy family environment for all members (Thabrani & Kusairi, 2023). Although polygamy is often associated with conflict, jealousy, and relationship complexity, there is also the phenomenon of harmonious polygamous families where family members interact peacefully and support each other. In harmonious polygamous families, kinship values such as mutual understanding, support, and loyalty are very important.

This pre-research observation shows household harmony as if there is family communication built in intact households despite polygamy. It is this family communication that is the focus of the research. Polygamy with self-acceptance, will help individuals to be able to function ideally. Self-acceptance is related to a positive self-concept, where with a positive self-concept, a person can accept and understand facts that are very different from himself (Bernard, 2013; Nalda Sari & Sazali, 2023). Based on the description above and observing the phenomenon of polygamous marriages, especially in Pekanbaru City, this research is interesting to study related to the value of kinship interpreted and practiced in polygamous families in Pekanbaru City in a family communication approach.

Method

This research utilized a mixed methods explanatory model to investigate navigating polygamous family dynamics: family communication and mindset in an Islamic context. The choice of research design was based on the research objectives, which required the incorporation of quantitative and qualitative data to achieve its goals. Quantitative data from respondents is used to measure the correlation and influence of family communication, family structure, and religiosity on the resilience of polygamous families in Pekanbaru City. In contrast, qualitative data from informants is used to analyze the dynamics of communication and mindset in building family meaning, relationship maintenance, and problem-solving in polygamous families in an Islamic context.

According to Creswell, the sequential explanatory design of mixed methods research has two stages. In this study, two main stages were conducted (John W. Creswell & J. David, 2018). The first stage involved quantitative research to describe the variables of family communication (X1), family structure (X2), religious orientation (X3), and family resilience (Y). The second stage focused on hypothesis testing to determine the effect of family communication, family structure, and religious orientation on the resilience of polygamous families in Pekanbaru City. In addition, informants' qualitative data were evaluated to explain how the dynamics of family communication and mindset build family meaning, relationship maintenance, and problem-solving in polygamous families in an Islamic context. Therefore, for the research NVivo 12 Plus was used for qualitative data management and analysis which includes the process of (1) coding data; (2) verifying and cleaning data; (3) collecting data, (4) querying data, and (5) analyzing data (Muhammad Azeem, Naseer Ahmad Salfi, 2012).

Before collecting data, informed consent was obtained from the subjects. The research respondents focused on polygamous families whose numbers were unknown, through the formula $n > 50 + 8 (m)$, the number of respondents was 77 people (Fidell, 2019). To facilitate the research, the researcher took respondents from the polygamous community. Meanwhile, qualitative data was collected from six polygamists with various professions who entered approximately 10 years of polygamous marriage. In other words, six polygamists were selected as informants from respondents who had filled out questionnaires on quantitative data. Data were collected using a scale of family communication, family structure, and religiosity towards family resilience. Data were collected using a scale of family communication, family structure, and religiosity towards family resilience. Family communication according to Art Bochner (Turner, 2018) is an activity carried out by all family members which aims to establish warmth, trust, honesty, and openness, and maintain harmony between family members.

The family communication scale includes 18 items that reveal three related dimensions: Clarity of Information; Empathy in Positive Interactions; and Cooperation in Problem Solving (Jain, 2021; Tjitjik Hamidah, 2021; Walsh, 2017). The family structure scale in this study is a development of Levy's (1971) concept which states that the structural requirements that must be met by the family to function, which includes 18 items including role differentiation in family functions, and allocation of power in decision making (Marion J. Levy, 1971). The religiosity orientation scale in this study uses a modified scale of the religiosity orientation scale developed by Gorsuch & Vanable, (1983). The scale totals 18 items, 9 items reveal intrinsic religiosity orientation and 9 items reveal extrinsic religiosity orientation. Religious orientation is "a general disposition to use specific means to achieve specific life goals" (Pargament, 1997).

Data analysis was conducted using the regression analysis method to investigate the impact of family communication, family structure, and religious orientation (independent variables) on polygamous family resilience (dependent variable). Multiple regression analysis was conducted simultaneously and partially. The qualitatively analyzed dataset

was purposively obtained from several families who served as research informants. For this purpose, the researcher used the query program on NVivo 12 Plus. Data analysis was carried out concerning data that had been coded in Node.js NVivo 12 Plus (Leech & Onwuegbuzie, 2011; Sotiriadou et al., 2014).

Results and Discussion

This section presents the findings of the data analysis that describes the family communication, family structure, and religious orientation of the research respondents. This chapter explores the impact of family communication, family structure, and religious orientation on the value of family resilience, and analyzes communication to build family meaning, relationship maintenance, and problem-solving in polygamous families in the Islamic context.

Quantitative descriptive analysis results

1. Multiple Linear Regression Equation

$$Y = a + \beta_1X_1 + \beta_2X_2 + \beta_3X_3$$

Table 1. Multiple Linear Regression Equation

Model	Unstandardized Coefficients		t	Sig.
	B	Std. Error		
1 (Constant)	28.067	10.822	2.594	.011
X1	.540	.084	6.446	<.001
X2	.198	.090	2.204	.031
X3	.393	.101	3.906	.000

$$Y = 28.067 + 0.540X_1 + 0.198 X_2 + 0.393 X_3$$

The explanation is as follows:

- a. The constant coefficient value is 28.067, which means that in the presence of Family Communication variables (X1), Family structure (X2), and Religious Orientation (X3), the Family resilience variable (Y) will increase by 28.067 percent.
- b. The beta coefficient value of the Family Communication variable (X1) is 0.540, if the value of other variables is constant and variable X1 has increased by 1%, the Family Resilience variable (Y) has increased by 54%. And vice versa.
- c. The beta coefficient value of the Family Structure variable (X2) is 0.198, if the value of other variables is constant and the X2 variable has increased by 1%, the Family Resilience variable (Y) has increased by 19.8%. And vice versa.
- d. The beta coefficient value of the Religious Orientation variable (X3) is 0.393, if the value of other variables is constant and the X3 variable has increased by 1%, the Family Resilience variable (Y) has increased by 39.3%. And vice versa.

2. Hypothesis Test Results

a. Determination Hypothesis Test Results (R2)

Table 2. Determination Hypothesis Test Results (R2)

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.824 ^a	.678	.665	4.057

a. Predictors: (Constant), X3, X2, X1

The R Square value is 0.678 or 67.8%. The coefficient of determination shows that the variables of Family Communication (X1), Family structure (X2), and Religious orientation (X3) can explain the family resilience variable (Y) by 67.8%, while the remaining 32.2% is explained by other variables.

b. F Test Results

If the value of F count > F table or sig < a, then H0 is rejected and Ha is accepted.

If the value of F count < F table or sig > a, then H0 is accepted and Ha is rejected.

Table 3. F Test Results

ANOVA^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2534.766	3	844.922	51.331	<.001 ^b
	Residual	1201.598	73	16.460		
	Total	3736.364	76			

a. Dependent Variable: Y

b. Predictors: (Constant), X3, X2, X1

The calculated F value of 51.331 > the F table value of 2.73 and the sig value is 0.01 < 0.05 then H0 is rejected and Ha is accepted, meaning that the variables of Family Communication (X1), Family structure (X2), and Religious orientation (X3) affect family resilience (Y).

c. T Test Results

If the t value > t table or sig < a, then H0 is rejected and Ha is accepted.

If the t value < t table or sig > a, then H0 is rejected and Ha is accepted.

Table 4. T-Test Results

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
		B	Std. Error			
1	(Constant)	28.067	10.822		2.594	.011
	X1	.540	.084	.644	6.446	<.001
	X2	.198	.090	.219	2.204	.031
	X3	.393	.101	.334	3.906	.000

a. Dependent Variable: Y

The effect of the independent variable on the dependent variable partially is as follows:

1. The t value of the Family Communication variable (X1) is 6.446 > the t table value of 1.992 and the sig value is 0.01 < 0.05, so H0 is rejected and Ha is accepted, meaning that the family communication variable (X1) affects the Family resilience variable (Y).
2. The t value of the variable Family structure (X2) is 2.204 > the t table value of 1.992 and the sig value is 0.031 < 0.05, then H0 is rejected and Ha is accepted, meaning that the Family Communication variable (X2) affects the Family resilience variable (Y).
3. The t value of the religious Orientation variable (X3) is 3.906 > the t table value of 1.992 and the sig value is 0.000 > 0.05, so H0 is rejected and Ha is accepted, meaning that the religious Orientation variable (X3) affects the family resilience variable (Y).

Communication in Building the Meaning of Polygamy and Maintenance of Relationships in the Family

The results of the analysis show that six polygamists provide views on communication in building the meaning of polygamy and maintaining relationships in the family by involving an in-depth understanding of how the practice of polygamy affects the dynamics and relationships in a family. From the interview results, several views of understanding related to polygamy were found, including polygamy as religious shari'a, part of worship, allowed in religion, and increased responsibility. It is important to remember that these views can vary widely, and not all polygamists have the same reasons or understanding. Some people may engage in polygamy for very personal and complex reasons that are not easily understood by others, such as the following interview results:

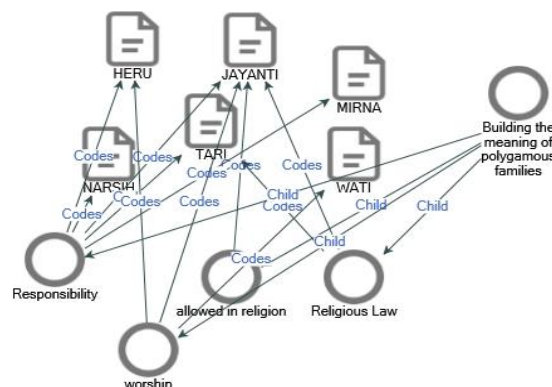


Figure 1. Interview results on understanding polygamy

Several important aspects can build meaning related to polygamy in the family context, including commitment to the family, open communication, loyalty and justice,

and emotional well-being. The following illustrates the results of the interviews regarding polygamy.

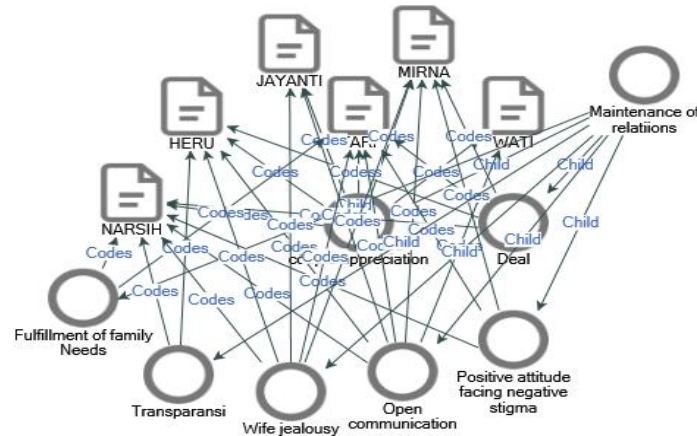


Figure 2. Interview results on maintaining polygamous family relationships

Commitment to family is an important aspect in constructing the meaning of polygamy, in addition to commitment to the marriage itself. Husbands and wives need to work together to support the growth and success of the family as a whole, by setting a good example for the family (especially children), teaching ethics and moral values, and caring for the well-being and happiness of the family. Understandings of polygamy are often based on several different values, which can vary depending on cultural, religious, and social contexts. These values are complex and often intertwined with the understanding of polygamy.

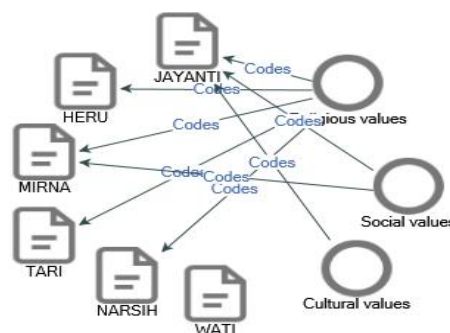


Figure 3. Interview results regarding the values underlying the understanding of polygamy.

Communication to build understanding is the key to building meaning related to polygamy in the family. Communication can be used as a tool to build a better understanding of polygamy among family members. All family members, including husbands, wives, and children, need to feel comfortable expressing their views, experiences, and expectations regarding the polygamy situation. This openness can help in building mutual understanding help overcome any stereotypes and prejudices that may exist and increase mutual understanding.

Open and continuous communication about polygamy can influence the understanding and practice of kinship values of the polygamist. Through open dialog and discussion, one can broaden his or her understanding of polygamy, see different viewpoints, and possibly change his or her view from negative to more neutral or even positive. A polygamous husband needs to ensure that he treats all wives and children fairly and equally (Al-Krenawi, 2014). This includes being fair in providing physical and mental needs, care, and support to all family members. Loyalty to all wives and commitment to maintaining balanced relationships are important in building a positive meaning of polygamy in the family.

Husbands and wives need to support and understand each other's feelings as polygamy can be emotionally challenging for all family members. Empathic listening, providing emotional support, and finding solutions together to overcome problems that arise, are necessary in building healthy and loving relationships between all family members in the context of polygamy. Tari revealed:

"At first I felt awkward, tending to stay away from my extended family and the community. Fortunately, I got emotional support from my husband who was patient and empathetic with my condition. But over time, my family finally accepted it and gave me support."

In establishing the meaning of polygamy in the family, it is important to prioritize the well-being and happiness of all family members. This involves a commitment to building healthy, mutually supportive relationships for all family members.

Problem Solving in Polygamous Families

Problem-solving mechanisms in polygamous families require a holistic, open, and sustainable approach from all family members involved to overcome challenges that may arise. Several strategies can help in solving problems in the context of polygamous families: sticking to family values and goals; open communication; empathy and understanding; support and encouragement; and self-care.

Every polygamous family has its dynamics and challenges, so the approach to problem-solving is different. The most important thing is the commitment to work together to overcome problems and maintain harmony and justice in the family. Some common mechanisms that can be used in resolving problems in the context of polygamous families include open communication, negotiation, and compromise, conflict management, common values and beliefs, and getting support from the wider family, close friends, or their religious community. As the following interview results show:

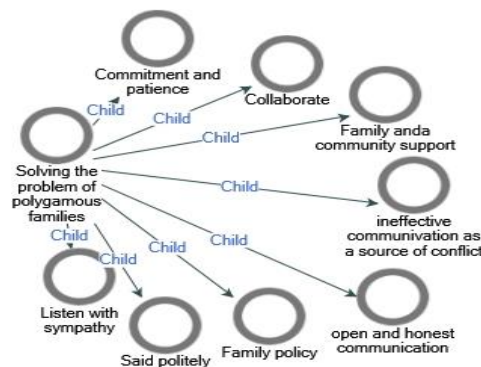


Figure 4. Interview results related to polygamous family conflict resolution

In resolving polygamous family problems, adhering to family values and goals is important to keep the family dynamics harmonious and functioning well. Reminding oneself and other family members of family values and goals can help maintain focus and direction in the face of challenges in polygamous families. This can include values such as compassion, fairness, loyalty, and commitment to building healthy relationships. As in Q.S. Annisa verse 3:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ ۖ فَاِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا

Meaning: And if you fear that you will not be able to do justice to the rights of orphaned women (when you marry them), then marry any other women you like: two, three, or four. Then if you fear that you will not be able to do justice, marry only one, or the slaves you own. That is closer to not doing wrong. (<https://tafsirweb.com/1535-surat-an-nisa-ayat-3.html>)

Open and honest communication is the key to solving problems in polygamous families. All family members should feel comfortable sharing their feelings, concerns, and hopes openly without fear of judgment or criticism. Discussing issues openly helps in identifying problems and finding solutions together can reduce tension and increase mutual understanding. In the context of polygamous families, support is essential to ensure the well-being of all family members and maintain healthy relationships between them. Family members also need to support each other in dealing with polygamy-related challenges. Support can come from various sources and can include various aspects, such as emotional, moral, financial, practical, and spiritual support. By building strong bonds and supporting each other, families can better overcome problems and achieve common goals.

Discussion

The results of this study put forward the hypothesis that family communication, family structure, and religious orientation affect the resilience of polygamous families. The findings show that the theory of family communication, family structure, and

religious orientation affecting the resilience of polygamous families is valid. Especially for polygamous families whose family communication, family structure, and religious orientation are more positive tend to have stronger family resilience.

Apart from the polygamy polemic, there are still many women who consider polygamy as an act of worship that needs to be carried out because not everyone can carry it out (Husain *et al.*, 2019). Polygamy forms large kinship networks that provide security and community for men and women (Hatfield, 2020). In addition, women can also benefit from the division of labor between wives regarding household chores and their responsibilities as wives and mothers of children.

The family communication process can help direct understanding and awareness of the meaning of family and family dynamics. Openness to problems in the family will certainly facilitate a problem to produce problem-solving. Although it is not uncommon for family couples to prefer to avoid conflict rather than face it. The process of communication and problem-solving in the family consists of three aspects. The first is clarity of communication, which is how to get clear and reliable information and clarify ambiguous situations. Second, build positive interactions with affection, mutual respect, gratitude, and humor, and relax happily. Third, the ability to solve problems together, through constructive and creative discussions (Walsh, 2016).

Based on the results of the interview, it can be understood that polygamous families can live peacefully although it cannot be denied that there are conflicts, but polygamous family conflicts can be resolved with open communication and good discussions with the family. This is what strengthens the resilience of polygamous families.

In the face of adversity, family resilience is formed from the ability of family members to express various feelings, both painful and pleasant feelings. A sense of security, acceptance, mutual trust, and tolerance will encourage family members to open up to each other about the various feelings that arise related to difficult situations (Walsh, 2017). This is in accordance with the word of Allah in Q.S. Ar Rum: 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: And among the signs of His power is that He created for you wives of your own kind, that you may tend to them and be at ease with them, and He made between you love and affection. Indeed, in such things there are signs for those who think. (<https://tafsirweb.com/7385-surat-ar-rum-ayat-21.htm>)

The view on the desire for polygamy is not only the husband's desire but also the wife's desire. Evidence of the ability to practice polygamy is not just words but evidence of action and behavior. Adhering to religion, polygamy for worship expects the pleasure of Allah.

The research findings show that polygamous family resilience contributes significantly to polygamy-related stigma. Identifying and analyzing the navigation of polygamous family dynamics: family communication and mindset in an Islamic context

in this study provides valuable insights for families and society. It can correct the erroneous view of polygamy that is always identified with family quarrels and conflicts. The findings of this study can contribute to encouraging changes in social and cultural issues related to polygamy.

Conclusion

The findings show the importance of family communication, family structure, and positive religious orientation to navigate polygamous family dynamics. Each family member has an important role in navigating polygamous family dynamics. The relationship between family communication, family structure, and religious orientation in optimizing the kinship value of polygamous families was widely discussed by informants, so it can be concluded that the resilience of polygamous families can be maintained if family communication, family structure, and religious orientation used are in line or well accepted by all family members. The relationship between family communication, family structure, and religious orientation is very close because the way a person communicates is reflected in the views and beliefs he has towards the practice of polygamy. The results of this study offer practical guidance that can be used for all families, especially polygamous families, in navigating polygamous family dynamics with family communication and mindset in the Islamic context among family members.

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