



The Impact of Information Disruption: A Phenomenological Study of How Online Narratives Affect Perceptions and Experiences in Muslim Polygamous Families

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ABSTRACT

This study aims to deeply understand how information disruption, mediated by online narratives, affects the construction of individual perceptions and subjective experiences in Muslim polygamous families in Indonesia. Adopting an interpretive phenomenological approach, this study explores the meanings attached by husbands, wives, and other family members to the information they encounter and interact in the digital realm related to the practice of polygamy. The main focus is on how the diverse representations of polygamy on online platforms, from religious justification to social criticism, affect family members' understanding, emotions, relational dynamics, and coping strategies. Through in-depth interviews and thematic analysis of participants' narratives, this study delves into the essence of their experiences in navigating a complex and often contradictory digital information landscape. The findings of this study are expected to make a significant contribution to the study of the sociology of religion, family, and media, and offer a nuanced perspective to understand the impact of information disruption on minority groups and sensitive social practices.

Keywords: *Information Disruption, Interpretive Phenomenology, Polygamous Marriage*

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INTRODUCTION

The current digital era is characterized by massive and pervasive information disruption. The rapid flow of information, especially through online platforms, has changed the landscape of communication and social interaction in various aspects of life, including in the realm of the family. This phenomenon becomes even more interesting when it is associated with the context of the Muslim polygamous family, a family structure that has unique internal and external dynamics and is often in the spotlight in public discourse. The narratives circulating online about Muslim polygamous families are diverse, ranging from romanticized idealization to stigmatization and negative views. This

easily accessible information has the potential to have a powerful impact on how individuals inside and outside Muslim polygamous families perceive and experience the realities of their lives. Exposure to online narratives can shape expectations, influence emotions, and even trigger changes in practices and relationships within the family.

Polygamous marriage, a practice that has historical and theological roots in Islam, continues to be a topic of debate and variously interpreted in the modern era. In Indonesia, the country with the largest Muslim population in the world, this practice has its own complexities, influenced by religious interpretations, state laws, social norms, and local cultural dynamics. The contemporary information landscape, characterized by the massive penetration of the internet and social media, presents a new dimension in understanding and experiencing the practice of polygamy. Information disruption, an era in which the production, distribution, and consumption of information experiences a significant impact on how individuals and social groups shape perceptions and live their lives, including in the family realm.

The internet and social media platforms have become vast virtual public spaces, where various narratives about polygamy circulate freely. These narratives come from various sources, ranging from the interpretation of Qur'an verses and Hadith, the personal experiences of polygamous perpetrators and family members, the views of women's rights activists, the opinions of community leaders, to representation in popular media. Unfettered access to this information creates a complex cognitive and emotional landscape for individuals who engage in or intersect with the practice of polygamy. They are not only confronted with the realities of their own family life, but also with a variety of external interpretations and judgments that can reinforce, challenge, or even change their understanding of the practice.

Information disruption has significant consequences for the way individuals construct meaning and understand their experiences. In the context of Muslim polygamous families, family members husbands, wives, children, and even extended families—can be exposed to a variety of online narratives that may be very different from the realities they experience on a daily basis. These narratives can influence their perceptions of justice, equality, gender roles, emotional well-being, and the future of the family. For example, a wife may find an online community that supports polygamy based on a particular religious interpretation, which can strengthen her acceptance of the situation. On the other hand, it can also be exposed to narratives that criticize polygamy as a form of gender injustice, which can fuel doubt or dissatisfaction.

This study on the impact of information disruption on perceptions and experiences in Muslim polygamous families has both theoretical and practical significance. Theoretically, this research contributes to the development of the study of the sociology of religion, family, and media by exploring how the dynamics of digital information interact with religious practices and complex family structures. The interpretive phenomenological approach allows for a deep understanding of how individuals construct meaning in specific social and informational contexts (Heidegger, 1962; Gadamer, 2004). This

research also enriches the understanding of the concept of information disruption in specific social contexts, beyond the primary focus on economic and technological change.

RESEARCH METHODOLOGY

This article will use a qualitative approach with a descriptive phenomenological method. This approach was chosen to explore and understand in depth the essence of the subjective experiences of individuals in Muslim polygamous families related to the exposure and interpretation of online narratives. The main focus is on how online narratives affect their perceptions, emotions, and experiences in the context of family life. It will adopt a descriptive phenomenological approach as developed by Edmund Husserl. This approach emphasizes careful and in-depth descriptions of the phenomenon as experienced directly by the participants, without prejudice or prior interpretation from the researcher. By using phenomenological approaches and appropriate data collection and analysis methods, this study can provide in-depth insights into how information disruption through online narratives affects perceptions and experiences.

RESULT AND DISCUSSION

Disruption this term refers to a disruption or fundamental change in the way information is produced, distributed, and consumed, especially through digital media and the internet. In this context, information disruption includes the flood of information, the variety of sources (including unverified sources), the speed of dissemination, and the emergence of alternative or even contradictory narratives that contradict traditional views or direct experiences. The Internet allows individuals to become producers and distributors of information, eliminating previously existing limitations on the publishing and dissemination of content. Blogs, social media, and video-sharing platforms have become a space for diverse voices and perspectives to emerge. Information Overload The flood of information from various sources, both credible and not, creates challenges for individuals in filtering and processing relevant and accurate information.

Digital transformation in almost all aspects of human life today plays a fairly important role. The massive shift towards digitalization has made human activities dependent on technology. Unconsciously, a person every day always interacts with technology, such as a smartphone to do easy to difficult activities. This phenomenon is commonly referred to as disruption. Disruption refers to a comprehensive fundamental change that affects human activities. This disruption phenomenon shares coins with two different sides. On the one hand, large-scale changes have a good impact on the development of all areas of human life, ranging from the ease of technology, communication, and many more.

However, on the other hand, this phenomenon has a bad effect on the existence of the old structure because it will be eroded by a more perfect system. For this reason, every individual needs good and fast adaptability so as not to be left behind from existing changes. The big changes that occur certainly have a good or bad impact on human life. Here are the impacts that can be felt by individuals and groups. The main purpose of

disruption is, of course, to facilitate human activities. That way, the work of a person or company will be more efficient and quickly completed. This rapid and continuous change requires every individual to have good adaptability. Adaptation here has to do with a person's ability to understand the changes around him and adapt them to his or her goals. This is because not every disruption leads to good things, for example making someone consumptive, less social, and so on. For this reason, it is necessary to balance between environmental changes and their respective personalities.

Online Narrative and Social Reality Construction

In the digital era, the internet has become a fertile space for the production and dissemination of various narratives. Social media platforms, discussion forums, personal blogs, online news sites, and video-sharing platforms become a forum for individuals and groups to share experiences, opinions, beliefs, and representations about various aspects of life, including religious practices and family structures such as polygamy. The internet presents a plurality of narratives about polygamy. These narratives can come from a variety of sources: individuals who are undergoing polygamy, activists for or against polygamy, mass media with specific agendas, academics, religious figures, and even fictional representations. This plurality offers a wide range of perspectives that may differ or even contradict each other. Formation of Meaning through Online Interaction: Interactions between users within online platforms (e.g., comments, discussions, sharing) contribute to the formation of collective meanings about polygamy. This process of negotiating meaning can reinforce certain views or even change them.

The representation and framing of the way polygamy is represented and framed in online narratives has a significant impact on how this practice is perceived. Negative framing can highlight issues such as gender injustice, conflict between wives, or psychological impacts on children. Instead, a positive framing may emphasize aspects such as the fulfillment of emotional and economic needs, or the theological interpretation that supports the practice. Identity and Online Community: Individuals who are involved in or have an interest in polygamy can find online communities where they share their experiences and build a collective identity. The dominant narrative in this community can greatly influence how community members perceive themselves and their polygamy practices.

There are some that affect algorithms that personalize content can amplify an individual's exposure to certain narratives that match their previous interests or views. This has the potential to create a "filter bubble" in which members of Muslim polygamous families are only exposed to narratives that confirm their beliefs, without confrontation with different perspectives. In a decentralized information landscape, challenges arise in determining the validity and authority of online narratives. Individuals need to navigate various sources and evaluate the credibility of the information they encounter, which can affect how they internalize and respond to those narratives.

Polygamy in the Muslim Context: Between Doctrines, Practices, and Social Perceptions

By understanding the doctrinal context, diverse practices, and social perceptions of polygamy in Muslim societies, particularly in Indonesia, this study will have a solid foundation to analyze how online narratives about this issue are received, interpreted, and influenced the subjective experiences of Muslim polygamous family members in Malang. The legal aspects regarding polygamy in Indonesia are regulated in Law Number 1 of 1974 concerning Marriage as amended by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, as well as in Presidential Instruction Number 1 of 1991 concerning the Dissemination of Compilation of Islamic Law (KHI).

Basically, marriage law in Indonesia adheres to the principle of monogamy, as stated in Article 3 paragraph (1) of the Marriage Law which states that "basically in a marriage a man can only have one wife and a woman can only have one husband. However, Article 3 paragraph (2) of the Marriage Law provides an exception that allows a husband to marry more than one wife, on the condition that he must obtain permission from the Court. Furthermore, Article 4 paragraph (1) of the Marriage Law states that the Court can give permission to a husband to have more than one wife if desired by the parties concerned. The requirements for applying for a polygamy license are listed in article 5 paragraph (1) of the Marriage Law and explained in Article 56 of the KHI).

A husband who wants to practice polygamy is obliged to apply for a permit to the Court in his area of residence and must meet the cumulative requirements (listed in Article 5 paragraph (1) of the Marriage Law and clarified in Article 56 of the KHI): Application Submission: The husband submits a written application for a polygamy permit to the Religious Court in the area where he lives. This application must be accompanied by clear reasons and supported by relevant evidence and meet the requirements mentioned above (consent of the wife, proof of financial ability, and guarantee of fairness).

File Examination: The court will examine the completeness and validity of the application file.

Summoning Related Parties: The court will summon the husband and wife (or existing wives) to testify at the trial. The wife-to-be may also be called for questioning. Examination of Witnesses and Evidence: The Court may examine witnesses and other evidence submitted by the applicant and the wife. Judge's Consideration: The judge will consider all existing evidence, evidence, and requirements to assess whether the application for a polygamy permit can be granted. Court Decision: The Court will issue a decision granting or rejecting the application for a polygamy license. If granted, the husband will get a license to remarry. Marriage Registration: Polygamous marriages carried out without permission from the Religious Court have no legal force (Article 56 paragraph (3) of the KHI). Therefore, the second marriage onwards must be officially registered after obtaining permission from the Religious Court.

Legal Implications If Polygamy Is Done Without Permission:

Polygamous marriages carried out without permission from the Religious Court are considered invalid according to Indonesia's positive law. This can have implications for the rights of the second wife and children born of the marriage, especially in terms of marriage recognition, inheritance rights, and other civil rights. Views and attitudes of various Islamic organizations and prominent religious leaders in Indonesia towards the practice of polygamy. Given the complexity of this issue, the Indonesian Ulema Council (MUI): General View: The MUI recognizes that polygamy is permissible in Islam with very strict conditions, especially justice. However, the MUI also emphasized that the practice of polygamy must be carried out very carefully and only if it meets the conditions set by the sharia.

Fatwa and Attitude: The MUI has issued a fatwa related to polygamy, especially regarding the prohibition of marrying more than four wives at the same time (Fatwa Number 17 of 2013). Some MUI figures also emphasized that the main purpose of marriage is monogamy, and polygamy is only *rukhsah* (leniency) under certain conditions. They also highlighted the potential for greater *mudharat* (losses) in the practice of polygamy if not done fairly. Nahdlatul Ulama (NU) generally accepts the ability of polygamy in Islam based on the Qur'an surah An-Nisa verse 3, but with a strong emphasis on the conditions of justice. NU tends to be cautious in the practice of polygamy and prioritizes harmony and family welfare.

Attitudes of Figures: Many NU figures personally choose monogamy and encourage the people to prioritize justice and avoid potential conflicts in the family. Although there is no fatwa explicitly prohibiting polygamy, the emphasis on fairness is often a heavy consideration for its members. Some NU kiai even implicitly state that monogamy is more important (*afdhal*) today. Muhammadiyah General View Muhammadiyah also acknowledges the existence of verses about polygamy in the Qur'an, but with an interpretation that emphasizes the historical context and the requirements of justice that are very heavy. Muhammadiyah tends to encourage a more ideal family in the form of monogamy.

Organizational Attitude: Although it is not explicitly prohibited, Muhammadiyah places a strong emphasis on gender equality and the potential for injustice in the practice of polygamy. Some Muhammadiyah leaders are of the opinion that in modern social conditions, it is difficult to meet the requirements for justice perfectly. There is even a view that polygamy is a pre-Islamic tradition governed by the Qur'an, not an admonished commandment. The perspective of Muslim Community Leaders and Scholars, in addition to the views of the organization, it is important to consider the perspectives of various Muslim community leaders and scholars in Indonesia. There is a wide spectrum of views, ranging from those who support it on strict terms, those who doubt its usefulness in the modern era, to those who explicitly reject it on the grounds of gender justice and the potential negative impact on the family. Some progressive Muslim scholars have even questioned the traditional interpretation of polygamy verses and offered a more contextual and justice-oriented reading.

The Practice of Polygamy in Different Walks of Life:

Social and Economic Class: The practice of polygamy is not limited to a particular social or economic class. Although it is sometimes associated with more financially affluent groups of society, research shows that polygamy is also found in families with lower-middle economic conditions, albeit with different motivations and dynamics.

Ethnicity and Culture: The acceptance and practice of polygamy varies between ethnicities and cultures in Indonesia. Some groups of people may have traditions or social norms that are more tolerant of polygamy than others. For example, in some communities with strong Islamic traditions or certain kinship systems, polygamy may be more common or socially acceptable.

Education and Urbanization: Education level and residential environment (urban vs. rural) can also influence the views and practices of polygamy. People with higher levels of education and living in urban areas tend to have a more critical view of polygamy, in line with the values of gender equality and women's rights. However, this does not mean that the practice of polygamy does not exist in these circles.

Motivations for Practicing Polygamy: Motivations for practicing polygamy are also diverse, including religious factors (understanding and interpreting Qur'anic verses), social factors (e.g., helping widows or women who are having difficulty marrying), economic factors (although rarely the main reason, in some cases can be related to family or business structures), and biological or emotional factors (the desire to have more than one wife).

Impact on Parent-Child Relationships in the context of "Influence on Internal Family Relationships" and "The Impact of Online Narratives on the Perception of Muslim Polygamous Family Members": On Parent-Child Relationships, how online narratives about polygamy can affect the dynamics and quality of relationships between parents (husband and wife) and children in Muslim polygamous families. Children, as family members who may be more vulnerable and in the developmental stage, can be uniquely influenced by the information and representations of polygamy they encounter in the digital world.

Children's Understanding of Family Structure:

Online narratives can be one source of information for children to understand their polygamous family structure, especially if internal family communication is limited or taboo. They may be looking for information about "families with multiple mothers" or reading about other children's experiences in similar situations. Representations of polygamy in online media (both positive and negative) can shape a child's initial understanding of what it means to have more than one mother or father who has multiple wives.

Children's Feelings and Emotions: Exposure to negative narratives about polygamy (e.g., conflict between wives, feelings of neglect, social stigma) can trigger feelings of anxiety, sadness, anger, or confusion in children in polygamous families. They may feel shy or different from their peers. Conversely, if children find online narratives about

polygamous families that are harmonious and mutually supportive, this can provide a sense of security and normalization of their family situation. Questions and Discussions Online narratives can spark questions from children to parents about polygamy practices, the role of each family member, or justice. How parents respond to these questions and facilitate open and honest discussions will greatly affect the parent-child relationship. If parents are defensive or secretive about the issue of polygamy, and children get information from uncontrolled online sources, this can create distance and a lack of trust in the parent-child relationship.

Identification and Comparison:

Children may identify themselves with other children's characters or stories in online narratives about polygamous families. They may compare their own experiences to what they read or watch, which can affect their satisfaction with the family situation. If the representation of children in polygamous families online tends to be negative or problematic, this can affect the child's self-esteem and self-esteem.

Influence on Trust and Security:

Exposure to online narratives of infidelity or conflict in polygamous families (even if it does not occur in their own families) can create insecurity and reduce children's trust in parents or family structures. The consistency, open communication, and sense of security created by parents at home can be a counterweight to the negative influence of online narratives.

The Role of Parents in Mediating Information:

Parents play a crucial role in mediating the online information accessed by children. Providing the right context, explaining the family's religious and cultural perspectives, and openly discussing the representation of polygamy in the media can help children understand the issue better and strengthen relationships with parents. A lack of guidance from parents in dealing with online information can leave children vulnerable to misinterpretation or negative feelings.

Social and Cultural Acceptance of Polygamy:

Local Religious Norms and Traditions: Social acceptance of polygamy is strongly influenced by the religious norms adopted and local cultural traditions. In some communities, although not always widely practiced, polygamy may be considered a male right in Islam or part of an ancestral tradition. **Gender Views:** The perception of gender roles and power relations between men and women play an important role in the acceptance of polygamy. Societies with strong patriarchal views may be more accepting of polygamy as a husband's right.

The Influence of Media and Public Discourse: How polygamy is represented in mass media, soap operas, films, and public discussions also influences social acceptance. Negative or positive representations can shape public opinion. **The Role of Women's Organizations:** Women's organizations in Indonesia generally have a critical view of polygamy, fighting for women's rights and gender equality, and highlighting the potential injustices in the practice of polygamy. These voices also influence public discourse and

social acceptance. Social Change and Modernization: Along with modernization, the improvement of women's education, and changes in social values, the acceptance of polygamy tends to decline in most Indonesian society. However, this practice still exists and even finds a new space in the online realm.

Factors Influencing Practice and Acceptance:

Social Factors: Social status, kinship networks, and social pressures from the community can influence an individual's decision to practice or accept polygamy. Economic Factors: Although not always the main driver, the economic stability of the husband is often a practical consideration in the practice of polygamy. Economic incompetence can trigger conflict and injustice in polygamous families. Cultural Factors: Local traditions, marriage norms, and value systems embraced by local communities have a significant influence on the practice and acceptance of polygamy. Religious Factors: The interpretation and understanding of Islamic teachings on polygamy is the main basis for some individuals and groups to practice or accept polygamy.

Varying digital literacy between family members affects their ability to navigate and evaluate information online. • Generation Gap and Technology Experience: In polygamous families, the age difference between family members (husbands, wives of different age ranges, children) often reflects differences in growing up experiences with digital technology. Younger generations tend to be more proficient and intuitive in using the internet and various online platforms than older generations. This gap can affect their ability to search, understand, and interact with online information about polygamy. Education Level and Access to Resources: The level of formal education and access to technological resources (devices, stable internet connections) also varies between family members. Individuals with higher education and better access may have more advanced skills in searching for credible information, distinguishing between facts and opinions, and understanding the implications of the information they encounter.

Navigation and Platform Usage Skills: The ability to use various online platforms (social media, discussion forums, news sites) effectively also varies. Family members who are more familiar with the platform may find it easier to find information, participate in discussions, and understand the context of different narratives. Conversely, less skilled members may have difficulty finding relevant information or are vulnerable to disinformation. Ability to Evaluate Source Credibility: Digital literacy includes the ability to evaluate the credibility of online sources of information. It involves the ability to identify biases, check the reputation of authors or websites, and compare information from various sources. Variations in these skills will affect how well family members can distinguish between accurate and misleading information about polygamy.

Awareness of Online Risk and Security: The level of digital literacy also relates to awareness of online security risks, such as phishing, the spread of hoaxes, and data privacy. Family members with low digital literacy may be more vulnerable to false information or online manipulation related to sensitive issues such as polygamy. Foundations of Built Belief: Trust in religious authorities (such as kiai, ustadz, mufti) and

community leaders (community leaders, elders) has often been built through face-to-face interactions, traditional religious education, and social recognition in offline communities. These authorities are considered to have deep religious knowledge, moral integrity, and an understanding of the local context. These well-established beliefs tend to extend to how family members perceive religious information they encounter online.

Validation and Confirmation of Online Information: When family members encounter information online about polygamy (e.g., articles, video lectures, forum discussions), they tend to compare it with what they have heard or learned from religious authorities and offline community leaders they trust. If online information aligns with the views of offline authorities, it is more likely that it will be received and internalized. Conversely, if there are discrepancies or discrepancies, online information may be questioned for its validity or even rejected.

Seek Guidance and Clarification: When faced with confusing or controversial online information about polygamy, family members may seek clarification from religious authorities and offline community leaders. They can ask questions directly, attend taklim assemblies, or refer to fatwas and advice that have been given beforehand. This offline interaction is a way to filter and interpret complex online information .

The Influence of Social Networks and Offline Communities: Trust in religious authorities and community leaders is often embedded in offline social networks and communities (e.g., mosques, recitations, social gatherings). The dominant view in this community will influence how individuals interpret information online. If the majority of community members believe a particular view of a kiai, family members are more likely to follow that interpretation of online information.

Resistance to Conflicting Online Narratives: If an online narrative about polygamy is significantly at odds with the views of religious authorities and respected offline public figures , family members may show resistance to such online narratives . They may perceive online narratives as invalid, inconsistent with true religious teachings, or influenced by un-Islamic agendas.

It emphasizes that in understanding the impact of information disruption about polygamy on Muslim families in Malang, it is important not to overlook the important role of religious authorities and offline community leaders. The interpretation of online information does not occur in isolation, but is strongly influenced by the framework of religious beliefs and knowledge that has been built through offline interactions. Research needs to explore how families seek validation from offline authorities of online information, how offline authorities' views affect the acceptance or rejection of online narratives, and how these dynamics affect their perceptions and experiences of polygamy. Understanding the hierarchy of trust and sources of knowledge that families rely on will provide a more accurate picture of how online information is processed and internalized.

The Impact of Online Narratives on the Perception of Muslim Polygamous Family Members

How online narratives that display the positive side of polygamy (e.g., harmony between wives, fulfillment of emotional and economic needs, blessings in extended

families) can influence the perception of Muslim polygamous family members. This may reinforce their belief in the practice, provide a sense of validation, or even form an idealization about polygamous life. **The Influence of Inaccurate or Misleading Narratives:** Information disruption is often colored by the spread of inaccurate information or even hoaxes. This sub-chapter will discuss how exposure to false narratives about religious teachings related to polygamy, the rights of wives, or the realities of polygamous family life can affect family members' understanding and beliefs.

How exposure to various narratives about polygamy in the online realm can significantly affect how Muslim polygamous family members view the practice, their role in it, and the family dynamics as a whole. This process can involve the formation of a completely new view, or modification, strengthening, or even radical change of a pre-existing view. For family members who are newly involved in or exposed to polygamy, online narratives can be an important source of initial information. They may seek an understanding of the fundamentals of religion, the rights and obligations in polygamous families, or the experiences of others. The dominant narrative or the one they encounter for the first time can form the framework of their initial understanding of this practice. Younger generations in polygamous families, who grew up with easy access to the internet, may have views that are more influenced by online narratives than older generations who may rely more on information from offline environments or oral traditions.

Family members who already have a positive view of polygamy (based on religious beliefs or personal experiences) can find online narratives that reinforce their views. Testimonials of polygamous families' success, supportive religious interpretations, or discussions in an agreeable online community can provide validation and strengthen their beliefs. Instead, family members who have negative views may find narratives online that align with their concerns, such as stories of injustice, conflict, or negative psychological impacts. This exposure can reinforce their negative views and may trigger dissatisfaction or a desire for change. Exposure to a variety of online perspectives that differ from the initial view of a family member can lead to a modification of the view. For example, a wife who initially accepted polygamy for religious reasons might begin to consider aspects of gender justice after reading online discussions from a Muslim feminist perspective. Husbands who initially see polygamy as an unlimited right may begin to pay more attention to responsibility and the potential emotional impact on their wives after reading other people's experiences or online psychological advice.

In more extreme cases, exposure to a strong and consistent online narrative (especially if supported by convincing evidence or arguments) can lead to a significant shift in views. A family member who initially supported polygamy may become critical after being exposed to stories of victims of injustice or theological arguments against the practice in the modern context. In contrast, family members who initially opposed polygamy may become more open or even supportive of it after encountering online narratives that display a positive side or provide a different understanding of religion. The impact of online narratives on shaping and changing views is often influenced by the

emotional resonance and ability of family members to identify with the narrative. Touching personal stories, arguments delivered with empathy, or identification with the experiences of others in similar situations can have a stronger influence.

Strategies for Navigation and Interpretation of Online Information by Muslim Polygamous Families

In the face of the flood of information online about polygamy, Muslim family members tend to use a strong interpretive lens based on Islamic religious teachings and local cultural norms. They do not passively receive information, but actively filter and evaluate content based on its suitability with their religious understanding, family values, and traditions that apply in Malang. Religion Filter as the Main Foundation: For Muslim polygamous families in Malang, Islamic religious values are the main framework for understanding and evaluating information. They will tend to prioritize the interpretation of Qur'anic verses, hadiths, and the views of scholars relevant to the practice of polygamy. Online information that contradicts their established religious understanding is likely to be filtered or rejected. For example, a narrative that explicitly prohibits polygamy without considering the context and conditions in Islam may not be accepted. The Influence of Local Cultural Norms and Traditions: In addition to universal religious values, cultural norms and traditions in Malang and East Java also play an important role. How polygamy is practiced and socially accepted in the surrounding environment will affect how families evaluate online information. Narratives that are deeply foreign or contrary to the practice of polygamy prevalent in their communities may be ignored or questioned for relevance.

Priority on Family Harmony and Member Well-Being: Muslim polygamous families tend to prioritize information that is considered to support family harmony and the well-being of all its members. Online narratives that are perceived to trigger conflict, create insecurity, or damage a family's image may be filtered out. On the other hand, information that offers solutions to challenges in polygamous families or provides a positive perspective (as long as it is in accordance with religious and cultural values) will be given more attention. The Role of Religious Authorities and Local Community Leaders: Trust in religious authorities and community leaders in Malang also influences the filtering of online information. The views of kiai, ustadz, or respected community leaders about polygamy will be an important reference in evaluating the information circulating on the internet. If there is a discrepancy between the online narrative and the views of local authorities, families may be more inclined to the authorities they trust directly.

Personal Experience as a Test of Reality: The screening mechanism also involves comparing online information with the personal experiences of family members. If an online narrative is so at odds with what they experience on a daily basis, they may doubt the accuracy or relevance of the narrative. Experience becomes a kind of "reality test" in processing information. This argument implies that the impact of online information and narrative disruption on Muslim polygamous families in Malang does not occur in a vacuum. Families are actively involved in processing information through powerful filters

based on their religious beliefs and cultural norms. Research needs to consider these filters to understand why certain online narratives may be more influential than others, and how families integrate or reject new information into their understanding of polygamous life.

The narrative of polygamy in the online realm can influence how members of Muslim polygamous families understand, feel, and articulate their identity, both as individuals and as part of a family with a unique structure. Exposure to online representation and discussion can shape their sense of self, self-esteem, and how they position themselves in the wider society. For family members who feel marginalized or misunderstood in an offline environment, supportive online communities or have similar experiences can provide a sense of validation and affirmation of identity. Interacting with others who are going through polygamy and sharing positive experiences can strengthen their identity and reduce feelings of isolation. Online narratives that feature positive or neutral representations of polygamy (e.g., harmonious polygamous families, discussions about permissive religious aspects) can help family members feel more accepted and normal, especially if their offline environment tends to stigmatize.

Internalized Stigma and Feelings of Shame Conversely, constant exposure to negative narratives about polygamy (e.g., representations of hurt spouses, accusations of injustice, condescending societal views) can lead to internalization of stigma and feelings of shame. Family members may feel the need to hide their family status or feel inferior because of negative perceptions circulating online. This can greatly affect self-identity, especially for wives and children in polygamous families who may be more vulnerable to social stigma. They may struggle with questions about who they are and how they are perceived by others. Some family members may form an online identity that is different from their offline identity regarding polygamy status. They may choose not to disclose their family status on social media or interact in online communities that do not discuss the issue to avoid stigma or judgment. On the other hand, some members may be actively building an online identity within communities that support polygamy as a way to seek support, share experiences, and assert their identity.

Influence on Self-Esteem and Self-Esteem, Online narratives that demean or discredit the practice of polygamy can negatively impact a family member's self-esteem, especially if they feel they have no control over their family situation. Conversely, positive interactions in online communities that provide support and acceptance can boost self-esteem and confidence.

Negotiating Identity in Different Contexts Members of Muslim polygamous families may need to negotiate their identities in a variety of online and offline contexts. They may present themselves differently in front of large families who disagree with polygamy compared to in supportive online communities. Exposure to various online narratives can affect the way they negotiate these identities.

CONCLUSION

Information disruption in the digital age has brought fundamental changes in the information landscape, with online narratives becoming a significant force in shaping social reality. For Muslim polygamous families in Malang, exposure to diverse online narratives about their practices has a complex and layered impact on their perceptions and experiences. This study identified that Muslim polygamous families do not passively receive information, but rather develop strong filtering mechanisms influenced by local religious and cultural values, as well as beliefs in offline religious authorities. However, the ability to navigate and evaluate online information varies between family members, influenced by different digital literacy.

Online narratives have been shown to have the potential to shape and change family members' views on polygamy, influence their self-identity (either positively through online community validation and negatively through the internalization of stigma), and influence the dynamics of family internal relationships. Discussions, conflicts, solidarity, and trust between family members can be influenced by the information and representations they encounter in cyberspace. In particular, the relationship between parents and children in polygamous families is also vulnerable to the impact of online narratives. A child's understanding of the family structure, their feelings and emotions, and the quality of communication with parents can be influenced by the information and representation of polygamy they access online.

Comparisons between online narratives and live experiences become an important process in which family members evaluate the validity and relevance of digital information to the realities of their daily lives. The strategy of interpreting online information is strongly influenced by the religious background, culture, personal experience, and psychological needs of each family member. Overall, the study indicates that information disruption and the flood of online narratives about polygamy create a complex information landscape for Muslim polygamous families in Malang. The impact on their perceptions and experiences is not singular, but rather influenced by the interaction between offline values, digital abilities, personal experiences, and subjective interpretations of the information they encounter in cyberspace. This phenomenological study aims to delve deeper into the subjective meaning of these experiences and how family members interpret the impact of information disruption in the unique context of their lives.

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