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### Dynamics of Islam Polygamy in Novel Literature Work

Lina Putriyanti<sup>1</sup>, Rustono<sup>2</sup>, Fathur Rakhman<sup>3</sup>, Subyantoro<sup>4</sup>

<sup>1</sup> Fakultas Pendidikan Bahasa Indonesia, Universitas Negeri Semarang (UNNES), Semarang, Indonesia

<sup>2</sup> Fakultas Pendidikan Bahasa Indonesia, Universitas Negeri Semarang (UNNES), Semarang, Indonesia

<sup>3</sup> Fakultas Pendidikan Bahasa Indonesia, Universitas Negeri Semarang (UNNES), Semarang, Indonesia

<sup>4</sup> Fakultas Pendidikan Bahasa Indonesia, Universitas Negeri Semarang (UNNES), Semarang, Indonesia

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#### ABSTRACT

**Purpose:** this research aims to describe the dynamics of polygamy marriage in Islam through text structures in a novel titled *Perempuan Berkalung Sorban* written by Adibah El Khaliqy.

**Methodology:** The data source was from *Perempuan Berkalung Sorban* written by Adibah El Khaliqy. The data were in the forms of word, phrase, clause, sentence, and paragraphs which were analysed by critical discourse analysis model by Teun A van Djik. The technique of collecting data was participant observation. The data analysis method used interactive and critical discourse analysis by Teun A van Djik.

**Result:** the first dynamics of polygamy based on macro structure was an allowance by the first wife. The second dynamic was a tragedy of pregnancy of the second wife candidate. The dynamic was based on superstructure with arrival of a impregnate widow by someone. Then, the other part was when the first and second wives were in a house. Then, the ending part was a divorce between the first and second wife. The micro structure found the third dynamic. It was when intimacy and the arrangement occurred. In this Islamic polygamy dynamic, it was found intimacy between the wives, the arrangement, and the enforcement demand. The stylistics realization realized into rude and rhetoric behaviour. It was the ignorance of the wife toward her husband. The wife blamed her parents upon what she experienced. However, there was no support from her parents upon her condition.

**Value:** polygamy marriage must be done by having the first wife's allowance and must be in the right corridor of Islam. Polygamy in present day influences literature work. Because in

the literature works, there were texts created by the authors to influence and alter the ideologies' of readers. Therefore, this research is important to educate people about polygamy marriage via literature works.

## INTRODUCTION

Polygamy in Al-Qur'an has been determined and has clear explanation found in Surah Annisa, Verse 3. It is also found in Rule No. 1. Year 1974 about Polygamy Law. Polygamy has its own magic power and it attracts society's attention. Indonesian citizens have various reaction. There are several of them support but there are also several of them reject it. The disagreement of polygamy has been started since 1911. It was done by a national heroes named Kartini. Then, it was continued until 1928 in First Women Congress. The congress demanded prohibition to do polygamy. Two years after that, in 1930, Indonesian Woman Association Federation also shared its aspiration to deny polygamy. Polygamy still becomes polemic because it impacts to abuses done toward women and children (Hikmah, 2012).

In a marriage life, polygamy is similar to other marriage lives. Husband and wife have their own roles. A husband has superior role but a wife has subordinate, caricature, and instrumental roles. There are several things should be owned by a wife. The obligation of a wife for her family, to take care of her households, to only make over herself for her husband, and to educate her children. She should also create home as comfortable and safe place to rest. She should prepare all needs of her family and mainly educate her children (Dzuhayatin, 2015). Meanwhile, a husband should promote his own responsibility to earn life and to act as head of the household. A husband should take full responsibility upon his children and wives' life, to keep his position as head of the household respected. The role of a husband also to guide his family to the right path of Allah and to get HIS grant.

Dynamics of polygamy marriage draws a lot of attention from the writer to be expressed into a literature work. It is a novel in which the writer creates a masterpiece to be enjoyed by readers. Through the presented texts, the writer could make his readers imagine. The readers are even being drown to follow further story plot. Besides that, the power of the language to reveal completely polemics, motivations, intrigues, problems, and bitter experiences of polygamy marriage. The critical interview analysis model by Ten A van Dijk was used to reveal all the dynamics of polygamy in Islam.

Khazraji (2018) stated that the structures of text in Teun A van Dijk's model consisted of three: macro, superstructure, and micro structures. The macro structure is the main theme or topics to be shown to readers. Superstructure consists of plot series to be presented by the writer. Micro structure shows how the assertion in a discourse is done. By having those structures, the dynamics of polygamy in Islam could be revealed.

Van Dijk (2001) stated that "Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context". It could be assumed that CDS is a type of interview analysis research by focusing on misappropriation of power, dominance, and inequality. It also tries to reveal ideology resulted and expressed from the text as social practice from certain group to protect right,

authority, and its access to ensure people about their believed ideologies (Wah, Lee Kean and Thang Siew Ming, 2010).

Furthermore, van Dijk model in discourse analysis has function as social cognition. It is adjusted through an approach used by van Dijk. It is said so because in discourse analysis consisted not only text assertion but also connection between text structure and anything built outside of the text (Sumarti, 2010). In analyzing the text, it cannot only rely on the text. There is a need of analyzing the constructing elements outside of the text which determine the text construction. Since in van Dijk model needs of social – psychological field approach which has purpose to empower and to analyze structures and the formations of the text. Therefore, Teun A van Dijk model, called as social cognition, has appropriate approach.

Van Dijk (1993) also stated that critical discourse analysis discipline had seven principles and purposes. They are domination and overlap, social problem discussion, culture and social revelation, nature of ideology, nature of history, connection between text and society, and natures of interpretation and explanatory. Besides that, critical discourse analysis was also used to find out critical discourses, such as gender, social class, hegemony, and race. Furthermore, CDA also has five characteristics: action, context, history, domination, and ideology Darma, (2009); Eriyanto (2012).

Polygamy-themed literary works have also been studied by several researchers such as Krenawi, Alean Al (2001, 2010), Roald, Anne Sofie (2003), Matthews, Stephen A and Tse-Chuan Yang (2013), Najjab, Nadia A. Naser (2015 ), Arne Jungwirth, Pierpaolo F. Brena, Isabel Keller, and Michael Taborsky (2015), Desjardins, Julie K., John L. Fitzpatrick, Kelly A. Stiver, Glen J. Van Der Kraak & Sigal Balshine (2015), Roth , Jenny, Lori Chambers and Dana Walsh (2016). The researchers found that polygamy is something that must be covered, the importance of maintaining the mental health of polygamous wives, polygamous men have low abilities so that they cannot defend many different areas from monogamous men who can provide better care patterns for families , polygamy is more beneficial to men than women, spatial polygamy indicates the need to collect new forms of data about human spatial behavior and contextual exposures across time and space. From studies it is known that the dynamics of Islamic polygamy has never been found through research with the theory of critical discourse analysis.

Based on the explanation, this research revealed how the dynamics of Islam polygamy marriage was through different text structure in *Perempuan Berkalung Sorban* novel written by Adibah El Khaliqy. The realization of the findings and dynamic analysis of the marriage through text structure of the novel became the center of this research. The theoretical implication of this research is expected to contribute in knowledge of polygamy concept in Islam as further elaborations of polygamy rules in Al-Qur'an. Meanwhile, the practical implication is to contribute on point of view and description constructions for common society that polygamy has different dynamics and consequences to undergo.

## **METHODOLOGY**

This qualitative descriptive research identified and described text structures in *Perempuan Berkalung Sorban* novel written by Adibah El Khaliqy which was assumed to have dynamics components of polygamy in Islam. Sugiyono

(2008) argued that qualitative descriptive research is a methodology by focusing on post positivism philosophy and is frequently used to investigate natural object with the researcher as the main instrument. This research focuses on interview study. Therefore, the data were in the form of text excerpts which were assumed to have polygamy dynamic components. The data source was taken from *Perempuan Berkalung Sorban* novel written by Adibah El Khaliqy. The theoretical approach to use was critical language. According to Eriyanto (2015) critical discourse analysis focused on interview analysis by revealing proportion of textual embodiment and connecting to the ideology covering the text. Then, Teun A van Dijk critical discourse analysis model was used to interpret text with the process of constructing the text. The model grouped the text into three levels. The first one was macro structure, a global meaning of a discourse. Secondly, superstructure which consisted of story plots, started from the introduction, content, and the ending. The third was micro structure, the smallest discourse part.

To collect the data, the instruments to use were data card – to note, and documentation on data which were assumed to have Islam polygamy dynamics in the novel. The technique of researching was participant observation. In this research, the researcher spent time to read and observe the speech used by the writer without any intervention during the novel writing process. To test the data, there was a need of triangulation to check and compare any other supportive data (Moleong, 2001). The techniques of analyzing data were interactive and critical discourse analysis of Teun A van Dijk model.

## FINDINGS AND DISCUSSION

Based on the research data, it could be seen the dynamics of polygamy in the novel. It was based on Teun A van Dijk scheme, consisted of three structures: macro, superstructure, and micro structure. The dynamics of Islam polygamy consisted of the wife's permission, pregnancy tragedy of the second wife candidate, and intimacy and arrange marriage. In the novel, it was found the wife's permission. The dynamics of Islam polygamy were based on reality of early marriage of wife whom did not have any intention to pregnant before completing her study. Rather than fail in her study, the wife chose to allow her husband marrying other woman as second wife in a same household. From its macro structure scheme in critical discourse analysis review, it was the main topic or theme brought by the writer to other readers in a certain discourse. The dynamic upon the wife's permission was found in the novel as seen in this excerpt.

(1) "Meski telah bersuami, aku memang belum hamil. Dan jika aku hamil, tentu aku tak bisa melanjutkan sekolah ke tingkat Aliyah. Aku selalu berdoa begitu. Jangan hamil dulu. Mungkin saja Karena itu, aku mengalami penurunan kesuburan di hadapan Samsudin atau mungkin lebih parah lagi. Berkali-kali Samsudin mencemoohku sebagai perempuan mandul, frigid dan egois. Akupun mengamininya dan berharap ia menceraikanku secepatnya. Dan pada suatu hari, ia mengancam akan poligami, akupun mengamininya. Bahkan, aku malah menyuruhnya untuk membawa seorang perempuan lain ke rumah. Dan akan kusambut semua itu dengan senyuman serta menyuguhinya makanan sambil mengatakan welcome. Ahlan wa sahlam." (PBS 2009:114)

(1) “Although I have married, indeed I am not pregnant. And if I am pregnant, I could not continue my study to High school level. I always pray so. So please do not let me pregnant first. Perhaps it makes me getting infertile for Samsudin, or it may be worst. It has been many times Samsudin humiliated me as a sterile woman, frigid, and selfish. I just accepted it and I hope he will divorce me soon. And one day, he threatened me he would do polygamy. I just accepted it. Even, I asked him to bring other girl at home. And I would welcome her with smile and serve her meals and say Welcome Ahlan wa Sahlan” (PBS 2009:114)

From the excerpt (1), it could be seen the background of polygamy dynamic. It was due to the wife’s permission. It was a disharmony background between husband and wife due to unexpected absence of a born baby in their household. Furthermore, in its narration, it was found that their marriage was the arrange one. There was no love which became the foundation of their marriage. The wife still wanted to continue her study and was not ready to marry. This factor, the absence of love between them, made their relationship fading and led to intention of wife to be divorced and to let her husband bringing new girl. The wife allowed her husband to marry again so that polygamy broke out.

Then, the character, Annisa as the wife, did not care about her household future with Samsudin. She allowed her husband to marry when Samsudin bluffed on her. She voluntarily accepted to be divorced so that her husband could have descendant. The absence of love made Annisa cold in facing her husband. It would be different if she had love for him. A wife whom loved her husband would never let her husband shared his love to other women.

The second dynamic was pregnancy tragedy of the second wife candidate. This second finding was based on the narration and dialogues among the characters in the novel. In the narration and dialogues, it was said that the wife faced the reality that her husband impregnated a widow then the widow asked his responsibility to marry her. The wife in the novel did not have choice except to accept the reality – to let her husband marrying the widow. It was seen from CDA theory. The superstructure of the excerpt consisted of schema or story plot. A schema is a story plot started from introduction, content, and the ending. In a discourse, it has series of orderly story plot as seen on this excerpt which consisted of pregnancy tragedy of the second wife candidate. It lately became the breakout of polygamy.

(2) “Pada suatu saat, seorang dari janda itu datang ke rumah dan mengadu padaku atas perilaku Samsudin, yang telah menghamilinya. Katanya, ia minta lelaki yang menjadi suaminya itu untuk bertanggungjawab menikahinya. Tapi aku sudah tak peduli, juga tidak memiliki kefasihan untuk menjawab urusan semacam itu. Maka, kuserahkan semuanya pada mertua, agar mereka tahu bahwa anaknya benar-benar menderita sakit yang sulit disembuhkan dan orang yang sehat tak dapat menerimanya. Karena tak ada pilihan lain, sekaligus untuk menutupi kehormatan mereka, jadilah Samsudin melaksanakan niatnya untuk berpoligami.” (PBS 2009:116)

- (2) “One time, one of the widows came to the house and complained to me because of Samsudin whom impregnated her. She said that a man whom became my husband should take responsibility by marrying her. However, I did not care and have no capability for such business. Then, I just handed it all over to my parents in law, to let them know that their son had a very difficult illness to cure even a sane person would not accept it. Since there was no other choice, plus to keep their respect guaranteed, then Samsudin did his intention to do polygamy. (PBS 2009:116)

The second excerpt (2) was an introductory schema. The plot of polygamy was started by a demand of a impregnated widow. The husband of Annisa did it and made the widow asking his responsibility. The carelessness of Annisa made her hand it all over to her parents in law. They were then married to keep their respect and avoid any contempt of their neighbors. Samsudin’s parents were respected figures in their village. Therefore, they should keep their name respected. Then, it made a breakout of polygamy life as demanded by Samsudin. While Annisa did not care with her husband’s decision to marry again because she had made decision for herself to allow him and even ask him to marry again.

In the excerpt (2), it was found third polygamy dynamic. It was due to intimacy and arranged marriage. It was due to Annisa’s carelessness about her current faced problems. Then, the wife handed it all over to her parents in law. Since it dealt with her parents’ in law respects and there was no other appeasing choice, then the parents of Samsudin married off him, the husband of Annisa with other impregnated widow due to Samsudin. Then, it was found that in other situation, Annisa seemed to have been intimate with the widow. Therefore, the next dynamic of polygamy was due to intimacy and arranged marriage.

Then, based on the previous critical discourse analysis of polygamy dynamics in the novel, it was found more detailed rhythm. On the third excerpt, based on the content schema, it was found that polygamy life among the characters: Samsudin, Annisa, and Kalsum were considered not harmonious. They underwent in a house. Annisa and Samsudin were never harmonious as husband – wife. This condition was misused by the second wife to worsen their situations. Then, Kalsum took over and dominated all business of household while the first was powerless and only could accept what the second wife decided and did. It was seen on the third excerpt.

- (3) “Entah apa maksudnya, perempuan itu disatukan denganku satu rumah. Mula-mula ia begitu baik denganku, ramah dan suka tersenyum. Ia menempati kamar kedua bersebelahan dengan ruang makan. Karena antara aku dan Samsudin sering terjadi perang batin yang berkepanjangan dan perempuan itu tahu banyak tentang hubungan kami berdua. Itulah sebabnya, ia mulai membanggakan diri sebagai perempuan yang mampu memuaskan dahaga Samsudin. Ia pun mulai mengatur menu makanan dan mengubah letak perabotan. Meja kursi dipindah ke sini, dan lukisan kuno itu dipajang di dinding sana. Pada akhirnya, ia mengambil alih seluruh urusan keluarga. Mengatur keuangan, mengatur belanja dan segala keperluan, juga keperluanku.” (PBS 2009:117)

- (3) “I did not know what it meant. That woman is in a house with me. She was very nice, kind, and always smiled to me. She used the second room next to the dining room. Since between Samsudin and me there was a long conflict and the woman knew many things about our relationship. Thus, she started to show off herself as a woman whom could satisfy Samsudin. She started to rule the dietary menu and changed the furniture positions. She moved the table here. She hang the old picture on that wall. Then, finally she took over all family business. She ruled the finance and other necessities, as well as my need.” (PBS 2009:117)

Based on the third schema, the ending schema, it could be stated that the polygamy was begun by the first wife’s permission was ended by divorce. It was also initiated by disharmony and frequent occurring conflicts. The divorce was the final decision to end the conflict as seen on the excerpt (4) below.

- (4) “Maka, ketika perceraian itu berlangsung dengan tenang, kutatap langit di atasku dengan seluruh hamburan cahaya bintang-bintang. Bunga bermekaran mengirim wangi merasuki sanubari, mengangkatku jauh melayang ringan menjemput purnama dan gemerlap udara kebebasan. Ungags dan belalang, jangkerik dan kunang-kunang, burung prenjak dan kutilang bernyanyi riang, mengiringi suka citaku dengan rebana alam.” (PBS 2009:190)
- (4) “Then, when the divorce lasted tranquilly, I starred at sky above me with its all sparking star lights. The flowers blossomed with its fragrance into my soul. It brought me up so high to take the moon and flashes of freedom. The birds and grasshoppers, crickets and fireflies, prenjak and finches singing cheerfully, following by happiness with the nature’s drums.” (PBS 2009:190)

In the excerpt (4), there was a closing schema. The life of polygamy undergone by Annisa was finally ended by divorce. It was something she really wanted since the conflict was so complicated. Her husband was rude so Annisa was frequently harmed both verbally and nonverbally. Annisa also never loved her husband. This complicated problem made her to divorce. Besides that, Annisa loved other man named Khudhori.

By using the third basic schema from Teun A van Dijk, the polygamy dynamic was also found by using semantics analysis (background, detail, intention, and presupposition) and stylistics, rhetoric (graphs and metaphors). The background of this critical discourse analysis was the important part to influence readers. The writer could take the discourse to any direction. The dynamic of Islam polygamy was based on background as seen in excerpt (5).

- (5) “Anis, kau seperti adikku sendiri. Jika kau sudi, ajarilah aku tentang hukum-hukum Islam. Aku lihat, kau begitu khusuk ibadah dan terlihat sekali, kau menikmati setiap amalan yang kau kerjakan. Aku juga sering tergetar setiap menatap matamu, bagaimana tegasnya katika kau bicara tentang kebenaran. Bahkan kulihat Mas Sam sendiri segan padamu, sekalipun ia tidak menyukaimu.” (PBS 2009:124)

- (5)“Anis, you are just like my own sister. If you are willing to, please teach me about Islamic laws. I see you worship fervently and you seem enjoy every practice you did. I was also feeling shaken each time I see your eyes. How tough you are when you talk about truth. Even I saw Sam was disinclined to you even when he did not like you.” (PBS 2009:124)

The excerpt (5) showed the correlational background of the first and second wives. Both of them were intimate and shared their knowledge and experience. Annisa, whom was from Islamic school, had better religious knowledge compared to Kalsum, Samsudin’s second wife. It was the thing making them closer. Even Samsudin was disinclined to Annisa even when he did not like her. Therefore, Kalsum wanted to learn the religion with purpose to get closer to Samsudin.

It could be stated that in the early of the marriage, Kalsum seemed to hostile the first wife. However, time by time, Kalsum got closer to Annisa and requested Annisa to be at peace. Kalsum really knew that Annisa never loved their husband. Therefore, Kalsum did not think it was important to compete in gaining their husband’s love as seen on this excerpt (6).

- (6) “Samsudin merasa heran dengan keakraban kami, dan tentu saja ia tidak suka. Dalam perkiraannya, kamu sedang berkolusi untuk mendepaknya keluar dari arena. Apa yang terjadi dengan Mbak Kalsum semakin memperparah dugaan Samsudin bahwa kami sedang menjalankan konspirasi rahasia untuk menghadapinya. Perubahan sikap Mbak Kalsum terhadapnya lebih revolusioner dibanding aku sendiri, yang telah memberinya inspirasi. Jauh dari perkiraan sesungguhnya, pribadi Mbak Kalsum mudah digerakkan untuk hal-hal yang bersifat positif dan spiritual.” (PBS 2009:125)

- (6)“Samsudin was so curious about our intimacy and of course he did not like it. In his thought, you were trying to kick him out. What happened to Kalsum influenced Samsudin’s assumption that we were cooperating secretly to face him. The changes of Kalsum’s attitudes toward him were more revolutionary than me, whom had given her inspiration. It is not as expected, the personality of Kalsum is easily moved by positive and spiritual matters.” (PBS 2009:125)

In the excerpt (6), it was seen that the intimacy of the wives made Samsudin intimidated. Samsudin did not like their wives’ intimacies. It caused Samsudin’s position as the chief of the family was not respected. Kalsum was not really good in religiosity and had been so obedient to Samsudin. From her intimacy with Annisa, it made her braver to disagree with her husband as what had been done by Annisa. Therefore, Samsudin was afraid if his wives were trying to fight him back together.

The semantics analysis was based on details which were ways to control the intended information to be delivered by the writer. The information delivery was done implicitly as seen in this excerpt (7).

- (7) “Yang benar-benar menjadi masalah ketika keuangan untuk sekolah dan urusanku menjadi berkurang dan akhirnya sama sekali menghilang. Tak ada lagi jatah untuk sekolahku. Sebab Kalsum telah membelanjakan semuanya demi kepentingannya sendiri, dan ketika kutanya mana uang sekolahku, ia



menuding Samsudin dan menyuruhku meminta padanya. Setelah kupikir-pikir, bicara juga aku pada Samsudin. Agar ia membagi uang belanja secara adil sebagaimana sunnahnya berpoligami. Ia bilang akan menunjukkan keadilan padaku pada suatu saat.” (PBS 2009:117-118)

- (7) “The real problem was about financial mater to go school and my needs became depleted and had gone. There was no share for my school since Kalsum had spent it for her own self. When I asked her my share for schooling, she pointed Samsudin and asked me to ask him. After thinking so long, I asked him to share me justifiably as what polygamy sunnah is. He said he would show me justice one day. (PBS 2009:117-118)

In the beginning of the excerpt (7), it was found the demands of the first wife. The polygamy marriage could be done when the husband could fairly treat his wives. When it was seen from the excerpt, it could be known that Samsudin did not care with his wives’ financial needs, especially when the second wife ruled it all. The material fairness from a husband should have been asserted by fairly treating his wives. It is the requirement of polygamy, fairness.

It is not like common polygamy life found in common households. Samsudin’s household with two wives could be considered messy. There was no clear role or management in their family. Samsudin did not run his role as chief of the household. There was no material responsibility from Samsudin. All needs of materials were fulfilled by Samsudin’s parents. Meanwhile, his wives acted as they wanted. There was no rule to be obeyed. Because they were not disinclined and did not respect Samsudin as the head of the household.

The detail as semantic analysis scope was also a delivery of information done explicitly and clearly when benefited the writer. It was seen on excerpt (8).

- (8) “Memandangnya dari jauh saja membuat aku gemetar. Belum lagi membayangkan ia menjamahku dan kekasaran tangan yang mengiringinya. Akan sangat berbeda jika Lek Khudhori yang terbayang di dalam benakku, seluruh dunia jadi indah dan tersenyum bersamaku. Sekalipun hanya dalam hati, mengkhayalkannya membuat semangatku jadi bergairah. Lek Khudhori telah menjadi inspirasi perjuanganku untuk terus bangkit menghadapi gelombang kehidupan. Aku pun telah menceritakan semua kondisiku setelah dinikahkan secara paksa dan bagaimana perangai laki-laki yang kini hidup serumah denganku. (PBS 2009:112)

- (8) “Seeing her from a distance shook me. Moreover to imagine he grabbed me and his rough hands. It would be different if Khudori whom was in my imagination. All of the worlds would be beautiful and smiled together with me. Even it was only an imagination, it made me excited. Khudhori had become my inspiration to fight, to keep standing up facing waves of life. I had told my marriage condition after being forcefully married him and how the behavior of a man living with me was.” (PBS 2009:112)

The household life of Annisa and Samsudin was not shown in the excerpt (8). Both of the characters were arranged to marry by their parents. They were forcefully arranged without love between them. Samsudin’s rude attitude made their relationship further away. Besides that, Annisa got trauma every

time she was close to her husband. This inconvenience made Annisa recalling her old love. Because before married, Annisa had had relationship with a man named Khudhori even when she had been married, she loved him still.

This disharmony in the dynamic was also found in this research. The irresponsible husband in term of material and non-material as the realization of Islam polygamy dynamics in the novel which was used as the data source became the finding of semantics analysis as part of micro structure in CDA. This disharmony of the characters could be seen in this excerpt (9).

(9) “Maka, setegas apapun kata batinku, Samsudin tetap saja pulang dan pergi sesukanya tanpa kuketahui ke mana dan ia tidak memberitahukan padaku. Yang kutahu, seluruh biaya hidup masih ditanggung orang tuanya dan akupun tak peduli. Untuk memancing kecemburuanku, ia sering membawa seorang perempuan ke rumah berganti-ganti. Mungkin saja itu sahabatnya, teman kuliahnya, atau perempuan entah yang dikenalnya di jalan raya, aku tak pernah menanyakan asal-usulnya. Namun yang kudengar dari gunjingan para tetangga, Samsudin sangat mahir merayu janda. Terutama janda kembang di desanya.” (PBS 2009:116)

(9) “Therefore, how tough my heart was, Samsudin remained coming and leaving as his wish without my acknowledgement. He even did not tell me. All I knew was all living costs were still taken care by his parents and I even did not care about it. To trigger my jealousy, he kept bringing a girl in turn. The woman might be his friends, college friend, or I don't know what kind of woman. I never asked the women's origins. Especially the widow in his village. (PBS 2009:116)

In excerpt (9), it showed such disharmony. Annisa's husband was also described to be irresponsible both materially and non-materially. All needs of their households were fully taken care by Annisa's parents in law because Samsudin did not want to work and acted childish. Annisa did not care about it all. Samsudin was known to be a pervert and frequently teasing widow. It was done to attract Annisa's attention and made her jealous. However, Annisa never cared about it. Annisa just let her husband doing as his wish. The household of them lasted cold since the beginning. There was no love in their hearts. Both of them did not like each other. No love, no attention, no compassion, and care in their households. Such condition made a third party easily sneaking in and messed their household.

Based on the semantic analysis of the presupposition, it was known that the pattern of polygamy dynamic experienced by the character became the data source of this research. The presupposition was not doubtful information. The information consisted of statements addressed to support the text. The supportive information of the text consisted Islamic polygamy practices as seen in excerpt (10)

(10) “Begitulah kami menjadi semakin akrab dan terbuka, membicarakan masalah-masalah keluarga, seakan nasib telah mempersatukan hati untuk menghadapi arus kehidupan bersama. Seiya-sekata. Karena Kalsum begitu suka cerita mengenai Lek Khudhori, tanpa sesuatu yang harus kurahasiakan. Ujung-ujungnya aku juga tak tahan untuk menumpahkan semua kisah, semua kerinduan dan hubunganku dengannya tanpa seujung kuku pu yang kusembunyikan. Ia mampu memahamiku secara dewasa.

Meski hanya sedikit, aku merasa lega karena menemukan muara segala kegelisahan yang selama ini tertekan.” (PBS 2009:128-129)

- (10) “That is it how we could be closer and opened, talking about family problems, as if a destiny binded us to face this waves of life together. It is a one heart. Since Kalsum liked to talk about Khudhori without any thing I needed to keep secret. Then, I felt like I could not stand it again to tell all my stories, all my miss, and my relationship with him without I hid anything at all. She could understand me maturely. Even it was only a bit, I felt so relieve to find out a place to share. (PBS 2009:128-129)

In the excerpt (10), it revealed the intimacy of the wives which seemed like sisters between Annisa and Kalsum. They shared each other about anything. The first wife of Samsudin did not feel hesitate to tell her feeling about Khudhori. Samsudin’s wives were then getting much closer and there was no jealousy and competition to get Samsudin’s attention. The second wife of Samsudin did not feel jealous because Annisa did not love him or even like him. Therefore, Kalsum did not feel worry to compete to get Samsudin’s heart.

The supportive information in the form of presupposition was also found. The dynamic of Islam polygamy was supported by semantics analysis in the form of stronger presupposition. This statement contained presupposition as support to Islam dynamic polygamy as seen in excerpt (11).

- (11) “Bukan hanya pernah mbak, tetapi selalu. Selalu sakit. Memang sampai sekarang aku belum berani menyatakan penolakan secara lisan, sebab aku sendiri belum mendapat kejelasan tentang hukumnya. Tetapi tubuhku, seluruh bagian dari tubuhku telah melakukan penolakan itu dengan bahasanya sendiri. Terlebih lagi jiwaku. Jika Samsudin merasa dan mengaku telah menguasaiku, itu bohong belaka. Secuilpun aku tak pernah menerima dirinya ke dalam diriku. Aku juga tak pernah merasakan, apa benar Samsudin mencintaiku. Kurasa ia hanya membutuhkanku.” (PBS 2009:139)

- (11) “It was not just ever, it was always. It was so painful. Surely, until now, I am not brave enough to orally reject because I do not know clearly about its rule. However, my body, all parts of my body reject it by its own language. Moreover my soul. When Samsudin thought and admitted to have been taking over of me, it was a lie. I never accept himself in my heart. I also never felt he loved me so. I thought he only just needed me.” (PBS 2009:139)

From the excerpt (11), it could be revealed that Annisa never accepted Samsudin’s existence as husband. According to Islamic rule and law, they were legally a husband and a wife. However, Annisa’s body and heart remained still for herself and Khudhori, a man she loved before and after married. Actually, Samsudin and Annisa never loved each other. Because of prestige and acknowledgement, Samsudin showed himself could manage his wife.

Besides semantically, stylistic analysis was also used part of micro structure scheme to reveal dynamics of polygamy. Stylistic analysis was done on oral styles of the characters. Stylistics are word choices used by writer to

deliver his point of view. The Islamic polygamy dynamic was revealed by this analysis as seen in excerpt (12).

(12) “Aku tersenyum mendengar istilahnya, lidah ular! Kau benar Samsudin, lidahku memang berbisa. Dan karenamu juga bisa semakin banyak. Tunggu saja saatnya, ketika lidah ular itu mulai bergerak dan memamatuk dengan semburan racunnya. Kau akan terjengkang dan pingsan sepanjang sisa usiamu, tegas batinku. Tapi apalah arti suara dalam hati bagi orang lain, apalagi bagi orang yang kehabisan darah hati.” (PBS 2009:115)

(12) “I widely smiled when listening to his remark, a poisonous tongue! Yeah you are right Samsudin. My tongue is so poisonous. And because of you, this poison gets so much. Just wait and see. When there is a time for this poison to sting. You will fall and be paralyzed for the rest of your life, my heart soared. But what it meant for other people, moreover for people whose a death heart. (PBS 2009:115)

The excerpt (12) contained stylistic utterance, a poisonous tongue. The diction was used to describe all speeches uttered by Annisa to her husband which were so painful. Poisonous tongue or Lidah Ular has deathly poison. With other words, Annisa could “kill” Samsudin when listened it. Her husband could not stand to listen Annisa’s words which were so critical to him. The expression became an indicator that the speaker acted role of a character whom did Islamic polygamy.

Stylistic utterance was also found in excerpt (13). The finding became indicator of Islamic polygamy practice. It was a result of micro structure scheme in the form of stylistic.

(13) “Apa Anis belum tahu? Ia itu sedang menggendam bakul jamu. Itu lho, Denok ganjen yang di ujung desa ini, di dekat sawah itu. Di rumah dialah Mas Sam sering adu jago. Kalau menang, semua uangnya ia berikan kepada Denok. Kemudian dua hari mereka akan menghilang, entah ke mana. Mungkin jadi siluman, kita tak pernah tahu ke mana perginya.” (PBS 2009:133)

(13) “Did not Anis know? He is bewitching a Herbal seller. She is a flirty woman in the edge of this village, near the field. In her house, Sam usually had cock fight. When he won, all of his money was given to the woman. Then, they would be disappear for two days, I don’t know where. They might turn into ghosts. We would never know where they went.” (PBS 2009:133)

In the excerpt (13), stylistic utterance menggendam or bewitching and siluman or turning into ghost became indicators of polygamy in the household. The word menggendam is frequently connected to sorcery. Samsudin was assumed to bewitch a girl named Denok to have relationship with him. When it was thought logically, there would be no girl whom wanted to have relationship with a married man. Moreover, Samsudin had two wives.

The word siluman or turning into ghosts to express the disappearance of Denok and Samsudin after winning the cock fight because it was unknown where they went.

Besides semantics and stylistic, rhetoric was also part of micro structure scheme used to express Islamic polygamy dynamic in the novel. As micro structure scheme, rhetoric covered graphs, metaphor, and denial. The graph became one of parts in the discourse shown by the writer because it was important from a text. By having identified graph, the expression described the dynamic as seen on the excerpt (14).

- (14)“Aku tak pernah peduli dengan semua itu karena kesibukanku adalah sekolah dan hobiku membaca. Perempuan yang bernama Kalsum itu mengerti kondisiku dan ia menyerobot semua yang dapat diserobot. Akupun tak merasa ada pesaing di sisiku, apalagi memiliki rasa cemburu. Bagiku, ia layaknya seorang ibu atau pembantu yang mengurus urusan rumah tanggaku, karena usianya jauh di atas Samsudin, hampir seusia dengan ibuku.” (PBS 2009:117)
- (14)“I never cared about all of it because my business is about school and my hobby is reading. A girl named Kalsum knew my condition and he took everything. I never felt to have competition in my side moreover to have jealousy. For me, she was just like a mother or assistance whom taking care of my household because she is older than Samsudin, almost just like my mother.” (PBS 2009:117)

The excerpt (14) showed that Annisa, as a wife, never felt sorry upon her life as a wife whom got polygamy. She was disappointed, hurt, and jealous. They were trying to get attention of their husband. However, Annisa never felt jealous, heartache, or having competitor. The younger wife of her husband even was older than her and she thought of her just like a house assistance. However, the woman could rule the household. It was due to bad relationship of Annisa and Samsudin.

Besides graph, the other rhetorical element was metaphor. Metaphors are complementary used by writer to put ornament within the text through figurative speeches. By having metaphorical analysis, the dynamics of polygamy presented by writer could be revealed. The excerpt (15) is a metaphorical realization in presenting Islamic polygamy practice narration in the novel.

- (15) “Jika ingin mencari kambing hitam, aku tahu siapa kambing hitamnya, “katanya dengan enteng. Ibu terperangah. Kemudian mendesak Lek Khudhori untuk mengatakan, siapa yang dimaksud dengan kambing hitam itu. Mungkin ibu sedikit kaget, merasa tertuduh sebagai terdakwa.” (PBS 2009:163)
- (15) “When you wanna know the scapegoat, I know who he is” he said easily. My mom was stunned. Then, she asked Khudhori to tell, who the scapegoat was. Perhaps she was shocked and felt being the accused.” (PBS 2009:163)

From the excerpt (15), it could be stated that the metaphorical expression, scapegoat was to describe the blamed party. Annisa blamed her parents upon what she had been through because she was arranged to marry a man whom

never she loved until it made her tortured. The conflict occurred in a family which did Islamic polygamy.

Samsudin, in an Islamic polygamy family, did rudely so that Annisa could not stand anymore. She often got abuses both physically and mentally during her marriage. Upon what happened to her, Annisa blamed it all to her parents whom forcefully arranged their marriage. If there had not been such marriage, Annisa did not need to feel this misery. The metaphorical expression of this dynamic could be seen on excerpt (16).

(16) “Cukup, Bu. Cukup. Jika Ibu mau menyadari kesalahan yang telah dilakukan. Nasi telah menjadi bubur. Tidak ada gunanya meratap. Apalagi merasa berdosa.” (PBS 2009:164)

(16) “Enough, Mom. Enough. If you realized what mistakes you had done. It is no use crying on a spilt milk. There is no use to wail moreover feeling sin.” (PBS 2009:164)

The expression it is no use crying spilt milk had metaphorical expression in the excerpt (16). The expression asserted that the arrangement of Samsudin and Annisa had become something irreversible. There was no party to blame upon everything had done. All had been done, then there was no use to blame. However, to find a better solution would be the correct action

The third rhetorical element in micro structure scheme was denial. Denial is a direct practice of a discourse which describes how a writer hides his unveiled expression indirectly. This analysis found Islamic polygamy dynamic in the data source, the novel, as seen in excerpt (17).

(17) “Aku sudah berkali-kali mencoba membuka masalah ini dengan Ibu. Tetapi jawaban ibu membuatku pesimis bahwa ibu akan percaya dan mendukungku. Boleh jadi ibu malah menyalahkanku. Sementara aku tidak mau menambah beban deritaku semanki bertumpuk dengan adanya komentar Ibu.” (PBS 2009:165)

(17) “I had been trying many times to discuss this problem with Mom. But, your answer made me pessimistic that you would support and believe me. It might be you blaming me while I could not tell all my burden when it was overlapped by your comments.” (PBS 2009:165)

The excerpt (17) showed there was no support of a mother to Annisa. The problem felt by Annisa was taken care by herself with no one knowing it. Annisa wanted to solve it and did not want to burden her parents. When she shared her problem to her mom, Annisa was sure she would get the solution. Thus, she just let to be blamed and let the problem. That was the realization of Islamic polygamy dynamic practice in the novel.

The parents of Annisa only did their selfishness to their daughter. They did not care of her feeling and future after married. It was not like common parents whom defended their children when their children had problems. Annisa’s parents acted as punishers whom blamed their daughter and not protecting her. This attitude made Annisa pessimistic to share what she had

been through. The excerpt (18) showed the denial expression presented by writer which described Islamic polygamy dynamic practices.

(18) “Tetapi aku tidak pernah sekalipun bermimpi mendapat suami seperti itu. Aku tidak pernah kenal, lihat wajah apalagi punya rencana untuk menjadi istrinya. Aku tidak pernah merasa menjadi istri siapapun, sebab aku tidak merasa telah menikah atas kemauan dan pilihanku sendiri.” (PBS 2009:159-160)

(18) “I never dreamed to have such husband. I never knew him or even looked at his face or even to marry him. I never felt to be anyone wife because I did not feel to marry as my own intention and choice. (PBS 2009:160

In the excerpt (18), there was a denial of Annisa about her feeling toward her husband. The arrangement between them became a burden for Annisa. Unconsciously, she denied such relationship because there was no binding feeling. As the marriage lasted, it was only just a written text on a paper. Dealing with feeling, they did not have any feeling at all. Annisa’s parents and Samsudin agreed to arrange their marriage although they did not know each other. Annisa never expected to have husband like Samsudin, rude and irresponsible. The marriage happened unexpectedly from Annisa’s hope or even Samsudin’s hope. They forcefully married and Annisa denied that Samsudin was her lawful husband

## CONCLUSION

Based on the findings and discussion, it could be concluded that Perempuan Berkalung Sorban novel written by Adibah El Khaliqy had Islamic polygamy dynamics. The polygamy upon a wife’s permission was the first dynamic. The polygamy dynamic was found based on macro structure of the text themed polygamy. Second dynamic was based on superstructure. It was found a pregnancy tragedy of the second wife candidate by arrival of impregnated widow by Samsudin. Then, they lived in a same house. Then, the ending part was a divorce between the first wife and the husband. Based on the macro structure, it was found the third dynamic – polygamy upon intimacy and arrangement. The realization of its stylistic consisted of rude style, and the rhetoric was about carelessness of a wife toward her husband. The wife blamed her parents upon what she had been through and there was no support from her parents to what happened to her.

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