

Marriage Values In Ayat – Ayat Cinta 2 Novel Written By Habiburrahman El Shirazy

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Abstract: Islam teaches its common people about knowledge of Al – Qur'an verse rules regulating sunah of Rasul, especially marriage. The values are realized by the author into a text existed in Ayat – Ayat Cinta 2 novel written by Habiburrahman El Shirazy. This qualitative research used descriptive method and critical discourse analysis approach. The data source consisted of the novel excerpts and interview with the writer. There were two data sources: Ayat – Ayat Cinta 2 novel and the writer of the novel, Habiburrahman El Shirazy. The data was collected by reading and noting continued by interview technique. The critical discourse analysis technique was taken from Teun A van Dijk model and the interactive analysis technique was used to analyze the data. The data test was done by triangulating. The findings were values of Islamic marriage in the novel written by Habiburrahman El Shirazy covering values of loyalty to the couple, completing each other between husband and wife, having religious principle as the basic of marriage, feeling of jealousy as the complement of marriage, solving family problem together, having parents, allowance as the important matter, finding equal life partner, no cheating to the life partner, the obedience of a wife to her husband, and keeping the honor. The findings contribute as educational meant for society about Islamic marriage values.

Keywords: values, marriage, novel, critical discourse analysis

1. INTRODUCTION

Marriage is a legal action to unite two persons to share both physical, mental, responsibility, material, and other aspects in a bound. This opinion was stated by [1]Olson (in Rachmawati and Endah Mastuti, 2013). To recognize characteristics of a partner before deciding to marry her or him, an approach should be done. It is important to unit vision and mission into the dreamed marriage. The characteristic recognition could be done by knowing each other or having relationship, steady. By selectively having relationship before married could convince themselves for young generation. However, in Islamic teaching, such relationship is not allowed. Thus, the solution is ta'aruf. The perception of muslim about being in relationship or steady could have negative influence. Decision to be in relationship or not depends on each individual because each individual wants the best and does not want to mistakenly select so it makes him or her disappointed later. Burgess and Locke (1960), Ealler (1952), and Klemer (1970) in [2]Ardhianita, Iis, and Budi Andayani (2005) stated that satisfaction is a result of adjustment between reality and expectation or a comparison of real relationship and the choice if an individual underwent a nearly ended relationship. In creating a family needs understandable, followed, applicated, and implemented values for both husband and wife. It is in line with [3]Melville (1998) stating that values in a marriage are matters functioning as guidance and exemplary in household life. Each individual sees marriage values with different point of view. [4]Redd (2004) strengthened [3]Melville (1998). He argued that low values followed by husband and wife in household life could be considered that the marriage is not healthy. The values held by couples would be more meaningful, useful, important and beneficial when both of them hold the values as marriage

commitment. Marriage cannot cooperate well harmoniously when the values are only held by one individual. [5]Nancy, Maria Nona Nancy, Y. Bagus Wismanto, Lita W. Hastuti (2014) staded that there was a positive correlation between value and harmony of household and there was difference of value perceptions on husband – wife. Therefore, values in marriage which could strengthen marriage should be held by both parties. [6]Habiburrahman El Shirazy wrote Ayat – Ayat Cinta Novel in 2015 as the sequel of the previous novel with same title. As a male writer, he wanted to reveal that life marriage undergone by Fahri and Aisha was full of challenges until it made Fahri committed polygamy with Maria and Hulya. It became a polemic of marriage. Both of male or femal writers would share his or her thought into his or her writing. Typically, gender of the writer influences his or her works. In a certain theme, polygamy marriage, male writer will agree to it while female writer disagree. In line with the argument, [7]Trigiyatno (2011) states that polygamy becomes different conflict because it has been denied by females since XX century.

[8]Darma (2009) stated that critical discourse analysis came due to lack of satisfaction upon linguistics theory which separated linguistics elements and its contextual usages. Pure linguistics review focuses on words, phrases, and sentences without considering correlations among the elements. Meanwhile, critical discourse analysis reviews language with it contextual correlation. There are many characters offering critical discourse analysis theories. One of them is Teun A van Dijk which is known as "Social Cognition".

[9]Teun A van Dijk (in Eldin, Ahmad Abdel Tawwab Sharaf Eldin, 2014) argued that there was correlation between mental representation and ideological concept which managed attitude socially. Dijk called it as a "model" since it was mental representation of individuals during committing social action such as in action, speech, writing, and social practice understanding. Van Dijk realized that attitude could not be mentioned only through cognition but also linguistics practices. Therefore, Dijk correlated racism cognitive model with CDA study. Then, [10]Van Dijk (in Eriyanto, 2012) stated the large scheme of critical discourse analysis theory which covered three stages. Those stages are: textual structure consisted of macro, micro, and super structure; social cognition in the form of the writer's point of view in influencing the discourse presented to readers; and correlated context to social

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environment influencing a work. Studies about critical discourse analysis or marriage have been done by several researchers. Here are the previous researches using critical discourse analysis. [11]Rachman, Andhita, and Sofi Yuniarti (2017) found the way of Trump in delivering his ideology to gain domination and manage people electing him as candidate of president from Republic party. [12]Kamal, Mustofa, Riyadi Santosa, and Djatmika (2017) found that journalists were subjective in delivering their news. Meanwhile, researches about marriage were conducted by [13]Gwirayi and Chirstinah (2017). They found that polygamy had both internal, economy, and health conflicts. [14]Hedi, Fathol, Abdul Ghofur Anshori, and Harun (2017) found that different religion marriage is not regulated in Marriage Rule Year 1974. [15]Houa, Yogmei and Xin Liu (2018) found that marriage and love had different concepts. [16]Islam, Md. Tanziul, Md. Jubaer Ibna Taher, Belal Uddin, and Saha Forid (2015) found that early marriage of female children influenced on their health and education. Therefore, this research aims to find out the values within Islamic marriage in *Ayat – Ayat Cinta 2* novel written by Habiburrahman El Shirazy. It is important because there is obscurity of marriage values recognized by many people. Furthermore, this research is useful to be used as similar research reference, especially dealing with marriage values and critical discourse analysis. This research is practically useful in contributing as educational meant for many people about marriage values.

2 RESEARCH METHODOLOGY

Ayat-Ayat Cinta 2 novel written by Habiburrahman El Shirazy was the data source of this research. To track down the values of Islamic marriage within the novel became the focus of this research. Therefore, the data of this research was in the form of discourse excerpts: words, phrases, clauses, and sentences found in the novel plus interview result with the writer. This descriptive qualitative research was used as a method to produce descriptive data in the form of both written words and speech from people and observed behaviors ([17]Moleong, 2006). The technique of analyzing data were Teun A van Dijk critical discourse analysis model and interactive analysis. The data test used triangulation. [18]Miles and Saldana (2014) stated that interactive analysis is a process to collect data continuously so it seems like a cycle. Teun A van Dijk critical discourse analysis model became the tool to investigate and gain concrete result. [10]Eriyanto (2012) states that critical discourse analysis does not only focus on text but also correlates the external elements of text. It is in line with Teun A van Dijk theory whom correlates text and external elements of text.

3 FINDINGS AND DISCUSSION

By using social cognitive scheme of Teun A van Dijk critical discourse analysis model, it was found Islamic marriage values in the novel covering: loyalty to the couple, completing each other between husband and wife, strong religiosity basis for marriage, jealousy as parts of marriage, solving household problem together, importance of parents and family allowance, finding equal partner, doing no cheating, obedience of wife to the husband, and keeping honor. The first Islamic marriage value is loyalty to married partner or couple. Islamic marriage value of loyalty could be seen in the novel. It was found through second van Dijk analysis scheme – the social cognition. The value was expressed by the writer as seen in

this excerpt (1).

(1) “Fahri berusaha meyakinkan dirinya bahwa ia sama sekali tidak boleh memiliki rasa tertarik kepada siapa pun selain Aisha. Ia harus setia kepada Aisha. Fahri berusaha meyakinkan dirinya bahwa Hulya bukan Aisha. Ia bahkan seperti menghardik dirinya, “Jangan kurang ajar kamu, itu bukan Aisha! Hulya bukan Aisha!” (AAC2 2015:314)

Translated: Fahri tries to convince himself that he should not have no feeling to anyone except Aisha. He needs to keep his loyalty to Aisha. Fahri convinces himself that Hulya is not Aisha. He says to himself, “Don’t act as you wish, she is not Aisha! Hulya is not Aisha” The excerpt (1) shows that marriage should be based on loyalty. Loyalty is dreamed by husband and wife in rowing their life. To marry means to row life together until the death. Loyalty becomes principle to create relationship. Therefore, it should be maintained to make marriage lasting long. When there is no loyalty in a marriage, then infidelity occurs and may cause divorce. The Islamic value, loyalty to our couple in marriage was also found in this excerpt (2).

(2) “Saya tahu Hoca tidak kunjung menikah karena merindu dan menunggu Aisha. Pertanyaan saya, sampai kapan? Kenapa sunnah Nabi terhalang oleh sebuah kerinduan tak jelas yang berlebihan? Bukankah berlebih-lebihan itu tidak baik dalam ajaran agama kita?” (AAC2 2015:535)

Translated: I know why Hoca does not marry yet because he misses and waits Aisha. My question is – until when? Why is the sunnah of the prophet hindered by unclear missing? Isn’t it bad in our religion teaching? The excerpt shows that Fahri was loyal to Aisha. When deciding to marry, a couple of husband and wife dream of happy family based on loyalty. As exception for a couple whom is not beside his or her partner, then he or she is allowed to rebuild his or her marriage. Sadness due to being left by a life partner is not good for an individual’s self. Therefore, Allah suggests His followers to marry again if his or her condition surely is alone. However, in the excerpt (2), the husband named Fahri was so loyal to his wife, Aisha. Although his wife has left him. Value of completing each other between husband and wife is the second Islamic value found in the novel. It was seen on third excerpt.

(3) “Cari Aisha yang lain, maksud Ibu? Kau pernah menyampaikan pengajian di masjid kampung kita. Katanya suami istri itu ibarat pakaian. Hunna libuasun lakum wa antum libasun lahunna. Istri itu pakaian bagi suami dan suami pakaian bagi istri. Maka kau harus tetap memiliki pakaian!” (AAC2 2015:481)

Translated: finding other Aisha, what do you mean Mom? You ever said in a recitation in our village that husband and wife is just like a clothes. Hunna libuasun lakum wa antum libasun lahuna. A wife is a clothes for a husband and husband is the clothes for his wife. Then, you should always have it. Based on the excerpt (3), it could be seen that male cannot live alone after being left or divorced. The relevance to real life, there are many males marrying soon after divorce or the death of their wives. Even they do not need longer time to find a new wife. It is because male is the Allah’s creature whom cannot live alone for longer time. Furthermore, male should keep his blood line. It is different with female whom can survive without husband. However, between husband and wife should complete each other. A wife is just like a husband’s clothes and the husband is just like the wife’s clothes. The value that marriage should be based on strong religion was found in excerpt (4).

(4) "Sebenarnya Hulya ingin mencurahkan satu hal yang sangat mengganjal di hatinya, tapi ia teringat nasihat ibunya. Agar ia tidak mudah mengadukan persoalan rumah tangganya kepada keluarga. "Carilah seribu cara untuk menyelesaikan persoalan rumah tanggamu dengan suamimu! Cari sejuta alasan untuk tetap setia pada suamimu, selama suamimu taat kepada Allah!" begitu pesan ibunya sebelum ia akad nikah. Hulya mengurungkan keinginannya kepada Claire." (AAC2 2015:601-602)

Translated: actually Hulya wants to share something kept in her heart but she remembers her mother's suggestion to not easily share her household problems to family or her neighbors. "Find thousands ways to solve household problems with your husband! Find millions of reason to keep your loyalty to your husband as long as he obeys Allah!" That is her mother's suggestion before married. Hulya was then refraining his intention to Claire" In the excerpt (4) was found marriage values which should be based on strong religion. Household problems should be solved together. In household life, there will be always problems faced by both husband and mother. How heavy it is – it is not good to share or tell to other people or other family members. This action could worsen husband – wife relationship and to make parents or the told parents remarking bad label upon the couple. Then, such problem should be solved together. When there is no solution, finding solution from other people could be an alternative which is considered and trusted to give solution upon the faced problem. In Ayat – Ayat Cinta 2 novel written by Habiburrahman El Shirazy, Islamic marriage value in the form of keeping honor was found. The importance of parents and family's allowance when marrying as realization of keeping honor was seen on this excerpt (5).

(5) "Restu kedua orang tua dan semua saudara itu penting, tapi yang paling penting adalah yang bersangkutan mau apa tidak? Sahut Fahri ringan, tanpa menoleh ke Hulya yang duduk di sampingnya." (AAC2 2015:542)

Translated: the blessing of parents and all sibling are important. However, the most important is the concern person wants it or not? Fahri lightly replies without looking at Hulya whom sitting beside him. Excerpt (5) shows blessing of parents and family are important when marrying. To proceed to this married stage, such blessing and allowance are needed because marriage is not only about those two persons, husband and wife, but also their families. Harmonious relationship between families should be built when they will and after marry. There is also other important thing that is willingness of the concern person to marry. Marriage without blessing or allowance or even it is due to force means marriage is not used to keep honor and it will not be blessed by Allah. The jealousy value becomes complement in marriage. This Islamic value was found in the novel. Jealousy of a wife to her husband when there is a temptation of other woman could be seen on this excerpt.

(6) "Mendengar kata-kata Keira itu, dada Hulya dibakar cemburu luar biasa. Ia tahu bahwa Keira mengucapkan itu dengan penuh kejujuran. Dan ia tahu, Keira yang hidupnya diselamatkan oleh suaminya itu kini benar-benar jatuh cinta kepada suaminya. Ia tidak gentar menghadapi kecantikan Keira yang khas Inggris, sebab ia merasa memiliki kecantikan khas Turki yang terbukti sudah menaklukkan Fahri. Tetapi walau bagaimana pun,

sebagai seorang istri, ketika ada perempuan lain yang mengungkapkan rasa cinta kepada suaminya, api cemburunya akan menyala begitu saja. Apalagi yang mengungkapkan adalah gadis cantik yang kini jadi artis terkenal di Inggris, Amerika dan Eropa." (AAC2 2015:643)

Translated: Listen to Keira's words make Hulya jealous. She knows that Keira says so honestly. And she knows that Keira was saved by her husband now loves him. She is not afraid facing Keira's beauty which has English feature because she believes she has her own beauty which has Turkey's beauty and is proven to be able to win over Fahri's feeling. No matter what, as a wife, when there is another girl expressing her love to her husband, she will be jealous. Moreover, the one expressing it is a beautiful girl whom is now a famous artist in English, America, and Europe. The excerpt (6) describes the jealousy of the wife to her husband whom is being tempted by other girl. Jealousy is love sign. It is the complement for beloved people. It is common thing when a wife is jealous because her husband is tempted by other woman. Jealousy is always accompanied by love. In term of feeling matter, sometimes logic cannot understand it. However, becoming too jealous is not good for a marriage. It will make a partner feeling uncomfortable. It may cause quarrel until divorce. Being jealous is normal but it should be at normal level.

In Ayat – Ayat Cinta 2 novel written by Habiburrahman El Shirazy also consists other Islamic values. It is a value of finding equal partner.

(7) "Aku tahu itu. Justru itu aku memilihmu. Karena kau setia pada istrimu. Dulu, Rasulullah Saw, juga begitu tidak bisa melupakan Khatijah. Bahkan ketika sudah menikah dengan Aisha pun, beliau tetapi memuji-muji kebaikan Khatijah sehingga Aisha cemburu. Namun begitu, Rasulullah Saw, tetapi bisa membangun rumah tangga dengan sangat harmonis bersama Aisha dan istri-istrinya yang lain. Aku sangat yakin, meskipun kau sangat mencintai Aisha dan tidak bisa melupakannya, nanti kau akan bisa mencintai Yasmin. Ya, cucuku itu Namanya Yasmin. Kalau pun kau tidak bisa mencintai Yasmin seperti kau mencintai Aisha, aku sangat yakin karena agama dalam dadamu, kau akan tetap menyayangi dan memuliakan Yasmin sebagai istrimu, jika kau menikah dengannya. Aku melihat Yasmin itu kufu denganmu. Dia telah hafal Al Qur'an, dan kira-kira satu tahun lagi dia akan selesai Ph.D-nya." (AAC2 2015:270)

Translated: I know that. That's why I chose you. Because you are loyal to his husband. Once, Rasulullah SAW, could not forget Khadijah. Even after the death of Aisha, he kept complimenting Khadija's goodness until made Aisha jealous. Even so, Rasulullah SAW could build harmonious household with Aisha and other wives. I believe although you love Aisha and cannot forget her, I believe you will love Yasmin. Yup, my grand daughter's name is Yasmin. When you do not love Yasmin as you love Aisha, I am sure because of the religious teaching in your heart, you will love Yasmin as your wife if you marry her. I know Yasmin is equal to you. She has memorized Al – Qur'an and about a year later she will finish her Ph.D The excerpt (7) shows that to marry should be equal or at same level. It is as an effort to avoid any problems later in the marriage. Then, it is better to find an equal partner for both education, economy, social, and religious status. In Javanese term, it is called as bibit, bebet, and bobot. It is done to avoid many differences which may cause quarrel in household. The

Islamic marriage value found in this novel was no cheating to our partner. This Islamic value could be seen on excerpt (8).

(8) "Buanglah Aisha dari hatimu, Fahri! Please!" ucap Hulya dengan tubuh bergetar. Ia lalu pergi sambil terisak. Fahri tidak bisa menahan gerimis di dada dan matanya. Ia mencela dirinya sendiri, menganggap dirinya sudah keterlaluhan. Seharusnya ia yang tahu diri. Begitu akad nikah, maka hatinya harus ia sucikan hatinya untuk Hulya. Ia tahu Hulya sangat menghormati Aisha. Tapi kalau sampai istrinya itu berkata sedemikian kerasnya, itu bukan karena Hulya membenci Aisha. Tetapi karena ia yang keterlaluhan terus menghadirkan Aisha sehingga tidak bisa menunaikan kewajibannya sebagai suami dalam memberikan nafkah batin kepada Hulya." (AAC2 2015:603)

Translated: forget Aisha from your heart, Fahri! Please! Said Hulya. He left her while sobbing. Fahri could not stand his tears on his chest and eyes. He denounced himself and thought himself he was outrageous. He should know himself. In the marriage contract, then his heart should be onl for Hulya. He knows Hulya really respects Aisha. But when his wife says something so tough, it was not because of Hulya hated Aisha. But because he was outrageous to always mention Aisha so he could not carry out his task as a husband whom should provide inner living for Hulya. Based on excerpt (8), it could be stated that when a person decides to marry again, then he should throw away his memory. It is just like with cheating upon our couple indirectly and hurt one's heart. To marry means to stay focus physically, mentally, and in a thought and couple. Thus, Islamic marriage value does not allow to cheat. Islamic marriage value found in Ayat – Ayat Cinta 2 novel written by Habiburrahman El Shirazy was obedience of a wife to her husband as shown in this excerpt (9).

(9) "Semalam saja seorang istri tega menyakiti hati suaminya, ia akan dilaknat malaikat. Berapa malam kau tega menyiksa batin suamimu hingga menderit, Aisha? Aku sungguh sangat mencintaimu, apakah kau menyesal menikah denganku? Baik, kalau kau masih juga tidak mengaku bahwa kau Aisha, dan kau adalah Sabina, tolonglah bersumpahlah kepada Allah. Katakanlah, 'Demi Allah, aku adalah benar-benar Sabina bukan Aisha istri Fahri Abdullah. Jika aku dusta maka laknat dari Allah pantas menimpaku di dunia dan akhirat!' ayo ucapkanlah, Sabina, ucapkan sumpah itu kalau kau benar-benar Sabina bukan Aisha istriku!" (AAC2 2015:678)

Translated: in only one night, when a wife hurts her husband's heart, she will be cursed by the angles. How long have you hurt your husband's heart until he is suffering, Aisha? I do really love you. Do you feel sorry to marry me? Well, when you do not acknowledge it that you Aisha, and you are Sabina, please swear in the name of Allah. Say, "In the name of Allah, I am really Sabina and not Aisha, Fahri Abdullah's wife. If I lie, then the curse of Allah will befall upon me both in this world or judgment! Please say it Sabrina, swear if you are Sabina and not Aisha, my wife. In the excerpt (9) describes that a wife should obey the husband. Islamic religious exalts the position of husband in household. Husband as a leader of chief of the family and a wife as his follower. Responsibility of a husband toward his wife and children should be accounted in the days later. Husband should be able to educate and bring his family into heaven. Therefore, a wife should obey the husband based on Islamic teaching. From this social cognitive scheme, it

could be formulated that obedience of a wife existed in the novel as the data source of this research.

Besides Islamic marriage values as stated, in this Ayat – Ayat Cinta 2 novel written by Habiburrahman El Shirazy was also found other Islamic value. It is keeping honor. This Islamic marriage value could be seen in this excerpt (10).

(10) "Memang sudah satu minggu sudah aku tidak mandi dan tidak ganti pakaian. Setelah penjaga itu pergi, perempuan itu memberitahuku dengan air mata berlinang. "Itu artinya kau akan diperlakukan seperti aku. Aku tidak tahu bagaimana caranya menyelamatkanmu!" Aku kaget. Aku teringat engkau suamiku. Kehormatan diriku ini hanya boleh kau miliki. Aku mencari akal bagaimana bisa lolos dari tindakan keji itu. Aku teringat, hal pertama yang membuat orang tertarik adalah wajah. Maka aku harus membuat wajahku ini ke dinding penjara yang kasar. Aku rusak serusak-rusaknya. Perih dan sakit aku rasakan, tetapi sakitnya jasad lebih ringan dari sakitnya jiwa. Lebih baik wajahku rusak tapi kehormatanku tidak rusak. Itu yang ada dalam pikiranku saat itu." (AAC2 2015:686)

Translated: indeed, it has been a week I have not taken a bath and changed my clothes. After the keeper left, the woman told me with tears on her eyes. "It meant you would be treated as me. I don't know how to save you". I am shocked. I remember you, my husband. My honor, it is only for you. I tried to find how to escape such horrible condition. I remembered, the first thing making people interested was face. Thus, I should make it not interesting. At that time, I rubbed my face on the jail wall. I destroyed it. It was hurt and painful but it was lighter than suffering mentally. It was better to damage my face but not my honor. It was one in my mind at that time. The excerpt (10) shows that a wife should keep her honor for her husband and vice versa. Both male and female who are married should keep themselves only for their couples. It is not allowed for one of them to be touched by other man or woman. In Islamic teaching, such thing is considered adultery. Adultery and infidelity cause disharmony and lead to divorce. Therefore, couple should keep their honors to keep their household as realization of honorin Islamic marriage value.

4 CONCLUSION

Based on the analysis and discussion, it could be concluded that Islamic marriage values found in Ayat – Ayat Cinta 2 written by Habiburrahman El Shirazy covered: loyalty to the couple, completing each other between husband and wife, having religious principle as the basic of marriage, feeling of jealousy as the complement of marriage, solving family problem together, having parents' allowance as the important matter, finding equal life partner, no cheating to the life partner, the obedience of a wife to her husband, and keeping the honor. The values should be implemented in building harmonious households to last forever until the end of life.

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