

Audience's Response on Polygamy Issue in *Ayat-ayat Cinta* The movie: A Critical Discourse Analysis Approach of Sara Mills

Eny Anjarwati¹

Former Student of The Departement of English Literature, Faculty of Humanities, Airlangga University, Surabaya

Abstract

This study attempts to investigate and identify audience position based on audience response on *ayat-ayat cinta*-the movie toward the polygamy issue. The response is in a form of the answer of six questions related to the movie given to 45 audiences. The main objective of this study is to know how the audience read polygamy issue in *ayat-ayat cinta* the movie and how is the conceptualization of the ideas of polygamy in the audience's responses. Furthermore, believing that polygamy issue on the movie is likely to be the portrayal of polygamy in the society like in Indonesia, audiences opinions seem to reveal what happens in the household of polygamy. In addition, each audience has their own way in explaining their opinion, which means that they stand in one of the main characters on the movie to express their argument. The study also found that male audiences tend to agree with polygamy as solution, while females tend to refuse it. Moreover, it is also found that people have a certain belief in religion and rely on God's decision. The concept of love is presented by the audience through their opinion as well. Therefore, audiences could be identified as the message receiver who have critical opinion toward certain issue and based on their knowledge and experience they can also build new meaning of certain text delivered by media.

Key words: critical discourse analysis, subject-object position, movie, audience, polygamy

Since the success of *ayat-ayat cinta* (literally meaning the verses of love), the best selling Islamic novel written by Habiburrahman El Shirazy, the movie version seems to have been awaited by most of AAC lovers in Indonesia. It is then proven by the number of the audience that reached 2.6 million people since its opening on February 28, 2008. Directed by young talented director, Hanung Bramantyo, AAC seems to refresh and entertain movie lovers by presenting different love story. The AAC movie creates a break from the usual horror movies, teen's films, comedy, and love story movies in Indonesia, where the film industry has seen a massive revival in recent years.

The story of AAC movie is about a young poor moslem student from Indonesia named Fahri (Fedi Nuril), who wins a scholarship to complete his graduate degree in Al Azhar University, Cairo. His life starts to change drastically in Egypt for he finds himself surrounded by four beautiful women. Maria (Carissa Putri), Nurul (Melanie Putra), Noura (Zaskia Adya Mecca), and Aisha (Ryanti Cartwright). While four of them have a crush on Fahri, he chooses Aisha to be his wife. The problem begins with the marriage of Fahri and Aisha, which breaks the other women's heart. Maria loses her spirit of life and suffers serious illness. Nurul can only cry and regret for not revealing her feeling before Fahri get married. Naura even accuses Fahri of raping her since Fahri does not respond to her feeling. All this problems later bring Fahri to the situation that forces him to do a polygamy by marrying Maria with Aisha begging Fahri to take Maria as the second wife so she can revive from her coma and testify for Fahri in the court.

However, despite of the great response of the audience, Arya Gunawan, the ex-jury of Indonesian Film Festival, concerns that religious movie theme may just be a temporary euphoria and it might be the strategy of commercial interest which soon could create a lot of epigones which can saturate the fledgling movie industry. In addition, a film observer, Seno Gumira Ajidarma believes that the change of movie theme is not merely because of the

¹ Correspondence: F. Noeryani, The Departement of English Literature, Faculty of Humanities.

Airlangga University, Jl. Airlangga 4-6 Surabaya 60286, Indonesia. Phones: ++62 31 503 3080, 503 5676, ext 206, Fax +62 31 503 5807, e-mail: eny_anjarwati@yahoo.com

market interest but it also could be identified as the shifting of ideology. It means that AAC provides certain meaning, pleasure, and social identity for its viewer (Kompas, 2008).

Furthermore, the issue of polygamy in this movie becomes the center attention among the audiences since AAC is likely to be the portrayal of the reading issue on polygamy in society like in Indonesia. The issue is getting more prominent with the wide exposure of some scandals concerning polygamy that recently appeared in Indonesia. Therefore, concerning the issue presented on the movie, Paseng (2008) argues that AAC is an Islamic romance, which means that people can have romantic relationship but they must stay within the Islamic framework, which is clearly defined in the movie. It implies that the movie brings religious message to audience. On the other hand, Syafii Anwar, of the Jakarta-based international centre for Islam and pluralism said that the movie is a breakthrough in addressing sensitive issue in the community like the treatment of women and polygamy, besides showing Islam as religion of tolerance.

This study focuses on polygamy since the movie mostly talks about love, which also contains the sacrifice, sincerity, patience, loyalty, and all those aspects are commonly linked to the form of polygamy. Therefore, the writer conducted a study on how the audiences of the movie react and respond to the issue.

In the study the writer would like to apply the critical discourse analysis by focusing more on the theory of Sara Mills' subject-object position and reader-position. Sara Mills pays attention on finding out the way discourse tends to represent how women are marginalized than those of men (Eriyanto, 2001). Mills' theory aims to examine how certain text is performed and from which point of view the text is delivered to the readers. This study modifies Mills' theory to observe the way in which the audiences give their critical opinion toward certain text. Following Hall (1982), audiences are known to produce certain kind of discourse in their process of decoding the message sent by the text/discourse producers. The aim of the study is therefore to see how the audience react, understand and read the audience positioning created by the discourse they are exposed to. Another objective is to analyze how the audience read polygamy issue in *ayat-ayat cinta* the movie based on Sara Mills' subject-object position and to recognize the conceptualization on the idea of the polygami in the audience's response.

Briefly, the objective of this study is to know how audiences read polygamy issue in *ayat-ayat cinta* the movie based on Sara Mills subject-object position, by examining their answers to six questions provided. Furthermore, the study is to know how is the conceptualization of the ideas of polygamy in the audience's responses.

Literature Review

Movie as the Creator of Reality

The movie contains informative, educative, or even persuasive functions (Ardianto & Lukiati, 2005). The total comprehension through the story is often unconsciously related between the character on the movie and individual's real life as if one's the audience plays as one character which portrayed on the movie. This is called psychological identification (Efendy, 2003). This process of identification can exist until several periods of time which could be in the form of imitating fashion style, hair style, life style, and so forth. Overall, those all possibilities indicates that movie could play role as the creator of reality.

Ideas and Conceptions of Polygamy in Indonesia

To have more than one wife at the same time is called polygamy. Muslim modernists argue that polygamy is tolerated only on the grounds of necessity, for example, for the protection of widows and orphans after a war, which is exactly what had happened in the time of Prophet (Nurlaelawati, 2007). The stipulation which is laid down in the *Qur'an* insists that all wives should be treated equally seems to stress that polygamy is basically discouraged, as it is believed to be difficult for a man to fulfill such a demand.

On the other hand, it is contested by conservative muslims who assert that polygamy

is a husband's absolute right and that he is legally free to exercise it, provided he follows the limit of the maximum number of wives at any one time (Nurlaelawati, 2007). Consequently they regard that polygamy is not a matter to be resorted to only in times of terrible necessity. Their view is that the practice of polygamy is better than the practice of having unlawful mistresses and girlfriends.

In Indonesia, the issue of polygamy has attracted considerable attention from woman activists for very long time. Some efforts had been made to fight to have prohibited or, failing that at least to restrict its arbitrary practice. These struggles had only gained a positive response from the government in the 1970s (Nurlaelawati, 2007). The ratification of the 1974 marriage law, the Indonesian government did place boundaries on the practice of polygamy by putting a number of conditions on the legal conclusion of a polygamous marriage. First, permission for such a marriage has to be obtained from the religious courts and it is one such crucial condition for a husband to have more than one wife, if both the parties concerned wish to do so. Second, a husband can enter into polygamous marriage only on the grounds that his wife is unable to perform her duties as a wife or because she is suffering from some physical defect or incurable disease, or she is unable to bear descendants. Third, it stipulates that marriage can be conducted if the wife of a husband wishing to resort to polygamy consents and the husband is financially capable of maintaining co-wives and their descendants. Fourth, he has to be prepared to treat the co-wives equally. Above all, the approval of court is absolutely essential and this means that the polygamous marriage can only be legally recognized if it is approved in the court.

Polygamy in society often becomes the most terrifying problem especially for women (Mubarak, 2007). Mubarak believes that the less understanding toward the meaning of polygamy, the improper intention of polygamy, and also the unprepared of doing this action might possibly place women as the sufferer. It is shown from the unfairness that happens in the household of polygamy, the jealousy, the abusing, and so forth. On the other hand, Aedy (2007) argues that polygamy gives contribution in society, for instance polygamy can increase one's economical condition, minimize social imbalanced, minimize the act of dishonest and any sexual act outside of marriage, increase one's value and prestige, and increase the fraternity. Therefore, polygamy is believed to be a common activity in society since it gives certain positive contribution while the disadvantage seems to be imperceptible.

Critical Discourse Analysis

According to Fairclough and Wodak (1997), critical discourse analysis sees discourse, or language use in speech and writing, as a form of social practice. Discourse as a social practice means that there is a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it. Furthermore, Fairclough and Wodak say that discourse is socially *constitutive* as well as socially shaped, so it constitutes situations, objects of knowledge and the social identities of and relationships between people and groups of people.

Discursive practices may have major ideological effects, that is they can help produce and reproduce unequal power relations between (for instances) social classes, women and men, and ethnic/cultural majorities and minorities through they ways in which they represent things and position people (Fairclough & Wodak, 1997). In conclusion, CDA aims to make these opaque aspects of discourse more visible to the receivers of discourse (Fairclough & Wodak, 1997).

There are some most important theoretical approaches to CDA, which are:

French discourse analysis. Michel Pêcheux suggests that people are placed in the imaginary' (illusory) position of sources of their discourse, whereas actually their discourse and indeed they themselves are effects of their ideological positioning (Fairclough & Wodak, 1997).

Critical linguistics. Critical linguistics sees how grammatical and lexical choices contribute to reproducing domination and ideology in a text (Eriyanto, 2000).

Social Semiotics. According to Kress and van Leeuwen, social semiotics draws

attention to the multi-semiotic character of most texts in contemporary society, and explores ways of analyzing visual images and the relationship between language and visual images (Fairclough & Wodak, 1997).

Sociocultural change and change in discourse. According to Fairclough, the objective of analyses of tendencies is to draw CDA closer to recent sociological and other social scientific research on social and cultural change (Fairclough & Wodak, 1997).

Socio-cognitive studies. According to van Dijk, relations between discourse structures and social structures are always mediated by the interface of personal and social cognition. Cognition here shows how societal structures influence discourse structures and precisely how societal structures are in turn enacted, instituted, legitimated, confirmed or challenged by text and talk (Fairclough & Wodak, 1997).

Discourse historical method. In an interdisciplinary study of post-war anti-semitism in Austria completed in 1990, Wodak and her colleagues devised what they have termed a discourse-historical method. This approach attempts to integrate systematically all available background information in the analysis and interpretation of the many layers of a written or spoken text (Fairclough & Wodak, 1997).

Reading analysis. Fairclough and Wodak (1997) say that he combines the central ideas of Michael Foucault with hermeneutic methodology which he labels *lesartenanalyse* (reading analysis), in other words, a discourse is not an arbitrary corpus of texts, extensionally (objectively) defined by time and space but rather it is intensionally defined by its content. Discourse analysis, then studies the rules which constitute a specific discourse.

Duisburg school. The Duisburg school is also strongly influenced by Michael Foucault's theories. Siegfried Jäger sees discourse as institutionalized, conventionalized speech modes which relate to behavior and also to dominance (Fairclough & Wodak, 1997).

Sara Mills' Theory

Because most of Sara Mills' works deal with feminist discourse, her theory is often referred to as feminist perspective. Feminist on discourse analysis is the way in which the women are presented on the text, novel, picture, photo, or news. The center attention of feminist's perspective is by showing how text biased in presenting women as the subject of discussion. Sara Mills pays attention on finding out the way discourse tends to represent how women are marginalized more than men (Eriyanto, 2001). The unfairness and the nasty portrayal of women is the main focus of Sara Mills' interest. Sara Mills' analysis is based on two points, subject-object position and reader position. The main focus of this critical discourse analysis is to know how the women are portrayed and marginalized in certain text, and how the form or pattern of its marginalization.

Subject-Object Position

Sara Mills puts representation as the most important point in her analysis. Her analysis concerns on how certain side, group, person, idea or event is represented in certain strategy that influences the way public take the meaning of the discourse (Eriyanto, 2000). Concerning subject-object position, discourse is not a neutral media, but it tends to represent a certain actor as a subject which defines an event or a group. To say in other words, a group that has a strong position to define reality will represent an event or another group into a certain form of discourse structure (Mills, 1992).

Basically, every actor has the possibility to be the subject of herself/himself and to represent the world in her/his own opinion. However, what happened is that not everyone has the same opportunity because of some reasons. As the consequence, there are groups or sides that are only able to be the object. These groups can not retell themselves in a text as their appearances are represented by other actor (Mills, 1992).

According to Sara Mills (1992), analysis on the way these positions are widely represented is able to reveal how dominant ideology or belief works in a text. It is generally believed in feminist discourse that most texts represent women as the object rather than the subject. As the object of representation, women's positions are always defined, and

become the content of a story that they cannot represent themselves. So the images of women that have to serve their husbands, work in domestic sector, and cannot be freely socialized usually do not come from the women themselves but from other actors, parents, husbands or men.

Reader Position

Sara Mills believes that text is a negotiation result between sender and receiver (Eriyanto, 2001). Sara Mills argues that this model has some advantages. One advantage is that textual production and reception are considered as to be part of context and not simply the context of production, as proposed by traditional stylistic analysis. A second advantage is that the reader's role is given more prominence: it is clear that the reader is addressed by the text, and that she/he is affected by and can make an effect on the interpretation of the text. She/he is an active participant, negotiating with the meanings which are being foisted onto her/him, and resisting or questioning some of those meanings.

Sara Mills' theory of reader position is based on the work of Louis Althusser on interpellation and obviousness (Eriyanto, 2001; Mills, 1992). Louis Althusser's work on ideological state apparatuses is a combination of Marxist theory and psychoanalysis. The basis of his argument is that ideological state apparatuses are those elements whose indirect effect is to reproduce the conditions of production within a society (Mills, 1992). Furthermore, he describes the way in which individuals are called into a position of subject-hood when you recognize your role/s in society, you become a subject in both senses of the word: you are a subject in that you are an individual psyche, and you are also subject to the state and authority. Althusser states that interpellation or hailing is one of the mechanisms whereby this is achieved (Mills, 1992). However, Sara Mills argues that Althusser's model has been too simplistic an account of the way that interpellation works because the construction of subject hood is obviously a much more complicated process than the simple responding to a name or call. Furthermore, there are clearly other elements in the text which position the reader, but which are more indirect than this model suggests (Mills, 1992).

A second point of interest from Althusser's ideological state apparatuses article is the notion of common sense or 'obviousness' which, along with interpellation, is a strong element in the positioning of the reader. In each text, there are elements which are posed as self-evidently true and Althusser asserts that these are the most truly ideological (Mills, 1992). Each text contains an ideological message which we accept (or reject) as given or obvious, and it is in this way that the reader is positioned which Sara Mills class as the dominant reading. This is seemingly coherent message which the text carries, and which the reader is supposed to find as obviously what the text is about (Mills, 1992).

There are two markers of indirect address that help to constitute a dominant reading: mediation, and the cultural code, or obviousness. Colin McCabe in his work on realism (as cited in Mills, 1992) states that in realist texts there is dominant voice mediates all of the other voices within the text, thus the dominant voice gives instructions to the reader about the position she should take on other information or characters within the text.

A second factor that constitutes indirect address is Barthes notion of the cultural code. The cultural code consists of a range of statements at which the reader will nod her head sagely or which she will simply accept as self-evidently true within that culture (Mills, 1992). Barthes suggests that we can detect these elements of the cultural code since the statements can be prefaced by we all know or it is evident that. Thus, texts contain a substantial amount of information to which we agree indirectly, and which, in that process, constitutes a role for us as readers (Mills, 1992).

Methods

The population of this study consists of university students, employees, and teachers, with the age range from 20 to 30 years old, of whom 13 are males and 32 are females. The reason for choosing this age range is based on the consideration that the movie tells about

the life of student of university and those ages are really close to marriage. Therefore, it might influence their understanding of this issue and the message delivered through the movie could successfully be sent to them. Moreover, audience with the age range of 20 to 30 years old is assumed to be able to give critical opinion since they have already reached their maturity, and they also belong to target market of AAC-the movie. The male and female population are chosen in order to know how male and female have a different perception toward polygamy issue.

To collect the data needed, the writer gave a list of questions to the respondents of this study. The questions are as follows: (1) do you agree or disagree with the solution of polygamy that is proposed by Aisha to her husband, Fahri?; (2) Fahri actually refuses Aisha's suggestion to marry Maria because he doesn't want to share his love except for his only wife. However, when Fahri finally agrees to marry Maria, he could not be fair in their household. He pays more attention to Maria so that Aisha feels Fahri doesn't treat her fairly. Give your opinion toward the situation above?; (3) what would you do if you are in Fahri's position?; (4) what would you do if you are in Aisha position?; (5) what would you do if you are in Maria's position; and (6) explain the morality message you have got after watching this movie.

The writer, after obtaining the data, read the answers from forty five audiences one by one. The writer examined the answers from number one until number six based on Sara Mill's theory subject-object position. Subject-object position is used to see how certain side, group, person, idea or event is represented in certain strategy that influences the way the public take the meaning of the discourse (Eriyanto, 2001).

Results and Discussion

How the Audience Read Polygamy

After studying all answers given by AAC's audience, the writer selected the answers that describe the agreement and disagreement toward the act of polygamy. From 13 male audiences, 8 agree with polygamy as solution and the rest disagree. Meanwhile, of 32 female audiences, 23 disagree and the rest agree. These evidence shows that males tend to agree with polygamy, while females disagree with polygamy.

Furthermore, the writer also found that audiences see the concept of polygamy as related to various moral messages like sincerity, patience and *tawakal* to accept God's decision. However, they also suggest that even if it is related to the concept of *tawakal*, but fairness only belongs to God and that it's difficult for human to be fair, so polygamy is bound to making women suffer. They also perceive polygamy as a tool to legalize sexual relationship with more than one partner which for many may be perceived as morally incorrect. Audiences also see polygamy as something that has to be thought about carefully.

Polygamy as Solution

Based on Sara Mills's subject-object position, the technique of how to examine the event from where the event being observed is by looking at the one who is positioned as the speaker (subject), and the one who is positioned as the thing being spoken (object). On the other hand, to examine the writer-reader position, the main thing that should be observed is how the readers are presented on the text, how the readers take their own position on the text, and in which group the reader identify themselves (Eriyanto, 2001). In this study, the focus is on how readers react to the ideas of polygamy presented in the text/film, and how they take up their positions in relation to these ideas.

According to the answers of the AAC's audiences for question number one, the writer found that of 13 male audiences, 8 agree and 5 disagree; while of 32 females, 23 disagree and 9 agree. The identification of the audience's position is as follow:

Readers Who Disagree with Polygamy as Solution

In Marriage, Love Becomes The Basic Reason

This audience argues that in a household, there must be love as the basic reason. As portrayed on the movie, the household of Fahri and Aisha is essentially based on love.

However, after Maria comes in between the couple as the second wife, love that becomes the main reason of their marriage turns out to be problematic because Fahri looks to pay more attention to Maria, making Aisha feel that Fahri is unfair in dealing with their household. Furthermore, in giving opinion this audience takes Fahri as the subject and Maria as the object.

It is Impossible for Husband to Act Fair in Between His Wives

The reason why these audiences disagree with polygamy as the solution is mostly because in polygamy the fairness could not easily be applied. In addition, the audiences argue that doing polygamy will not gain the solution but only leads to another problem. As portrayed in the movie when Fahri is getting more intimate with Maria, Aisha feels jealous. In these opinions, the audiences placed the husband as subject and the wives as object.

Polygamy Sacrifices Someone Else's Heart.

Other opinions that disagree with polygamy as the solution believe that polygamy sacrifices someone else's heart, in this case is the other wife. It may be influenced by the difficulty of husband to act fair in the household, so that, it creates some kind of jealousy that can possibly hurt the one's heart. It is portrayed from the scene when Aisha sees Fahri kisses Maria. Aisha's expression shows that she feels hurt to see the intimacy of her husband and Maria.

There are No Such Things that Justify Polygamy Because All The Reasons Still have Counter Arguments.

In this modern era, it is logically believed that there are many preferable solutions for some problems. As portrayed on the movie, it is known that Maria must give her testimony to help Fahri from the accusation; however, Maria cannot come to the court because of her illness. It is also portrayed in the movie that the only one solution to heal Maria from the illness is by marrying her. Based on audience's opinion, marriage is not the best solution because there is still medical treatment that is considered to be more logical and accurate than polygamy. Furthermore, Fahri is not the only man for Maria. From this discussion, the writer discovers that polygamy is as the subject position and the counter arguments as the object position.

Readers Who Agree with Polygamy as Solution To Share Happiness

These audiences agree with polygamy as a solution because they believe that by committing polygamy people could share happiness to others. This can be seen in the happiness of Maria after she gets married with Fahri. She seems to be very happy and her face is cheerful. In this case, Fahri and Aisha are in the object position because they share happiness with Maria, who in this context is in the subject position.

It Should Be Because of God

The writer found another reason why the audiences agree with polygamy as the solution in the belief that polygamy is applied in the name of religious service and because of God. It is presented from the scene when Aisha proposes polygamy to her husband, she said *jodoh itu di tangan Allah Fahri*. It means that Aisha believes the condition to do polygamy is actually based on God's decision. In this discussion, the subject-object position is not found.

Polygamy is Permitted by Religion

The audiences agree with polygamy as solution because they believe that polygamy is allowed by religion. In this explanation the writer found that religion is placed as the subject position while polygamy as object position.

The Interpretation of Aisha's Love to Her Husband

This audience argues that polygamy could be accepted as the solution because it is the interpretation of a wife to her husband. A wife shows her love to the husband by giving permission for the husband to do polygamy. It is portrayed on the story when Aisha proposes polygamy to her husband, in a way to liberate Fahri from the prison.

To Save Other People's Life

Some people believe that polygamy could be used as a medium to save other people's life. It may be influenced by the story presented on the movie, in this case, to save Fahri

from accusation. As mentioned in the previous movie storyline, Fahri is accused of raping Noura and the only one who can give testimony is Maria who at that time is in coma. Therefore, Aisha persuades Fahri to marry Maria in order to save her life. In this situation, the audiences believe that polygamy could become a medium to save other people's life. Considering this opinion, the writer found that polygamy stands in the subject position and people in the object position.

Polygamy is Beneficial to Each Other

Audience views polygamy as beneficial to each other. These audiences assume that the agreement of doing polygamy could give contribution to those involved in the household of polygamy. In this condition Aisha wants to liberate her husband from the jail, Fahri gets his freedom, and Maria fulfills her desire for being part of Fahri's life. In this discussion, polygamy is in the subject position, and Aisha, Fahri, and Maria are in the object position.

Protection for Women

It is believed that women in polygamy is placed as the weak one, which means that women must have been in men's protection. It is also stated that polygamy could bear prosperity for women's life. Therefore, women could not stand their own life without depending on men's assist involved. It is illustrated from the story when Fahri feels uncomfortable because Aisha is the one who fulfills almost all their needs in the household. Fahri believes that it must be a husband's duty to fulfill financial necessity. In these situation men is placed as subject and women as object.

Audience's Perception of Polygamy Issue

Polygamy Manner in the Household

Based on the question given to the audience about the polygamy manner in the household (question number two), it is found that the reader give their opinion which illustrate as follows.

The Inability to Act Fair

Since the household of polygamy consist of more than a wife, it assumes that a husband is difficult to stand as fair as what each wife expected. There must be one of them who feel unfairly treated.

The Fairness Only Belongs to God

It is believed that fairness only belongs to God. That is why, in the household of polygamy husband is difficult to act as fairness as how his wives required. As what happened in Fahri's household, although he already tried to act fair, in fact there is still appeared some kind of uncomfortable feeling from his wives.

The Unwillingness of The First Wife to Share Her Husband's Love with Others

As the concept of monogamous marriage, love is only dedicated for the one people's love. In polygamy, usually the first wife objects to the husband's decision to have another wife. As portrayed on the movie, although Aisha is the one who proposed polygamy, however, on the real she could not hide her jealousy when Fahri is getting intimate with Maria. It reveals that basically Aisha does not willing to share Fahri's love.

The Requirement to Learn About Life, Fairness, and Sharing

Considering that polygamy involves more than one person and also different character, it is required certain conformity among them. Living with more than one wife must consider how to manage the household, so that, each wife will feel comfortable to live together. This situation is finally realized by Fahri when Aisha left the house. He then promises to Aisha to learn how to act fair in the household.

The Emergence of Jealousy

It is impossible for one of the wives to be purely having sincerity when her husband shares his love and attention with other wife. As fairly as a husband take care of his wives, still, there must be appeared the feeling of jealousy between them. For instance, as portrayed on the movie, Aisha feels jealous when Fahri pays more attention and spends more time with Maria than with her.

Understanding and Respecting Each Other

If polygamy cannot be avoided, what can be applied in the household of polygamy are understanding and respecting each other. This is one way to keep the household harmony. It illustrates from the movie when Fahri realizes that he was too busy with Maria and paid less attention to Aisha, so that, Aisha decides to leave the house for a while. Understanding the situation, Fahri then know that he has to be more fairly in taking care of his wives. This situation also brings Maria to be more aware, in which she has to regard Aisha as the first wife.

The First Wife is Required to be More Patient

Considering that the first wife must be older than the second wife, audience believes that the first wife is the one who has to be more patient than the second one. Thus, in the household of polygamy the first wife must give in with the second wife. It is portrayed when both Aisha and Maria in hospital. When Fahri spends more time to visit Aisha's room, Aisha reminds Fahri to take care of Maria as well as he cares of Aisha. It implies that Aisha finally feels sincere to share her husband's attention.

Relationship among Husband and Wives in the Polygamous Household

From question number 3, 4, and 5, it is gained several points related to the relationship among husband and wives in the household of polygamy. The followings are conditions that might be happened in the household of polygamy:

The Husband Must be Able to Act as Fair as Possible, be Patience, and *Tawakal* (depending on God)

The writer believes that in the household of polygamy, the one who has the biggest responsibility over the household is surely the husband. Here, the husband is required to act as fair as possible in between wives, in a way to keep the household in harmony. In addition, the husband also has to be patient in handling the household because it must be difficult to maintain two different characters with different demands as well. Moreover, it is also suggested by audiences that the husband must be *tawakal* (depending on God). It means that in any situation husband can only do the best but the rest must be depending on God. It is portrayed on the movie when Fahri feels so confused to handle the household and asks suggestion from his friend how to solve the problem.

The First Wife Must have Sincerity, be Patience, Obey Her Husband, and be Able to Sacrifice

What might happen to the first wife in the household of polygamy is the obligation for having sincerity, being patient, being obedient to husband, and being able to sacrifice. It is presented on the scene when both Aisha and Maria ask Fahri to come to their room, Fahri decided to come to Maria's room instead to Aisha's. This situation makes Aisha disappointed.

The Second Wife Must be Able to Place Her Position, be Tolerant, Keeps the First wife's Heart Feeling, and Gives Respect to The First wife

Meanwhile, according to the audiences' opinion, what might be the second wife do on the household is being able to place her position, being tolerant, keeping the first wife's heart feeling, and giving respect to the first wife. It is showed from the movie when Maria finally realizes her position in the household and then she has to regard Aisha.

The First and The Second Wife Must Live Separately, Not In One House

Another opinion suggests that the first and the second wife must live separately, not in one house. It assumes that living in one roof with two wives might possibly create certain conflict among them. However, husband must be wisely spent the time for each wife so that they will reach the fairness in the household.

Polygamy and Its Moral Message

Considering that polygamy belongs to the part of the society, the writer tries to investigate what message that can be gained by audience after they watched the movie. It is to show the way how audiences receive and comprehend certain kind of text. The followings are the audiences' opinions for the question number six:

Sincerity, Patience, and *Tawakal* (depending on God)

After watching the movie, some audiences believe that the messages contained in the movie are the sincerity, patience, and *tawakal* (depending on God). It is reasonable because the movie is a kind of religious genre which also contains certain religious values.

The Fairness Only Belongs to God

As explained in the previous section, fairness is impossible to be applied because people believe that fairness only belongs to God. The audiences believe that it is impossible for a husband to act fair purely between wives.

Polygamy Could Suffer Women

Examining the movie storyline that Aisha feels hurt when Fahri gets more intimate with Maria, the audience suggests that polygamy could suffer women.

Polygamy is Merely The Equipment to Legalize Sexual Relationship

Influenced by what people see in reality, the audiences believe that polygamy merely becomes the medium to legalize sexual relationship. Even though it is not portrayed in the movie, the audiences still assume that polygamy is only the reason to legalize sexual relationship.

Polygamy Must be Applied Based on Carefully thought

Believing that to apply polygamy is not as easy as what people thought, and it also needs certain requirement, the audiences suggest that polygamy must be applied on the basis of careful and deep thought. It might be because of the complexity of polygamous household. It is seen in the movie from how Fahri feels difficult to handle the household and how to be fair in between wives.

From all points of view above, it can be seen that in reading and comprehending text, people have varied perceptions. The process of reception is influenced by individuals background of experience and knowledge.

Conceptualization of the Ideas of Polygamy in the Audience's Responses

Sara Mills' subject-object position is concerned with how a certain side, group, idea or event is represented in certain strategy that influences the way the public take meaning of the discourse (Eriyanto, 2001). In this study, the theory is modified by investigating audiences representation of AAC the movie through their opinions.

Observing audiences opinions of agreement and disagreement toward polygamy as a solution, the writer found that the disagreement of audiences indicates that people have certain concepts on marriage, which basically includes the existence of true love, mutual love, respect, faith, support, the share of burden, and many others. Therefore, what might appear in polygamy such as the inability to act fair, the sacrifice of someone else's heart, the jealousy, and any other negative impacts can devalue their basic concept of marriage.

On the other hand, examining the opinion from those who agree with polygamy as solution, the writer assumes that audiences believe polygamy could give contribution or positive effect to society since it contains the sharing of happiness, the expression of love, the act of keeping other people's life, and the protection for women. Following Mills reader position, the writer also found that in giving opinions the audiences place themselves in a certain position. Some of them place themselves in Fahri, Aisha, or Maria's position as if they were in the position in which the problem happened to their own life. Following Mills' feminist discourse, it is also found that audiences opinions tend to put the women as marginalized. It is seen from how women more frequently become the object of discussion. Examining the audiences' opinions through polygamy manner in the household, the writer concludes that there are so many factors that have to be fulfilled for those who shall apply polygamy such as fairness and understanding.

From the previous explanations, it is found that people view polygamy in two different perceptions. First, people who agree with the act of polygamy suggest that it is possibly to be applied as long as people are able to fulfill what is required in the household of polygamy. Second, those who disagree with polygamy believe that what could possibly appear on the household of polygamy is merely something unpleasant and it can create more problems. Moreover, those two different perceptions in shaping their opinion are influenced

by the background of experience, knowledge, and what people learn in their life.

Considering that a movie becomes the object of this study, the writer found that a movie not merely becomes the entertainment media for audiences but also the equipment to distribute certain messages included in its storyline which also contains informative, educative, or even persuasive functions (Ardianto & Lukiati, 2005). Movie also plays the role as a medium to portray a phenomenon occurring in reality. Therefore, movie can be used as the apparatus to see what actually has happened in society, how reality is portrayed, and how certain agreements are built in community. In short, movie can perform as the creator of reality.

Conclusion

The media could play an important role in shaping public opinion. One of the most significant media which may give so much influence to public is the movie. Movie can be used as the equipment to represent what people have in mind, the event that happened in society, the imagination, and the portrayal of real life. Based on the questionnaire, the audiences give the opinion as if they played one of those characters. Therefore, their opinion includes how they felt, what they would like to do, and any action that possibly done by the characters. In addition, it is also found that polygamy seems to be closely related with their life in society. It shows from their explanation through any possibilities that might be appeared in the household of polygamy.

Furthermore, the agreement toward polygamy issue shows that people believe polygamy can give contribution to society. As mentioned by audiences, polygamy delivers the sharing of happiness, the expression of love, the act of keeping other people's life, and the protection for women. Meanwhile, disagreement toward polygamy issue shows that people have certain concepts of marriage. They believe that in marriage there must be love as the basic reason. The concept of marriage itself includes the existence of true love, mutual love, respectful, faith, support, the share of burden, and many others. They give an impression that as long as those who commit polygamy could manage the household well and fulfill anything it requires, polygamy is possible to be applied. On the other hand, the significant differences between males and females' opinions toward polygamy as a solution show that males tend to agree with polygamy as solution, while females tend to refuse the act of polygamy. Here, Mills' feminist discourse influences how audience read polygamy; in this case, audiences place women as marginalized. In contrast, audiences notice that men are the one who have dominant influence on women's position, in which, in this study is women's position in polygamous household. Moreover, it is also found that people have a certain religion background since their answers mostly contain the belief in God's decision. The concept of love is presented by the audiences through their opinions as well.

References

- Aedy, H. (2007) *Poligami Syariah dan Perjuangan Kaum Perempuan*. Bandung: Alfabeta.
- Ardianto, E., & Lukiati, K.E. (2005) *Komunikasi Massa: Suatu Pengantar*. Bandung: Simbiosis Rekatama Media.
- Effendy, O.U. (2003) *Ilmu, Teori dan Filsafat Komunikasi*. Bandung.
- Eriyanto, (2001) *Analisis Wacana: Pengantar Analisis Teks Media*. Yogyakarta: LKIS.
- Fairclough, N. & Wodak, R. (1997) *Critical discourse analysis*. In: T. van Dijk (ed). *Discourse as Social Interaction*. London: Sage. Pp. 258-284.
- Hall, S. (1982) *The Rediscovery of Ideology: Return of the Repressed in Media Studies*. London: Methuen.
- Mills, S. (1992) *Knowing Your Place: a Marxist Feminist Stylistic Analysis*. London and New York: Routledge.
- Mills, S. (2004) *Discourse: The New Critical Idiom*. London and New York: Routledge: Taylor and Francis Group.
- Mubarak, S.I. (2007) *Poligami: Antara Pro & Kontra*. Bandung: PT. Syaamil Cipta Media.
- Nurlaelawati, E. (2007) *Modernization, Tradition and Identity: The Kompilasi Hukum Islam and Legal Practice in the Indonesian Religious Courts*. Thesis, Leiden University.