

CHAPTER I

INTRODUCTION

1.1 Background of The Study

Polygamy has been a debating issue among people in the world. In some countries which are considered as Islamic countries or a country where Islam is officially registered as religion, polygamy is often practiced. Blackburn (2004) stated that Islam has its own rules relating to how men and women should behave. But the practice of polygamy itself is creating pros and also contras among people. Usually the contra sides are coming from women, since some women think that polygamy is considered unfair for them.

Polygamy according to KBBI is one practice of marriage when the man has more than one wife. In some Islamic countries, polygamy is legalized by the government since it is allowed by the rules of Islam if the person who is doing polygamy fulfilled certain requirements. The present Marriage Law in Indonesia, which was enacted in 1974, states that a man can take additional wives if his established wife is unable to fulfill her duties as a wife, is unable to bear children, or has an incurable illness. Before taking another wife, he must obtain permission from a Religious Court. This permission can be granted if the husband can demonstrate that he is financially capable of supporting more than one wife and capable of being fair to his wives, and if he obtains the consent of the established wife/wives

(Department of Information, 1979: 10–11). There is also a Quran verse which supported the existence of Polygamy practice

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ
مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ
مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

3. *Dan jika kamu takut tidak akan dapat berlaku adil terhadap (hak-hak) perempuan yang yatim (bilamana kamu mengawininya), maka kawinilah wanita-wanita (lain) yang kamu senangi : dua, tiga atau empat. Kemudian jika kamu takut tidak akan dapat berlaku adil [265], maka (kawinilah) seorang saja [266], atau budak-budak yang kamu miliki. Yang demikian itu adalah lebih dekat kepada tidak berbuat aniaya. (4:3)*

That Quran Verse above shows us that there is no prohibition in doing polygamy for moslem people. That verse shows us that moslem allows people to do polygamy if they have a capability to be fair among their wives in maximum number of wives is four. But if the persons are not able to be fair among his wife, it is not recommended to do polygamy since the aim of doing polygamy is saving the women.

In Indonesia, the practice of polygamy itself still becomes a debating issue up until now. Some women think that polygamy is unfair for them. Thus the rejection of polygamy usually comes from women. The fact that until recently polygamy has existed within the context of a high divorce rate in Indonesia, has added to the general

fears among women about marital instability. There is no exact number about how many divorces were caused by women refusing to tolerate sharing their husband with other wives (Jones, 1994, p.210). According to the records of the Religious Courts throughout Indonesia, in 2004 there are 813 divorces occur due to polygamy. In 2005, the figure rose to 879 and in 2006 jumped to 983.

There are some proponents of the practice of polygamy, and they often use a religious slogan to promote and defend the practice of polygamy as Suryono (2003) stated that these slogans include: 'polygamy is part of *shari'a*', 'polygamy is *Sunnah Rasul* [recommended by the Prophet]', 'polygamy is better than zina [illicit sexual relationship]' and 'polygamy is a solution for prostitution' (cited in Nurmila, 2009, p.39) and *Hidayatullah* online magazine is one example of magazine that published articles about polygamy. There are two versions of *Hidayatullah* online magazine. The first version is the printed magazine, and the second version is the online magazine. In this case, the writer uses the online verse of *Hidayatullah* online magazine. Matheson (2005) stated that news websites are able to produce complex hypertexts, comprised of many smaller texts on a particular issue linked together into a 'special topic' or 'in depth' section.

Hidayatullah online magazine is one example of magazine that takes side as the proponents of polygamy. With the articles about polygamy published in this magazine, it can be shown that *Hidayatullah* online magazine, by using a certain language is trying to promote and defend the practice of polygamy. As Matheson (2005) stated, that the relationship between the editor and the reader is transformed

into one between the content provider and the consumer. The editor's decisions about what is in the public interest and important that the public should know are elided into a wide array of attractive informational choices. In this case, the editor positioning himself as the provider of the information and might influence the readers mind by the articles.

This study is related to the previous studies conducted by Erdyana Tisna Syamsu and Ernawati. Syamsu (2010) observed the construction of Pornography in news about RUU APP in Republika 2006 and 2007 edition while Ernawati (2007) analyzed the way media or columnist portrays Islam-Cristianity relationship and prevents after the failed out speech in Regensbug, and she aimed to reveal whether there are any practice of racism in text which preserved by the media or columnist. The previous study is similar with this study since it is also using Critical Discourse Analysis that is proposed by Norman Fairclough as the tools to analyze the problems. But the difference is that the previous study was trying to relate the issue with another issue that happened at that time, while this study focuses on the issue only.

The writer is working on a research about the ideological construction in the articles about polygamy that occur in *Hidayatullah* online magazines by using Critical Discourse Analysis because the writer wants to find out how *Hidayatullah* online magazine construct the concept of polygamy by its articles. In this case, the writer uses the Critical Discourse Analysis proposed by Norman Fairclough namely socio-cultural changed approach. The analysis is based on the textual context of the texts, the dimension practice of discourse and also the socio-cultural practices

dimension. Fairclough (2001) considered that language is a practice of social power and the text that is spread through mass media has a "hidden power". Fairclough believed that there is a one-sidedness in the media discourse, the producers and the interpreters of the text in media discourse got a sharp difference. It is different with the face to face interaction, in which the participants alternate between being the producer and also the interpreter of the text.

1.2 Statement of The problem

Based on the background that has been explained above, there is a question that the writer wants to know in this research:

1. How did *Hidayatullah* online magazine construct the concept of polygamy through its online news articles?

1.3 Objective of The Study

This study is intended to figure out the concepts of polygamy constructed through the news articles in *Hidayatullah* online magazine.

1.4 Significance of The study

The writer of this study hopes that this study can give contribution to the development of the linguistic field studies, especially the development of Critical Discourse Analysis. Moreover, this study also aims to understand the construction of Polygamy's concept in Indonesian media, in this case, *Hidayatullah* online magazine.

Later, this study of ideological construction can be used to elaborate the process of reality construction formed by many sides before the written news arrive at public's hand. Hopefully, this study could make the readers aware that the articles that they read might contain a certain ideology and taking sides to influence the reader's mind.