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in the 21st Annual International Conference on Islamic Studies (AICIS)

**FUTURE RELIGION IN G20:
DIGITAL TRANSFORMATION, KNOWLEDGE MANAGEMENT AND SOCIAL RESILIENCE**

held on October 20th-22nd, 2022 in Lombok and November 1st-4th, 2022 in Bali.

Jakarta, November 4th, 2022

Director General of Islamic Education
Ministry of Religious Affairs of Republic of Indonesia

Prof. Dr. Muhammad Ali Ramdhani



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5 Oktober 2022

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Peserta Open Panel AICIS 2022
di seluruh Indonesia

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KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM
NOMOR 3901 TAHUN 2022
TENTANG PESERTA *SELECTED* DAN *OPEN PANEL* PADA
ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES (AICIS)
KE-21 TAHUN 2022

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- Menetapkan : KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM TENTANG PESERTA *SELECTED* DAN *OPEN PANEL* PADA *ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES* (AICIS) KE-21 TAHUN 2022.
- KESATU : Menetapkan nama-nama sebagaimana tercantum dalam Lampiran Keputusan ini sebagai Peserta *Selected* dan *Open Panel* pada *Annual International Conference on Islamic Studies* (AICIS) ke-21 Tahun 2022.
- KEDUA : Peserta *Selected* dan *Open Panel* mempresentasikan makalah secara daring atau luring. Untuk peserta yang hadir secara luring, panitia menanggung seluruh pembiayaan akomodasi. Sedangkan biaya transportasi ditanggung oleh masing-masing institusi peserta.
- KETIGA : Peserta *Selected* dan *Open Panel* sebagaimana dimaksud dalam Diktum KESATU terdiri dari seorang *Chair* dan maksimal 3 (tiga) orang anggota, dengan pembagian tugas sebagai berikut:
- a. Tugas *Chair* adalah:
 1. Melakukan koordinasi dengan panitia pelaksana;
 2. Membuat deskripsi panel mengenai tema yang telah dipilih;
 3. Mengorganisir dan memandu anggota panel selama kegiatan berlangsung;
 4. Mempublikasikan karya ilmiah anggota panel setelah dipresentasikan dalam *Annual International Conference on Islamic Studies* (AICIS) ke-21 Tahun 2022.
 - b. Tugas masing-masing Anggota Panel adalah :
 1. Menyerahkan karya ilmiah kepada *Chair*;
 2. Melakukan koordinasi dengan *Chair*;
 3. Mempresentasikan karya ilmiah dalam *Annual International Conference on Islamic Studies* (AICIS) ke-21 Tahun 2022.
- KEEMPAT : Keputusan ini mulai berlaku pada tanggal ditetapkan.

Ditetapkan di Jakarta
pada tanggal 15 Juli 2022

Plh. DIREKTUR JENDERAL
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LAMPIRAN
KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM
NOMOR 3901 TAHUN 2022
TENTANG PESERTA SELECTED DAN OPEN PANEL PADA
ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC
STUDIES (AICIS) KE-21 TAHUN 2022

Selected Panel

No	Chairs & Panelist	Title
1	ABRISTA DEVI INCEIF University Indriya - Ibn Khaldun University Ilham Wahyudi - STAI Salahuddin Pasuruan Handy Johannes Effendi - IFCD Islamic Fashion Consultant Development	How Does Islamic Fashion Industry Optimize the Use of Fintech to Achieve Sustainable Development Goals in Industrial Revolution 5.0 Era?
2	WILDANI HEFNI UIN Kiai Haji Achmad Siddiq Jember Rizqa Ahmadi - UIN Sayyid Ali Rahmatullah Tulungagung M. Muntahibun Nafis - UIN Sayyid Ali Rahmatullah Tulungagung Unaesah Rahmah & Qurrotul Uyun – Nanyang Technological University, Singapore & UIN Kiai Haji Achmad Siddiq Jember	Muslim Communities in Shifting Religious Authority: Digital Survivance, Productive Intolerance, and Spirituality Performance in A Post-Secular Modernity
3	MUAMMAR ZAYN QADAFY UIN Sunan Kalijaga Yogyakarta Nurfadliiyati - UIN Sultan Thaha Saifuddin Jambi Arif Nursihah - UIN Sunan Gunung Djati Bandung I’syatul Lutfi - UIN Sunan Kalijaga	Cyber-Tafsir (Nature, Method and Performance)
4	ZUMAROH IAIN Metro, Lampung Nazar Nurdin - UIN Walisongo, Semarang Anis Fittria - UIN Walisongo, Semarang Ubbadul Adzkiya - Universitas Wahid Hasyim, Semarang	Transformation of Digital Technology in the Philanthropy Movement and Halal Industry in Indonesia
5	MUFTI RASYID UIN Sayyid Ali Rahmatullah Tulungagung Rahmatullah - UIN Sunan Kalijaga Yogyakarta Zulfatun Nikmah - UIN Sunan Kalijaga Yogyakarta	Redefining Hijrah Through Intrasectoral Halal Trends

	<p>Sutarto - Institut Agama Islam Negeri (IAIN) Curup</p> <p>Fadila - Institut Agama Islam Negeri (IAIN) Curup</p> <p>Zulmi Ramdani - UIN Sunan Gunung Djati Bandung</p>	<p>Resilience and Islamic Psychotherapy)</p>
50	<p>KHUSNIATI ROFIAH IAIN Ponorogo</p> <p>Moch. Chotib - UIN Kyai Haji Achmad Sidiq Jember</p> <p>Martha Eri Safira - UIN Sayyid Ali Rahmatallah Tulungagung</p> <p>Rifah Roihanah - Mahasiswa UIN Sayyid Ali Rahmatallah Tulungagung</p>	<p>Strategi Meningkatkan Kesadaran Hukum Pelaku Usaha dan Masyarakat di Jawa Timur Sebagai Upaya Produk Halal Indonesia Berjaya di Pasar Dunia</p>

Ketentuan Penulisan Artikel Panel yang diterima AICIS

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4. Referensi sekurang-kurangnya 25 buah.
5. Batas akhir penyampaian full paper: 8 Agustus 2022.

Open Panel

No	Name & Affiliation	Title
1	SUSIATI Universitas Iqra Buru	Resiliensi Remaja di Kota Namlea Melalui Social Support dan Religiusitas di Masa Post Pandemic
2	AKHMAD SYAHRI UIN Mataram	The Resilience of Community Religion During the Pandemic on Sara Issues
3	ABD ALA UIN Sunan Ampel Surabaya	Pesantren dan Dunia Digital: Resiliensi Bu Nyai di Masa Pandemi
4	NYIMAS UMI KALSUM UIN Raden Fatah Palembang	Forgotten Therapies: Means of Strengthening the Immune System according to Classical Texts
5	SYUKRI AL FAUZI HARLIS YURNALIS UIN Imam Bonjol Padang	Muslim: Humanity or Faith in Realizing Social Resilience
6	SULASMAN UIN Sunan Gunung Djati Bandung	Gelgel Kingdom in Bali: The Process of Islamization, Religious Moderation, and Social Resilience in Balinese Society during the Gelgel kingdom
7	MOMY A. HUNOWU YOWAN TAMU IAIN Sultan Amai Gorontalo	Mopoa Huta; “Forbidden” Social Resilience Mechanism of Muslim Farming Community in Gorontalo Indonesia
8	MUHAMMAD REZA FADIL IAIN Langsa	Kajian Manuskrip untuk Ketahanan Sosial pada Masyarakat Multi-Etnis dan Agama: Hubungan Antar Umat Beragama dalam Manuskrip Tafsir Alqurānul Karim
9	YUSUF ROHMATULLOH UIN Sunan Gunung Djati Bandung	Lateral Flow Strip Biosensor (Lfsb) Using Probe Gold Nanoparticle-Dna Bioconjuates for Detection of Pig (Sus scrofa) mtDNA
10	UAMMAR YULIAN UIN Ar-Raniry Banda Aceh	Extraction of Gelatin from Parrot Fish Scales (Scarus sp.) as an Alternative for Solving National Issues of Halal Food Security in Indonesia
11	ANANTA PRAYOGA HUTAMA SYAM UIN Sunan Kalijaga Yogyakarta	Kepastian Hukum dan Halal Awareness pada Produk Soju Non Alkohol (Sooha) di Indonesia
12	SYARIFUDDIN UIN Alauddin Makassar	Analysis of Halal Decision Aspect on Cadbury Products Indonesia-Malaysia (Comparative Study of The Council of Indonesian Ulama and Department of Islamic Development Malaysia)
13	GALUH TRI PAMBEKTI UIN Sunan Kalijaga, Yogyakarta	Building a Framework of Halal Supply Chain Management (Hscm) in Hebitren, Indonesia: Stretching for Strengthening the Economic Self-Reliance of Pesantren

110	RIKA ASTARI Universitas Ahmad Dahlan	Tuturan Resistensi Istri-Istri Pertama Terhadap Poligami (Studi Pada Istri-Istri Pertama Keluarga Poligami Muslim di Indonesia)
111	MESRAINI UIN Syarif Hidayatullah Jakarta	Marriage Diaspora and Womens Rights: A Comparative Analysis on Islamic Family Law in Indonesia and Russia
112	IMAM TABRONI STAI Dr. KH. EZ. Muttaqien Purwakarta	Quality Development of Islamic Religious Colleges: Changing the DNA of STAI Dr. KH. EZ. Muttaqien Purwakarta
113	SRI RIZQI WAHYUNINGRUM IAIN Madura	Analisis Penilaian Mahasiswa Terhadap Strategi Pembelajaran Dosen Institut Agama Islam Periode Transisi Normal
114	WAHIDAH ZEIN BR SIREGAR UIN Sunan Ampel Surabaya	Blessing in Disguise: Pandemic, MBKM, and Transformation Education in New Normal
115	NUNU BURHANUDIN UIN Syech M. Djamil Djambek Bukittinggi	Typologies Of Religious Moderation in Higher Educational Institutions: An Experiential Research at UIN Padang, UIN Bandung and IPB University Bogor
116	MUHIDDIN BAKRI IAIN Parepare	Local Genius Bugis “Sipakatau, Sipakainge dan Sipakalebbi” Sebagai Corong Ideologi Moderat
117	RABIATUL ADAWIAH Universitas Gadjah Mada/IAIN Bone	Deotorisasi Bissu dalam Masyarakat Bugis Kontemporer
118	INAYATILLAH STAIN Teungku Dirundeng Meulaboh	Spice Route of West-South Aceh
119	SYAHRU RAMADAN IAIN Bone	Nilai-Nilai Islami dalam Pappaseng Suku Bugis (Studi Kasus pada Masyarakat Bugis Kecamatan Cina Kabupaten Bone)
120	ARHANUDDIN SALIM IAIN Manado	Moderate Versus Conservative Female Ulama; Religious Authorities in Manado and Makassar

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4. Referensi sekurang-kurangnya 25 buah.
5. Batas akhir penyampaian full paper: 8 Agustus 2022.

Resistant Speech of the First Wives of Polygamous Families in Indonesia

Rika Astari, Rina Ratih, Rudy Yuniawati, Choirul Mahfud

Abstract

This paper describes the forms, factors and impacts on polygamous families. A deep understanding of the reproduction of resistant speech in various dimensions provides a model for problem solving and lessons learned for the preparation of action plans for the rise of persuasion to polygamy on social media. This research is qualitative. Primary data are in the form of resistant speech of the first wives of polygamous families in Indonesia.

This research confirms that resistant speech is produced by objective and subjective conditions. The objective conditions are reproduced by the first wives based on the experience of polygamous domestic life. Meanwhile, the subjective ones are reproduced by films showing polygamous family conflicts. Reproduced resistant speech requires an action plan to anticipate resistance and to assist the public from spreading information and persuasion to polygamy. Media broadcasts about misleading polygamous family portraits need strict regulations, and the first wives who are affected by various bad experiences need to be protected.

Keywords: Resistant speech, first wives, polygamy, Indonesian Muslim family

1. INTRODUCTION

The campaigns of pro and contra-polygamy are increasingly varied and intense on social media. The style of language used to show pro-polygamy is: polygamy is beautiful, in accordance with Islamic law and reaching heaven. This campaign is not only carried out by men, but also by women as the pro-polygamy strikes carried out by Indonesian Hizbuttahrir women. Another form of this campaign is giving polygamy awards initiated by Indonesian polygamist leaders. The campaigns of echoing polygamy are often found on platforms such as Instagram and Facebook. This community creates online groups. Behind this pro-polygamy campaign, there has been resistance from the first wives to polygamy. Resistance is a form of confrontation, rejection of something^{1,2}.

To date, the study of resistance can be categorised into 3 types. First, it tends to look at the preconditions as the cause and effect due to the existence of resistant speech³, namely

¹ Holmberg, Arita, and Aida Alvinus, "Children's protest in relation to the climate emergency: A qualitative study on a new form of resistance promoting political and social change," *Childhood*, 27, no. 1 (2020): 78–92.

² Peterie, Michelle, et al., "Emotional compliance and emotion as resistance: shame and anger among the long-term unemployed," *Work, Employment and Society*, 33, no. 5 (2019): 794–811.

³ Cobas, José A., and Joe R. Feagin., "Language oppression and resistance: The case of middle class Latinos in the United States," *Ethnic and Racial Studies*, 31, no. 2 (2008): 390–410.

demanding changes, influencing policies⁴, forming resistant movements to create social change⁵. Second, this form of resistance can be in verbal (linguistic utterances)⁶, gestures or actions⁷, boycott actions⁸, avoidance, rejection, and status suppression as a strategy for resistance⁹. Women's resistance can use body language as a form of resistance to gender and cultural boundaries¹⁰. Third, resistance language styles include mocking, humiliating, voicing suspicion and disapproval¹¹. Previous studies have not examined the reproduction process in which these resistant speeches are communicated, broadcasted and received. Researches on polygamy tend to explain the psychological impact of polygamy on children and women, and they have not studied the forms of resistant speech by wives of good polygamous actors, the factors and impact of this resistance on polygamous life in Indonesia. Previous studies have shown that polygamy causes the first and the other wives are trapped, oppressed, and hurt^{12,13,14} controlled by the patriarchal system of society^{15,16,17}. In the practice of polygamous

⁴ Reagan, Timothy., "Ideological barriers to American sign language: Unpacking linguistic resistance," *Sign Language Studies*, 11, no. 4 (2011): 606–36.

⁵ Tarlau, Rebecca., "From a language to a theory of resistance: Critical pedagogy, the limits of 'framing,' and social change," *Educational theory*, 64, no. 4 (2014): 369–92.

⁶ Brooks, Joseph., "Secret language and resistance to borrowing in Chini," *International Journal of Language and Culture*, 6, no. 1 (2019): 83–94.

⁷ Edelman, Murray., "The language of participation and the language of resistance," *Human Communication Research*, 3, no. 2 (1977): 159–70.

⁸ Sacks, Jeffrey., "The Resistance to Boycott: Palestine, BDS, and the Modern Language Association," *Radical History Review*, 134 (2019): 233–44.

⁹ Al Saeed, Neveen., "The language of Egyptian interrogations: a study of suspects' resistance to implicatures and presuppositions in prosecution questions," *Legal Pragmatics*. John Benjamins, 2018, 157–79.

¹⁰ Olfa Gandouz Ayeb, "The Poetics of Female Resistance in Eugene O'Neill's *Long Day's Journey into Night*," *Arab World English Journal for Translation & Literary Studies*, 5, no. 4 (2021): 162–71.

¹¹ Cobas, José A., and Joe R. Feagin., "Language oppression and resistance: The case of middle class Latinos in the United States."

¹² Boulous, Sonia., "National interests versus women's rights: The case of polygamy among the Bedouin community in Israel," *Women & Criminal Justice*, 31, no. 1 (2021): 53–76.

¹³ Ali, Mohamed, et al., "Impact of Islamic Religion Stereotypes on the Status of Women," *East African Journal of Arts and Social Sciences*, 1, no. 1 (2019): 6–10.

¹⁴ Agra, Ida Bagus, I. Putu Gelgel, and Ida Bagus Dharmika, "Pressure on socio-cultural towards post-divorce Hindu women in Denpasar city," *International journal of social sciences and humanities*, 2, no. 3 (2018): 63–78.

¹⁵ Abd Razak, Muhammad Ajib, Intan Hashimah Mohd Hashim, and Syazwani Drani, "Patterns of Relationships in Polygamous Families in Malaysia," *Sciences*, 11, no. 3 (2021): 7–18.

¹⁶ YILDIRIM, Arif, and Fatma YESIL, "Syrian Woman's View of Polygamy," *The Eurasia Proceedings of Educational and Social Sciences*, 10 (2018): 223–33.

¹⁷ McDermott, Rose, and Jonathan Cowden, "Polygyny and Violence against Women," *The Evils of Polygyny: Evidence of Its Harm to Women, Men, and Society*, edited by Rose McDermott and Kristen Renwick Monroe, 2018, 52–96.

marriages, it is found that there are more harms than benefits, such as domestic violence, unfairness, psychological and sexual violence^{18,19,20}.

This research complements the shortcomings of existing studies by looking at how resistant speech is produced and reproduced in the first wife group and has implications for polygamous life. In particular, this paper answers how the forms of resistant speech, their factors and impacts in undergoing a polygamous life. A deep understanding of the reproduction of resistant speech in various dimensions provides a model for problem solving and lessons learned for the preparation of action plans for the rise of persuasion to polygamy on social media.

This research is based on an argument that resistant speech is influenced not only by psychological aspects but also by media expose^{21,22,23}. Resistant speech also brings bad implications for polygamous life, and the resistant speech experienced by wives widely have become the basis for difficulties in solving polygamous family problems. The resistant speech is part of the poor condition of the legal legitimacy system, both in the marriage law and the media law²⁴.

Various misconducts that occur in society due to limited knowledge can also be the basis for resistant speech. At the same time, widespread disinformation has caused the understanding of polygamy not to work properly. Proper knowledge is defeated by improper knowledge which is produced and reproduced on social media. Thus, resistant speech is something that is produced and reproduced in people's lives

¹⁸ Sumanto, Dedi, Titin Samsudin, and Fikri Hi Asnawi Amirudin, "The Existence of the Religious Court in Handling Divorce Cases on the Reason of Domestic Violence," *Jambura Law Review*, 3, no. 2 (2021): 214–30.

¹⁹ Nurlaelawati, Euis., "Expansive Legal Interpretation and Muslim Judges' Approach to Polygamy in Indonesia," *Hawwa*, 18, no. 2 (2020): 295–324.

²⁰ Flassy, Marlina., "Deficit of Woman Human Right in Papua Province," *Humanities and Social Science Research*, 2, no. 2 (2019): 28.

²¹ Singh, Nidhi, Neena Sinha, and Francisco J. Liébana-Cabanillas, "Determining factors in the adoption and recommendation of mobile wallet services in India: Analysis of the effect of innovativeness, stress to use and social influence," *International Journal of Information Management*, 50 (2020): 191–2005.

²² Sun, Jian-Guo, et al., "A flexible transparent one-structure tribo-piezo-pyroelectric hybrid energy generator based on bio-inspired silver nanowires network for biomechanical energy harvesting and physiological monitoring," *Nano Energy*, 48 (2018): 383–90.

²³ Fragala, Maren S., et al., "Resistance training for older adults: position statement from the national strength and conditioning association," *The Journal of Strength & Conditioning Research*, 33, no. 8 (2019).

²⁴ Grijns, Mies, and Hoko Horii., "Child marriage in a village in West Java (Indonesia): Compromises between legal obligations and religious concerns," *Asian Journal of Law and Society*, 5, no. 2 (2018): 453–66.

Literature Review

1. Gender Resistant speech

Resistance is defined as a form of confrontation and rejection, protest against inequality. Resistance is an effort to defend principles, confront discrimination and misbehaviour, voice suspicion. It can also take the passive form to show disapproval, demand change, and influence policy. From the language of resistance, it will form a resistance movement to social change. This form of resistance can be in verbal (linguistic speech), gestures, various metaphors, protests referring to perceptions²⁵, boycotting actions, avoidance, rejection, and status suppression as strategies for resistance.

Women's resistance can use body language as a form of resistance to gender and cultural boundaries. Body language can be interpreted as a form of women's silent resistance to patriarchal hegemony, refusing to speak in the language of the patriarchal order. While men use language as a means of expression, women use body language as a way to express their depressed feelings and to react to social boundaries.

According to Scott, the hidden transcript is critical of domination, which contradicts the theory of ideology and hegemony²⁶. The forms of resistance include, first, each subordinate group creates a "hidden transcript" that represents a critique of the dominant power. The hidden transcript from subordinates is mostly an emotionally triggered response to dominance. The practice of domination creates hidden transcripts. Second, anonymity in speech, use of euphemisms, vague and indirect grumbling, polyvalent symbolism, and cryptic metaphors are all forms of resistance because they hide the identity and the intention of the speakers²⁷.

2. Gender Language Variation

Language variation is a variety of speech used by humans to communicate. Certain languages convey different meanings and achieve a communicative function. The factors in language variation are influenced by speakers, cultural contexts, interactions, ethnicity, class, gender, power, status, sexual orientation, and other social variation.

In exploration of language, we will find that situations and events play a great role in structuring many things related to gender. Gender begins with access to situations in which certain types of speaking activities take place, and then moves on to rights, with whom and

²⁵ Linke, Uli., "The theft of blood, the birth of men: cultural constructions of gender in medieval Iceland," *Sagas to Society: Comparative Approaches to Early Iceland*, 1992, 265–88.

²⁶ Little, Daniel., *Domination and the Arts of Resistance: Hidden Transcripts*, 1993.

²⁷ Gal, Susan., *Language and the "Arts of resistance"* (Wiley on behalf of the American Anthropological Association Stable, 1995).

how to participate in those activities²⁸. Differences in women's utterance compared to men can be distinguished based on the form and purpose of speech, the use of grammar, and psychological aspects.

Women talk more, use interruptions, topic preference, exploratory and emotional speech acts. When compared with men, women sometimes differ in the use of language in social interactions. The characteristics of speech are namely more talk, interruptions, preference for conversation topics, and exploration of speech acts²⁹. In the use of gender language, it is influenced by contextual variables (eg, partner intimacy, gender composition, activity)³⁰. In the purpose of speech, women are more likely to use language that coordinates affiliative and assertive purposes (collaborative speech). On the other hand, men tend to use language that emphasizes affirmation rather than affiliation (speech control) than women. Women are more likely to use various forms of tentative speech, including expressions of uncertainty, denial, and assertiveness such as "I may be wrong, but ..." Thus, these speech forms can be assertive and affiliative (sensitivity to the other point of views). Women may be more likely to make emotional demands³¹.

Grammatically, women use a lot of first-person singular pronouns³², tentative phrases, adverbs, conjunctions (but), verb phrases of uncertainty, especially those combining first-person singular pronouns with perceptual or cognitive verbs (e.g., "I wonder if "), using extra-polite forms (eg, "Would you ..."), (Holmes, 1995; McMillan et al., 1977)³³, using phrases such as "I guess,". Women tend to use a more standard and precise syntactic structure³⁴. In the level of tentative phrases of the female language, women use more intensive adverbs, more conjunctions such as but, and more auxiliary verbs³⁵.

Psychologically, women tend to use more verbal interactions for communication and social purposes³⁶, in contrast to men that more refer to object properties and impersonal

²⁸ Freed, Alice F., *Language and gender research in an experimental setting 1 Rethinking language and gender research: Theory and practice* (Routledge, 2014).

²⁹ Freed, Alice F., *Language and gender research in an experimental setting 1 Rethinking language and gender research: Theory and practice* (Routledge, 2014).

³⁰ Holtgraves, Thomas, ed., *The Oxford handbook of language and social psychology* (Oxford Library of Psychology, 2014).

³¹ Newman, Matthew L., et al., "Gender differences in language use: An analysis of 14,000 text samples" 45, no. 3 (2008): 211-36.

³² Newman, Matthew L., et al.

³³ Newman, Matthew L., et al.

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³⁵ Jinyu, D. O. N. G., "Study on gender differences in language under the sociolinguistics" 10, no. 3 (2014): 92-96.

³⁶ Newman, Matthew L., et al., "Gender differences in language use: An analysis of 14,000 text samples."

topics³⁷. Women's speech refers to psychological processes (e.g., anger, anxiety, remembering, nervousness), social processes (e.g., sister, friend), verbs (e.g., watching, picking up, speaking, thinking), and negation (e.g., unable, no). Women are significantly more talkative during socioemotional contexts where the emphasis was on nurturing and the expression associated with women's traditional gender roles³⁸.

3. Polygamy

Polygamy is defined as the marriage of a husband with more than one wife at the same time³⁹. The opposite of polygamy is monogamy⁴⁰. In the perspective of Islamic law, polygamy is limited to a maximum of four wives⁴¹. Linguistically, the word of polygamy comes from Greek which consists of two words, namely, *Polu* and *Gamein*. *Polu* means many, and *Gamein* means marry⁴². So that polygamy means multiple marriages⁴³. Polygamy has been practiced by mankind long before Islam came⁴⁴. Rasulullah Muhammad (PBUH) limited polygamy to four wives. Prior to this prohibition, many of the Companions practiced polygamy with more than four wives, such as five, ten wives, and even more⁴⁵. Thus, polygamy has been practiced by mankind long before the Prophet Muhammad.

The pros and cons of polygamy are growing in various circles. Western societies (Europe and the United States) argue that the polygamous system will create conflict between husband and wife and their children⁴⁶, trigger the growth of bad behaviour in children⁴⁷ and

³⁷ Newman, Matthew L., et al., "Gender differences in language use: An analysis of 14,000 text samples."

³⁸ Holtgraves, Thomas, ed., *The Oxford handbook of language and social psychology*.

³⁹ Wirastrri, Theresia Dyah, and Stijn Cornelis van Huis., "The second wife: Ambivalences towards state regulation of polygamy in Indonesia," *The Journal of Legal Pluralism and Unofficial Law*, 53, no. 2 (2021): 246–68.

⁴⁰ Heykants, Malte, et al., "Influence of polygamous versus monogamous mating on embryo production in four different strains of mice after superovulatory treatment," *Theriogenology*, 114 (2018): 85–94.

⁴¹ Purwanto, Muhammad Roy, et al., "Polygamy in Muslim Countries: A Comparative Study in Tunisia, Saudi Arabia, and Indonesia," *Atlantis Press*, 2nd Southeast Asian Academic Forum on Sustainable Development (SEA-AFSID 2018), 168 (2021).

⁴² Hamjah, Salasiah Hanin, et al., "Experts Consensus on the Items of Sender in Communication of Malaysian Polygamous Muslim Couples Using the Delphi Fuzzy Method," 2021.

⁴³ İbiloğlu, Aslihan Okan, Abdullah Atlı, and Mustafa Özkan, "Negative effects of polygamy on family members in the province of Diyarbakir, Turkey," *Cukurova Medical Journal*, 43, no. 4 (2018): 982–88.

⁴⁴ Baker, Man., "Polygyny in Islam: a call for retrospection," *British Journal of Middle Eastern Studies*, 2021, 1–13.

⁴⁵ Syamsuddin, Syamsuddin, Zainal Abidin, And Syahabuddin Syahabuddin., "Polygamy From Quraish Shihab's View In The Tafsir Al-Mishbah," *International Journal Of Contemporary Islamic Law And Society*, 3, no. 2 (2021): 1–18.

⁴⁶ Zeitzen, Miriam Koktvedgaard, *Polygamy: A cross-cultural analysis* (Routledge, 2020).

⁴⁷ Arthi, Vellore, and James Fenske, "Polygamy and child mortality: Historical and modern evidence from Nigeria's Igbo," *Review of Economics of the Household*, 16, no. 1 (2018): 97–141.

strip the dignity of women⁴⁸. According to them, women do not have dignity, if they still feel that other people also have the heart, love, and affection of their husbands⁴⁹. A wife always wants her husband to be the only property, as a husband has the right to make his wife his only property without anything else⁵⁰.

Media representations of polygamy and the agency of Muslim women can differ even between two Southeast Asian countries. Their understanding of polygamy is based on the connection of their ethnic, gender, and class subjectivity⁵¹. A study of polygamy conducted on *Habibs* (descendant of prophet Muhammad) in Kalimantan, Indonesia stated that their family life of polygamous marriages with other women is harmonious if the first wife and second wife agree to be polygamous, and vice versa⁵².

6. Method

The resistant speech of the first wives who received polygamy practice was chosen as the object of this research for three considerations. First, the issue of resistance in the form of verbal and action is a central topic that has not been considered in previous studies. Second, the resistance of the first wives to polygamy explains that there is a causal relationship between media imagery (polygamy-themed films) and a series of consequences that occur in the practice of polygamy. These consequences require mapping to enable the formulation of actions, so people will understand polygamy in accordance with the social context of Indonesian society. The third reason, this research is expected to provide a comprehensive understanding and insight for solving the problem of the rise of persuasion to polygamy on social media.

The harmony in a polygamous family is greatly determined by the experiences of the wives as the first, second, third and fourth wives. Assertive speech (in the form of complaining speech) and declarative speech (in the form of resignation speech) have become a representation of the resistance of wives to polygamy. They reject polygamous practice by

⁴⁸ Ikeke, Mark Omorovie, "The Unethical Nature of Abuse of Childless Women in African Traditional Thought/Practice," *East African Journal of Traditions, Culture and Religion*, 3, no. 1 (2021): 12–22.

⁴⁹ Lamont, Michèle., "*The dignity of working men.*" *The Dignity of Working Men* (Harvard University Press, 2021).

⁵⁰ Shanley, Mary Lyndon., *Feminism, marriage, and the law in Victorian England* (Princeton University Press, 2021).

⁵¹ Zainal, H., "Intersectional cosmopolitanism: Muslim women's engagement with polygamy on malaysian and indonesian screens," *Culture and Religion*, 20, no. 2 (2019): 151–68, <https://doi.org/doi:10.1080/14755610.2019.1619602>.

⁵² Azhari, F., "The habibs' polygamy lives with ahwal women (acase study in banjar regency, south kalimantan, indonesia)," *Kasetsart Journal of Social Sciences*, 42, no. 1 (2021): 159–64, <https://doi.org/doi:10.34044/j.kjss.2021.42.1.25>.

their husbands. By studying the resistant speech of wives, a problem-solving model can be formulated in order to overcome the conflicts of people who practice polygamous lives.

This research is qualitative which relies on primary and secondary data. The primary data include speech forms of resistance of wives who are in the polygamous family. Secondary data come from resistant speech from the film commentary column with the theme of polygamy on YouTube.

The required data consist of form, factors, and implication data. The form of resistant speech comes from the first wives of polygamous family. The factors that cause resistant speech are mapped due to inequality, psychological aspects, misunderstanding of media broadcast, and weak legal legitimacy. Practical reasons can be the basis of resistant speech. The data regarding the implications of speech variations are also mapped, especially regarding how resistant speech had an impact on polygamous life.

This study involved 2 parties in data collection: (a) informants consisting of the first wives of polygamous husbands who had joined the hashtag *تعدد الزوجة*, b) religious leaders and public figures who practiced polygamy and capable to evaluate the accuracy/validity of the study. This first wife group was formed by sharing the group link in the polygamy groups on Facebook platform. This group was formed on November 24, 2020. The group has 90 members consisting of polygamous first wives from various regions in Indonesia, such as Riau, Kalimantan, Tangerang, Tasik Malaya. Before the wives joined the group, they had been explained that this group was formed for research purposes. They have agreed to be interviewed.

The research process lasted for two months, starting with desk-review and informant interviews. Before the research was conducted, various secondary materials were collected, including resistant speech in the comment column of polygamous-themed films uploaded on YouTube, to map resistant speeches that occurred at the text level. Interviews were conducted through chat informants after previously obtaining approval. Five people were selected as informants who were involved in the Focus Group Discussion (FGD) session aimed at confirming the initial findings.

Data analysis was carried out in two forms. First, data processing follows the stages of Huberman (2000). This stage begins with data reduction, starting with observing the resistant speech of the first wives. Resistant speech is mapped based on speech forms, speech factors due to inequality, psychological pressure, misunderstanding / misguided against polygamy and weak legal legitimacy.

Interviews and conducted data display are in the form of summary and synopsis based on the themes found on the field, and data verification for the conclusion process. Second, the analysis follows an interpretation technique that starts with "restatement" of the data collection both from observations and interviews, followed by "description" to find patterns or tendency from the data, ended with "interpretation" to reveal the meaning of the data collection.

4. Results

The resistant speech of the first wives to polygamy can be explained in the following three ways; the resistant speech as a result of inequality, resistant speech due to psychological impact, resistant speech due to misunderstanding, and resistant speech due to weak legal legitimacy.

4.1. Resistant speech as a result of inequality

Table 1. Resistant speech as a result of inequality

Informant	Resistant speech as a result of inequality	Coding
YY, 34 ^y , South Sumatra	Buying a cluster house for me and my children. In fact, he left us. I have to rent a house	Facility Inequality
	Previously, we were not allowed to go to South Sumatra and stay in Lampung. Long Distant Relationship (LDR) my husband is rarely coming home, 1 year only 2-3 times and he will stay only 3 days. Forbid by the second wife (R2).	Time distribution inequality
	For 3 years, I have stayed only with my children, my husband visits at least 2-3 times in 1 year and only stay for a few days. He lives with R2, communication is lacking, he never made a call if it was not me who called first, and it is rarely answered for being busy, even if I call dozens of times, he does not answer, once he said he did not want to answer the phone because he had to consider the R2's feelings, what about my feelings	Communication inequality
	In terms of financial, the husband's salary is not enough for polygamy. My husband actually does not want to practice polygamy. At that time, he wanted a divorce but I did not want to (I did not know if he wanted to marry again and his family did not agree if we separated because of the kids)	Financial inequality
SN	-Once sending a chat but remains idling.. while the child is sick.. literally my husband is obliged to stay with R2.. -Remains idling... I always say what I like and do not like... So that there are no mix-up feelings in my heart.. but I also learn to process feelings and words so that there are no words that potentially hurt people even though my heart is disappointed□□	Psychological/a ffection inequality

TY SGD	1 year pregnant, from the beginning until I want to give birth every day it is like a fever, hot and cold, plus I do trading for 4 km from home, looking for extras for daily needs because my husband's salary is not enough	Financial inequality
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The wife's resistance is due to the husband's unpreparedness in providing facilities, time, communication, finance and affection to suffice for 2 wives. Table 1 shows that the variation of resistant speech consists of resistant speech due to inequality in facilities, time, communication, finance, and affection.

The speech of facility inequality indicated by the informant (YY, 34Y, South Sumatra) stated that there were unequal housing facilities between the first wife (R1) and the second wife (R2). The husband seeks a decent place to live for R2. Meanwhile, R1 and her children in their hometown only rent a house. The speech of time inequality was shown by (YY, 34Y, South Sumatra) stated that the long distance between R1 and R2's residences made it difficult for their husbands to manage time for 2 families. The husband rarely comes home to R1, and spend more time with R2. The speech of communication inequality states that R1 is difficult to contact their husbands when he stays with R2. It happens because the husband wants to keep the feelings of the second wife. The husband chose not to pick up the phone from R1. The speech of affection inequality was shown by the informant (SN). When the child was sick, the husband cannot not accompany her because of the schedule of staying with the second wife. This speech emphasizes that polygamous husbands, who cannot regulate themselves in the aspects of time management, communication and low income, directly stimulate the wives' resistant speech.

Table 1 shows the resistant speech expressed by the wives and can worsen the conditions of polygamous life. Resistant speech is a symptom felt by the first wives in undergoing a polygamous life. There are 5 basic things from the resistant speech of the first wives related to the bad practice of polygamy; the inequality of time sharing; facilities, communication, finance/household expenses and affection. The various resistant speech reproduces the disappointment that causes anxiety in undergoing a polygamous life.

The existing resistant speech describes the conditions responded by the first wives and the consequences of a response. The response to the unequal condition has become the basis of resistant speech, as a result of the experience of social practice and discourse on polygamous family conflicts on the media. The condition of unequal time sharing and facilities has become the experience of the first wives to express their resistance to polygamy practice. Thus, the resistance of the first wives is not caused by the experience factor but it is

more caused by the experience that is expressed on the media which has been through a collective reception and interpretation.

4.2. Resistant speech due to Psychological Impact

Table 2. Resistant speech due to psychological impact

N	Informant	Resistant speech due to psychological impact	Coding
1.	Yn	Yesterday, Anna blocked R2 number. But Anna got warning from my husband. Then Anna said that R2 was often told about her intimate relationship with her husband.	Jealousy
2.	YY, 34 ^y , South Sumatra	I am still confused whether I should continue it or just get over it	Despair
		At first, I reported to the inspectorate because R2 was a civil servant but I withdrew it because there would be a lot of entailing problems. I even want to run away to become a casual worker in foreign countries but I cannot leave my children	Depression
3.	TY SGD	Compared to women undergoing polygamy practice for months, I am still not good at maintaining my feeling although I have been almost 5 years in polygamous life.	Hurt
4.	ND	I have not reached the stage of being sincere, I can accept it first, now in the process of organizing my heart..☺	Insincerity
5.	Tk	-Yes... why is that so.. the closer you get to Allah, the more problems will come... sometimes you start to despair. -It's better if I choose to separate..	Despair
6.	BS, 38 ^y , Tangerang	We are forced by God to learn from the pain of our husbands leaving us. little by little until the pain goes away...	Hurt
7.	TY SGD, Lampung 3 children	Yes, when I was still early, I did not leave with what was obligatory and voluntary, but because I was lied many times then I was in doubt and tend to be emotional.	Emotion
	SM, 38 ^y , Pekanbaru	Yes, my husband also said that we cannot be together. I agreed that we are not in the same boat " <i>dang rokap di roha</i> ". I am Batak tribe ☐	Emotion
	SN, Sukabumi	Every household needs material, it is inevitable... At least sufficient. It is not just the wife but also our husband who is confusing. Polygamy is not as beautiful as imagined, my husband said with the gift of 2 pious wives, God willing... But words like that came out. Even though the material is sufficient	Giving testimony that polygamy is not that beautiful (stating)

	SN	<p>Once sending a chat but it is idling. While the child was sick and the husband was obliged to stay with R2.</p> <p>-Remains idling... I always say what I like and do not like... So that there are no mix-up feelings in my heart but I also learn to process feelings and words so that there are no words that hurt others even though my heart is disappointed □□</p> <p>-Be patient... Because every test will not be long..... That is what always strengthens.</p> <p>-Sad will not be long... Pain will not last long... Rich will not be long... Anger will not last long... Poor will not be long... We too in the world will not be long... -Dear.. Are there someone like me in this group Comment guys...</p>	Disappointment
	IM, Tasik Malaya	The tears are dry.. I am too lazy to think about it... I just do not care... but deep in my heart... the pain is still there...	Hurt and acceptance
	BS, 38 th , Tangeran g	We are forced by God to learn from the pain of our husbands leaving us. little by little until the pain goes away...	Hurt and acceptance

The resistant speech was found in cases of quarrels between R1 and R2. This quarrel started with the issue of the distribution of shopping money, the sharing of husband's time for R1 and R2. The speech is reinforced by the principle in the Batak tradition of "*dang rokap di roha*". These problems cannot be accepted by the first wives because they are in the contrary financial conditions before practicing polygamy. The income inequality between R1 and R2 causes R1 works to meet the needs of their children. The way to describe excessive hurt is to use figurative language, such as dry tears, overdose, and mixed feelings. They were complaining to get closer to Allah, but the problem is always there

R1 expressed the angry speech by saying that her devotion has been perfect. This is shown from the statement of activities carried out daily as a form of filial piety to their husbands such as preparing breakfast. After revealing his devotion, the next sentence was followed by an invective expression: "Are you insensitive or have you lost your feelings...".

The resistant speech also occurs in the case of husband's love which is divided to the second wife. Speech reports are shown by R1 after the husband spend his time with R2. The first wife restrains jealousy, emotions and well behave to understand that the wives have equal rights over their husbands.

Thus, the first wife's assertive speech tends to show objections to the practice of polygamy both materially and emotionally.

4.3. Resistant Speech due to Misunderstanding

Table 3. Resistant speech due to misunderstanding


Informant	Resistant speech	Coding
SN, Sukabumi	I mostly do not like men saying polygamy is an instruction from teachers... from <i>ilapat</i> .. from magical whispers	Polygamy misunderstanding
TY SGD, 34- R2 39- husband 39	I only survived for 3 years, because R2 married my husband, she did not tell her mother that her husband was my man, when her parents knew, R2 was immediately ordered to divorce	Against tradition
TY SGD, Lampung 3 children	It has been almost 5 years since my husband got married again, but I do not know, I still have not accepted it, I still think of R2 as a home-wrecker.	Tradition that considers R2 is the perpetrator / usurper of someone's husband


The data in the third table show that the resistant speech of R1 to polygamy in the case of polygamous husbands are due to obeying the teachings/advice of the religious teacher. The reason for polygamy due to obedience to the advice of the religious teacher cannot be accepted by the first wife because this understanding is accepted without considering family conditions. It is necessary to consider the financial support, the number of children, and mental readiness of the family. This resistant speech to the misunderstanding of polygamy occurs in the case of informant N (42 years old, from Jakarta with 6 children. The wife is surrender to her husband's wish to practice polygamy in order to earn a living for the children. Misunderstanding to the teachings of polygamy has triggered the resistant speech of the wives.



The resistant speech to polygamy can also be seen from the speech which shows that polygamy violates the monogamous tradition. In general, Indonesian people are monogamous. Polygamous marriages cannot be accepted by society because they contradict to prevailing values, even though they are allowed in Islamic law. Polygamy violates the traditions of Indonesian society as it is seen in the editorial of the Marriage Law Number 1 of


1974 Article 1, stating monogamous marriage. It is shown in the speech of informant TY SGD (34 years old) that her husband's second wife was strongly opposed by her parents because she got someone else's husband. It was considered a family disgrace. The monogamy tradition in Indonesian society has become a source of resistance to polygamous practice.



The data in table 3 show that the resistant speech of the first wife equates the second wife with a home-wrecker (*pelakor*). This perception is due to the influence of the media in showing a portrait of a polygamous family. The term *pelakor* is an acronym for "*Perebut laki orang*". The term is given to women who win people's husbands. Currently, there are cases of household destruction among the community caused by a third person (*pelakor*). The portrait of the second wife in media presentation is analogous to be a home-wrecker. The term *pelakor* for Indonesian people has a negative response to the number of soap operas and feature films that form public opinion that a second wife in a polygamous marriage is considered a taboo/negative thing. The films that convey the message of polygamous marriages are under the following titles:

No	Movie title	Poster	Viewers	Storyline	Netizen Comments
1.	<i>Ayat-Ayat Cinta 1</i>		3.676.135	<p>-The main actors of the movie are Fahri, Aisha dan Maria. Maria and Aisha are described as likely submissive and envious women</p> <p>-The practice of polygamy in the movie literally occurs due to the order from Maria's parents, Mr Boutros (her father) and Madame Nahed (her mother), in the purpose of saving Maria life</p>	<p>@roosida Although polygamy is allowed in my religion...I will not get into the circle of polygamy... *watch <i>Ayat-ayat Cinta</i> on trans* :((8.12 PM · 5 Apr 2011</p> <p>@yovieandhini Although I have different view on polygamy, the story of <i>Ayat Ayat Cinta</i> seems sincere...but the facts will be different from the movie. :) 8.45 PM · 5 Apr 2011</p>

2.	<i>Berbagi Suami</i> 2006			<p>This satire film delivers a message that polygamy never provides a comfort of life</p>	<p>Alana Putra @criticion The most ✨unorthodox✨ : <i>Berbagi Suami</i> (2006). Imagine you practice polygamy, but in silent you are defecated by your both wives who run away with your biological children and live as a homosexual family. As if your phallus is only seen for the purposes of procreation. God damn it 🖕</p> <p>Kala @oknumnabi <i>Berbagi Suami</i> (2006) the best film. I like it. Showing reality, stigma ... it has deep research with the team. The storyline is awesome and fully beautiful. The art of the movie is on all over the story 5.48 AM · 20 Des 2021</p>
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3.	<i>Surga yang Tak Dirindukan</i>		1.523.617	The movie brings a story about a husband who secretly practice polygamy. After the presence of the second wife, the family becomes an unmissable heaven.	<p>@rurulistiana Because fairness only exists in the film of <i>Surga Yang Tak Dirindukan</i> :(I hope my man will not do such practice☺ 5.59 AM · 4 Nov 2019</p> <p>@wargarukun Polygamy is an unmissable heaven 6.15 PM · 24 Jun 2015</p>
4.	<i>Dua Surga dalam cintaku</i>			"In this film, the main character's polygamy is carried out openly and with the consent of the first wife. The message is that polygamy is not easy. It takes sincerity from the first wife	
5.	<i>Athirah</i>		550.252	The film conveys a message that polygamous marriages carried out by husbands have caused psychological disorders for both the first wife and children and have not been accepted by society.	<p>@thifaafaa After watching the movie <i>Athirah</i>, I did not cry a lot, but my heart still broke. I do not know why every time watching movies of dishonesty, polygamy, dead ending, I am just not strong enough☺ 7.34 PM · 7 Feb 2022</p> <p>@mega_ern The option goes to #Athirah</p>

					<p>@netflix Written by @rizariri</p> <p>@MirLes My salutation to Indonesian women, in the circle of polygamy, what is your heart made from? 7.46 PM · 20 Sep 2019</p>
6.	Ayat-Ayat Cinta 2		2.840.159	<p>The movie conveys a message that polygamous marriage has caused</p> <p>Fahri is in different situation of triangle love. Here, he decides to marry Hulya</p>	<p>@roosida Although polygamy is allowed in my religion...I will not get into the circle of polygamy... *watch <i>Ayat-ayat Cinta</i> on trans* :((8.12 PM · 5 Apr 2011</p> <p>@yovieandhini Although I have different view on polygamy, the story of <i>Ayat Ayat Cinta</i> seems sincere...but the facts will be different from the movie. :) 8.45 PM · 5 Apr 2011</p>

7	<i>Layangan Putus</i>		2021	This film tells the story of a husband's dishonesty who seeks a solution by offering polygamy to his first wife. On the advice of family, relatives, the first wife refused the offer of polygamy and chose to divorce	"This is really cool if there is Kinan in the real world. His appearance is calm, elegant, there is no drama with the home-wrecker. He takes care of the home-wrecker with happy tears when she is sick. The plot is beautiful. It is so cool I swear!! thank you Ms Kinan! #LayanganPutus eps10" comment from Twitter @ismi_nurhayati.
8.	<i>Suami yang menangis</i> (2019)		2019	This film presents the life story of Ustad Arifin Ilham. In this film, once he hurt his wife. When the incident happened, he lied. However, he felt anxious because he felt so guilty.	

In table 3, the data shows that the media tend to present portraits of polygamous families with conflict. This forms a public perception that polygamy is not in accordance with the traditions/values of Indonesian society. The eight polygamous-themed films above reinforce public opinion that polygamous life is not easy. Even though they are wrapped with charming-looking actors and actresses, the public remains focused on the problems of husband and wife in polygamous families, as it is known through netizen comments. Polygamous marriages have an impact on: husband's anxiety (Film *Suami yang Menangis*);

psychological disorders of the first wife and children (Film *Athirah*); family disharmony (Film *Berbagi Suami*; Film *Surga yang Tak Dirindukan*). The first wife's sincerity in accepting the presence of another woman in her household is an ongoing effort (Film *Ayat-Ayat Cinta*; Film *Dua Sorga dalam Cintaku*). However, women who are betrayed by their husbands for cheating have the courage to refuse the offer of polygamy (Film *Layangan Putus*). The acceptance or refusal of women to accept polygamy is certainly influenced by various factors. Film as a publicly exposing media lead public opinion that polygamous married life is full of conflict and is considered not in accordance with the traditions of Indonesian society.

4.4. Resistant Speech due to Weak Legitimacy of Law and Patriarchal Traditions

Table 4. Resistance due to weak legitimacy of law

	Informant	Resistant speech due to inequality	Coding
1.	SN, Sukabumi	I got a second wedding anniversary gifts, my husband brought a photo of his second wife. -my husband married secretly, even though I gave him permission... I went home and when I went back to Jakarta, they were married. I immediately sat quietly at Monas from 10 pm to 6 am	Weak legitimacy of marriage law
2.	TY SGD, Lampung	My husband married secretly...when I found out...I asked to separate	Weak legitimacy of marriage law
3.	TK	My husband does not want to get married officially due to trauma with court	
4.	FY	-I am trying to find again -The 3rd and 4th	Strong patriarchy
	FY	He said that he will take a cluster house for me and the kids. In fact, we are left alone. I am renting a house	
5.	NHal, 36 ^y	But it is impossible to have one bed for three, so I am looking for a husband too (Polyandry)	
6.	NHal, 36 ^y	Yes, but because he left without a message, I waited for two years, no news, no coming home, I got married again, when I got married for one year, he just came, my fault or whose fault??	

Table 4 shows a resistant speech that occurs in the first wife that can worsen the conditions of polygamous life. The resistant statements made by the first wives also occur due to the weak legitimacy of the laws, the wives' low understanding of the polygamous marriage law and a strong patriarchal tradition.

Data no.1 shows resistant speech due to the husband returning to his first wife's house with the condition that he is already married to his second wife without the knowledge and permission of the first wife.

Data no.3 shows that the first wife also has low knowledge of the marriage law that regulates polygamy. It is shown by the speech of the husband or the first wife that they do not understand how to register the 2nd marriage at the local office of religious affairs (KUA).

This condition confirms a legal legitimacy (the law governing polygamy), and the weak understanding of the application of polygamous sharia and the patriarchal tradition directly stimulates resistant speech. The resistant speech describes the condition of the weak legitimacy of the marriage law governing polygamy which is responded to by the women powerlessness. Response to the weak legal legitimacy has also become the basis of resistant speech as a result of experiences through social discourse and practice. Weak laws governing polygamy, wives' low understanding of the polygamous marriage law and strong patriarchal traditions have become the shared experiences of the wives which have caused resistant speeches. Thus, resistant speech is not caused by the psychological impact of the wives alone, but also by the shared experiences that have been received and interpreted collectively.

Data no.2 shows that there is a disregard for Law No. 1 of 1974 that a second marriage must have permission from the first wife, and some even deliberately practice polygamy to show higher masculinity and authority than women¹. Based on primitive social psychology, there are still men that discriminate women and traditional ideas that women are inferior to men⁵³. This traditional idea is well known as the subordination of women, namely the subordination of women. Women's subordination refers to the lower position of women, their lack of access to decision-making and patriarchal dominance that occurs in some societies². Feelings of women's powerlessness, discrimination³, experiences of limited self-esteem and self-confidence also respectively contribute to women's subordination⁴. The subordination of women which is developed in this patriarchal culture puts women in a disadvantaged position in social, economic and political aspects. Weak economic position will affect the process of communication and negotiation in decision-making forums in the household or in the wider community^{5,54}.

5. Discussion

5.1. Summary of research results

⁵³ Jinyu, D. O. N. G., "Study on gender differences in language under the sociolinguistics."

⁵⁴ van Wichelen S., "Polygamy talk and the politics of feminism: Contestations over masculinity in a new muslim Indonesia," *J Int Womens Stud*, 11, no. 1 (2009): 173–88.

This research shows that the widespread resistant speech occurs due to the condition of vulnerability (system weakness) legitimacy of marriage law, media regulation in conveying information about polygamy. Various prerequisites to practice a polygamous life for husbands have been regulated, but in practice, *sirri* marriage (marriage without being registered at the local office of religious affairs) still often occurs. Weaknesses from various sectors have become the basis for widespread variations in resistant speech in polygamous family life.

5.2. THE INTERPRETATION OF "THE RESEARCH RESULT"

The widespread resistance speech of the first wives occurs from the experiences of what they faced. Legal functions that support certainty regarding the supervision (accompaniment) of polygamous families cannot be provided by the related institution. The resistant speech of the first wives were in the form of submission and complaints about polygamy, but on the other hand it was not followed by an increase in the institution's performance in supervising polygamous families. Thus, uncertainty in various forms has become the resistant force of the first wives in polygamous life.

Resistant speeches that can be seen in various forms of utterances occur due to a condition of weak legal legitimacy, strong patriarchal traditions and media presentation that have placed the first wives not as a partner in the implementation of polygamous life. The condition of weak legal legitimacy has become an institutional factor that does not support a comfortable polygamous life. The strong patriarchal tradition and the presence of media presentation have caused the production of resistant speech. Likewise, disinformation with portraits of polygamous family conflicts has become the basis for weak problem-solving powers. Institutional factors, improper patriarchal traditions and disinformation about polygamy have created resistant speeches

The resistant speech from the first wives is a precondition for the inhibition of polygamous life. Various presentation and inappropriate information about polygamous families have hindered the prevention of conflict within the family. Widespread resistant speech can have fundamental consequences for polygamous family life

This research confirms that resistant speech is not only produced by objective conditions but also subjective ones. The objective conditions are reproduced by the first wives based on the experiences of polygamous domestic life. Meanwhile, subjective conditions are reproduced by films showing polygamous family conflicts. To date, resistant speech has been seen from a psychological aspect but is not seen as a reproductive process that has indirectly been produced by the public and affects the perception of polygamous family life. Resistant

speech is not only caused by weak legal legitimacy but also strong patriarchal traditions. This paper finds that there is a process of reproducing resistant speech to create various community actions which reproduce resistant speech at another level. Resistant speech occurs on the simultaneous speech misinterpretation to produce another speech.

Reproduced resistant speech requires an action plan to anticipate resistance as well as assisting the public from disseminating information and persuasion to polygamy. Media broadcasts about misleading polygamous family portraits need strict regulations, as well as for the first wives who are affected by various bad experiences need to be accommodated for protection. Public education is as a counter to the production of misleading information and understanding about polygamy. Learning from how resistant speech is produced and reproduced, it is an urgent to formulate an action plan that assures the rights of individuals to obtain educational and proper information.

6. Conclusion

It turns out that the resistant speech of the first wives is not just a result of the experience of polygamy, but it is also the result of media information, weak knowledge of polygamy shari'a, and marriage laws. The resistance is widely spoken, most of which is due to people's ignorance. The production of bad knowledge goes beyond good knowledge in undergoing a polygamous life. The conditions of polygamous marriages which are full of conflict, improper understandings of polygamy laws have become news and exhibition that create public opinion. Thus, the appearance of resistant speech is not only from the psychological aspect of the first wives, but it is rather due of the bad image that is collectively built in society about polygamous marriages through various forms of discourse and actions.

This study provides a perspective in seeing the resistant speech of the first wives that is not a static causal factor yet a dynamic process. How resistant speech is produced and reproduced. Various forms of discourse about polygamy in the media have influenced resistant speech. Stories and knowledge about polygamous family conflicts that are produced in films, soap operas and on social media have become one of the causes of resistant speech to polygamy. Thus, this paper emphasizes a perspective that the resistant speech is caused not only by the psychological aspect of the first wives but also by the misguided public discourse about polygamous family life.

This paper has limitations in data sources that only rely on the resistant speech of the first wives who join the first wives' whatsapp group, so it cannot be used as a robust and comprehensive basis for the formulation of policies for supervising and assisting polygamous families. Policy formulation requires extensive surveys and in-depth informant interviews to

be used as the basis for policy formulation. Surveys on the application of the polygamous marriage law and interviewing informants about their experiences in being part of a polygamous family can be a solid basis for the purpose of improving the marriage law in Indonesia. Follow-up studies that accommodate a wider range of informants and diverse sources of information can be a source of knowledge for in-depth understanding

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