

Indonesian Muslim society's reception of sensation language and invitation to polygamy on social media

Rika Astari

Universitas Ahmad Dahlan Yogyakarta
E-mail: rika.astari@bsa.uad.ac.id

Djamaluddin Perawironegoro

Universitas Ahmad Dahlan Yogyakarta
E-mail: djamaluddin@mpai.uad.ac.id

Muhammad Irfan Faturrahman

Universitas Ahmad Dahlan Yogyakarta
E-mail: muhammadirfanfaturrahman@gmail.com

Hanif Cahyo Adi Kistoro

Universitas Ahmad Dahlan Yogyakarta
E-mail: hanif.kistoro@pai.uad.ac.id

DOI:10.18326/ijims.v13i2.369-397

Abstract

Fun Polygamy Chanel is one of the media used by Ustad Awan (UA) to socialize the call for polygamy. The language used on this polygamous YouTube uses sensational language. This research aims to map the form of reception, the factors behind it, and its impact on public discourse on polygamy law. This qualitative research uses interpretative analysis techniques starting from restatement of the data followed by description, ending with data interpretation. The results of the research show that calls for polygamy using sensational language increase public rejection of polygamy. This public reception is influenced by personal, interpersonal expressions discussed on social media and represented in general entertainment media (soap operas and feature films). The different receptions that were discussed then became a hybrid reception that increasingly dramatized polygamy law to the point that it was not following Islamic law.

Chanel Poligami Asyik merupakan salah satu media yang digunakan oleh Ustad Awan (UA) untuk mesosialisasikan ajakan berpoligami. Bahasa yang digunakan pada youtube poligami ini menggunakan bahasa sensasional. Penelitian ini bertujuan untuk memetakan bentuk resepsi, faktor yang melatbelakangi resepsi dan dampaknya terhadap wacana publik atas syariat poligami. Penelitian ini bersifat kualitatif dan menggunakan analisis teknik interpretasi yang dimulai dari restatement atas data diikuti dengan deskripsi, diakhiri dengan interpretasi data. Hasil penelitian menunjukkan bahwa ajakan berpoligami menggunakan bahasa sensasional justru meningkatkan penolakan publik terhadap poligami. Resepsi publik tersebut dipengaruhi oleh ekspresi personal, interpersonal yang diwacanakan di media sosial kemudian direpresentasikan di media hiburan publik (sinetron dan film layer lebar). Perbedaan resepsi yang diwacanakan ini kemudian menjadi hibrida resepsi yang semakin mendramatisir syariat poligami hingga tidak sesuai dengan syariat Islam.

Keywords: *Public reception; Sensation language; Invitation to polygamy; Social media*

Introduction

Campaigns calling for polygamy are increasingly found on social media. This campaign takes the form of posts, videos, the creation of polygamy groups,

and polygamy training. Campaign languages used on social media are varied and sensational. The use of expressive language in polygamy campaigns aims to invite and attract interest in using slang with friendly, sociable, modern, sophisticated and urban image characters. Poligami Asik Channel is one of the media used by Ustad Awan (UA) to socialize polygamy invitations. Apart from providing polygamy training in online classes, he makes pro-polygamy groups, and also creates YouTube content or Poligami Asik channels played by UA and his two wives (MD and MI). UA is a young preacher who teaches not only by giving lectures at the mosque but also using social media as a means of preaching. UA's da'wah consists in preaching on the topic of marriage, finding a mate, and polygamy. The Poligami Asik channel consists of 9 YouTube videos, among which one is entitled: This is the concept of civilized polygamy, which was the most watched, with 7000 views. The language used on this polygamous YouTube uses sensational language and slang. Even though this invitation to polygamy is packed with sensational language, receptions of opposition/rejection of polygamy are still found. The sensation of language in invitations to polygamy is still defeated by individual experiences that are discussed on social media and represented in stories from cinema and soap operas.

To date, studies of a public reception of language use on social media can be mapped into 3 findings. First, a study of reception based on the theory initiated by Stuart Hall shows 3 classifications of reception regarding public reception. The first group is referred to as a group that accepts absolutely (dominant hegemonic); dominant hegemonic and negotiative and those who refuse and accept with terms and conditions apply¹. Second, the reception review is based on the factors behind the recipient's reception. The recipient's reception is influenced by culture²

¹Stuart Hall, *Encoding/Decoding in Culture, Media, Language*, London: Routledge, 2003, 79.

²Dylan Shane Connor, "Class Background, Reception Context, and Intergenerational

and the flow of information and knowledge so it can produce different understandings, past experiences, espoused values, and developing news that affect the reception of messages³. Third, the impact of reception will affect behaviour⁴. The study of sensational language on social media can be mapped into 3 parts. The first one is the language of sensation in promotional or marketing media commodities. Social media become the main agenda for today's business executives⁵. The choice of language in advertising media plays an important role in attracting customer attention⁶. One of the languages used by most business people is the language that contains sensational elements⁷. Business people are trying to find ways so the products they are promoting can make their potential customers curious or interested⁸. It aims to trigger interest in buying the products⁹. One way for businesses to attract potential customers is to use sensational language that attracts attention¹⁰. The second part is the language of

Mobility: A Record Linkage and Surname Analysis of the Children of Irish Immigrants," *International Migration Review*, Volume 54, Number 1 (2020), 4-34.

³Stella Kladou et al., "The Role of Brand Elements in Destination Branding," *Journal of Destination Marketing and Management*, Volume 6, Number 4 (2017), 426-435.

⁴María Celeste Wagner and Pablo J. Boczkowski, "The Reception of Fake News: The Interpretations and Practices That Shape the Consumption of Perceived Misinformation," *Digital Journalism*, Volume 7, Number 7 (2019), 870-885.

⁵Andreas M. Kaplan and Michael Haenlein, "Users of the World, Unite! The Challenges and Opportunities of Social Media", *Business Horizons*, Volume 53, Number 1 (2010), 59-68.

⁶Ulrike Nesterstigt and Beryl Hilberink-Schulpen, "Advertising in a Foreign Language or the Consumers' Native Language?", *Journal of International Consumer Marketing*, Volume 30, Number 1 (2018), 2-13.

⁷Phillip Mpofo and Abiodun Salawu, "Culture of Sensationalism and Indigenous Language Press in Zimbabwe: Implications on Language Development", *African Identities*, Volume 16, Number 3 (2018), 333-348.

⁸Morgan Glucksman, "The Rise of Social Media Influencer Marketing on Lifestyle Branding: A Case Study of Lucie Fink", *Elon Journal of Undergraduate Research in Communications*, Volume 8, Number 2 (2017), 77-87.

⁹Chris Richter et al., "Digital Entrepreneurship: Innovative Business Models for the Sharing Economy", *Creativity and Innovation Management*, Volume 26, Number 3 (2017), 300-310.

¹⁰Cheryll Ruth R. Soriano and Joy Hannah C. Panaligan, *Skill-Makers' in the Platform*

sensation to bring up emotions. The function of using sensational language is to evoke emotions caused by consumer responses or perceptions after watching an advertisement¹¹. The third part is the language of sensation for educational purposes and preaching to spread religious law such as the preaching conducted by Felix Siauw (a Muslim preacher of Chinese descent) through social media and visual aesthetics¹². Online and visual preaching reciprocally complement offline and textual preaching.

This article is the first to examine the invitation to polygamy on social media by studying language and reception theory. This article aims to show the forms of a public reception of the use of sensational language explaining polygamy law on social media and analyze the reception process, the factors behind the reception, and the impact of the reception on the public. This article was written to test the hypothesis that the use of sensational language in disseminating product information or broadcasting preaching (da'wah) on social media has attracted attention, aroused the public's desire to read, received and shared information with the public, and sparked interest in buying the products.

Reception analysis is a cultural approach in which individuals negotiate the meaning of media based on life experiences¹³. Media messages are built subjectively by groups or individuals¹⁴. Reception analysis focuses on message recipients or audiences based on the type of message received

Economy: Transacting Digital Labour in Digital Transactions in Asia: Economic, Informational, and Social Exchanges, London:Routledge, 2019, 58.

¹¹Warren Buckland, *Wes Anderson's Symbolic Storyworld A Semiotic Analysis*, New York: Bloomsbury Academic, 2019, 45.

¹²Wai Weng Hew, "The Art Of Dakwah: Social Media, Visual Persuasion And The Islamist Propagation Of Felix Siauw", *Indonesia And The Malay World*, Volume 46, Number 134 (2018), 61-79.

¹³Leen Van Brussel, "The Right To Die: A Belgian Case Study Combining Reception Studies And Discourse Theory", *Media, Culture And Society*, Volume 40, Number 3 (2018), 381-396.

¹⁴Sarah Atkinson Et Al., "Being Well Together: Individual Subjective And Community Wellbeing", *Journal of Happiness Studies*, Volume 21, Number 5 (2020), 1903-1921.

by the correspondent¹⁵. Surely, with this acceptance, different people will filter the communication messages with different thoughts.

According to Stuart Hall, the meaning conveyed to individuals varies. The codes used in this definition are encoding and decoding. Stuart Hall's coding and decoding theory facilitates different interpretations of media texts during the production and reception processes. Hall states that meaning is never certain¹⁶.

Dahlgren explained that viewers have the freedom to interact with the media and seek information¹⁷. Understanding and misunderstanding when exchanging communication messages are not always symmetrical by encoder and decoder. There are three different interpretations put forward by Hall. The first one is the dominant hegemonic position. In this position, the public accepts television programs unconditionally and accepts the dominant ideology of the program without rejecting or denying it. The second one is the negotiating position (negotiated code). It explains that the public mixes its interpretation with certain social experiences. The groups included in this negotiation category vary between adjusting and rejecting the interpretation of the message. The third one is the position of the opposition (opposition code) in which the public does not agree with the representation offered in television programs or in a way that is different from what is offered. This type of trait is driven more by frustration than comfort or pleasure.

According to Nwodu, sensationalism is the publication of information that causes intense but brief emotional interest or reaction¹⁸. Asemah notes

¹⁵Lianne Lefsrud, Heather Graves, And Nelson Phillips, "Giant Toxic Lakes You Can See From Space': A Theory Of Multimodal Messages And Emotion In Legitimacy Work", *Organization Studies*, Volume 41, Number 8 (2020), 1055-1078.

¹⁶Stuart Hall, *Encoding/Decoding*..

¹⁷Jack M. Balkin, "Digital Speech And Democratic Culture: A Theory of Freedom of Expression For The Information Society", *New York University Law Review*, Vol. 79, No. 1 (2004),1-55.

¹⁸Mohamed Ali Et Al., "Impact Of Islamic Religion Stereotypes On The Status Of Women", *East African Journal Of Arts And Social Sciences*, Volume 1, Number 1 (2019), 6-10.

that in the 1890s, the New York World by Joseph Pulitzer and the New York Journal by William Randolph Hearst used it to inflame sentiment against government policies and introduce muckraking, which was another way of sensationalism¹⁹. The Oxford Concise Dictionary defines sensationalism as a way of arousing or intending to arouse curiosity, interest, or a strong reaction, especially with exaggerated or lurid detail. It was presented in the form of reports that are not based on facts, to serve the interests. According to Asemah, sensationalism is a quick and passionate reaction. Newspapers display stories with bloody pictures and distract readers from the main story²⁰.

Several ways to create sensationalism, such as provoking emotion, omitting facts and information, and being loud and controversial²¹ are used by the media or journalists to attract media attention. Several reasons why there is sensational language in the news or social media, as stated by Asemah, are to increase or maintain the number of newspaper readers and identify profit opportunities to sell publications²². Newspapers display gory pictures and other sensational stories to boost large-scale buying, increase circulation numbers, and beat the competition²³.

Polygamy is a marriage system in which one party owns or marries several members of the opposite sex at the same time²⁴. The term *fiqh*

¹⁹David B. Sachsman and David W. Bulla, *Sensationalism Murder, Mayhem, Mudslinging, Scandals, and Disasters in 19th-Century Reporting*, *Sensationalism: Murder, Mayhem, Mudslinging, Scandals, and Disasters in 19th-Century Reporting*, New York:Routledge, 2017, 121.

²⁰William E Huntzicker, *Sex, Sin, and Sensation: Two Major Crime Stories in Antebellum New York in Sensationalism*, London: Routledge, 2018, 98.

²¹Rosalind Tedford, "Fake News, Propaganda, and Plain Old Lies: How to Find Trustworthy Information in the Digital Age", *Technical Services Quarterly*, Volume 36, Number 4 (2019), 427-428.

²²Patrick Ferrucci, "Exploring Public Service Journalism: Digitally Native News Nonprofits and Engagement", *Journalism and Mass Communication Quarterly*, Volume 94, Number 1 (2017), 355-370.

²³Adam Shehata et al., "Climate Change Frame Acceptance and Resistance: Extreme Weather, Consonant News, and Personal Media Orientations", *Mass Communication and Society*, Volume 25, Number 1 (2022) 51-76.

²⁴Lea Mwambene, "What Is The Future Of Polygyny (Polygamy) In Africa?", *Potchefstroom*

polygamy (ta'addud al-zaujāt) is generally understood as a husband uniting two or four wives²⁵. It is not known exactly when polygamy first appeared. Polygamy itself comes from Greek; the word is a fragment of *poli* and *polus*, which means many, and *gmein* or *gamos*, which means marriage or mating²⁶. The combination of those two words means the marriage of many people. In Islam, polygamy means marriage between more than one person with a predetermined limit, which usually means a maximum of four wives. Some people understand that polygamy in Islam can reach nine or more. However, polygamy with up to four wives is more often understood with the historical support of the Prophet Muhammad²⁷.

The phenomenon of polygamy causes problems as well as pros and cons in understanding it²⁸. Based on the semiotics of Roland Barthes, the meaning of the signs of the polygamy phenomenon of public figures, a myth was found about “the phenomenon of polygamy as a teaching of Muslims and practising polygamy is a pleasant Islamic law”²⁹. This is one of the estuaries of the message that strengthens the pragmatic legitimacy of the practice of polygamy in society through the meaning of signs. The justification of the myth's meaning will have an impact on the existence of the phenomenon of polygamy in society and can be used as a gap

Electronic Law Journal, Volume 20 (2017), 1-33.

²⁵Sukring Syamsuddin, “A Legal Debate On Polygamy: Classical And Contemporary Perspectives”, *Esensia*, Volume 19, Number 2 (2018), 147-60.

²⁶Ahmad Muhammad Diponegoro, “Polygamous Marriage In Java And Marriage Law : Psychological Perspective”, *International Conference on Law, Management And Humanities (Iclmh'14)*, (2014), 43-46.

²⁷Nadia M. Wardeh, “Rethinking Polygamy In Islamic Exegetical Discourse”, *International Journal Of Arts & Sciences*, Volume 09, Number 03 (2016), 413-426.

²⁸Sugianto Sugianto, Abdurohim Abdurohim, And Oriza Aditya, “Legal Reconstruction And Polygamy Problems In Sharia Maqashid And Positive Law Perspectives”, *Journal of Sosial Science*, Volume 3, Number 5 (2022), 55.

²⁹Halima Enayat And Gelare Ghelichi, “The Reasons Of Polygamy In The Meaning System Of Second Wife S (A Case Study Of Malekshahi City Of Ilam Province)”, *Sociology Of Culture And Art*, Volume 2, Number 4 (2021), 89.

for deviation under the pretext of religion to legitimize the practice of polygamy.

The practice of polygamy in Indonesian society has always been a heated issue discussed by the public³⁰. Even the media have contributed to this issue through films and documentary videos on polygamous practices in Indonesia. This phenomenon can indirectly affect the perspective and thinking of the community regarding the legitimacy of polygamy in the socio-cultural context of Indonesian society.

The public reception of the sensational language of inviting polygamy on social media is chosen as the subject of this article for two reasons. First, the public reception of the sensational language of invitations to polygamy on social media is a topic that has not been discussed much in previous studies. Second, public reception explains that there is a causal relationship for a reason that must be found by modelling the language of a sensation among the public.

Community of the online Daurah Polygamy training

This research is qualitative and is based on primary and secondary data. The primary data are in the form of receptions from the Muslim community consisting of receptions from people who take part in online polygamy training and receptions from netizens who follow the Poligami Asik channel. Primary data was obtained from distributing questionnaires to participants in the online Daurah Polygamy training (December 2022) and studies on the Poligami Asik Channel (from December 1 to December 23, 2022).

Based on the information obtained by the researchers, there are several groups of learning polygamy. However, the members of the groups were

³⁰Siti Aisyah And Lyn Parker, "Problematic Conjugations: Women's Agency, Marriage And Domestic Violence In Indonesia," *Asian Studies Review*, Volume 38, Number 2 (2014), 205-223.

not forced to fill out the questionnaire; in other words, they were given the freedom to fill it out or not. The selection of respondents was carried out using a simple random sampling technique, which allowed each individual to fill out the research questionnaire. A number of fourteen respondents filled out the questionnaire. The length of participation time in the study of polygamy through the Poligami Asik channel and the polygamy training is shown in table 1. It shows the research respondents who took part in the study based on the year of participation in the activity. Eight respondents (57.14%) took part in the study for 0-1 year. Five people (35.71%) took part in the study for 2 years. One person (7.15%) attended the study for more than 3 years

Table 1. The description of research respondent

Study Time	Total	Percentage
0-1 Year	8	57.14 %
2 Year	5	35.71 %
More than 3 Year	1	7.15 %

The data on the Poligami Asik Channel are sorted based on the expressions in the comments column which show receptions based on Scott's reception theory; dominant hegemonic, negotiation and opposition to the invitation to polygamy on the Poligami Asik channel. The data needed consist of information on the forms of public reception and the factors behind the expression, as well as the impact implied behind the reception of the sensational language of the invitation to polygamy on social media.

Before the research was undertaken, various primary data were collected in the form of questionnaires from participants in the training on the sensational language of the speakers, invitation posts to polygamy on the polygamy channel, and expressions of community reception in

the comments column. The stages of data processing started with data reduction (filling in the respondent's questionnaire, and reception expressions in the comments column). Observation of the data display was carried out in the form of a percentage of the results of the questionnaire, summary and synopsis based on the pattern of reception expressions. Data verification was carried out for the inference process. The analysis follows an interpretation technique that starts with a restatement of the data from the contents of the respondent's questionnaire; the comments column, followed by a description to find patterns or tendencies in the reception expression text data, ends with an interpretation of the data to reveal the meaning of the texts that have been collected.

The reception of Muslim society towards the sensational language of inviting polygamy from Poligami Asik can be mapped into three parts. First, the reception accepts polygamy. The second part is the dominant hegemonic reception, negotiation. Third is the opposition. The sensation language of inviting polygamy as the public reception can be seen in the following table 2.

Table 2. Sensation language of invitation to polygamy on social media

No.	Sensation language of invitation to polygamy	Translation	Date stamp	Link
1.	Ni baru LUCU.. Ku Cinta Kau dan Dia	This is what we call funny.. I Love You and Him	16 February 2019	https://www.youtube.com/live/CXIDjdtHsag?feature=share
2.	Indahnya Poligami	The beauty of polygamy	17 May 2019	https://youtu.be/bwEuLupXnSI
3.	Suami Minta Poligami tapi Istri Tidak Ridha	A husband asks for polygamy but wife is not happy	28 July 2019	https://youtu.be/IaVyaHadYms

No.	Sensation language of invitation to polygamy	Translation	Date stamp	Link
4.	Mempersiapkan Diri jadi Istri Kedua	Preparing to be the second wife	17 December 2019	https://youtu.be/ixDxI5F2-zU
5.	Oh Ini Ternyata!! Banyak Yang Salah Kaprah Tentang Poligami	Oh, my world!! Many are mistaken about polygamy	23 November 2020	https://youtu.be/_ub3QJCb_tg
6.	Gini Lho Adabnya Berpoligami	This is the Etiquette of polygamy	28 December 2020	https://youtu.be/8aa68Cn-ZYQ
7.	Istri Ke-2, Ke-3 dan Ke-4 Harus Tau Ilmu Ini	The 2nd, 3rd and 4th wives must know this knowledge	20 January 2021	https://youtu.be/L0FOdTDI9k
8.	Bekal Untuk Istri Pertama	Provision for First Wife	19 January 2021	https://youtu.be/fay717Kkvz0
9.	Pengen Poligami tapi Bingung Mulai dari Mana...? Begini langkah-langkahnya...	Want to practice Polygamy but Confused Where to Start...? Here are the steps...	8 March 2022	https://youtu.be/La6NGducQ48
10.	Curhat Blak-Blakan Suka Duka Poligami	Sharing the up and down of polygamy	21 January 2023	https://youtu.be/xkIHm4DyzA8

Meanwhile, the results of public reception of language and invitation to polygamy on social media are as follows:

Dominant hegemonic reception of language and invitation to polygamy

In terms of language, respondents thought that the language of preaching polygamy was easy to understand, inspired/wanted to practice polygamy,

and even wanted to convey polygamy preaching to close relatives, as shown in table 3:

Table 3. Respondents' reception of the language of preaching polygamy

Acceptance Statement	Number of Respondent Agree	Percentage	Number of Respondent Disagree	Percentage
The language of polygamy is easy to understand	13	92.85 %	1	7.15 %
Preaching (<i>Da'wah</i>) language inspires polygamy	13	92.85 %	1	7.15 %
Conveying the language of polygamy to close relatives	13	92.85	1	7.15 %
Average		92.85 %		7.15 %

Table 3 shows that the dominant respondents answered that the language of polygamy conveyed by preachers was easy to understand, and inspired polygamy (92.85%). In such preaching language, the respondents also conveyed it to close relatives (92.85%). It shows that the language of preaching polygamy conveyed by the preacher can be easily understood by the adherents who inspire them to practice polygamy and then conveys it to closest people.

In the explanatory material on polygamy law, public reception can be mapped into two. The first accepts the polygamy law because it benefits polygamous families. The second accepts the polygamy law because it reduces cases of infidelity and adultery. The dominant public hegemonic reception is shown in the following table:

Table 4. Informants’ reception of polygamy law material

No.	Video Title on YouTube	Number of viewers and comments	Dominant hegemonic reception	Coding
1.	Oh, my world!! Many are mistaken about polygamy	4,1K views. 23 November 2020. 14 comments	MP: “Society’s view of polygamy is still negative, even though there are many benefits for polygamous families. But the doctrine of feminism has been taken in to destroy the Islamic order. The wife feels ashamed in doing the practice”.	Accept polygamy law because there are many benefits for polygamous families
2.			GA: “Polygamy is one way to reduce adultery....	Accept polygamy law because polygamy reduces adultery

On the title of the Poligami Asik channel: “Oh, my world!! Many are mistaken about polygamy”, UA uses sensational language in the form of the word: ‘many are mistaken.’ In this video, UA explains that: “The wrong perception of polygamy is: first, the legal origin of polygamy is permissible (mubah) not obligatory. Second, there is a view that polygamy is seeking an exchange for the first wife. There is an opinion that the first wife has many shortcomings. Good polygamy is not due to a lack of wives, but for the benefit of the household. For example, the first wife had an accident and became paralyzed, unable to serve her husband until the end of her life. With polygamy, the husband marries a second wife, so the first wife can get a reward by allowing her husband to remarry. The second wife can serve her husband and take care of the first wife. Every time the second

wife serves her husband, the first wife gets her reward. Polygamy is a perfect sign of Islamic law. Third, the wrong perception of polygamy is that the second wife is a perpetrator.

A public reception with UA's explanation of the misunderstanding regarding polygamy can be mapped into two, namely the benefit of the polygamous family itself and the handling of cases of infidelity in the community. The data are in line with the respondent's statement that polygamy provides benefits, as shown in table 5 below:

Table 5. Respondents' reception of the benefits of polygamy for families

Acceptance Statement	Number of Respondent Agree	Percentage	Number of Respondent Disagree	Percentage
Polygamy Benefit	13	92.85 %	1	7.15 %

Negotiated reception (negotiated code) for invitations to polygamy

In terms of language, after the respondents listened to the explanation of polygamy, they did not immediately accept and agree, but they will consult with other sources regarding polygamy law, as shown in Table 5. It shows that respondents consulted with other sources regarding invitations to polygamy by 64.28%, while the remaining 35.72% of respondents did not agree to negotiate.

Table 6. Respondents' negotiation reception on invitations to polygamy

Negotiation Statement	Number of Respondent Agree	Percentage	Number of Respondent Disagree	Prosentase
Consult with other resources	9	64.28 %	5	35.72 %

The reception of the negotiating position (negotiated code) shows that the public mixes its interpretation with certain social experiences. Groups that fall into this negotiation category vary between accepting and rejecting. In the context of explaining polygamy law, public receptions can be mapped into 3. First, they accept on condition that the wife must be sincere, and understand polygamy law. Second, they accept on a condition of fulfilling sufficient polygamous family material. Third, they accept polygamy on one condition that men can act fairly. Public negotiation receptions are shown in table 7.

Table 7. Reception of informant negotiation

No.	Title	Link	Negotiation reception	Coding
1.	Want to practice Polygamy but Confused Where to Start...? Here are the steps...	1877 views. 8 March 2022. 10 comments	AR: "If the wife has received guidance, God willing, it won't be a problem bro, the problem is if the wife has not received guidance, giving understanding a million times will also be in vain... The key is guidance bro..."	Accept it on one condition, the wife must be sincere and understand the polygamy law
2.	This is the Etiquette of polygamy	6974 views. 28 December 2020. 22 comments	MHH: "...The problem is when I talk about polygamy law, my wife doesn't want to listen MH: "If it's already done, what's the	Accept it on one condition, the wife must be sincere and understand the polygamy law Accept it on one condition, the wife must

No.	Title	Link	Negotiation reception	Coding
			solution? I already asked and my wife was really in shock”	be sincere and understand the polygamy law
3.	The 2nd, 3rd and 4th wives must know this knowledge	5745 views. 20 January 2021. 10 comments	RA: “Want to practice polygamy..but afraid of my wife. What’s your opinion, sir?”	Accept polygamy but fear the psychological impact on the wife
4.	Want to practice Polygamy but Confused Where to Start...? Here are the steps...	1877 views. 8 March 2022. 10 comments	“MHP: One of the success levels of the practice is that the first wife’s life needs must be met.	Accept it on one condition by fulfilling sufficient material
5	Provision for First Wife	4503 views. 19 January 2021. 11 comments	“KS: I think polygamy is also very good for women because they are still living in the world. Husbands also have to be very careful because the mistakes of practising polygamy are also prone to becoming fuel in hell.	Accepting polygamy on one condition that men can do justice

The public reception of accepting invitations to polygamy with conditions/doubts about polygamy law can be mapped into three. First, it

is on the condition that the wife is mentally prepared. Second, the wife's need is sufficient. Third, it is on the condition that the husband can do justice. The reception accepts on condition that the wife's mental readiness is shown in data no. 1, 2, 3, and 4.

UA explains in his video entitled: *The 2nd, 3rd and 4th Wives Must Know This Knowledge*: "What is the advice for the candidate of new sisters? As a second, third or fourth wife, some things need to be prepared, including first, mental preparation. After a polygamous marriage, when the husband is with his first wife, then as the 2nd, 3rd and fourth wives, they must be able to manage their feelings and jealousy and accept the ridicule/scorn of others about polygamy. So don't take it to heart. Second, when entering the first wife's household, the second wife adjusts to the rules of the husband and first wife. So don't go against the flow. Third, when entering the first wife's household, the second wife must be able to provide benefits. What was the hassle of the first wife must be helped. So as a second or third or fourth wife, they must be able to add benefits. For example, when the first wife bothers, the second wife helps. The presence of the second or third or fourth wife is a compliment. Fourth, mutual understanding and mutual respect. Fifth, build good communication with other wives.

Based on the explanation of the UA video, there are public receptions who accept it on the condition that the first wife agrees/has received guidance from Allah the Almighty. Data no. 1 shows that a wife's approval of a polygamous husband is only part of God's guidance even though they have been given explanations and lectures from the preachers. If the wife has not received guidance, then she still does not approve of her husband doing polygamy. The wife's psychological attitude shows opposition to polygamy, namely the wife does not want to hear any explanation about polygamy, (in data 2). The wife is shocked when she hears her husband asking for polygamy (in data 3). This causes husbands to be afraid to ask or even explain polygamy (in data 4).

The reception accepts on the condition that the husband is able to do justice as shown in data no. 5. The informant understands that a husband who is unable to do justice makes mistakes in a polygamous household and will be punished as fuel in hell.

Data No. 1 and No. 5 in table No. 6 are consistent with the respondent's answer that one must practice polygamy carefully. Data no.2, 3 and 4 in table no.6 are in line with the answer that polygamy is done with a main family permit, as shown in table 8 below:

Table 8. Respondents' reception of the language of invitation to polygamy

Negotiation statement	Number of respondents	Percentage	Number of respondents	Percentage
	Agree		Disagree	
Practising polygamy carefully	14	100 %	-	- %
Practising polygamy with permission from the main family	7	50 %	7	50 %
Polygamy is easy, but difficult to practice	9	64.28 %	5	35.72 %

Reception of the opposition (opposition code) to the invitation to polygamy

In terms of language, there were no respondents who rejected the use of polygamous propaganda language. However, explanatory material regarding polygamy still found rejection, as shown in table 9 below:

Table 9. Respondents’ reception of opposition statements

Opposition Statement	Number of respondents Agree	Percentage	Number of respondents Disagree	Percentage
Polygamy is easy to convey, but difficult to practice	9	64.28 %	5	35.72 %

The reception of public opposition can be mapped into 3; first is rejection as the consequence of weak marriage legality; second is refusal because there will be an increase in population; third is refusal of polygamy for reasons of psychological impact on the wife. The reception of the public opposition is shown in table 10 below.

Table 10. Reception of the informant’s opposition to the invitation to polygamy

No.	Channel Title	Link	Opposition Reception	Coding
			“AA: my husband secretly married and told me on the 7th day of my father... The reason for my husband’s secret marriage is because of my shortcomings... My children are hurt	- Refusing because it shows the weakness of the legality of marriage. - The behaviour

No.	Channel Title	Link	Opposition Reception	Coding
1.	Oh, my world!! Many are mistaken about polygamy	4,1 K views. 23 November 2020. 14 comments	and doesn't feel comfortable at home... they want to be angry and disappointed with their father... when they needed a father... My husband always lies there, lies here, the reason is for the integrity of 2 families.... “	of polygamous husbands
2.	This is the etiquette of polygamy	6974 views. 28 December 2020. 22 comments	“IN: If my husband marries secretly and lies to the wife, is it a sin?. I find out after they have children, even now, my husband doesn't allow us to meet, worried about the fuss”	Refusing because of the weak legality of marriage.
3.	Want to practice Polygamy but Confused Where to Start...? Here are the steps...	1877 views. 8 March 2022. 10 comments	SG: “Indonesia already has 260 million people, what happens if men want to be polygamous.”	Refusing because there will be an increase in the population
4.	This is the etiquette of polygamy	6974 views. 28 December 2020. 22 comments	MH: “If it's already done, what's the solution? he already asked and my wife was really in shock.”	Refusing because of resistance from wife
5		6974 views. 28 December 2020. 22 comments	UL: “Recently someone ask me to be his second wife, but I don't understand the etiquette of polygamy. So I refused, because I was	Refusing polygamy for psychological reasons (fear of hurting the first wife)

No.	Channel Title	Link	Opposition Reception	Coding
6.	Provision for First Wife	4503 views. 19 January 2021. 11 comments	afraid of hurting his first wife” UR: What are the tips for being sincere in polygamy, I think it’s still hard.	Refusing polygamy for psychological reasons

The public reception against polygamy is indicated by the use of the word: the wife is really in shock, afraid of hurting the first wife and it seems that it is still difficult. The reasons for rejecting and opposing polygamy are due to the weak legality of marriage shown in data no. 1 and 2. The public stated that husbands who practice polygamy begin with an unregistered marriage (marriage secretly without the wife’s permission). The consequences are not only the psychological impact on the wife but also the psychosocial impact on the children. They become hurt, angry, disappointed and feel uncomfortable at home.

Second, the reason for refusing was due to social problems, namely an increase in population. Indonesian population census data show that there has been an increase in population in the last five years. Informants on data no. 3 reject polygamy with interrogative questions, but the informants show the insinuation that polygamy will cause many women of childbearing age to get pregnant and have an impact on increasing the population

Third, the reason for rejecting polygamy is because of the psychological impact experienced by the first wife. In the language sensation calling for polygamy entitled: This is the Etiquette of Polygamy Viewed 6,974 times, UA explained that: “There is etiquette and the science of polygamy. First, the husband must explain to his wife about polygamy law. Do not suddenly want polygamy. The wife must be mentally prepared first. If he

has received insight into polygamy, his wife will automatically accept it. The most complaints are: sis, I want polygamy? Accept it or not; you have to accept it. Second, in addition to the wife, the husband must also have an initial conversation with her mother and gradually discusses polygamy law. Likewise for the local community. So, polygamy is not hidden from the public. So that the second wife does not appear to be a mistress. Third, 3) make sure that the wife also feels that she gets benefits from the polygamy program. Thus, there is no longer the term permission of the first wife. Fourth, polygamous marriages must also be broadcast. A wedding reception was also made so as not to seem like a mistress.”

This paper finds 3 typologies in public reception of the sensational language of invitations to polygamy on social media. First, the hegemonic-dominant group accepts the sensational language and explanation of polygamy law without any debate about polygamy law. This group supports the invitation to polygamy because it benefits polygamous families and overcomes adultery. The second one is the group with negotiable positions. This group, after listening to an explanation of polygamy, does not immediately accept and agree, but they will consult with other sources regarding polygamy law. Third, the opposition group rejects the explanation of the polygamy law, without questioning the sensational language used. Resistance to polygamy is due to personal experience of being treated with polygamy without permission. It shows the weakness of the legality of marriage; the wife's psychological reasons contribute to the problem of a surge in population.

The reception above shows that the invitation to polygamy uses sensational language and gets many views from social media users, which increases public rejection of polygamy. The sensational language of invitations to polygamy is defeated by personal, interpersonal experiences as a form of self-expression that is communicated and discussed on social

media and then represented in films and soap operas. The discourse of polygamy conflict then becomes public consumption. The existence of user involvement in providing comments is responded by other users, arousing and accumulating a reception of public rejection of polygamy.

Public reception based on knowledge, information and different cultural backgrounds has led to hybrid receptions in the context of polygamy concluded from personal experiences and interpersonal communication shared on social media. Receptions built from social media or mass media can play a role in shaping reality in people's minds³¹. The sensational language of calling for polygamy was defeated by the accumulation of public receptions about polygamous family conflicts originating from films, soap operas, and personal cases discussed on social media.

This paper is different from previous research, which tends to see that public reception is influenced by culture, the flow of information, and knowledge. So that it can produce different understandings and influence behaviour. Previous research did not explain the implicit impact behind public reception of the sensational language of invitations to polygamy on social media. This article shows that the receptions used on social media, which come from various cultures and backgrounds have led to the mixing of receptions from one language to another without boundaries, influencing and being influenced by each other. So that they become hybrid receptions of polygamous law, even deviations in understanding polygamy law.

Based on the findings of various public receptions of the sensational language of inviting polygamy on social media, which has resulted in an intense discussion in media audiences, this paper recommends the following points; first is the need for a process of public education on

³¹Emilia Djonov and Theo Van Leeuwen, "The Power of Semiotic Software," in *The Routledge Handbook of Critical Discourse Studies*, New York: Routledge, 2017, 16.

understanding postings on social media; second is the need to control media information, especially those related to the invitation of polygamy law on social media; third, the active involvement of various language study institutions or media censorship institutions, especially those related to social media to monitor, neutralize posts that have an impact on people's social life.

Conclusion

The public reception of invitations to polygamy on social media is more due to personal, interpersonal expressions that are discussed on social media and then represented in public media (soap operas and films). The difference in the reception that was discussed then became a hybrid reception in the form of a post about polygamy, which was dramatized, so it was not in line with Islamic law. Invitations to polygamy which use sensational language and receive many views from social media users actually increase the reception of public rejection of polygamy.

The analysis of the public reception of the sensational language of invitations to polygamy on social media has made it possible to find two important things. First, the public reception of the sensational language of inviting polygamy on social media is not only motivated by personal and interpersonal experiences in expressing the reasons for polygamy reception but is also influenced by the media that shape public discourse. Public discourse that has a diverse cultural (Benthaus et al., 2016) background results in a hybrid reception of posting invitations to polygamy on social media. Second, this research also provides a new perspective in research on the public reception of social media, which to date, has only seen reception as being influenced by knowledge and the flow of information.

This research is limited to an analysis of public reception of language and explanations of polygamy law in Polygamy Training (Daurah) and

Poligami Asik Channel. This analysis does not allow the research results to be used as a reference to explain expressions of public reception in the media on a wider scale. Due to these limitations, it is necessary to carry out further research on reception expressions that can be formulated more precisely.

Bibliography

- Aisyah, Siti, And Lyn Parker, "Problematic Conjugations: Women's Agency, Marriage And Domestic Violence In Indonesia," *Asian Studies Review*, Volume 38, Number 2 (2014):1-20.
- Ali, Mohamed, Ismail Abdul, Amina Wasifu, And Farida Chausiku, "Impact of Islamic Religion Stereotypes on The Status of Women", *East African Journal of Arts And Social Sciences* 4, No. 1 (2019): 6-10.
- Atkinson, Sarah, Anne Marie Bagnall, Rhiannon Corcoran, Jane South, And Sarah Curtis, "Being Well Together: Individual Subjective And Community Wellbeing", *Journal of Happiness Studies*, Volume 21, Number 5 (2020):1-19.
- Balkin, Jack M., "Digital Speech And Democratic Culture: A Theory of Freedom of Expression For The Information Society", *New York University Law Review*, Vol. 79, No. 1 (2004):1-55.
- Brussel, Leen Van, "The Right To Die: A Belgian Case Study Combining Reception Studies And Discourse Theory", *Media, Culture And Society*, Volume 40, Number 3 (2018):1-16.
- Buckland, Warren. *Wes Anderson's Symbolic Storyworld A Semiotic Analysis*. New York: Bloomsbury Academic, 2019.
- Connor, Dylan Shane, "Class Background, Reception Context, And Intergenerational Mobility: A Record Linkage And Surname Analysis of The Children of Irish Immigrants", *International Migration Review*, Volume 54, Number 1 (2020):1-31.

- Diponegoro, Ahmad Muhammad, "Polygamous Marriage In Java And Marriage Law : Psychological Perspective", *International Conference on Law, Management And Humanities (ICLMH'14)*, 2014, 43-46.
- Djonov, Emilia, And Theo Van Leeuwen, "The Power Of Semiotic Software", In *The Routledge Handbook of Critical Discourse Studies*, 16. New York: Routledge, 2017.
- Enayat, Halima, And Gelare Ghelichi, "The Reasons of Polygamy In The Meaning System of Second Wife S (A Case Study of Malekshahi City of Ilam Province)", *Sociology Of Culture And Art* Vol. 2, No. 4 (2021): 108-89.
- Ferrucci, Patrick, "Exploring Public Service Journalism: Digitally Native News Nonprofits And Engagement", *Journalism And Mass Communication Quarterly*, Volume 94, Number 1 (2017):355-370.
- Glucksman, Morgan, "The Rise of Social Media Influencer Marketing on Lifestyle Branding: A Case Study of Lucie Fink", *Elon Journal of Undergraduate Research In Communications*, Volume 8, Number 2 (2017):77-87.
- Hall, Stuart, "Encoding/Decoding", In *Culture, Media, Language: Working Papers In Cultural Studies, 1972-79*, London: Routledge, 2003:1-19.
- Hew, Wai Weng, "The Art of Dakwah: Social Media, Visual Persuasion And The Islamist Propagation of Felix Siauw", *Indonesia And The Malay World*, Volume 46, Number 134 (2018):61-79.
- Huntzicker, William E. *Sex, Sin, and Sensation: Two Major Crime Stories in Antebellum New York in Sensationalism*. London: Routledge, 2018.
- Kaplan, Andreas M., And Michael Haenlein, "Users Of The World, Unite! The Challenges And Opportunities Of Social Media", *Business Horizons*, Volume 53, Number 1 (2010):59-68.
- Kladou, Stella, Mihalis Kavaratzis, Irini Rigopoulou, And Eleftheria Salonika, "The Role Of Brand Elements In Destination Branding",

- Journal of Destination Marketing And Management*, Volume 6, Number 4 (2017):1-10.
- Lefsrud, Lianne, Heather Graves, And Nelson Phillips, “‘Giant Toxic Lakes You Can See From Space’: A Theory Of Multimodal Messages And Emotion In Legitimacy Work”, *Organization Studies*, Volume 41, Number 8 (2020):1-14.
- Mpofu, Phillip, And Abiodun Salawu, “Culture Of Sensationalism And Indigenous Language Press In Zimbabwe: Implications On Language Development”, *African Identities*, Volume 16, Number 3 (2018):1-16.
- Mwambene, Lea, “What Is The Future Of Polygyny (Polygamy) In Africa?”, *Potchefstroom Electronic Law Journal*, Volume 20 (2017):1-33.
- Nadia M. Wardeh, “Rethinking Polygamy In Islamic Exegetical Discourse”, *International Journal Of Arts & Sciences*, Vol. 09, No. 03 (2016): 413–426.
- Nederstigt, Ulrike, And Béryll Hilberink-Schulpen, “Advertising In A Foreign Language Or The Consumers’ Native Language?” *Journal of International Consumer Marketing*, Volume 30, Number 1 (2018):1-12.
- Richter, Chris, Sascha Kraus, Alexander Brem, Susanne Durst, And Clemens Giselbrecht, “Digital Entrepreneurship: Innovative Business Models For The Sharing Economy”, *Creativity And Innovation Management*, Volume 26, Number 3 (2017):300-310.
- Sachsman, David B., And David W. Bulla. *Sensationalism Murder, Mayhem, Mudslinging, Scandals, And Disasters In 19th-Century Reporting*, *Sensationalism: Murder, Mayhem, Mudslinging, Scandals, And Disasters In 19th-Century Reporting*. New York:Routledge, 2017.
- Shehata, Adam, et. al., “Climate Change Frame Acceptance And Resistance: Extreme Weather, Consonant News, And Personal Media Orientations”, *Mass Communication And Society*, Volume 25, Number 1 (2022):1-21.
- Soriano, Cheryll Ruth R., And Joy Hannah C. Panaligan, “‘Skill-Makers’

In The Platform Economy: Transacting Digital Labour”, In *Digital Transactions In Asia: Economic, Informational, And Social Exchanges*. London:Routledge, 2019:1-19.

Sugianto, Sugianto, Abdurohim Abdurohim, And Oriza Aditya, “Legal Reconstruction And Polygamy Problems In Sharia Maqashid And Positive Law Perspectives”, *Journal of Sosial Science*, Vol. 3, No. 5 (2022): 1046-1055.

Syamsuddin, Sukring, “A Legal Debate On Polygamy: Classical And Contemporary Perspectives”, *Esensia*, Vol. 19, No. 2 (2018): 147-60.

Tedford, Rosalind, “Fake News, Propaganda, And Plain Old Lies: How To Find Trustworthy Information In The Digital Age”, *Technical Services Quarterly*, Volume 36, Number 4 (2019):426-428.

The Oxford Dictionary Of Literary Terms. *Choice Reviews Online*, 2009.

Wagner, María Celeste, And Pablo J. Boczkowski, “The Reception of Fake News: The Interpretations And Practices That Shape The Consumption of Perceived Misinformation”, *Digital Journalism* (2019):1-16.

