

Movie as a Social Critique Symbol of Polygamy: A Semiotic Analysis of “Berbagi Suami” Movie

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Abstracts

Within man-woman relations contexts, polygamy is still pros and cons. Based on the Holy Qur'an, polygamy can be tolerated by additional note if they can behave equal and in just. But the others said that the practice of polygamy is manifestation to marginalize a woman. Polygamy can open the violence toward woman more frequently than monogamy at any level of aspects. Movie “Berbagi Suami” depicts this situation. It seems to illustrating that polygamy raises some problems for woman within the domestic life especially within man-woman relations contexts. Starting point from this view, this is to analyze the “Berbagi Suami” Movie by applying the Barthes's semiology. By Barthes's method, “Berbagi Suami” movie was scrutinized into two level of analysis. The results was found that Berbagi Suami Movie echoed the voice of criticism through woman perspectives albeit not completely. This film also principally brought polygamy into discourse to audience and let them to judge the discourse.

Keywords: Polygamy, Semiotics, Woman Perspectives, Berbagi Suami Movie, Equal and Justice

Introduction

The phenomenon of polygamy has come to surface as famous Islamic Clerk who was considered to be the role model of society take part in polygamous marriages. Abdullah Gymnastiar, famously known as AA Gym, argued that his reason to take part in polygamous marriage because religion allows men to protect women who do not have husband even though the men had already married. The way to protect women was through marriage. In addition to his argument was to fight silence that seems to be more receptive to affair rather than polygamy. This has created a stir within society, especially AA Gym's admirers. They think of AA Gym as community role model who shouldn't have done polygamy, because polygamy is still viewed as a case that is not common and not usually done in the community. They also regard polygamy as a

way to marginalize women. Many AA Gym admirers disappointed with this condition. As a result, the popularity of AA Gym decline after taking part in polygamy.

Polygamy is the practice of marriage to more than one husband or wife (according to sex in person) at a time (as opposed to monogamy where one only has one husband/wife at a time). There are three forms of polygamy. They are polygyny (men have several wives at once), polyandry (a woman has several husbands at once), and group marriage (a combination of polygyny and polyandry). All these marriage forms are found in history, but the most common is polygyny. Although it is allowed in some cultures, polygyny is opposed by some people. Feminists are among those who against polygyny. They regard polygyny as a form of oppression on women. Polygamy and polygyny are known

as the most common place in society. (id.wikipedia.com, accessed 12th December 2009).

The phenomenon of polygamy today is quite interesting. Polygamy does not only occur to ordinary people, but also involved famous people who considered being the role models of society, such as artist, politicians and even the clergymen. This makes polygamy as a phenomenon that has gained public attention, as this is seen is not something common. This phenomenon is so rampant that even movie maker picked up this phenomenon in his work. Moviemakers look at the phenomenon of polygamy as an interesting phenomenon to be a theme in the movie, not apart from the reasons of this phenomenon is not a common thing to do and commonplace lately.

The movie itself is one of the mass communications media which has different functions. Movie in the narrow sense is the presentation of images via the big screen, but in a broader sense can also include a television broadcast. Movies, with visual capabilities supported by the audio, are highly effective entertainment and education media. It can be shown repeatedly at different places and audiences.

As a medium of mass communication, movie can convey different types of messages in this modern civilization. In another usage, the movie becomes a medium of artistic expression that is a tool for artists to express the idea through the insight of beauty (Sumarno, 1996:27). Moviemakers can pour and express ideas, what are the ideas, to make it in a work of art that can be enjoyed through the movie.

The movie not only serves as an entertainment medium, but can also serve as an educational, informative, persuasive tones. Moviemakers could have got the idea from the social realities that occurs within society. They see social reality that happens then put it in movies. The movie is a portrait of society in which the movie was made. A movie always records the growing and developing reality within the community and then projects it onto the big screen (Irawanto in Sobur, 2003:127).

The movie also has another function as a medium of social criticism. The movie not only serves as a medium of entertainment alone. The movie has the potential to be a medium that can bring change. At least there is the argument behind the movie as a medium of social criticism, the first movie as the other media have a chance to contribute something to society. This does not mean to burden the movie production process that has become more complicated and expensive, but the responsibility of the movie as a medium and vehicle for the expression of disclosure remain. The message can still be well entertained. Second, in the context of an expensive production, the responsibility of a movie even becomes greater. If the movie is used solely for fun and not able to catch the little things that happen within society, it is of course such a waste (Sasono, www.moviependek.com, accessed on December 12, 2009).

Polygamy-themed movies were produced not merely due to entertainment reason. The movies aim the polygamy phenomenon based on different viewpoints. In the movie 'Ayat-Ayat Cinta', Hanung Bramantyo the director, packaged the polemic of polygamy that comes from the politicization of religion. Meanwhile, the movie 'Ketika Cinta Bertasbih' did not see polygamy as a polemic, rather as a dialogue with the proposition based on a clear science. 'Movie berbagi suami' directed by Nia Dinata explores the issue of polygamy with the various conflicts that followed; that polygamy always invited conflict, not only to women but also children as family members. Polygamy depicted in this movie not only cause physical violence, but also psychologically and economically on women.

Polygamy as a social phenomenon within the society still has some pros and cons. For supporters of polygamy, polygamy is valid when it's done to avoid adultery and is in accordance with Sharia law. But some others opposed polygamy. Polygamy is considered degrading and oppressive to women. Polygamy could potentially lead to domestic violence, despite the fact that monogamy also has the potential.

Social realities such as polygamy has attracted the attention of moviemakers. They see

this phenomenon as an idea that can be poured back and represented through the movie media. But it is sometimes common that the movie is not just the representation of social reality but it is the reality itself. The movie becomes a reflection of the condition of society and is a reflection of society. Just like the phenomenon of polygamy, the moviemakers took the idea of this phenomenon and put it in the movie. Some movies that has brought to surface the issue of polygamy as their theme of the stories are 'Berbagi Suami, Ayat-Ayat Cinta, Ketika Cinta Bertasbih'

There are previous studies on the movie 'Berbagi Suami'. The research was conducted by Pradnya Harsanti Sari in 2008. She analysed whether there is violence on women as a result of polygamy in this movie. The study concluded that there was violence on women as a result of polygamy. The violence included psychological, economic as well as sexual. According to this study, the movie tended to against the issue of polygamy. The scenes of the movie represented heart broken women whose hearts torn apart due to her husband's polygamy. Violence against women is one of the impacts caused by polygamy.

Movie is the representation of social reality in society. Movie can even serve as a critique of social reality. Movie makers produce movie to entertain as well as to convey messages to audience. Audience is expected to capable of appreciating the work and is able to capture the message of the movie. As in the movie with the theme 'polygamy', the movie picked up the story of sharing a polygamous husband with a variety of conflicts it faces. A movie which tells the story of the polygamous women are indeed targeting the issue of polygamy through the eyes of women. How women in the movie view polygamy as part of their life are portrayed in the movie. What also included in the movie is psychological violence experienced by women.

I was interested to conduct the research on the movie 'Berbagi Suami' after reading the results of previous studies that lead to the conclusion that polygamy could potentially lead to violence on women. Looking at the results of the study, the author assumed that the movie had

a message of criticizing the phenomenon of polygamy. I then would like to deepen the research. In addition, my interest was based on the actors whose acting skills were unquestionable.

Problem Statement

Based on the background, the prolem statement of the research is as follow: "How is the representation of the movie 'Berbagi Suami' as the symbol of social critique toward polygamy?"

Theoretical Framework

Roland Barthes' Semiotics

The word "semiotics" is derived from the Greek, semeion which means "sign" (Sudjiman and Van Zoest, in Sobur, 2003: 16) or seme, which means "a sign interpreter" (Cobley and Jansz, in Sobur, 2003: 16). The sign itself is defined as something that is on the basis of social convention and can be considered to represent something else.

In a sense of terminology, semiotics can be defined as the study of the vast array of objects, events, throughout the culture as a sign (Eco, in Sobur, 2004: 95). According to van Zoest (in Sobur, 2004: 96), semiotics is the "science of signs (sign) and anything to do with it: how the functioning of, relations with other words, delivery, and acceptance by those who use it".

Semiotics is a science or method of analysis to examine the sign. The signs are the devices that we use in an effort to find a way in this world, in the midst of man. Semiotics according to Barthes is termed as semiology, basically want to learn how humanity interpret the things. Make sense (to signify) in this case can not be confused with to communicate. To interpret means that objects do not only carry information, but also construct structured system of signs. (Barthes, in Sobur, 2003:15).

Semiotics in the movie attempt to interpret the signs represented through pictures, sound and dialogue. By understanding the meaning of the signs that appear in the movie the meaning of the contents of the movie can be

analysed. This researchs used a Roland Barthes semiology studies to analyze the meaning of signs in the movie.

Roland Barthes is known as a structuralist thinker who practiced linguistic model and Saussurian semiology. He is also an intellectual and a well-known French literary critic; an exponent of the application of structuralism and semiotics in the literary studies. He believed language is a system of signs that reflects the assumptions of a given society in a certain time.

One of the important areas that Barthes put his attention upon in his study of signs was the role of the reader. Connotation, despite the original nature of sign, requires the activity of the reader in order to function. Barthes explained what is often referred to as the second level of meaning systems, built on top of other systems that have been there before.

Barthes developed a two level signification system (order of significations) that is called the denotation and connotation. First order is the relationship between signifier and signified in a sign of external reality. Barthes called this denotation, which is the most obvious meaning of the sign. Connotation is a term used to indicate the order of the second signification. This illustrates the interaction that occurs when the sign meets the readers' feelings or emotions and cultural values. Connotation has subjective meaning or at least intersubjective. In other words, the denotation is what is depicted on the sign of an object, while the connotation is how to describe it. (Fiske, 2004: 118).

Connotation works in a subjective level, so that its presence is not realized. The reader is easy to read connotative meaning as denotative meaning. One goal of semiotic analysis is to provide an analytical method and theoretical thinking to solve the misreading.

Thus, within Barthes' concept, connotative sign does not just have an additional meaning, but also contain both the denotative sign of an underlying presence. Indeed, this is a very significant contribution of Barthes semiology toward Saussure refinement, which stops at the level of denotative signification.

To assess a text (including the movie) Barthes introduced two ways: writely text and readerly text. Writely text is what is written by readers regardless of what the author wrote. While the readerly text is what you can read but can not be written, which is visible text that represents the value of the reactive writely text. Barthes tended to prefer to writely text in examine a text. As a consequence the text tended to be open to all possibilities. Readers will face the plurality of meaning or significance. Barthes criticized for a single approach that is repressive measures, yet not productive. The shifting of the focus from author to reader is a logical consequence of Barthes semiology which emphasizes more on the significance of the second level which gives a large role for the reader to produce meaning. (Kurniawan, 2001: 90-91).

Readers can then make the interpretation of a text. Interpretation here is different from the general understanding of the interpretation of the discovery of hidden meanings. According to Barthes, interpretation a text is not to give it a (more or less justified, more or less free) meaning, but on the contrary to appreciate what plural constitute it (in Kurniawan, 2001:92).

Research Method

To investigate a movie using semiotic analysis, we can study it through a system of signs in the movie. Movie uses a system of signs composed of symbols, whether verbal or in the form of icons. Movie is a highly structured messenger that uses elements of verbal and non verbal, that is not specifically duplicate the form of reality.

The reality which is represented by the movie using the symbolization of meanings always relates to social and cultural contexts in which the movie is located. Movie symbols are vary and each contain particular meanings. For that, semiotics is used to express the meaning behind the signs in the movie.

Data analysis techniques used in this study is Roland Barthes that focus on signification system of denotation and connotation. Barthes suggests a different level of signification. First level

is called denotation, at this level consists of a marker sign (signifier) and the signified (the signified). The second level is the connotation, denotation when used as a marker sign (signifier). This can be seen in the Barthes map:

1. signifier	2.
3. denotative sign	
4. Connotative Signifier	
6. Cor	

Based on these maps, the signifier is the movie ‘*Berbagi Suami*’, while the signified is the social critique of polygamy in the movie. I observed and analyzed signs that imply criticism of polygamy through movie scenes and dialogue. Further, I interpreted the movie by identifying the signs of the movie scenes and dialogue in order to understand the constructed meaning, both denotation and connotation meanings. Signs in the movie were divided based on the signifier and signified to reveal the meaning of the message to be conveyed by the movie. To identify the meaning of the message of social criticism against polygamy, it was noteworthy to see how the signs represented in the movie.

Presentation and Interpretation of Data

Movie Synopsis and Description

The ‘*Berbagi Suami*’ movie story is divided into three segments of polygamous women, which reflects different social status, economic class, age, and ethnicity. The first story tells the story of Salma (starred by Jajang C. Noer), who works as a gynecologist, aged 50, with Betawi cultural ethnic. The second story is about Siti (starred by Shanty), a girl who came from Java, aged 25. Then the third story is about Ming (starred by Dominique Agisca Diyose), a Chinese girl from Jambi, aged 19. The three had a chance to meet in public spaces but do not know each other and do not realize that what they have in common is polygamy.

Each section picked up the story of women from different social class backgrounds and origins but bound by one common thread

that is the same story that their husbands had adopted polygamous marriages. The movie was produced by Kalyana Shira Movies in 2006, directed by Nia Dinata. It was the result of collaborative work between Kalyana Shira

Movies with French production house, WallWorks.

The ‘*Berbagi Suami*’ movie was awarded not only in Indonesia but also in several international movie festivals. Some awards received as in London Movie Festival in 2006 (won the award for Best Movie, Best Director, Best Screenplay, Best Art Director, and Best Actress), Jakarta Movie Festival in 2006 (Best Director, Best Original Screenplay, and Best Movie), and the MTV Indonesia Movie Awards 2006 as The Best Movie. On the international scene this movie got a silver award from the Asian Movie Festival Lyon in France in 2006, the International Movie Festival in Hawaii in 2006 for Best Feature Movie, and the Independent Movie Festival International in Brussels in 2007 as Best Director. This movie not only won awards in any movie festival screenings in movie theaters but also in attracting spectators. Nia Dinata as a director had given a new color in the world, especially concerning national movie industry that raised women’s issues.

Nia Dinata, as quoted in www.suaramerdeka.com (accessed on December 12, 2009), interested in making polygamy-themed movie because she felt disturbed by the phenomenon, which often appear in newspapers and on television. She was also bothered with some people’s assumptions on the grounds for practicing polygamy. She wanted to voice her views on polygamy by making the movie ‘*Berbagi Suami*’. In this movie, she tried to illustrate how complex the lives of polygamous marriages are. Women who are in

polygamous situation still have the option to deal with this situation. They may choose to live in this situation, some choose to go. All depends on the choice of each individual life. For the purposes of this movie making, Nia conducted a research from late 2003 until early 2004. The research was even done even to some religious leaders.

The Representation of 'Berbagi Suami' Movie as Social Critique

'*Berbagi Suami*' movie talked about the complexity of polygamous marriage. It was shown through the conflicts that followed. The conflicts that arise were different between one and another. Nonetheless, the conflict led to the same effect, namely the impact was felt by women as an object. The children can also suffer from polygamy. Simply saying, this movie highlighted the issue of polygamy based on the perspective of women who had involved in polygamous marriages.

The director of this movie, Nia Dinata, did not directly acknowledge the goal to produce the movie to criticize polygamy. She positioned herself to be neutral on the issue of polygamy, neither supported or opposed polygamy. Personally, she againsted this issue happened to her. On the other hand, she did not advise others to oppose polygamy. She principally brought polygamy discourse in this movie to the audience; she let the rest to the audience to judge or to criticize the discourse (www.suaramerdeka.com, accessed on December 12, 2009).

In my opinion, apart from providing an overview of polygamy, '*Berbagi Suami*' movie also contains social criticism against polygamy. This movie depicts polygamy from the standpoint of women as its object, and also the impact the women felt more. Critics not only can be seen from the description of a woman's sense of polygamy, but also the wider impact of polygamy related to sexually transmitted diseases, violence and conflicts that arise between members of polygamous families.

To interpret the symbols in this movie, I divided the movie into several parts and then group them based on the unit of analysis relating to the social criticism of polygamy. Each part

contains a scene or dialogue that represents the issue to be analyzed, therefore provides an overview of the main ideas of social criticism in the movie.

The '*Berbagi Suami*' movie has some topics of social criticism against polygamy. They are critique of the impact and psychological and economic violence on women and children, criticism of the sexually transmitted disease caused by polygamy, and criticism of the conflict between members of polygamous families.

1. Physical Violence to Women and Children

Scene 1



Salma quarreled with husband after finding out her husband had married again (polygamy)



Salma shocked and cried

This scene shows Salma was quareling with her husband who had been caught doing polygamy. Salma knew her husband sometimes like to surprise him, but he had never expected that her husband would give such an unpleasant surprise. Salma knew her husband has another

Table 1
 Decription of Salma shocked and deeply cried

Shot	Visual
1. MS	Salma quarreled with her husband after he told her he had taken another wife.
2. CU	Salma shocked and deeply cried.

Figure 1
 Representation of Salma shocked and deeply cried

Denotation

Salma shocked and deeply cried after finding out that her husband got married again. This was a surprise for her because she did not expect her husband would do that. She could only keep her feeling for herself at the time. Once at home, she then spill out all the anger and sadness she felt. She had a big fight with her husband when she considered had not been honest to her. Salma did not expect she would be the victims of polygamy. Salma feelings mixed between angry, furious and sad. She felt powerless to deal with that issue.

At the level of denotation, the scene portrayed Salma sobbed to find out the fact that her husband had remarried. After a fight with her husband, she burst into tears and lamenting the fate that had befallen on her.

At the level of connotation, the reaction Salma sobbed and sorrow during a fight with her husband described the psychological pressure she felt after knowing the fact she became the victim of polygamy. She did not expect her husband who had been regarded as loyal, had the heart to betray her love. Her trust to her

husband evaporated immediately. Salma was not going to be able to trust and love him as before.

Salma’s psychological pressure reactions were also shown by burying deep her face between her two hands. This scene illustrated a sense of sadness, shocked, and the destruction of her heart. In doing so, as if she wanted to run from a painful reality and did not want to see the faces of people who had hurted her that was her husband. Salma refused when her husband tried to calm her by trying to hold her. Her reaction reflected her anger at her husband who had destroyed the unity of her marriage. Her rejection was an expression of anger and fury at her husband who did not have the heart to her by marrying another woman.

This is an issue, women will be looking for reasons why a husband can turn to other women. They may think that they were the cause their husband had taken the way to do polygamy. As reflected in the Salma’s dialogue, “... what a lack of Salma, my husband?”, showing as if her lackness that made her husband turned away.

Women tended to look for the lack of them selves and became not self-confident. This could lower the nature and dignity of women as human beings. Women just as men have the right to be proud of and love themselves the way they are. Women should not be judged based on physical or mental deficiency. Women are entitled to be respected in whatever condition they have. Nonetheless, many cases most women are always seen from the eyes of men. "Good" female values are standardized based on the dominant class' assessment, in this case man. No wonder women can really blame themselves as the cause of polygamous husbands. Women regard themselves as less worthy of accompanying her husband because of their shortcomings. Whereas women should not continue to blame themselves, men should also introspective and willing to look inward to figure out how to build a good home.

Salma dialogue, "It turned out this way. It is better for me not to know at all..." reflects the hurt feeling that had to face the harsh reality. It came to the extent that she felt better not to know what her husband did and her marriage life went as usual. Women sometimes feel like to escape reality, to choose that they never knew what their husband had done outside homes. It shows the potential consequences of polygamy which impact on the psychological condition of women, where trying to avoid the realities of life and as if to pretend it does not happen. The condition of women like this would be a private concern because women, who lie to them selves, do not want to accept it as part of a colorful life, which in turn will affect to the learning process itself. The personality of women will always be plagued by fear to undergo the process of life.

SCTV's, a private TV station, special dialogue on June 3, 2003 ago (quoted from www.liputan6.com, accessed on March 28, 2010) discusses polygamy discourse guest speakers and those who oppose and support polygamy. One of them is Siti Anshorah, a woman who opposes her husband's polygamy. She decided to divorce her husband after married again. According to Siti, a husband could divide his properties but would not be able to share his

love equally to several women at once. On that basis Siti chose to divorce.

Polygamous can potentially lead to divorce. The divorce that occurred after a husband had choosen to take part in polygamy is evidence that polygamy has a violent psychological impact on women or on the first wife. The data from Religious Department in 2004-2006 showed that the divorce rate continues to rise because of polygamy (in www.ihap.or.id, accessed on March 28, 2010). Polygamy which led to divorce is carried out silently and not recorded in the Office of Religious Affairs without obtaining the approval of the first wife. After knowing their husband's polygamy, the women tended to choose to divorce from their husband. This shows that polygamy brings psychological violence to the first wife.

Psychological impact on women due to polygamy is a psychological violence suffered by women. Psychological violence on women is common. Director of Apik NGO, Esti Fa-nani (in www.bataviase.co.id, accessed on March 11, 2010) said in 2008, reports of domestic violence cases which reached up to 853 cases jumped to 10,558 cases in 2009, in which 657 cases of these placed women as victims. Of the 657 cases, 31% experienced psychological violence.

Criticism presented here is to describe that polygamy can bring psychological pressure to women who experience it. Through Salma's dialogue that tended to blame herself shows the result of polygamy where women will continue to blame, look for shortcomings that may seriously impact on the psyche of women. This impact may be in the form of can not love themselves, hated herself, asseme they are the result their husbands' tired of looking them, then turned to other women. The impact on women's psychological condition indicates psychological violence to women as the result of polygamy.

Economic Violence

This scene portrays a narrow room at the house of Mr Lik. The room was so narrow that Mr Lik's wives and children had to sleep close one another. Mr Lik as a polygamous perpetrator put less attention to the condition of

Scene 2

Siti jostling in the narrow room



In a narrow room, members of Mr Lik family sleep in crowd



Siti is jostling with Mr Lik's wife and children

Tabel 6

Description of Siti's jostling with Mr Lik's wife and children

Shot	Visual
1. MS	In a narrow room members of Mr L in crowd.
2. MS	Siti, as a new c the house, mus with Mr Lik's v children

Figure 2

Representation of members of Mr Lik family sleep in crowd

Denotation
Family members of Mr slept in crowd in a small roc

wives and children. Siti monologue that told Mr Lik had only two rooms in his house, while he had many family members, indicates lower economic family life. The segment of this story described polygamy at the lower class society. Mr Lik who worked as a driver had the confidence to do polygamy with the economic condition of families below the poverty line. He did not consider economic factors before deciding to do polygamy. He could only think

for his inner needs alone. Consequently it brought impact on the lives of his wife and children. Essential needs such as rest or sleep must jostle with each other, while Mr Lik freely in his room sleeping. Mr Lik shows lack of care for the needs of his wife and children. At the level of denotation, shown Siti slept with Mr Lik another wife and children in the narrow room.

At the level of connotation, the scene indicates that sometimes polygamous perpetrator

does not consider economic factors. As if he had taken polygamy just to meet his inner needs. Although it is not the main factor, economic issue must be considered in polygamous marriages; however, not all polygamy perpetrators aware of it. According Sholahuddin, Coordinator Division of Woman and the Crisis Assistance Centre (WCC) Jombang, so far the practice of polygamy tends to cause misery for women. Polygamy also encouraged the increasing cases of domestic violence. The violence may include psychological and economic violence invisible. Polygamy perpetrator need to consider the economic conditions before deciding to do polygamy. This issue relates to how family members will be able to live decent. Sometimes, polygamy brings consequences of economic neglect to the old wives and children. Nonetheless, this neglectness may also happen to young wife. Moreover, if the man wants another new wife.

Women, either their status as first, second, or third wife, sometimes have to “learn to accept” that their husbands have taken the way to do polygamy. Should they chose to accept the situation, there is the possibility that the underlying reason is economic. Women have a financial dependence to the husband. They worry that if they divorced, the husband will not support them and their children again. This is especially felt by women do not work outside the home. Therefore, they chose to remain silent and resigned to accept polygamy.

In contrast to men as the perpetrators of polygamy, the economic dependence of wives is

an advantage for them to do polygamy. It could even be the space for violence, whether physical or psychological abuse to their wives. Men will use the economic argument as a weapon to ask even forced their wives to give permission to marry again. The position of the wives who are economically dependent on husbands can be said are actually very weak and potentially exposed to violence.

According to Prof. Dr. Prijono Tjiptoherijanto of the Faculty of Economics, University of Indonesia, polygamy brings economic consequences that men should be able to provide a dowry for his wives, dowry is not only only given once but a lifetime . Capable of providing a dowry means affluent and willing to give life and prosperity for all his wives and family members. Polygamy that is lack of consideration of economic factors would impact on the welfare of the wives and children (2010).

The critique here is about the idea of how important economic factor to consider in polygamy. It is described here that polygamy was not only able to occur in upper-class or affluent families, but can also occur in poor communities. At the the lower social classes, clearly illustrated the lack of well-being of family life because of polygamy. How economic factors become the focus of a very prominent here. Welfare of the less noticed is a focus of economic violence presented.

Sexual disease as a consequence of Polygamy

Scene 3

Siti accompanied Sri to the gynecologist



Siti accompanied Sri to the doctor



Doctor explained that there was a virus inside Sri's womb

Table 3
Description of the diagnose of virus inside Sri’s womb

Shot	Visual
1. CU	Siti accompanied to see a gynecok to put contracepti
2. CU	The gynecok explained the w virus inside womb.

Figure 3
The representation of the finding of sexual desease within Sri’s womb

This scene portrayed Siti accompanied Sri to see a gynecologist to put contraceptives. The doctor found a virus in Sri’s womb. The doctor advised Siti on the use of contraceptives to avoid from getting pregnant again, given Sri already had many children. Sri finally agreed to use contraception, although initially she was not responding to Siti’s suggestion. However, the gynecologist has not been able to put on the contraceptive because the doctor found a kind of virus that was transmitted through sexual intercourse in the womb of Sri. The doctor suggested that Sri treating the disease first. Siti realized that the same virus might have infected her womb.

Sexual promiscuity can lead to transmission of venereal disease. Sexual intercourse between two people is not necessarily safe without the risk of contracting venereal disease. One person may have been infected without realizing it and then pass on to their sexual partners. Sexual intercourse between two people could be susceptible to this disease. Moreover if it is in a polygamous marriage where a husband can have multiple sexual partners. The habit of changing sexual partner is more vulnerable to sexually transmitted diseases.

At the level of denotation, Siti accompanied Sri to the gynecologist to ask for contraceptives. It turned out that the doctor would find any virus or infection in the womb of Sri. Siti became aware that the disease may have spread also to the rahimya.

At the level of connotation, Sri who had been aware of venereal disease may have spread her womd as well interpreted polygamy can lead to transmission of sexually transmitted diseases. Siti concluded that based on the words from Sri gynecologist who said that the disease can be transferred trthrough marital relationship. Sexual intercourse can be overshadowed transmission of sexually transmitted diseases, especially in sexual relationships that the parties do have multiple sexual partners. Parties who frequently change sexual partners are more susceptible to this disease

Women had become the suffered in polygamy because she must deal with the fact that her husband had sex with another woman and the possibility of contracting sexually transmitted diseases (Bailey and Amani from, 2010). The LBH-Apik website accessed on February 23, 2010, explained that the practice

of polygamy in which there is a change partners could lead to contracting sexually transmitted diseases, even more serious could be infected with HIV / AIDS.

Women are more susceptible to sexually transmitted diseases (STDs) because of the disease infects the reproductive organs of women, when women have sex with an infected partner. In addition, in women the infection does not always show symptoms, which can cause the infection spread and cause complications. Many women are reluctant to seek treatment because she does not want her family and others know that she was suffering from venereal disease. If not treated promptly the infection could be worse. (Www.kesrepro.info, accessed on March 28, 2010).

Sexually transmitted diseases can affect anyone, both women and men. But women are more vulnerable because it can directly attack the womb of the women as a reproductive organ. If left untreated, this disease can spread and get worse. Sexually transmitted diseases can cause infertility to both women and men, cervical cancer, pregnancy outside the uterus, spreaded infection, and the baby is born premature (birth before age, low birth weight, or infected with an STD), and can even lead to HIV infection.

Criticism is expressed through the idea that trying to sexually transmitted diseases are not impossible in polygamous marriages. In polygamy, there is different sexual interaction such as change partners. The pattern of relationships like that, did not rule out any sexually transmitted disease that is transmitted.

Conclusion

The “Berbagi Suami” movie explores the sensitive issue for women in this country, which is polygamy. There aren’t many movies that dare to carry the sensitive issue for women. This movie includes the movie that dare to bring to surface the issue of polygamy, especially in this country which is the largest Muslim country in the world. The issue of polygamy is presented in a lightweight discourse but still weighty and deep in meaning. This movie does not want to forget the substance it touches, namely through the

lightweight packaging, it wanted to convey the message of social criticism against polygamy. With a message that wants to criticize polygamy, expected audience will be aware of subordination and oppression experienced by women. The subordination is not only in the public sphere but also in domestic areas such as home and family environment. The awareness of subordination experienced by women led to the understanding of women’s rights. Women and men were asked to be more attentive and understand the problems experienced by women along with women’s rights.

The “Berbagi Suami” movie gives an overview of how the lives of polygamous women. This movie tried to tell the women about the marginalization of women in the joint household. In polygamy, the subordination of wives to husbands susceptible. This subordination took the forms of psychological violence, sexual or economic. Physical violence is not depicted here, but did not rule out the possibility of physical violence in the form of beatings and torture to occur in real-life wife of a polygamous women.

It can also be concluded that the producer and director had done their best to deliver the message of the images of violence in polygamy. In that sense the director had done preliminary research to assure the correct representation of the message in the movie. Nia Dinata took research for two years to obtain a picture of women living in polygamy, including conducting interviews with religious leaders. Her research was necessary to obtain a complete picture of the ins and outs of polygamy.

By making a movie about polygamy, movie maker presents a work that is sensitive to gender issues. The objectives to be achieved by movie makers really want to produce works that raised the gender-sensitive issue and sensitive to women’s issues. Through the “*Berbagi Suami*” movie, the audience is expected to recognize and give attention to women’s rights that has been largely ignored.

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