From Collocation to Cultural Perspectives on *Polygamy*:
The Study of Semantic Prosody of *Poligami* in *Ayat-Ayat Cinta 1* and *Catatan Hati Seorang Istri 1*

Hsiu-Ying Liu*, Layli Hamida, Sheila Wijayanti

Asia University, Taiwan, Province of China
Universitas Airlangga, Surabaya, Indonesia

A B S T R A C T

This paper studies word collocation of "poligami" in two Indonesian novels entitled Ayat-Ayat Cinta 1 and Catatan Hati Seorang Istri 1, aiming to examine cultural perspectives about polygamy in literary works. Corpus data is used as the basis of studies to examine the collocation of the word "poligami" in the two novels. The results obtained are further classified into nouns, verbs, and adjectives using the language theory involving semantic prosody and culture linguistics. Based on the collocations of "poligami", the two novelists appear to have different attitudes towards polygamy. The neutral attitude in Ayat-Ayat Cinta 1 indicates that the male author is not exactly in favor of polygamy while Catatan Hati Seorang Istri 1 written by a female author is positive and this reflects women's acceptance of the idea of polygamy in the novel.

A R T I C L E I N F O

1. Introduction

It is internationally known that Indonesia is a country that practices polygamy since Muslim allows a man to have many wives. As a result, foreigners might think that Indonesian people welcome polygamy. However, is it the reality? In recent times, Indonesian women are experiencing several social inequalities in marriage such as being the victim of unilateral divorce, underage marriage, arbitrary polygamy, and other issues. This is evident in the submission of Vreede-de Stuers (1960) that arbitrary divorce and polygamy are the "two-headed monster" causing women's insecurity, family disintegration, and child neglect in the country. Polygamy remains a debatable issue, even though its polemic is fluctuating (Yuwono, 2008), and one of the distressing problems provoking the anger of women due to their natural tendency not to share husband (Al-Syarif, 2008). In fact, Indonesian women generally prefer seeking divorce to staying in a polygamous home because such an act is considered a form of betrayal of love. According to Indonesia's National Commission on Violence Against Women, there were more than 250,000 divorce cases in 2015, and 7476 cases of them were caused by polygamy (https://indonesiaexpat.biz/featured/indoneisan-women-choose-polygamy/.)

How is the attitude towards polygamy revealed in literary works? The study is a combination of linguistics, literature and culture, which aims to figure out cultural respective on polygamy by examining two novels through corpus linguistics. Novel is a long and complex prose narrative usually written to deal with human experience through a connected sequence of events. In Indonesia, several novels have been written on polygamy and the present paper examines the case of polygamy in only two bestselling novels *Ayat-Ayat Cinta 1* (The Verses of Love 1 (VL 1)) and *Catatan Hati Seorang Istri 1* (A Wife's Heart Diary 1 (WHD 1).

The semantic prosody is applied in understanding the representation of cultural perspectives. Through the use of corpus linguistics, the collocation of the word "polygamy" is obtained in-depth by assessing its concordance which is later useful in semantic prosody analysis and cultural linguistics theory. The word "polygamy" previously has negative prosody in Indonesian culture. The present paper

E-mail addresses: violet@asia.edu.tw (Hsiu-Ying Liu), layli-ha@fib.unair.ac.id (Layli Hamida), sheilawijayanti72@gmail.com (Sheila Wijayanti)

examines literary works like novels to fill the knowledge gap and determine if the word "polygamy", as used in polygamy-themed novels, also has negative prosody.

2.1 Polygamy

According to Oxford Dictionary (2019), "polygamous" is derived, via Latin, from the Greek word "polugamos" which is a combination of "polu" which means much/often and "gamos' which means marriage. According to Seccombe and Rebecca (2004), polygamy is a marriage between a man and several women or a woman and several men in the same period. It is also defined as the practice or custom of having more than one spouse, wife or husband, at a time or a situation when an individual, mostly the husband, is married to more than one wife at a particular period. This, however, does not involve solemnization but what is observed during family life. On the contrary, monogamy allows the husband to marry one only wife for a particular time.

2.2 Corpus Linguistics

A corpus is a collection of texts assumed to be representative of a given language or its subset and dialect to be used for linguistics analysis (Francis, 1992). Svartvik (2007) states that corpus linguistics is a study related to the analysis of language gathered from written and spoken words using corpus software and interpreted based on specific points of view and purposes. This means it serves as a bridge between users and data to be analyzed for review. Moreover, according to Tognini-Bonelli (2001), the concept is focused on the level of performance rather than competence in studying a language and this shows it emphasizes the use of language rather than general linguistics. Corpus data is used to study language in almost all branches of linguistics such as semantics, syntax, sociolinguistics, lexicography, and morphology (McEnery and Wilson, 2001). For the purpose of this study, it is used to analyze the collocation of the word *"polygamy"* in the two Indonesia novels using the computer software AntConc. The software could identify the word patterns required in a text using its features of collocation and concordance and do classification based on collocation types.

2.3 Collocation

Collocations are words usually found next to or 'co-located' to one another (Ghazala, 2006). It is a combination of two or more components of words in a language or basically joining one lexical component to another to form a semantic unit (Bader and Mariam, 2011). Therefore, it is defined as a word appearing with others to produce an understandable and meaningful sentence. Moreover, collocation is also the meaning of a word or another linguistic unit which is not its actual meaning but within the same context and in high frequency. In the study, we first collect the words collocated with "polygamy" and later analyze the semantic prosody of these words for the purpose to get the value of the word "polygamy".

2.4 Semantic Prosody

The concept of semantic prosody originates from Firth's (1957) 'prosody' which refers to a phonological coloring spreading beyond semantic boundaries in the context of prosodic phonology. Sinclair (1987) and Louw (1993) borrowed the term 'prosody' and applied it to corpus linguistics. Sinclair (1987) observes the phenomenon of semantic prosody in the collocational behavior of items, and Louw makes semantic prosody become one of the most interesting concepts in corpus linguistics.

Semantic prosody theory argues that a word or phrase contains several meanings and this can be negative or positive depending on the lexical units (Louw, 2000; Sinclair 1991). According to Sinclair (1991), semantic prosody is an evaluative assessment of a word whose meaning is not neutral. In order to avoid neutrality, a collocation should be re-examined since it at the least has a tendency to be positive or negative and this further indicate language is rarely neutral. Moreover, the analysis of collocation with semantic prosody is reflected in the results of concordance in each word to ascertain the true meaning.

Even though semantic prosody is almost the same as connotation, which is usually referred to as traditional semantics, Louw (2000) reports that they are different. The traditional semantics relates to the intuition of researchers to make an overall judgment in producing meaning while Semantic Prosody tends to provide an assessment of a word based on concordance analysis to produce positive or negative prosody. In the study, the semantic prosody used for analysis relied on the close relationship between words near a collocation.

2. Research Methods

This study is conducted as linguistic research in the semantic field with focus on semantic prosody and it involves using the collocation of corpus linguistics to determine the cultural perspective of polygamy in two Indonesian novels titled *Ayat-Ayat Cinta 1* (VL 1) and *Catatan Hati Seorang Istri 1* (WHD 1). A qualitative approach is used to explain and describe the data obtained in accordance with facts.

3.1 Data Source

The data used in the study are collected from the novels *Ayat-Ayat Cinta 1* (VL 1) and *Catatan Hati Seorang Istri 1* (WHD 1) in the form of an e-book file. The novel *Ayat-Ayat Cinta 1* (VL 1) is published in 2004 by Habiburahman El Shirazy, one of the famous novelists in Indonesia, in thousands of copies. It is about an almost perfect, diligent, and persistent Indonesian student, Fahri, who has the plans to obtain a masters' degree at one of the leading universities in Egypt. He is good looking and has good attitudes and these make him admirable to many people and this is also associated with his dream in simplicity to survive overseas (Egypt). However, he pays no attention to marriage. Noura, Fahri's neighbor, really loves Fahri and tries hard to win his heart. However, Aisha, a beautiful Turkish-German, suddenly shows up in a family gathering and eventually got married to Fahri. This broke Noura's heart and made her falsely accuse Fahri of raping her and this later leads to his imprisonment. Aisha asked Maria for help since Maria is the only person who can reveal the truth. In order to get Maria's assistance, Aisha promises her she would allow her to share her husband if she can prove his innocence. After Fahri was released, Aisha forces her husband to marry against his will to indulge in polygamy. *Catatan Hati Seorang Istri 1 is* written by a female author. It is one of Asma Nadia's bestsellers published in 2007 with 210 thousand copies sold (kompasiana.com). It is about the story of a wife who is heartbroken because her husband practices polygamy. The uniqueness of the novel is depicted in the use of a motivational storyline to reveal several problems of marriage as well as the collection of wives' stories or complaints in a family. The major targeted audience are women, both single and married, and the focus is to instill several positive attitudes such as patience, loyalty, honesty, and inspiration. This novel is well received by readers to the extent it has been revised and widely read in the country.

3.2 Data Collection Method

The study makes use of the Library Research technique and this involves obtaining macro data by searching several sources such as the internet, journals, books, as well as expert opinions for information on polygamy issues in Indonesia. It also involves using literature (libraries) from books, notes, and reports from previous studies and, for the purpose of this study, the process followed is as follows:

1. Download *Ayat-Ayat Cinta 1* (VL 1) and *Catatan Hati Seorang Istri 1* (WHD 1) e-books from Google in .pdf format and later convert to .txt using AntFileCoventer
2. Upload the files on the software AntConc
3. Type the word "*poligami*" in the 'Search Term' column
4. Select the 'Sort by Freq' menu
5. Set the collocation span at 5
6. Click the start button

Figure 1 shows the incomplete collocation data obtained from *Ayat-Ayat Cinta 1* (VL 1) while Figure 2 presents the incomplete collocation data of "*poligami*" in the novel *Catatan Hati Seorang Istri 1* (WHD 1) using AntConc. The complete data are presented in Table 10 and Table 11 respectively in Appendix. In the figures, the first column tells the rank, the second shows the total frequency in the left and right, third 'freq (L)' indicates the frequency on the left of the word, fourth 'freq (R)' is the frequency on the right of the word, fifth 'Stat' shows the statistics of the word while the sixth column 'collocate' is the collocate of the word "*poligami*".
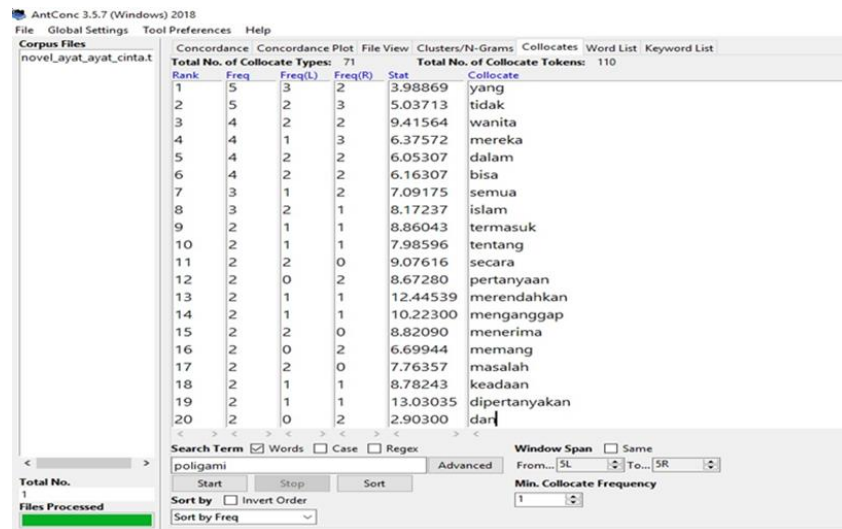

Figure 1. The Collocation of "*Poligami*" in 'Ayat-Ayat Cinta 1' (VL 1)
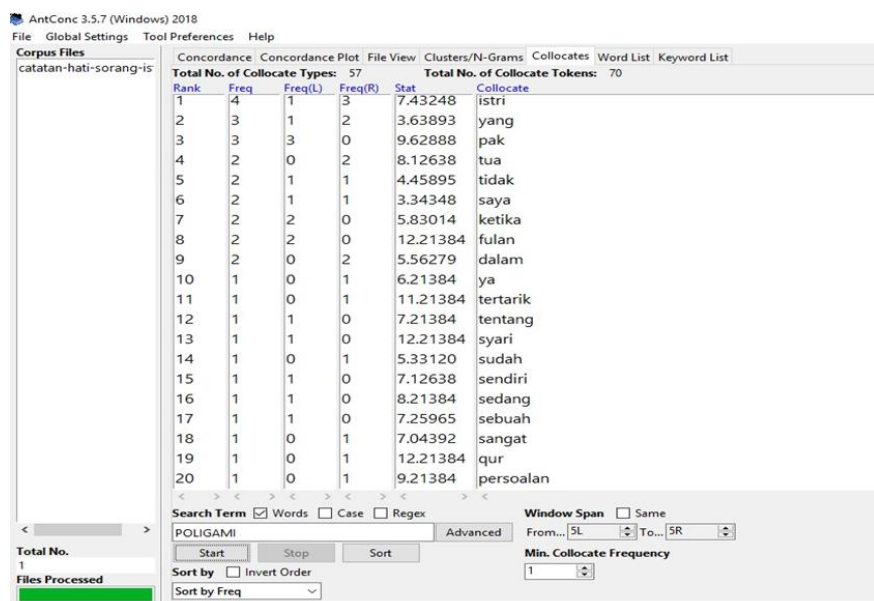
Figure 2. The Collocation of "*Poligami*" in '*Catatan Hati Seorang Istri 1*' (WHD 1)

3.3 Data Analysis Method

The data obtained are analyzed using AntConc software as the corpus tool to obtain the significant collocations and concordance of the word "*poligami*" and the result includes the 40 words selected based on the highest frequency. The steps used to analyze the data are as follows:

1. The data are analyzed using the semantic prosody to determine if the word collocation has a positive or negative meaning.
2. The interpretation and reasoning are supported with the observation of the concordance in the

collocation of the words obtained. For example, the word "*poligami*" in the novel 'Ayat-Ayat Cinta 1' (VL 1) as a collocation "wanita" [women], with the concordance "mereka menganggap *poligami* merendahkan wanita" which means "they assume polygamy degrades women".

3. The collocation and concordance are used to draw conclusions on the emerging semantic prosody.

3. Results and Discussion

3.1. Collocation of "poligami"

3.1.1 Ayat-Ayat Cinta 1

The collocations of the word "*poligami*" in *Ayat-Ayat Cinta 1* (VL 1) include 8 nouns, 10 verbs, and 3 adjectives. This means the most-frequent word category is verb occurring 10 times while the least-frequent is adjective occurring only 3 times. Moreover, the word "*poligami*" is found to be collocated by active verbs such as *merendahkan* (degrade), *menganggap* (assume), *menerima* (accept), *berkeluarga* (have a family), *menyalahkan* (blame), *mendiskreditkan* (discredit) and *memuaskan* (satisfy), as shown in Table 1.

Table 1. Collocation of the word "poligami" in Ayat-Ayat Cinta 1 (VL 1)

COLLOCATION	NO.	NOUNS	VERBS	ADJECTIVES
poligami	1.	*wanita* (women)	*termasuk* (include)	*baik* (good)
	2.	*Islam* (Islam)	*merendahkan* (degrade)	*resmi* (legal)
	3.	*pertanyaan* (question)	*menganggap* (assume)	*dipertanyakan* (questionable)
	4.	masalah (problem)	*menerima* (accept)	
	5.	*warisan* (inheritance)	*berkeluarga* (have a family)	
	6.	*syariat* (shariah)	*menyalahkan* (blame)	
	7.	*pelacur* (prostitute)	*menjadi* (become)	
	8.	*paham* (ideology)	*menimpaku* (befall)	
	9.		*mendiskreditkan* (discredit)	
	10..		*memuaskan* (satisfy)	

3.1.2 Catatan Hati Seorang Istri 1

The collocations of "*poligami*" in *Catatan Hati Seorang Istri 1* (WHD 1) has the highest with noun occurring 6 times while the least was adjective with 4 occurrences. Moreover, the word is also collocated more with active verbs such as *mengatakan* (say), *menulis* (write), and *menerima* (accept), as shown in Table 2.

Table 2. Collocation of poligami in Catatan Hati Seorang Istri 1 (WHD 1)

COLLOCATION	NO.	NOUNS	VERBS	ADJECTIVES
poligami	1.	*istri* (wife)	*menyita* (confiscate)	*tua* (old)
	2.	*syariat* (shariah)	*menyinggung* (offend)	*keras* (hard)
	3.	*Qur'an* (Qur'an)	*menulis* (write)	*hidup* (alive)
	4.	*persoalan* (problem)	*mengatakan* (say)	*kebetulan* (accidental)
	5.	*monogami* (monogamy)	*menerima* (accept)	
	6.	*novel* (novel)		

4.2. Semantic Prosody

4.2.1 Nouns

In *Ayat-Ayat Cinta 1* (VL 1), the nouns collocated with "*poligami*" include *wanita* (women), *Islam* (Islam), *pertanyaan* (question), *masalah* (problem), *warisan* (inheritance), *syariat* (shariah), *pelacur* (prostitute), and *paham* (ideology). Among them, pertanyaan (question) is a neutral word. According to our analysis, 3 of these words, *Islam* (Islam), *syariat* (shariah), and *paham* (ideology) have positive prosodies. This is mainly because Islam is a type of religion, *syariat* is part of the rules in Islam, and *paham* is a way to understand things. However, 4 nouns are classified as negative prosodies and they include *wanita* (women), *masalah (problem)*, is *warisan* (inheritance), and *pelacur* (prostitute). It is important to note that the concept "women" is represented by *merendahkan* and two other nicknames, *perempuan* with positive meaning and *wanita* with negative meaning. Moreover, *masalah* means problem, *warisan* represents inheritance and *pelacur* which means prostitute is considered a way by which women degrade themselves in Indonesia.

Table 3. Semantic Prosody of poligami with Nouns in Ayat-Ayat Cinta 1 (VL 1)

No	VL 1	Positive Prosody	Negative Prosody
1.	*wanita* (women)		√
2.	*Islam* (Islam)	√	
3.	*pertanyaan* (question)	-	-
4.	*masalah* (problem)		√
5.	*warisan* (inheritance)		√
6.	*syariat* (shariah)	√	
7.	*pelacur* (prostitute)		√
8.	*paham* (ideology)	√	
	TOTAL	3	4

In *Catatan Hati Seorang Istri 1, excluding* the nouns for addressing and proper names, the nouns collocated with "*poligami*" include *istri* (wife), *syariat* (Syariah), *Qur'an* (Qur'an), *persoalan* (problem), *monogami* (monogamy) and *novel* (novel). Among them, 5 including *istri* (wife), *syariat*

(Syariah), *Qur'an* (Qur'an), *monogami* (monogamy) and *novel* (novel) have positive prosodies. The word *istri* is positive because, in Indonesian, a wife is a woman with a husband and ability to avoid slander, *syariat* is part of the rules in Islam, and *Qur'an* is a Muslim holy book trusted by the people. *Monogami* is regarded positive since the guiding principle of Indonesia's marriage law is monogamy. However, 1 noun including *persoalan* has negative prosody. This is because the word *persoalan* is synonymous to *masalah*. monogamy is not easily accepted in Indonesia.

Table 4. Semantic Prosody of "poligami" with nouns in Catatan Hati Seorang Istri 1 (WHD 1)

No	WHD 1	Positive Prosody	Negative Prosody
1.	*istri* (wife)	√	
2.	*Syariat* (shariah)	√	
3.	*Qur'an* (Qur'an)	√	
4.	*persoalan* (problem)		√
5.	*monogami* (monogamy)	√	
6.	*novel* (novel)	√	
	TOTAL	5	1

3.2.2 Verbs

In *Ayat-Ayat Cinta 1* (VL 1), the verbs collocated with "*poligami*" include *termasuk* (include), *merendahkan* (degrade), *menganggap* (assume), *menerima* (accept), *berkeluarga* (have a family), *menyalahkan* (blame), *menjadi* (become), *menimpaku* (befall), *mendiskreditkan* (discredit), *and memuaskan* (satisfy). After our analysis, 5 verbs including *termasuk* (include), *menganggap* (assume), *menerima* (accept), *berkeluarga* (have a family) and *menjadi* (become) are regardedpositive since they do not imply negative connotations. However, the other 5 verbs including *merendahkan* (degrade), *menyalahkan* (blame), *menimpaku* (befall), *mendiskreditkan* (discredit), and *memuaskan* (satisfy) have negative prosodies. *Merendahkan* is used when looking down on a woman, *menyalahkan* indicates judging someone, *menimpaku* tells that something bad will happen, *mendiskreditkan* vilifies an individual, and *memuakan* here is used in the context of gratifying lust.

Table 5. Semantic Prosody of "poligami" with verbs in Ayat-Ayat Cinta 1 (VL 1)

No	VL 1	Positive Prosody	Negative Prosody
1.	*termasuk* (include)	√	
2.	*merendahkan* (degrade)		√
3.	*menganggap* (assume)	√	
4.	*menerima* (accept)	√	
5.	*berkeluarga* (have a family)	√	
6.	*menyalahkan* (blame)		√
7.	*menjadi* (become)	√	
8.	*menimpaku* (befall)		√
9.	*mendiskreditkan* (discredit)		√

10.	*memuaskan* (satisfy)		√
	TOTAL	5	5

In *Catatan Hati Seorang Istri 1*, the verbs collocated with *poligami* are *menyita* (confiscate), *menyinggung* (offend), *menulis* (write), *mengatakan* (say) and *menerima* (accept). *Menulis*, *mengatakan* and *menerima* are classified by semantic prosody theory as positive prosody. This is because *menulis* and *mengatakan* are skills that can express one's own opinions for others to understand and *menerima* indicates agreeing with the rules of polygamy stated in the Quran.

Table 6. Semantic Prosody of "poligami" with verbs in Catatan Hati Seorang Istri 1

No	WHD 1	Positive Prosody	Negative Prosody
1.	*menyita* (confiscate)		√
2.	*menyinggung* (offend)		√
3.	*menulis* (write)	√	
4.	*mengatakan* (say)	√	
5.	*menerima* (accept)	√	
	TOTAL	3	2

4.2.3 Adjectives

In *Ayat-Ayat Cinta 1* (VL 1), the adjectives collocated with *poligami* are *baik* (good) *resmi* (legal) and *dipertanyakan* (questionable). The former two are classified as positive prosodies by the semantic prosody theory. This is because *baik-baik* means a favorable action and *resmi* is recognized by both the government and the people of Indonesia.

Table 7. Semantic Prosody of "poligami" with Adjectives in Ayat-Ayat Cinta 1 (VL 1)

No	VL 1	Positive Prosody	Negative Prosody
1.	*baik* (good)	√	
2.	*resmi* (legal)	√	
3.	*dipertanyakan* (questionable)		√
	TOTAL	2	1

In *Catatan Hati Seorang Istri 1*, the adjectives collocated with *poligami* include *tua* (old), *keras* (hard), *kebetulan* (accidental) and *hidup* (alive) and the classification according to semantic prosody theory showed *hidup* has a positive prosody because it means continuous existence. Meanwhile, *tua* and *keras* have negative prosodies because the former means elderly or obsolete while the latter indicates an adverse situation.

Table 7. Semantic Prosody of "poligami" with Adjectives in *Catatan Hati Seorang Istri 1* (WHD 1)

No	WHD 1	Positive Prosody	Negative Prosody
1.	*tua* (old)		√
2.	*keras* (hard)		√
3.	*hidup* (alive)	√	
4.	*kebetulan* (accidental)		√
	TOTAL	1	3

3.3 Summary

The findings show the collocations of the word "*poligami*" found in both *Ayat-Ayat Cinta 1* (VL 1) and Catatan Hati Seorang Istri (WHD 1) are more than 40 words, but only 40 are selected based on the highest frequency. The words are later classified and *Ayat-Ayat Cinta 1* (VL 1) is found to have 8 nouns, 10 verbs, and 3 adjectives while Catatan Hati Seorang Istri (WHD 1) has 6 nouns, 5 verbs, and 4 adjectives. *Ayat-Ayat Cinta 1* (VL 1) has 3 positives and 4 negative prosodies for nouns, 5 positive and 5 negative prosodies for verbs, and 2 positive and 1 negative prosodies for the adjective collocations. Meanwhile, *Catatan Hati Seorang Istri 1* (WHD 1) is found to have 5 positive and 1 negative prosodies for nouns, 3 positives and 2 negative prosodies for verbs, and 1 positive and 3 negative prosodies for the adjective collocations. Table 9 displays the overall result of semantic prosody analysis.

Table 9. The overall result of Semantic Prosody Analysis

COLLOCATION	WORD CATEGORIES	SEMANTIC PROSODY OF 'VL 1'		SEMANTIC PROSODY OF 'WHD 1'	
		POSITIVE	NEGATIVE	POSITIVE	NEGATIVE
POLIGAMI	NOUNS	3	**4**	**5**	1
	VERBS	**5**	5	3	2
	ADJECTIVES	**2**	1	1	**3**
	TOTAL	10	**10**	9	**6**

The result shows that *Ayat-Ayat Cinta 1* (VL 1) has the same number for both positive and negative prosodies while *Catatan Hati Seorang Istri 1* (WHD 1) has more positive prosodies than negative ones. Such a semantic prosody result indicates that *Ayat-Ayat Cinta 1* (VL 1) has neutral attitudes towards polygamy whereas Catatan *Hati Seorang Istri 1* (WHD 1) appears to agree with polygamy more. Since *Ayat-Ayat Cinta 1* is written by a male author, it is indicated that males do not show special preference for polygamy, just like Fahri in the novel. *Catatan Hati Seorang Istri 1* (WHD 1) is written by a female author, and the positive semantic prosody reflects women's acceptance of the idea of poligami in the novel.

The neutral attitude found in *Ayat-Ayat Cinta 1* (VL 1) might be associated with the male authorship of the novel. The story shows the man is not willing to practice polygamy but was forced. However, in reality, Indonesian men encourage polygamy even though it is not accepted by other people due to its ability to degrade womanhood. On the contrary, *Catatan Hati Seorang Istri 1* (WHD 1) shows positive semantic prosody and this might be associated with the female authorship of the novel to indicate that Indonesian women's attitudes toward polygamy is positive. However, in reality, it is still being practiced even though some conditions are required, for example, seeking permission from the first wife and being able to act fairly. Most women reject polygamy even though polygamy can be practiced if the husband has the ability to act fairly, physically and mentally, with the wives in line with the teachings of some religion in the country.

The attitudes in the novels appear to be in opposite to Indonesian's attitudes in reality. Then, can literary works reflect the reality, even Indonesian culture? Based on the Sapir-Whorf hypothesis (2015), there is a strong relationship between language, culture, and the mind of the speaker. A person's condition and culture are also found to have a great influence on the language used in daily communication. Moreover, the cultural pattern of a society, according to this hypothesis, is able to construct clauses and provide variations in the information and politeness of a language. The two novels create a world with opposite attitudes toward polygamy; however, in our opinions, the novelists use this strategy to offer different opinions towards polygamy in order to encourage the readers to see polygamy from different aspects.

4. Conclusions

The paper studies cultural perspectives on polygamy by examining two Indonesian novels entitled *Ayat-Ayat Cinta 1* and *Catatan Hati Seorang Istri 1* through corpus linguistics in order to see how literary works reflect Indonesian culture. Making a conclusion based on only these two novels is not objective. However, it is interesting that the novels are in contrary to reality and serve as a form of entertainment but also represent a social condition on rare occasions. Apparently, the female author agrees to polygamy while the male author stays neutral. However, it seems they want to create a world opposite to the reality to make readers see polygamy from different aspects due to the difference in its representations in each culture.

References

Al-Syarif, I. M. (2008). *Poligami tanya kenapa?* Jakarta Timur: Mirqat Publishing.

Tognini-Bonelli, E. (2001). *Corpus Linguistics at Work*. Amsterdam: John Benjamins.

Dweik, Bader S. & Mariam M. Abu. Shakra. (2011). Problems in Translating Collocations in Religious Texts from Arabic into English. *The Linguistics Journal*, 5 (1), 5-41.

Francis, W. N. (1982). Language corpora B. C. In J. Svartvik (Ed.), *Directions in corpus linguistics: Proceedings of the Nobel Symposium* 82,18-32.

Firth, J. R. (1957). A synopsis of linguistic theory, 1930-1955. In J. R. Firth et al. (Eds.), *Studies in Linguistic Analysis*. Special volume of the Philological Society (pp. 1- 32). Oxford: Blackwell.

Ghazala, H. (2006). *Translation as Problem and Solution: A Course Book for University Students and Trainee Translators.* Beirut: Dar wa Maktabat Al-Hilal.

Lucy, John A. (2015). *International Encyclopedia of the Social & Behavioral Sciences* (Second Edition).

McEnery, T., & Wilson, A. (2001). *Corpus linguistics*. Edinburgh, Scotland: Edinburgh University press.

Vreede de Stuers, C. (1960). *The Indonesian Woman: Struggles and Achievements*. The Netherlands: Mouton.

Yuwono, U. (2008). Ketika Perempuan Lantang Menentang *Poligami. Jurnal Ilmu Pengetahuan*, 10 (1), 1-25.

Svartvik, J. (2007). Corpus linguistics 25+ years on. In R. Facchinetti (Ed.), *Corpus linguistics 25 years on* (pp. 11À25). Amsterdam: Rodopi.

Seccombe, K., & Rebecca, L.W. (2004). *Marriage and families: Relationships in social context.* Ottawa: Thomson Learning Inc.

Sinclair, J. (1987). Looking up. London: Collins COBUILD.

Sinclair, J. M. (1991). *Corpus Concordance Collocation*. Oxford: OUP.

Louw, B. (1993). Irony in the Text or Insincerity in the Writer? The Diagnostic Potential of Semantic Prosodies. In M. Baker, G. Francis & E. TogniniBonelli (Eds.), *Text and Technology: In Honour of John Sinclair* 157-175). Amsterdam: John Benjamins.

Louw, B. (2000). Contextual prosodic theory: bringing semantic prosodies to life. In C. Heffer, H. Sauntson & G. Fox (Eds.), *Words in Context: In Honour of John Sinclair* (pp. 48–94). Birmingham: ELR.

APPENDIX

Table 10. The Collocations of the Word "*Poligami*" in the Novel *Ayat-Ayat Cinta 1*(VL 1)

Rank	Freq	Freq (L)	Freq (R)	Stat	Collocate
1.	5	3	2	3.98869	*yang* (that)
2.	5	2	3	5.03713	*tidak* (not)
3.	4	2	2	9.41564	*wanita* (women)
4.	4	1	3	6.37572	*mereka* (they)
5.	4	2	2	6.05307	*dalam* (in)
6.	4	2	2	6.16307	*bias* (be able)
7.	3	2	1	7.09175	*semua* (all)
8.	3	2	1	8.17237	*Islam* (Islam)
9.	2	1	1	8.86043	*termasuk* (include)
10.	2	1	1	7.98596	*tentang* (about)
11.	2	2	0	9.07616	*secara* (in)
12.	2	0	2	8.67280	*pertanyaan* (question)
13.	2	1	1	12.44539	*merendahkan* (degrade)
14.	2	1	1	10.22300	*menganggap* (assume)
15.	2	2	0	8.82090	*menerima* (accept)
16.	2	0	2	6.69944	*memang* (indeed)
17.	2	2	0	7.76357	*masalah* (problem)
18.	2	1	1	8.78243	*keadaan* (circumstances)
19.	2	1	1	13.03035	*dipertanyakan* (questionable)
20.	2	0	2	2.90300	*dan* (and)
21.	2	2	0	11.44539	*berkeluarga* (have a family)
22.	2	2	0	6.53850	*baik* (good)
23.	2	1	1	5.21337	*Aisyah* (the name of person)
24.	1	0	1	11.03035	*warisan* (inheritance)
25.	1	0	1	3.79673	*untuk* (to)
26.	1	0	1	12.03035	*ternyata* (evidently)
27	1	1	0	7.27547	*tentu* (of course)
28.	1	0	1	4.68163	*tapi* (but)
29.	1	0	1	10.22300	*syariat* (shariah)
30.	1	0	1	5.65531	*sebagainya* (so)
31.	1	1	0	9.57092	*resmi* (legal)
32.	1	0	1	9.22300	*pelacur* (prostitute)
33.	1	1	0	10.22300	*paham* (ideology)
34.	1	0	1	5.65531	*oleh* (by)
35.	1	0	1	13.03035	*menyalahkan* (blame)
36.	1	0	1	8.22300	*menurut* (according to)
37.	1	0	1	6.18486	*menjadi* (become)
38.	1	0	1	10.70843	*menimpaku* (befall)
39.	1	1	0	12.03035	*mendiskreditkan* (discredit)
40.	1	0	1	13.03035	*memuaskan* (satisfy)

Table 11. The Collocations of the Word "*Poligami*" in the Novel *Catatan Hati Seorang Istri 1 (*WHD 1)

Rank	Freq	Freq (L)	Freq I	Stat	Collocate
1.	4	1	3	7.43248	*istri* (wife)
2.	3	1	2	3.63893	*yang* (that)
3.	3	2	0	9.62888	*pak* (sir)
4.	2	0	2	8.12638	*tua* (old)
5.	2	1	1	4.45895	*tidak* (not)
6.	2	1	1	3.34348	*saya* (I)
7.	2	2	0	5.83014	*ketika* (when)
8.	2	2	0	12.21384	*Fulan* (the name of person)
9.	2	0	2	5.56279	*dalam* (in)
10.	1	0	1	6.21384	*ya* (yes)
11.	1	0	1	11.21384	*tertarik* (interested)
12.	1	1	0	7.21384	*tentang* (about)
13.	1	1	0	12.21384	*syari'ah* (shariah)
14.	1	0	1	5.33120	*sudah* (already)
15.	1	1	0	7.12638	*sendiri* (alone)
16.	1	1	0	8.21384	*sedang* (is being)
17.	1	1	0	7.25965	*sebuah* (a)
18.	1	0	1	7.04392	*sangat* (very)
19.	1	0	1	12.21384	*Qur'an* (Qur'an)
20.	1	0	1	9.21384	*persoalan* (problem)
21.	1	0	1	12.21384	*penggarapannya* (his claim)
22.	1	0	1	5.45895	*ada* (there is)
23.	1	1	0	12.21384	*novel* (novel)
24.	1	0	1	11.21384	*monogamy* (monogamy)
25.	1	0	1	11.21384	*menyita* (confiscate)
26.	1	1	0	8.89191	*menyinggung* (offend)
27.	1	1	0	8.89191	*menulis* (write)
28.	1	1	0	8.30695	*mengatakan* (say)
29.	1	1	0	7.40649	*menerima* (accept)
30.	1	0	1	6.30695	*memang* (indeed)
31.	1	1	0	5.69028	*masih* (still)
32.	1	1	0	4.99467	*lagi* (again)
33.	1	1	0	6.89191	*keras* (hard)
34.	1	0	1	10.62888	*kelas* (level)
35.	1	0	1	9.40649	*kebetulan* (accidental)
36.	1	1	0	4.11581	*kami* (we)
37.	1	0	1	5.82152	*jika* (if)
38.	1	0	1	10.62888	*Inggris* (English)
39.	1	1	0	5.67468	*hingga* (until)
40.	1	1	0	6.65925	*hidup* (alive)