

**FENOMENA *REVERSE HAREM* DALAM *OTOME GAME***  
**(Konsep Poliandri dalam Penafsiran QS. An-Nisa' Ayat 24 Perspektif Teori Kultivasi)**

**TESIS**

Diajukan untuk Memenuhi Syarat  
Memperoleh Gelar Magister dalam Program Studi Ilmu Al-Qur'an dan Tafsir



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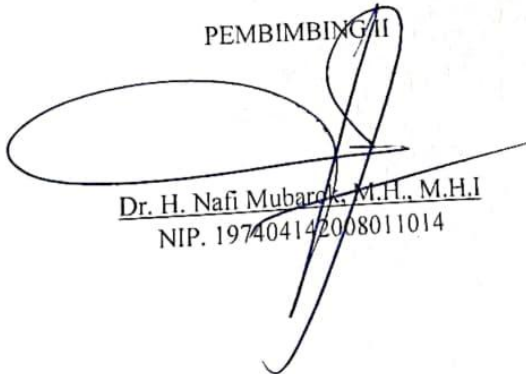
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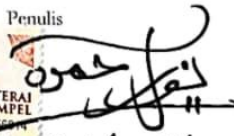
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### Abstract

*The phenomenon of reverse harem in otome games presents a narrative in which a female character is surrounded by multiple men competing for her love. This representation resembles a fantasy of polyandry, which has the potential to influence players' perceptions through the mechanism of media cultivation. However, Islam explicitly rejects polyandry, as stated in QS. An-Nisā' verse 24, which prohibits women who are married from having ties with other men. This study departs from the following research questions: (1) how is the concept of polyandry understood in the interpretation of QS. An-Nisā' verse 24, and (2) what role does the verse play in relation to the reverse harem phenomenon from the perspective of cultivation theory?*

*The approach used is qualitative, employing Norman Fairclough's Critical Discourse Analysis (CDA) model, which covers the levels of text, discourse practice, and socio-cultural practice. George Gerbner's cultivation theory is combined with classical and contemporary interpretations of QS. An-Nisā' verse 24 to examine the interaction between digital narratives and religious norms.*

*The findings indicate that QS. An-Nisā' verse 24 emphasizes the prohibition of polyandry to safeguard lineage, preserve the exclusivity of marital bonds, and maintain family stability, while otome games normalize the fantasy of polyandry through reverse harem representations. Although repeated exposure to such games can cultivate permissive perceptions, the verse functions as an ideological filter that prevents the fantasy from being internalized as actual belief.*

*Theoretically, this study highlights the importance of dual literacy religious literacy and media literacy and opens a space for dialogue between Qur'anic exegesis and modern communication theory. This integration enriches the understanding of how normative Islamic texts can interact with digital popular culture in shaping social perceptions.*

### Abstrak

Fenomena *reverse harem* dalam *otome game* menghadirkan narasi di mana seorang tokoh perempuan dikelilingi banyak laki-laki yang berlomba mendapatkan cintanya. Representasi ini menyerupai fantasi poliandri yang berpotensi memengaruhi persepsi pemain melalui mekanisme kultivasi media. Namun, Islam secara tegas menolak poliandri sebagaimana dinyatakan dalam QS. An-Nisā' ayat 24 yang melarang perempuan bersuami memiliki ikatan dengan laki-laki lain. Penelitian ini berangkat dari rumusan masalah: (1) bagaimana konsep poliandri dipahami dalam penafsiran QS. An-Nisā' ayat 24, dan (2) bagaimana peran ayat tersebut terhadap fenomena *reverse harem* perspektif teori kultivasi.

Pendekatan yang digunakan adalah kualitatif dengan metode Analisis Wacana Kritis (CDA) model Norman Fairclough, mencakup level teks, praktik wacana, dan praktik sosial-budaya. Teori kultivasi George Gerbner dipadukan dengan penafsiran klasik dan kontemporer QS. An-Nisā' ayat 24 untuk menelaah interaksi antara narasi digital dan norma agama.

Hasil penelitian menunjukkan QS. An-Nisā' ayat 24 menegaskan larangan poliandri demi menjaga nasab, eksklusivitas ikatan, dan stabilitas keluarga, sementara *otome game* menormalkan fantasi poliandri melalui representasi *reverse harem*. Meski paparan berulang pada game dapat menumbuhkan persepsi permisif, ayat tersebut berfungsi sebagai filter ideologis yang menjaga agar fantasi tidak terinternalisasi dalam keyakinan nyata.

Secara teoretis, penelitian ini menegaskan pentingnya literasi ganda seperti literasi agama dan literasi media serta membuka ruang dialog antara studi tafsir Al-Qur'an dan teori komunikasi modern. Integrasi ini memperkaya pemahaman mengenai bagaimana teks normatif Islam dapat berinteraksi dengan budaya populer digital dalam membentuk persepsi sosial.

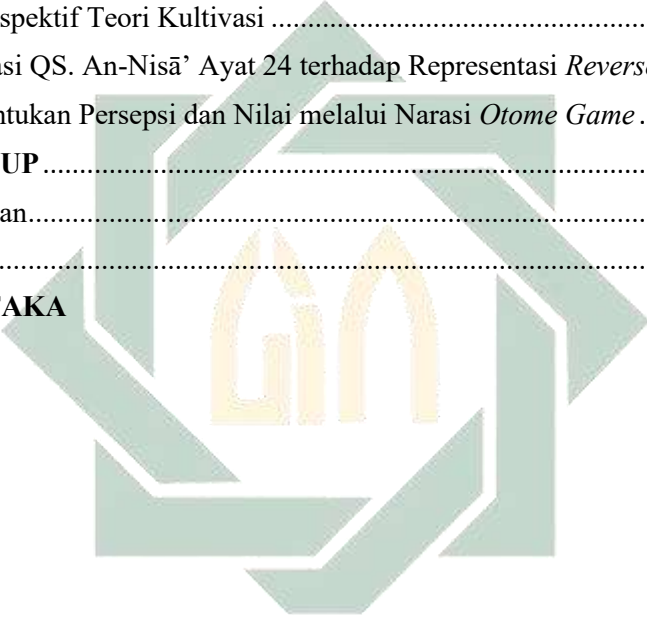


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