

**THESIS**

**THE DIALOGUE OF QUR'AN HADITH AND JAVA  
ABOUT THE IDEAL WIFE CONCEPT  
(a Study of Serat Wulang Putri written by Pakubuwono IV)**

Submitted to the Faculty of Ushuluddin in Partial Fulfillment of the Requirement  
for Undergraduate Degree of Islamic Theology



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**2010**

## ADVISOR APPROVAL

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*Assalamu'alaikum Wr. Wb.*

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is ready to be submitted in joining in the last examination.

*Wa'alaikumussalam Wr. Wb.*

May 3<sup>rd</sup>, 2010

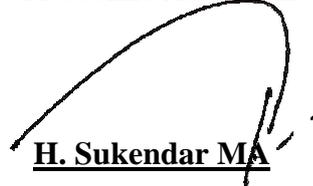
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## **THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 3<sup>rd</sup>, 2010

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## MOTTO

sk S as a n kebgus n d y ,  
lkun aputak solah.  
so po temenk lnemu.

## DEDICATION

The thesis is dedicated to:

My dear parents; Mr. Ahmd Miftah and Mrs. Muannisah Salam, love and respect are always for you. Thank you for the valuable efforts and contributions in making me reach this point even takes very long time.



My beloved sisters, Milla, 'Lil Bella, and 'Lil Iza, somehow, you are always be my side whenever I take a look.



My passed nanny, nduk Kasemi,  
May god hold you tight



My best fellows, Aini Maghfiroh, Chanif Miftahuddin, Imroatus Sholihah, Rahmat Sukoco, Slamet Riyadi, Jojo Dhewaskara  
Here we fight together to gain this thing.



My classmates, The Genuine of FUPK, mbak Mukminah, mbak Rina, mbak Beqi, mas Taju, mas Anam, mas kasan, Lutfi, mas Arifin, mas Amak, mas Rohani, mas Abe, Ain, mas Sobirin, Ayah, Dayat, Reza, Labib, Aris, Helmi, Hafidz, masali, kak cik, de' Ladies;, in sweet memory; Ridwan and Alif. We made a history guys.



The friends of mine, ghazhum 41.  
Well, I don't know, the memories of you still walking around my head



A big family of FUPK, it was an honor to be part of you.



Sir Muhammad Farid Fadli, we both know that we're miles away so different.



All of my friends thank for lovely friendship.

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I extend my deep to everyone who helped, inspired, and encouraged me to conduct the research. Special thankful is for everyone who always asked my thesis like shooting gun to me; actually it gave me stimulus to accomplish it.

Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, May 3<sup>rd</sup>, 2010

The Author,

Lia Alief Muflihah

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## TRANSLITERATION OF ARABIC WORDS

### 1. Consonants

ا = ‘	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sh	ل = l
ث = th	ص = s}	م = m
ج = j	ض = dh	ن = n
ح = h}	ط = t}	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ي = y
ذ = dz	غ = gh	
ر = r	ف = f	

In initial position, whether at the beginning of a word, following a prefixed preposition or conjunction, or following the definite article, *Hamzah* (ء) is not represented in romanization. When medial or final, (ء) is romanized as (‘).

Example:

أَدَان = *adza>n*      مُؤَذِّن = *mu’adzdzin*      مَاء = *ma>’*

### 2. Vowels

#### a. Short vowels

*Fathah* ( َ ) as *a*, *kasrah* ( ِ ) as *i*, *dhammah* ( ُ ) as *u*.

#### b. Long vowels

Long *fathah* = a>, example :      قَال = *qa>la*

Long *kasrah* = i>, example :      قِيل = *qi>la*

Long *dhammah* = u>, example :      نُون = *du>na*

3. *Tanwin* is represented by *an*, *in*, and *un*, respectively. The short and long vowels at the end of a word are shown as parts of the words, as (قَالَ) *qala* where the final *a* stands for the *fathah* on *lam*, but the *tanwin* is shown as a separate syllable, as (مُحَمَّدٍ) *Muhammad-in*.

4. *Tashdid* is represented in romanization by doubling the letter or digraph.

الغزّي = *Al-Ghazzi*>      الكشّاف = *al-Kashsha*>*f*

5. Diphthong

وْ = *aw*, example: قول = *qawl*

يْ = *ay*, example: خير = *khayr*

6. Ta' Marbutah (ة) is romanized as *h*, except: *idhafah* is romanized as *t*, example:

مجموعات الفتاوى = *majmu*>'*a*>*t al-fata*>*wa*>.

7. *Ya'* in the relative adjective (*al-Nisbah*), the ending is romanized as *y*. example:

المكّي = *al-Makky*.

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CURRICULUM VITAE

## ABSTRACT

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Islam gives regulation for woman to deal with her life in this world. Islam provides some orders and prohibitions to woman in her life. But, then, since Islam was getting larger spreading through nations, countries even oceans, the role of culture becomes important. Culture is shaped by the custom and condition of certain society. That case happened in Javanese culture. The importance role of culture, gives a unique color in religious life in Java.

Islam through it canon that are Qur'an and hadith give several ways and regulations for woman to behave as a wife. Wife is an important element in running a household. That's why the role of woman, in Islamic studies, takes a particular place to be discussed. And in its understanding, culture becomes one way to helpit applied in the real life.

One way to keep our culture is through pursuing its core that placed inside a cultural heritage. The literature of *Serat Wulang Putri* is one of heritage of Javanese society. It taught us how a woman behaves in as a wife. *Serat Wulang Putri* was written by Pakubuwono IV in the time when he ran the palace of Kasunanan Hadiningrat Surakarta.

In this research, *Serat Wulang Putri* is discussed to dig out the moral messages of Pakubuwono IV to his daughters based on the background of the time. To gain a final result, this research uses content analysis method in researching of the text of *Serat Wulang Putri*. The origin of this *serat* is written in Javanese letter. Then it is transliterated into roman letter. Since the text is in java language, this research then translated into English. After that, this research tries to correlate the value with some verses of Qur'an and hadith.

It can be concluded that a Javanese wife should keep her faith in the cultural value and religious value to gain the real happiness in the world through serving her husband and children. Obeying husband, keeping the household, and worshipping god become the major messages in *Serat Wulang Putri*.