

CHAPTER I

PREFACE

A. BACKGROUND

Islam places the status of women from the level of a mere chattel to the level of a human being. Al Qur'an, the holy book of Islam, declares that man and woman proceed from the same process, they are the members of the same species, and they are born of the same parents. The Qur'an variably calls man and woman as spouses of each other, companions and helpmates. Besides restoring woman human dignity, Islam bestowed on the human innumerable rights in almost every field of human life.

In Islam a woman is a completely independent personal. She can make any contract or bequest in her own name. She is entitled to inherit in her position as mother, as wife, sister and daughter. She has perfect liberty to choose her husband. But, if we see backward, the pagan society of pre-Islamic Arabia had an irrational prejudice against their daughter whom they used to bury alive. The Messenger of Allah (peace be upon him) totally opposed this practice.

In Islam, the rights and status of a wife is described precisely in the Qur'an and the Sunnah. In fact, Islam gives her the worthy and glorious position. A woman becomes wife through marriage. She has the right to select her partner. Marriage is a sacred contract therefore, the selection process before marriage must be considered carefully by the man and woman. Our Prophet (SAW) said,

“Do not marry only for the beauty, may be the beauty becomes the cause of moral decline. Do not marry even for the sake of wealth, may be the wealth becomes the reason of disobedience; marry rather on the ground of religious devotion and piety.”¹

¹ Based on the hadith:

لا تنكح المرأة لجمالها فلعل جمالها يريدها ولا لمالها فلعل مالها يطغيبها وانكح المرأة لدينها

Prophet (SAW) urged to consider four points before selecting a spouse. They are beauty, wealth, family status and piety. Piety should come before all other considerations. Here, both the partners are hoped to be pious and sincere followers of the Qur'an and Sunnah. Both will be respectful for the rights and status of each other. This perception plays an important role for a happy and successful marriage.

Family is the basis of Islamic society. A wife who lost of her proper rights cannot play her proper role to form an ideal family. The society will lose its balance if the foundation of the family is weak and not rightly constructed. An Islamic family, more precisely an Islamic wife, provides prosperity, balance and care for the coming generation. So if we can ensure the proper right and status of wife and set her free from all forms of persecution, we can hope for a better future of a sound and well disciplined generation.

Islam keeps the balance between the woman rights and her duties of being wife for those aims above. So many women were not taught how to run a household efficiently while in the care of their mothers.

God gives guidelines for how a virtuous woman lives. A virtuous woman not only to have a righteous in the Lord, but she is a loving wife and mother, a good housekeeper, and training her children with wisdom. Her husband appreciates her and can praise her to his associates and friends because she is worthy of praise.

In the Holy Qur'an, Allah (SWT) points to marital bond as one of His signs and says in chapter Ar Rum verse 21,

“Among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are Signs for those who reflect.”²

² Al Rum: 21 in Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*. New Delhi: Goodword Books 2008. p. 1056

A virtuous wife is always a source of tranquility, love and mercy, as we find these in the great Muslim woman like Khadijah (R.A), the first wife of the Prophet (SAW). Allah says in chapter al A'raf verse 189,

"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her in love...."³

The two verses mentioned above state the great purpose of marriage i.e. tranquility and highlights the equal position of man and woman as both of them are created from "a single person". In Surah Al Baqarah:187

"They are your garment, and you are their garment"⁴

From the verse above, mentioned that "they (wives) are your fashion and you are their fashion". The inward meaning of fashion is peace and security. They are for mutual support, mutual comfort and mutual protection, filling into each other as a fashion fits the body. A fashion is also both for show and hide.

To apply the Islamic value, Islam needs the role of local wisdom and tradition of an area where Islam is spreading. This is aimed to ease the local society in applying Islamic teaching to the daily life. Islam's characteristic adapts with local wisdom easily and do not neglect the pure tradition. This case also runs in Javanese community, as the biggest Islamic population among other island in Indonesia.

In Javanese tradition, there are such roles of being a good wife. Just like Islam, Javanese also gives a good position toward wife and woman. There was no term of wife and husband in Javanese community. They call their spouse in the same term that is "garwa" is *kareta basa* or stand for "sigaring nyawa"⁵ which means "soulmate". And another common term for spouse is "bojo". They do not differ the term of wife or husband because in a household they are companions which have to cooperative in running their life to keep its harmony, tranquility, and to guide their children together.

³ Al A'raf verse 189, *Ibid* p.398

⁴ Al Baqarah verse 187, *Ibid* p. 73-74

⁵ Joko Piyono, *Kawruh Pepak Basa Jawa Anyar*, Surakarta: Pustaka Mandiri, 2005 p. 68

Javanese has kept strongly establishing the tradition. It comes as the one of ancient tribe in Indonesia which centered and characterized in palace. That's why the leadership of *Sinuhun*⁶ becomes very sacred in society to be neglected. The researcher has to recognize that Java still has its tradition among the coming traditions which coming with no end. Among other traditions, Java comes and shows the characteristic.⁷

In Javanese tradition, generally, everyone has to have a good behavior toward people, and to respect each other. Javanese tradition offers a concept of *rukun*⁸ which mean to keep balance in aspect of life. And it's not bordered to woman only. But, this tradition runs together in daily life of Javanese society in general.

But, there are some specific things for woman. In Javanese tradition, the behavior of woman and her role, as a daughter, sister, mother, and wife is important things to be paid attention. Javanese people have a character *andhap asor*, means to respect other much more that their own self.

A woman, in Java tradition, should have the value such *bekti* (loyal), *gemati* (carefulness), *alus* (calm), *nrima* (defenselessness), *sabar* (patient) and *luwes* (courted). A Javanese woman surely has to have that kind of character, she also being asked to be smart, critical, and dare to explore her opinion. Those become very important because that is the measurement to be an ideal woman for Javanese society.⁹

Some characteristic of Javanese teachings also deriving from Islamic teaching. It can be seen from the history of the coming Islam in Java.

⁶ *Susushunan* is the call of king in keraton kasunanan Surakarta. *Sinuhun* is derived from *sunan*, which mean place to receive "*susunan*" means the ten fingers, in another word *sesembahan* or honorific in Java in Surakarta. See Wikipedia, Sunan, accessible at following link; [http://en.wikipedia.org/wiki/Sunan_\(Indonesian_title\)](http://en.wikipedia.org/wiki/Sunan_(Indonesian_title)) accessed in 5-18 2009

⁷ Franz Magnis, *Etika Jawa; Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa*, Jakarta: PT. Gramedia Pustaka Utama 1996. p.1

⁸ *Rukun*, is aimed to keep the society in a harmony. In Java, the aim is not to create the social harmony but tend to keep and do not disturb the existing harmony itself. In Java perspective, a harmony is a condition which appears by itself as long as not disturbed. In Java, *rukun* is not regarding to the condition of soul, but a guarding of harmony in social intercourse. The object is the surface of social live, *Ibid*, p. 41-40

⁹ Purwadi, *Serat Wulang Putri*, Yogyakarta: Panji Pustaka, p. 4

Javanese culture is a native of Indonesian culture which is so flexible,¹⁰ it could accept and reserve any kind of tradition and adopt it. The coming of Islam in the 13th century makes Islamic teaching and tradition united and melted with Javanese tradition.

This tradition is being a heritage from their forefather which is kept and practiced especially in Javanese circles by a *Sinuhun*; as the center of ethic and sacred of Javanese tradition, and it runs until now, man of letter; as a representation of a clergy combining with *Sinuhun*'s command, which deliver the teaching through his opus¹¹, and father; as the leader in a smallest society that is family.

One of those men of letter (*pujangga*) is Pakubuwono IV. He was coroneted as *Sinuhun* in 1788. He is fame as *Sunan Bagus*. He led the palace from 1788 until 1820. That was the century of Javanese literature renaissance. He was the youngest *Sunan* in Surakarta. He led in the age of 19.¹² He was known as a smart politician, he also famous in literature specifically in religious literature.¹³ Some of his works are manuscript *Serat Wulangreh*, *Serat Wulang Sunu* and *Serat Wulang Putri* to repair Javanese people's attitude.

In his opus, he combined value aspect from Java and Islam. He tried to find out the way out to make Islamic teaching and Javanese tradition walk side by side in one medium and time. Pakubuwono IV infuses his teaching for his children, grand children, family and his servant in those works.

¹⁰ Abdurrahman, *Keunikan Interaksi Islam dan Budaya Jawa*, accessible in following link; http://www.heritageofjava.com/ebook/Keunikan_Interaksi_Islam_dan_Budaya_jawa.pdf p 16. Accessed at 5-20-2009 9.18 am

¹¹ In Javanese tradition, an opus takes a place in the middle of society. An opus is being one of the heritage that been respected by people because mostly consist of mystical teaching and attitude teaching. In the century of XVIII is called by the renaissance of writing, because many men of letters were risen up in that age.

¹² Purwadi, *Sejarah Raja-Raja Jawa*, Yogyakarta: Penerbit Media Abadi, p. 350

¹³ Wikipedia, *Pakubuwono IV* accessible in following link; http://id.wikipedia.org/wiki/Paku_Buwono_IV accessed at 4-23-2009 9.23 am

Pakubuwono IV wrote many *serat piwulang*, that called also as directive and to control their attitude in palace and around it.¹⁴

Pakubuwono IV's teaching much more talking about good behavior and sufism.¹⁵ He tends more his attention in *piwulang* and shaping good behavior. Because, according to him, to reach a *rasa jati (al Haqq/ the truth feeling)* someone has to pass some steps. And the basic or the first step is having a good behavior. In this first step, he presupposed to look for *pitutur ingkang sayektos*, a good advice for every unwise attitude. For that man should seek the good advice not to trap in badness that is *polah kang nora jujur*. Advice is to back the right way in order not to become *kojur tan becik*, loss and is not good. In other words Pakubuwana IV also put repentance as the first station should be a *salik* (Sufis).

Repentance was conducted with the leave nature to be disgraceful conduct governing morality. Firstly that the person depicted may not rely on himself as a noble and descendant of the king, and relying on personal ability. In other words, to leave the despicable nature of the form: *adigang*, *adigung*, and *adiguna*. *Adigang* is relying on brains, like a deer on the ability of flight. *Adigung* is relying on the size of the body. While *adiguna* is to rely on physical strength to overcome spiritual person, like a snake on noxious

The attitude of *bekti* (loyal), *gemati* (care), *alus* (calm), *nrima* (defenselessness), *sabar* (patient) and *luwes* (flexible) means to go backward in hundred years ago that the traditional's value must be obeyed without seeing the situation and condition. But, if the researcher analyzes it deeply, will found the considerable value inside of life. For example “*nrima* (defenselessness)”, it doesn't mean mere laziness or no effort, but this behavior must be followed with serious plan, struggling, tough, firmness in doing something, and with the accurate calculation.

¹⁴Suprpto, *Mangkunegaran*, accessible in following link; <http://heritageofJava.com/portal/article.php?story=20090326211019599> accessed at 4-23-2009 9.23 am

¹⁵Suharno, *Warisan Intelektual Islam Jawa*. Accessible in following link; http://digilib.pnri.go.id/uploaded_files/k003/normal/Warisan_Intelektual_Islam_Jawa_1.pdf p. 11 16. Accessed at 5-20-2009 9.18 am

In *Serat Wulang Putri*, Pakubuwono IV wrote his messages to his daughters if they were a wife. The borders that have to be obeyed and their right of the husband, and how to behave to the husband. In this paper the researcher tries to match the messages of Pakubuwono IV with the canon of Islam that are Qur'an and Hadith which appropriate in nowadays and applying it toward wife in nowadays generally, and Javanese wife in particular. Also an effort of keeping and spreading the forefather's tradition

From the explanation above, the researcher is interesting in expanding and explore the message of *Serat Wulang Putri* and arrange it into a thesis unto title **THE DIALOGUE OF QUR'AN HADITH AND JAVA ABOUT THE IDEAL WIFE CONCEPT (a Study of Serat Wulang Putri written by Pakubuwono IV)**

B. THE FORMULATION OF PROBLEM

Concerning on the background above, the researcher has curiosity and wants to formulate the problem the ethic of wife inside concept Islam-Java into 2 (two) questions in order to focus the discussion:

1. Is the concept of ideal wife in *Serat Wulang Putri* in line with Qur'an and Hadith?
2. What are the dialogue of Islam and Javanese culture regarding the concept of ideal wife?

C. AIM AND SIGNIFICANCE OF RESEARCH

From the research questions which are focused on two points above, so the researcher has aims regarding those questions as follow:

1. Aim of research
 - a. To know whether the concept of ideal wife in *Serat Wulang Putri* is in line with Qur'an and Hadith or not.
 - b. To know in what extent the dialogue of Islam and Javanese culture regarding the concept of ideal wife.
2. Significance of research

- a. To dig and spread the cultural value and religion inside the heritage of cultural text.
- b. To know and understand the relationship between the heritage of cultural text *serat wulang putri* and qur'an hadith.

D. REVIEW OF LITERATURE

In Java, we find many books or literatures which are talking about how a woman behaves. The man of letters arranged it into many kinds of book which based on the Javanese tradition. In this study, the researcher tries to take one of the books which talk about the roles for woman to behave. The researcher recognizes that it is not the first research. Hence, the researcher listed a book that concern about the similar research before as a prior research

In the book *Serat Wulang Putri*, written by Purwadi and Munarsih, published in Yogyakarta, by Panji Pustaka press is also containing the explanation of woman attitude which taken from the ancient manuscript and its interpretation. This book tends to the story of Panji, and the stories about women in Panji's live. One of them is Dewi Sekartaji. In this book, she was taken as the good example of woman which shown from her beauty and how to create the beautifulness from inside. This book also explains the character of Javanese woman and how to educate Javanese girl perfectly.

This book told frankly about the story of Panji then took the core of the story into formulation to create a good mannered lady. But, in this book there is no study about *serat* titled *Serat Wulang Putri* that written by Pakubuwono IV. This book only catches the elaboration of how a Javanese woman should behave generally, without specified from any certain source.

In the long journey of the history of Javanese civilization, the woman often mentioned in several Javanese literary works, afterwards became the reference for the scientists and the culture critic to be studied more. The assessment of the poets in some *serat* is very heterogeneous. Some *serat* that was arranged in specific time is really linked with the values that were contained inside, which is relevant with the pattern of thought the Javanese

community at that time. The woman occupied in the position that had several idioms that adhered to herself. The view of some *serat* against the woman that considered with the negative view, there is also that considered balanced between the positive and negative assessment. Whereas several terms that adhered for women are *wadon*, *wanita*, *estri*, and *putri*. In thesis that written by Mohammad Badruddin under the title “*Kedudukan Wanita dalam kepemimpinan di Kraton Yogyakarta*” a thesis of program pascasarjana IAIN Walisongo. 2002 was often untangled about the position of the woman in the Javanese tradition that was written in the manuscript of the Javanese kingdom, both from Jogjakarta and Surakarta. In thesis this, plenty of comparisons that were presented to more understand about the position of the woman in the view of the Javanese community that was centered on to the Palace as the Javanese cultural axis.

The woman, in her life had not been free from roles that adhered to herself who demanded the pretty attitude to be fulfilled. The roles became very important for her life and the person around her. This matter might possibly want to be sent by the man of letter in the period to the women that especially who is remained in the palace and surround it as the queen, *kanjeng ratu*, *selir*, *bedhaya* and *inang* (the foster-mother). The book “*Perempuan dan Seksualitas dalam Tradisi Jawa*” that written by Sri Suhandjati Sukri and Ridin Sofwan and published in Yogyakarta: Gama Media, 2001 tried to untangle and encompass articles from the Javanese poets especially that ten by in connection with roles of the woman. This book wrote 4 important roles of the woman in her life.

The first is; the woman as the slave the Lord. The development of Javanese culture was entered element of the religious teaching, especially Islam, was carried out by the king and the poet. Through the literary work, they recommended that the man and the woman always were grateful for the Lord's gift.

The second; as the daughter or the daughter-in-law. The daughter, before marrying, had the obligation to *bekti* to parents. After marrying, the child's service improved in an obligatory manner *bekti* to the parent-in-law.

The third as the wife. In Javanese literature, often found the teachings about the tasks of the wife as the colleague of the husband. Because the position of the wife was placed as the side that must be loyal to the husband, the description about the characteristics and the behavior of the ideal wife often was raised in Javanese literature. With this ideal demand, the task of a wife became very complex and not easy. Therefore, to achieve her life happiness in a household, many things that must be paid attention to. This is the cause of the king or the man of letter often wrote advice for women who will build the household.

The fourth as a mother. The duty of women as a mother is not discussed too much in literature. But, the most written in the Javanese literature is about mother's right and so does father to gain the respect from their kids. Parent's right to get what they ask is very big, as big as the king's right.

By the cause that the position of parent as a sample for the children is similar with the king's position to be the example for his society. Parent also has the same right to educate and punish the children as what king did.

This thesis concluded the role of women based on social life, history and the teaching of Javanese society especially in Jogjakarta. And then, in the term of governmental life, the writer of this thesis tried to analyze the position of woman from many views.

Then, this study is different from this research, because the researcher will discuss about the manuscript that written by Pakubuwono IV and digging out the value of Quran and Hadith. So can be sure this study is exactly new.

E. THEORITICAL FRAMEWORK

Islam came to Java after the coming of Hindu and Buddha, where the work of literature at the time shows the quality of opus which is inside talks

about human's struggle to reach such understanding of God. When Islam came, many literatures were adopted in the age of Hindu and Buddha or it called by culture acculturation. This process is not merely in literature section, but also some other social unsure. Islam gave a new meaning in the available culture without changing them totally.

Javanese literature much more influenced by India's culture¹⁶, it's different from Malay literature which is influenced by Arab's culture, therefore, mostly written in Arab's letter. In Javanese literature, most of men of letter wrote their work in form of poetry than prose. They wrote their works in form of *macapat*.¹⁷ According to Ricklefs, ancient Javanese literature after the collapse of Hindu-Buddha kingdom around 1527 continued to Islamic period. There are some works which are adaptation of the works with ancient Javanese language.¹⁸

In ancient Javanese literature, the usage of creation and reading of work as a way to be unity with God. So, the benefit of work, at the time is, used for mystical-religious activity. It's much different from the position of Sufism opus generally which uses the work as teaching equipment and approving mystical experience.

In ancient Javanese literature the content of mystical teaching is not important, but the unity with God which is colored the work. A work is considered as a medium of the unity of God with human being. God inspired

¹⁶ Mostly, the writing in Java library is written in Sansekerta character and language, which is the first time is introduced by Indian while they introduced Hindhu and Buddha. Sansekerta script, then, become ancient Javanese character called by "kawi" and then shaped into character in Java. See Alwi Shihab, *Islam Sufistik*, (Bandung,: Mizan Media Utama, 2001), p. 3.

¹⁷ Macapat is a classic Javanese traditional song/*tembang*. Macapat also found in Bali, Madura and Sunda culture. If concerned from its native (*kerata basa*), macapat means *maca papat-papat* (reading per each four). The manner to read is bounded every four syllable. Macapat is bounded by three rules; *Guru gatra* : the count of *gatra*/line of every ballade. *Guru wilangan* : the count of syllable/*wanda* every *gatra*/line. *Guru lagu* : the end of phoneme of syllable every *gatra*/line. See Wikipedia, *Macapat* <http://id.wikipedia.org/wiki/Macapat> accessed at 4-23-2009 9.23 am

¹⁸ M.C. Ricklefs, *A History of Modern Indonesia*, translated by; Dharmono Hardjowidjono "Sejarah Indonesia Modern", Yogyakarta: Gadjah mada University Press, cet. IV, 1998, p. 81

the work and make the *Kawi* (the man of letter) and the reader feels the beauty of God.

In ancient Javanese literature, reading and writing a literature is called by literature and mystical-religious activity. The process of creating an opus is recognized as a process of human's effort in gaining the essence of God. In other word, creating and reading an opus also worship to God.

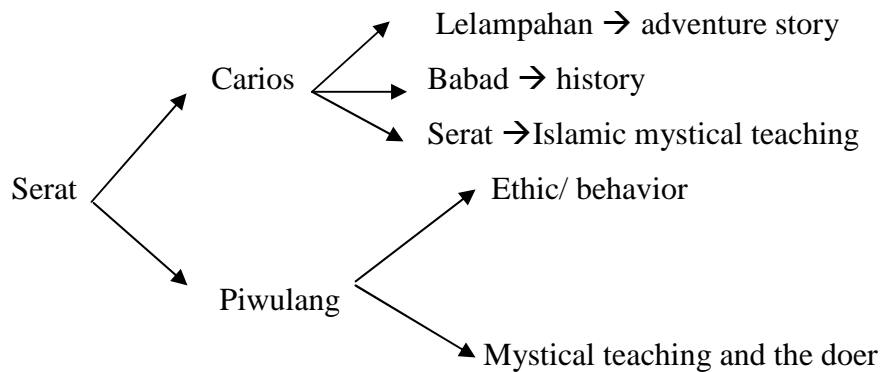
Therefore, some Javanese texts are difficult to understand, and yet to understand the writer of the practical mystic, because in Javanese tradition, there some possibilities of the poetical text and the function is worship. That's why Javanese text is functioned as a verbal magic of in undefined time could be a description of previous time.¹⁹ A Javanese literature also has a license of poetical, means the freedom of expressing poem or *tembang*.

A writer of ancient literature is called as *Kawi*, and the work is called *kakawin*. In the preamble of *kakawin* which is called *danggala* there is a note about the meaning the *Kawi*'s struggle to gain his God through literature creation. In that *manggala* a guide of *kawi* is called to bestow in writing his work. The guide could be a *Sinuhun*, angel, Buddha or everything that gives spiritual strength.

It's clear that the writing of work is a religious practical and experience which tries to struggle and do effort in unify with God, besides, *kakawin* is the main medium. Thus, the concept unify a *kawi* with God is described in *manggala*.

This thesis is analyzing about a *Serat Piwulang*, under the reason that *Serat Piwulang* in Javanese tradition is used to give an advice from the elder to the younger with many reasons and causes. *Serat Piwulang* tends to the social teaching and approach to the behavior of human. The position of *Serat Piwulang* if it's seen from the content is below:

¹⁹ C.C. Berg, "The Javaneese Picture of The Past", on Soedjatmoko (ed.), *An Introduction to Indonesian Historiography*, London: Cornell University Press, 1965, p. 89.



Serat piwulang is consisting of concept of ethic. Mostly in Javanese society the developed ethic is the result of some views, especially view of a certain religion. Thus, the ethic that established by Islam Java is a result of the acculturation between Islamic ethic and Javanese ethic.

Piwulang is one of genre that take an important part in the development of Javanese literature. *Piwulang* derived from word *wuruk*, *pitutur* means advice. Hence, *Serat Piwulang* is aimed to give guidance especially in ethic.²⁰

As a text, *Serat Wulang Putri* is a good quality product of culture, which *Serat Wulang Putri* is seen from the cultural function, so, *Serat Wulang Putri* include philosophical text, because it's not easy to understand, where to understand it needs analyzing from some views. The aim of the text expressed in general and applied everytime through systematically view about the concept above.

Besides, *Serat Wulang Putri* also a religious text, because there are some impressive unsure, transcendent, theology, apologetic, instruction and

²⁰ Karsono H Saputra, *Percik-percik Bahasa dan Sastra Jawa*, Jakarta: Wedatama Widya Sastra 2005, p. 19-20

also loyalty and pursuance.²¹ *Serat Wulang Putri* is a Javanese literature, where the value inside is relevant with social value. This work come up in among Javanese society at least described the condition of Javanese society.

F. RESEARCH METHOD

In case of approaching the object of research, and to gain a valid data, the researcher uses method as following:

1. Method of collecting data

This thesis uses the research literature (library research), that means the materials are gathered for everything from the library.²² The author divides the data into two, the source of primary source and secondary source.

Primary source is the original data.²³ As a primary source of this research is *Serat Wulang Putri* written by Pakubuwono IV

Secondary source is the complement source which is used to strengthen and complement the main source, so it could complete the information. The secondary data include books or another written source.

All data are found through reading and understanding the literature that related to the title above, then those sources is arranged become a thesis.

2. Analysis of Data

To organize and analyze data, the researcher uses the approach inductive-deductive. Deductive means starting from the knowledge that is then drawn to the general knowledge that is specific.²⁴ While inductive starting from the special knowledge and drawn-generalization of a common generalization²⁵

²¹ Jorge J.E Gracia, *A Theory of Textuality; The Logic and Epistemology*, New York: State University of New York Press, 1995, p. 90 - 92

²² Sutrisno Hadi, *Metodologi Reseach, Jilid I*, Andi Offset, Yogyakarta, 1990, p. 10.

²³ Syarifuddin Azwar, *Metodologi Penelitian*, Pustaka Pelajar, Yogyakarta, 1997, p. 9.

²⁴ Sutrisno Hadi, op. cit., p. 36.

²⁵ *Ibid.*, p. 42.

The method used in this research is a descriptive analysis that includes two types of approach:

a. Content analysis

Content analysis approach, the analysis of the meaning and contents of the entire text written by Pakubuwono IV in order to decipher the full rigor of the literature and a research object,²⁶ the analyzing data is systematic and objective.²⁷ This method is also used to gain scientific knowledge, with the details of the object examined.

After examining the content of Serat Wulang Putri, the next step is analyzing the content with the concept in Qur'an and hadith.

b. Hermeneutic

Hermeneutic method is method that interprets or analyzes the text in the form of symbols or concrete objects to search for its meaning.²⁸ This method is used to display data on the social life of that time and the relevance with the situation now.

G. WRITING SYSTEMATIC

Writing systematic is an important thing, because this function is to create the big lines from each chapter in sequence. This is aimed in order to minimize mistakes in arrangement.

Chapter I locates background of this study which makes the problem appears, formulation of problems and the significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

In chapter II will be described about the ethic of wife insight of Qur'an and hadith. In the first pointer will be described the figure of Siti Fatimah, and then the status of wife in Qur'anic verses. The right and obligation of wife.

²⁶ Sumadi Surya Brata, *Metodologi Penelitian*, Pelajar Press, Jakarta, 1997, p. 19

²⁷ Noeng Muhajir, *Metode Penelitian Kualitatif*, Bayu Indra Grafika, Yogyakarta, 1996,

²⁸ Sudarto, *Metodologi Penelitian Filsafat*, Jakarta: Raja Grafindo Persada. 1997, p. 85.

Chapter III is the explanation about *Serat Wulang Putri*. About the author, and his general taught, the definition, the content and the themes.

Then, in chapter IV, tries to raise find out the light Pakubuwono's teaching in *Serat Wulang Putri* of Qur'an and hadith. And to know in what extent the dialogue of Islam and Javanese culture regarding the concept of ideal wife.

Chapter V closing, consist of conclusion of research and suggestion notes.