

CHAPTER III

THE CONCEPT OF IDEAL WIFE INSIDE OF SERAT WULANG PUTRI

A. THE DESCRIPTION OF *SERAT WULANG PUTRI*

I found many kinds of Javanese ancient manuscripts genre, some of them are *lelampahan*, *carios*, *babad*, *serat*, *piwulang*. They become a characteristic of Javanese tribe besides the other culture. In every period of Javanese literature has their own characteristic. Sometime, a kind of literature becomes a dominant color of an era, but not in another time. Likewise, one certain genre more prominent compared to the other genre. Although being like this, the change did not happen with suddenly, but slowly and gradually, in fact respectively the form and the genre of literature possibly the coexistence, with the different identity.

One of the genres that had an important position in the literature tradition Java was *serat Piwulang* or literature *piwulang*. Correspondence said *wulang* was *wuruk*, *pitutur*, which had the meaning “*advice*” or “*admonition*”. By these, literature *wulang* had the content as advice or *admonition*.¹

Essence of literature Javanese Klasik is giving benefit to the reader, so the literary work it was considered as *adiluhung* if giving benefit to the reader. The Javanese men of letters wanted to give something useful and pleased to his reader. Some benefit was, the content of his work could be made *piwulang* ‘education’. Basically all the classic Javanese literary works could be regarded as educational means, both directly or indirectly. The difference of the general literary work with the genre literary work of literature *piwulang* was located in the writer's wish to give advice explicitly stated in the text.²

¹ Karsono H. Saputra, *Percik-percik Bahasa dan Sastra Jawa*, Jakarta: Wedatama Widya Sastra 2005, p. 19

² *Ibid* p 21

B. THE AUTHOR OF *SERAT WULANG PUTRI*

In the year 1788 Surakarta Hadiningrat palace was led by Pakubuwono IV, with *asma timur* (young name) B.R.M Gusti Subadya.³ That year was called as the literature renaissance.⁴ Where, in that year the development is focused on literature, because, at the time, the condition of Surakarta palace was preserve by the coming of VOC. VOC keeps monitoring the whole palace's activity. Every activity of *Sunan* must get the agreement from colonial.⁵ At the time, a *Sunan* was only a symbol of king without any authority of the king. Many problem risen up in palace. But, as a king, Pakubuwono IV could not do anything. Pakubuwono IV saw many disorder of morality in the palace and around. Then, the only thing that could be done by *Sunan* is repair the morality through writing *sastra piwulang*.⁶ Literature is the only way that could be taken by *Sunan* to enclose his society. By the cause, for Javanese society, literature still being a magical thing in their life, and makes the power of literature is strong in society.

He was the son of Pakubuwana III that was born from the queen of the descendants of sultan Demak. He was born on Thursday *Wage* at 10 pm, the date 18 Rabiulakhir, wuku Watugunung, decades *Sengara* in 1964, or on September 2nd 1768 and rose the throne on September 29 1788, on the Monday *Paing*, the date 28 Besar year Jamakir 1714 in the age 20 years and throughout history the Surakarta palace, Pakubuwono IV was the youngest

³ Purwadi, *Sejarah Raja-Raja Jawa*, Yogyakarta: Penerbit Media Abadi 2007 p 347

⁴ See Poer Adhie Prawoto, *Wawasan Sastra Jawa Modern*, Bandung: Angkasa, 1993 p. 5

⁵ See Purwadi, *Sejarah Raja-Raja Jawa*, Yogyakarta: Penerbit Media Abadi 2007 p 350

⁶ At that time the Surakarta Resident named Andries Hartsinck was proven held the secret meeting with Pakubuwana IV. VOC began to worried and suspected Hartsinck is being made use by Pakubuwana IV as the vandal's implement from inside.VOC finally allied with Hamengkubuwana I and Mangkunegara I to face Pakubuwana IV. in November 1790 with them, surrounded the Surakarta Palace. From inside the palace personally, the senior officials who were isolated took part in pressuring Pakubuwana IV in order to remove his spiritual advisers. This incident was acknowledged as Pakepung. See Wikipedia, *Pakubuwono IV*, accessible in following link;http://id.wikipedia.org/wiki/Paku_Buwono_IV accessed at 23 April 2009

king. Pakubuwana IV was the Surakarta king who was full of the goal and courage, he was different from his father who was famous weak and more incapable.⁷ Sinuwun Pakubuwono IV reigned in Surakarta between the years 1788-1820. The other degree is Sunan Bagus, because he was handsome.⁸

Pakubuwono IV really enjoyed art. Apart from writing literature, he had also created a set of puppet *Purwa* be based on model of Kartasura that was name by kiyai Pramukanya.⁹ In his government's period, Pakubuwono IV wrote some *serat piwulang* that had a purpose improved moral the nobility and the masses. Several of his works were *Serat Wulangreh*, *Serat Wulang Sunu*, *Serat Wulang Putri*, *Serat Wulang Tata Krama*, *Donga kabulla Mataram*, *Cipta Waskitha*, *Panji Sekar*, *Panji Raras*, *panji Dhadhap*, *Serat Sasana Prabu*, *Serat Polah Muna-Muni* and several other works.¹⁰

Besides, the heritage that built by Pakubuwono IV some of them is *Masjid Agung* (the great mosque), *Gerbang Sri Manganti*, *Dalem Ageng Prabasugasa*, *Bangsal Witana Sitihinggil Kidul*, *Pendapa Agung Sasana Sewaka*, *Bangsal Ageng Mareukundha*, and *Kori Kamandhungan*.¹¹

C. PAKUBUWONO IV'S GENERAL TAUGHT

Pakubuwono IV is a pious man. He led the palace after the coming of Islam. Since young, he interested much to the art and literature. He was a smart and a brave king. His age of leadership was so hard and cruel. Then he takes some initiatives to conquer the problem that appear in palace.

Pakubuwono IV was really caring to his society. When the palace was attacked by Dutch, and he could do nothing to save the country, he take an impressive way to protect his palace through writing some literatures, which is, at the time, the power of literature is so big and influenced.

⁷ *Ibid*

⁸ Purwadi, *Mengkaji Serat Dewaruci*, Yogyakarta: Panji Pustaka, 2007 p. 54

⁹ Kanjeng Susuhunan Pakubuana IV Surakarta Hadiningrat *Op Cit*, p 4

¹⁰ Purwadi dkk, *Ensiklopedi Budaya Jawa*, Yogyakarta: Penerbit Bina Media 2005, p. 347

¹¹ Purwadi, *Sejarah Raja-Raja Jawa*, Yogyakarta: Penerbit Media Abadi 2007 p 350

Pakubuwono IV much more tended his taught in moral and attitude to every element of society either inside of palace or outside. Pakubuwono IV felt worry to see the condition of his society. Then he makes some regulation to his people to do something that he order in his writing.

His major advices that written in some of his opus are; to feel the sorrow in the life is a good way to be thankful to the Lord. To not being arrogant when we get such a high social position, and to make *adigang*, *adigung*, *adiguna* as the philosophical life, to always seek for knowledge in the whole of the life. Because, knowledge will bring someone into better place and condition, to not forget perform five times prayer in a day, because, praying is the pole of religion itself.¹²

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. Pakubuwono IV wrote many *serat piwulang*, that called also as directive and to control their attitude in palace and around it.¹³

Pakubuwono IV's teaching much more talking about good behavior and sufism.¹⁴ 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*,

¹² See Ken Widyatwati, *Refleksi Nilai-nilai Bdaya jawa dalam Serat Wulangreh*, accessible in following link; <http://staff.undip.ac.id/sastra/ken/2009/10/15/refleksi-nilai-nilai-budaya-jawa-dalam-serat-wulangreh/> accessed in march 9, 2010

¹³Anonim, *Kegiatan Sastra jawa Meenyongsong Abad Baru*, <http://heritageofJava.com/portal/article.php?story=20090326211019599> accessed at 4-23-2009 9.23 am

¹⁴Anonim, *Warisan Intelektual Jawa Islam*, 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

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.

D. THE MANUSCRIPT OF *SERAT WULANG PUTRI*

1. The Book of *Serat Wulang Putri*

Serat Wulang Putri is written by Pakubuwono IV when he led the palace Surakarta Hadiningrat. This manuscript is one of palace heritage culture which need to be learnt the content. This *serat* was one of the palace wealth that ought to be conserved and studied its contents. It was one of the collections from *Sasono Pustoko* library in the Surakarta palace. This *serat* was written by handwriting in the Javanese letter and in the Javanese language. Because of taking the form of the literary work, then the literary style that was used was not tied. A literary work had the license of poet that is the freedom to the writer or kawi in expressing his work.¹⁵

¹⁵ Interview with Drs. Bambang Supriono Mpd. A javanese culture Practitioner at 24 April 2009

This *serat* was written in a book that contained *Serat Wulang Putri* and *Serat Wulang Sunu*, with the number catalog 396 Ha.



2. The Content of *Serat Wulang Putri*

Serat Wulang Putri was written in 10 pages, and was begun from the page to 29 to 39. This *serat* consisted of three *pupuh*. They are *pupuh kinanthi*, *pangkur* and *dhandanggula*. By details *pupuh Kinanthi* consisted of 39 verses, *pupuh Pangkur* consisted of 8 verses and *pupuh dhandhanggula* consisted of 7 verses. The text of this *serat* has been very mildewed. Signs that the age of this *serat* has been very old. And the palace side banned the visitor to copy this text. Only might be rewritten or taken picture.

According to Javanese, every *pupuh* in *tembang macapat* that consist of twelve *pupuh*, each one had the color, the feature and the meaning

Pupuh kinanthi, derived from word “*kanthi*” infixed by “*ini*”, become “*kinanthi*”, which mean; *dikanthi*, *digandheng*, be participated, to be with.¹⁶ The characteristics from this *tembang* is happy and the love. Be suitable to give education or teaching, the feeling of the love, etc.¹⁷

The second *pupuh* in *Serat Wulang Putri* is *pupuh pangkur*. The meaning from *pangkur* itself is coming from words “*nyimpang*” and “*mungkur*”, meaning that should not ever deviated and left the religious

¹⁶ Purwadi, *Seni Karawitan Jawa, Ungkapan Keindahan Dalam Musik Gamelan*, Jogjakarta: Hanan Pustaka, 2006, pg. 69

¹⁷ Purwadi, *Seni Tembang, Rerongen Wejangan Luhur Dalama Budaya Jawa*, Jogjakarta: Tanah air 2006, p 8

teaching, but, left the crime.¹⁸ The characteristics from this lyric were hard, passionate (*sereng, nepsu*). Be suitable to give hard advice, the excited love, hard story¹⁹

The last *Pupuh* is *pupuh dhandanggula*, that meaning that; *dhandhang*: black, *gula*: *legi* or sweet, symbolized someone found caramel or the sweetness of life honey as the husband and wife. *Dhandhanggula* came from words *dhandhang* and significant sugar hope would something that was sweet.²⁰ The character from this lyric was flexible, and pleasant. Be suitable to reveal all the situations.²¹

Serat Wulang Putri is contained several of king's suggestions to his daughters about how to have an attitude especially face the husband. This *serat* was created on the king's concern at that time toward moral his people which increasingly declined and also on the influence from VOC.

E. THE THEMES OF SERAT WULANG PUTRI

In *Serat Wulang Putri*, there are a lot of themes that concern about the ethic of woman about how to interact with their husband and how to create a self concept a la Java. In each verse gives advises from a father to his daughter if she was married or will be marry. There some verse have a certain theme, and some other consist of two themes or more, and even sometime there are two continuously verse or more which talking about only a theme. There is a lot of theme repentance in *Serat Wulang Putri*. Hence, it can identified that the understanding of *Kawi* of a certain teaching is really deep, or even, according to *Kawi*, the teaching that he wrote is very important until he needs to repeat it many times. The major themes of this *Serat* are:

1. The suggestion to obey husband

¹⁸ Purwadi, *Seni Karawitan Jawa*, p. 79

¹⁹ Purwadi, *Seni Tembang*, p 8

²⁰ Purwadi, *Seni Karawitan Jawa*, p. 68

²¹ Purwadi, *Seni Tembang*, p 9

This suggestion be based on in daily life of the Javanese community, where placing the woman after being married in the scope that was very small called family. In Islam, a great number hadis that reported concerning how the wife's method was loyal to his husband, also the decency of loyal to the husband.

In a marriage, the peace of soul of couple is being the first unsure.²² The peacefulness to fulfill the desire and aimed to have descent to continue their generation. Being loyal and keep in trust become the main requirement to reach it. Because, one of the aim of a family in Islam, is to build a new Islamic generation.

The second unsure is the feeling of love that born through social intercourse and how they help each other in a family.²³ The second one is placed a wife as a mutual partner and have the equal position with husband to take care of family and keep it in comfort.

When Allah placed woman and man in equality in the right and obligation, except in case of leadership, hence, a man should take over the duties of leadership and teach the woman in order to fulfill her obligation well, also plant deference in herself through let her to get her right without any obstacle. Human, instinctively, always admires others who are educated, aware of the right and obligation, and never under estimate of them. Hence, if a man does not give woman's right, means he closes the door of goodness that would given by women²⁴

In the history of the Javanese tradition, a couple of husband and wife had their work area that was agreed to. The authority territory of the husband was in the sitting room until outside the house, while the area of wife's authority covered the kitchen, the mattress and the well.²⁵ It seems

²² M Rasyid Ridha, *Panggilan Islam Terhadap Wanita*, Bandung: Penerbit Pustaka: 1994 p. 20

²³ *Ibid*, p. 20

²⁴ *Ibid*, p. 25

²⁵ The symbolize of public space and private space in family. Islam already gives such regulation in a household and it is based on the interpretation of Qur'an verse Al Baqoroh 286. See Rasyid Ridha *Ibid*, p. 27

that discriminatory indeed, but, if it is compared with the modern life, the distribution of this territory could be interpreted with more moderate without disrupting the right and their respective obligation. A husband, who had the area of responsibility in the sitting room and outside the house, it means that the husband's responsible is relations of external family, in this case, the sitting room was compared as space public where the family interacted directly with the outsider, the colleague, friends, or relatives family.²⁶

In the implementation of his responsibility, a husband has a right to delegate his wife to take part and contribute to get interaction with the component outside of the family. Of course the husband decides the kind of activity that is taken by his wife, needed time how long, and asked the consequences of the wife to not neglect the internal obligation of the family. So does the wife, the area of the authority of the wife was to cover the kitchen, the well and mattress.

A wife has a full responsibility to arrange the stability and the regularity inside, but the wife also had the right to delegate his husband to handle the problem that happened in the area of wife's authority, for example to correct tiles leaked, replace of light that went out, repainted the house etc.. As the good partner, a husband should not refuse with any reason, but to complete the task with responsibility and full awareness that the family was a form of smallest organization that inside also needed the co-operation to one another. Family is like a social life, where every social life needs a leader to balance between the ideas, need and hopes of every member. In Islam, a man is being asked to protect and to be a breadwinner to his wife. And a woman is asked to obey her husband's leadership in *ma'ruf*.²⁷

²⁶ Man, has the strength in physical and reason. In a civilize society, the duties of man is always to lead the woman. And woman biologically has the unique capability to pregnant, breast feeding, educating kids ang taking care of house. See *Ibid*. p 29-30

²⁷ *Ibid*, p. 29

The delegation of duties each for husband and wife entirely is a fair division to each couple without neglecting their *fitrah*.²⁸ Their duty is to help each other to build a happy family. They help sincerely as long as they capable to do. This is the form of the wife's service to the husband in the modern era, when both of them could understand the task and their respective obligation.

2. The philosophies meaning of five fingers

We often meet in several Javanese literary works especially the genre of *serat piwulang* explained about the meaning of philosophy about five knuckles. One of them in *serat –Wulang Estri* composed by Pakubuwono X²⁹ and *Serat Centhini*, composed by Kanjeng Gusti Pangeran Adipati Anom Amangkunegara III, son of Sinuhun Paku Buwana IV³⁰. This was one of the Javanese culture teachings that characterized magical mystical.

The thumb compared that a woman had the determined and firm heart in order to be not treated as you wish by a man. The point finger means that a wife to be more careful in the statement and the action, the middle finger concerning the attitude that must be owned by a wife, whenever her husband gave something to her. She must be good to say thank sincerely and always kept it in mind the giving of her husband no matter how small it is. She must be good to hide the sad feeling when being faced with the husband. A wife must always smile and looks good, whenever she is with her husband. And the little finger had the meaning of a woman must continue to be alert and care about the very trivial matter and details. And a wife also must become skilled in each one of her works.

²⁸ See al Baqarah 286 and al Maidah 2

²⁹ Tirta Suwondo, *Nilai Budaya Susastra Jawa*, Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1994 p. 20

³⁰ See Muhammad badrudin, *Kedudukan Wanita dalam Kepemimpinan di Kraton Yogyakarta*, a thesis of program pascasarjana IAIN Walisongo. 2002 p. 103-104

3. Figure Siti Fatimah binti Muhammad SAW as the example of the virtuous wife

The noose Siti Fatimah has really adhered in the community's Islam marrow, especially Muslims. Rasulullah's daughter had the moral and the very well-mannered character. She (in this *serat*) was known because of his service for two matters. That is, his service to Allah, and his service to his husband Ali bin Abi Tholib.

Sayyidah Fatimah in her pray often said words were like this, "O Allah, I swore with the vanish knowledge that you had and your creation capacity. Give me the sincerity. I wanted me to continue to submit and enslave to you in happy time and difficult one. When poverty touched on me or the wealth came to me, I continue to hope to you. Only from you I requested the enjoyment with no end, and have a wide view without ended with darkness. Oh Lord, decorate me with faith and put me into their group who got the guidance."

The love of Fatimah AS to the Lord was mentioned by Rasulullah as a result from her sincere faith. He spoke, "the faith to Allah has unify to the Fatimah's heart so in, so as to make her sink in religious duties and to forget all of them."³¹

The life of Fatimah's marriage ran smoothly in the form of him that was very simple, determined, and did not know tired. Ali worked hard every day to get the livelihood, whereas his wife is a hard-worker, provident, and loyal. Fatimah in the house carried out the duties of the household; as rolling corn and taking water from the well.³² This couple was famous pious and philanthropist. They had not allowed the beggar to take a step his door without giving any that were owned by them, although they were personally still hungry.³³

³¹ Haidar Rein, *Mengenal Pribadi Fatimah*, accessible in following link; <http://haidarrein.wordpress.com/2007/08/07/mengenal-pribadi-fatimah-az-zahra/>

³² Rashid Rihda *Op. Cit* P. 27

³³ Umi Rosyida, *Teladan Fatimah*, accessible in following link; http://www.geocities.com/fusi_fp/teladan_fatimah.htm accessed at 9 dec 2009

In the house that was inhabited by the full blessing couple, there were no many properties. They just own beds were made from skin, two glasses to drink and two plate. They then were used to do all homework by themselves. Until they heard the news that Rasulullah came to Medina with brought prisoner and at that time Ali felt was sick on his chest because of being tired, then Ali asked for Fatimah to come to his father and hope his father agrees to give one prisoner of war to help her to work.

Fatimah then said, “if only indeed my husband was not sick and my hands not wounded because of this equipment, I will not ask one person to help us.”

When arriving in the Rasul’s house, Fatimah only kept silent sat by the Rasul. Then gently Rasul greeted him, “what on earth you came come here, my daughter?” Fatimah very embarrassed, but finally he spoke, “I came to ask for something from you, but, I was too embarrassed.” Fatimah then immediately came home met his husband.

Her husband asked whether their hope was filled or not, then Fatimah said, “I was too embarrassed to ask for him.” Ali held the Fatimah hands gently then guided him back to his father's house. Ali said to Rasul, “if my chest at this time was not sick, then I will not dare to ask for one of the prisoners of war that you brought to help us.” then Rasul said, “in the name of Allah, I would not give them to you in fact I knew that the *as-Suffah* people more needed them.” its mean that the Rasul did not give what they requested.

But they were not offended because they understood of the Rasul’s reason for being for the sake of the person who more needed. They then came home empty-handed. However evidently the Rasul followed them from behind until they entered the house. Then the Rasul said, “I indeed did not help you by giving what you needed, but there is something that will be more pleasing you than your request. This was the sentence that Jibril taught to me. Did you want me taught to you? ” “Of course” they answered. “Be accustomed to say *Subhanallah* ten times, *Alhamdulillah*

ten times, and *Allahu Akbar* ten times every finished prayed. And when sleeping read *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times, and *Allahu Akbar* thirty-four times.³⁴

Rasul entertained their sad heart and treated their physical wound because tired by giving a heart bounded that will connect them with Allah. They looked very happy with Rasul's giving.

They always do what the Rasul ordered and that to peace when they sad. Moreover when they will sleep, their blanket could not cover all over of their body and the coldness then was felt. During like that they utilized what the Rasul gave to heat themselves.³⁵

That was narrated concerning the life Siti Fatimah that made her as a beloved daughter. Fatimah was mother from the grandchild Rasulullah that became the big leader after his grandfather that is Sayyidina Hasan and Sayyidina Husein. Then, it's no wonder if Pakubuwono IV took her as an example in his writing.

4. The obligation of pursuing knowledge

Pursuing knowledge is unlimited, but also did not recognize gender. Man and woman had the same opportunity to pursue knowledge. So both the man and the woman could develop the potential that was given by Allah to us to develop our potential as good as possible. Therefore, the religion regarded that pursuing knowledge is being the part of religious duties. Religious duties were unlimited to the problem of prayers, the fast, the pilgrim, and alms. Moreover pursued knowledge that was regarded as

³⁴ Based on hadith

ثَلَاثًا وَسَبْعًا وَثَلَاثِينَ أَرْبَعًا فَكَثِيرًا مِّمَّا جَعَلْتُمَا أَخَذْتُمَا أَوْ فَرَّشْتُمَا إِلَى أَوْثَانِي إِذَا خَدِمْتُمَا؟ مِنْ لَكُمْ خَيْرٌ هُوَ مَا عَلَى أَدْلُكُمْ خَادِمٌ مِنْ لَكُمْ خَيْرٌ فَهَذَا وَثَلَاثِينَ، ثَلَاثًا وَحَمْدًا وَثَلَاثِينَ

³⁵ Muslimdayli, *Putri Siapa, Istri Siapa, dan Ibunda Siapakah Fatimah Az Zahra?* accessible in following link; <http://www.muslimdaily.net/wanita/1478/putri-siapaistri-siapa-dan-ibunda-siapakah-fatimah-azzahra>

main religious duties, because with knowledge we could carry out other religious duties correctly.³⁶

The process of Muslim characterized is tend to a view that human could not growing up without education. Because, a soul has a nature inclination to differ between the right and wrong, and to be aware of negative and positive unsure inside his soul.³⁷ Normatively, without a wide and deep knowledge, which based on religious knowledge, there will no moral realization. The result of education process is cognitive development and will lead into arranging morality and behavior.

This life had not been free from comfort Allah SWT. There are a lot of gift that was given, such as health, free time even wealth. However, from the number of gifts that was given by Allah, a great number that neglected by humankind and not being thanked. One of them spare time comfort (youth) and health comfort. Two very valuable matters were always forgotten by humankind. The method to thank this gift is, one of them was by using time as well as possible to look for knowledge.

As Allah stated in Qur'an "And if you counted Allah's gift, certainly you cannot count him. Actually humankind really *zhalim* and really denied (Allah's gift)."³⁸

Allah SWT warned that humankind really *zhalim* and really the unbeliever because they not thanking Allah's gift that were given to them

Among Allah's gifts that gave to us were Islam, faith, fortune, the wealth, the age, spare time, and the health to perform religious duties to Allah correctly and to pursue religious knowledge.

Humankind was given by two enjoyment, but many of the them who were cheated. *Rasulullah shallallaahu 'alaihi wa sallam* spoke:

"Two gifts that much humankind was cheated by both of them, that are healthy gift and spare time."³⁹

³⁶ Jumiarti Agus, *Anjuran Menuntut Ilmu dalam Islam*, accessible in following link; <http://jumiartiagus.multiply.com/journal/item/138>

³⁷ Suparman Syukur, *Etika Religius*, Yogyakarta: Pustaka Pelajar 2004, p 309

³⁸ QS. Ibrahim: 34 in Abdullah Yusuf Ali *Op. Cit* p.630

³⁹ Based on hadith

A lot of the humankind did not use healthy time and his spare time as well as possible. He did not use to study about Islam.

The man and the woman were obliged to pursue knowledge that is knowledge that originated in Al-Qur-an and the As-Sunnah because with knowledge that was studied, he can do good deeds that will take them to Heaven.

The obligation pursued knowledge this included the entire Muslim individual, whether for parents, child, employee, lecturer, doctor, professor, and other. They who have obligatory to dig knowledge regarding to their *muamalah* with their God, either about *Tauhid*, the five pillars in Islam, the six pillars of Faith, the moral, the courtesy, or *mu'amalah* with the creature.⁴⁰

The writer explained the problem pursued knowledge because of this problem really important. Because, someone could receive the guidance, could understand and carry out Islam correctly if he learned from the teacher, the book, and the true method. On the other hand, if someone did not want to study, or he learned from the teacher who did not follow *Sunnah*, or through the studying method and the book that were read out untrue, then he will deviate from the true road.

F. AN OVERVIEW ON *SERAT WULANG PUTRI*

Serat Wulang Putri was written and published for the palace and around it. But, afterwards this *serat* became one of the works that was made to be historic by the legacy Javanese society. This *serat*, like *serat piwulang* advised about the life. In this case, the *serat* is talked about how to become a good wife.

- النَّبِيُّ قَالَ قَالَ - عنهما الله رضى - عَبَّاسُ ابْنِ عَن أَبِيهِ عَن - هُنْدِ أَبِي ابْنِ هُوَ - سَعِيدِ بْنِ اللَّهِ عَيْدُ أَخْبَرَنَا إِبرَاهِيمَ بْنِ الْمَكِّيِّ حَدَّثَنَا
ماجّة وابن والترمذي البخاري رواه). « وَالْفَرَّاحُ الصَّحَّةُ ، النَّاسِ مِنْ كَثِيرٍ فِيهِمَا مَعْنُونَ يُعْمَتَانِ » - وسلم عليه الله صلى
(والدارمي)

⁴⁰ Yazid bin Abdul Qadir Jawas, *Menuntut Ilmu jalan Menuju Surga*, accessible in following link; <http://www.almanhaj.or.id/content/2307/slash/0> accessed at 9 December 2009

In this *serat*, Pakubuwono IV stressed that the service of a wife to her husband is one of duty to do. A wife in Javanese ethics is mentioned as *konco wingking* (the friend behind a husband) that his task gave the full support for the husband on the decision that was taken and to obey all the provisions of the husband. Because, in the Javanese tradition, a wife fully became the husband's right whenever the marriage happening.

This *serat* contained the suggestions, the first is to be loyal to the husband as a grand idea that makes he wrote this *serat*, the second is, the suggestion to understand and carry out the philosophical meaning that was kept in five knuckles that was owned by a woman. This was one of the Javanese culture teachings that characterized magical mystical.

The thumb compared that a woman had the determined and firm heart in order to be not treated as you wish by a man. The point finger means that a wife to be more careful in the statement and the action, the middle finger concerning the attitude that must be owned by a wife, whenever her husband gave something to her. She must be good to say thank sincerely and always kept it in mind the giving of her husband no matter how small it is. She must be good to hide the sad feeling when being faced with the husband. A wife must always smile and looks good, whenever she is with her husband. And the little finger had the meaning of a woman must continue to be alert and care about the very trivial matter and details. And a wife also must become skilled in each one of her works.

The suggestion to make *Siti Fatimah* the model by knowing and understanding *Fatimah's* story of the life. The fourth is, the suggestion to pursue knowledge when still was young, because youth was the period where someone could be optimal in working. This is one of the reasons, why pursued knowledge was an obligation for each kind of group.