

CHAPTER IV

“SERAT WULANG PUTRI” IN THE LIGHT OF QUR’AN AND HADITH

A. THE CONCEPT OF IDEAL WIFE IN *SERAT WULANG PUTRI* IS IN LINE WITH QUR’AN AND HADITH

1. To obey husband and to take care of him

a. In the light of Qur’an

1) Q.S. An-Nisa: 34¹

a) Part of verse two of pupuh Kinanthi

*nglakoni pituduh laki/ ciptanen kaya bendara/ mapan wong
wadon puniki/*

Translation: always obey the guide of your husband/pretend as
your majesty/ of yourself (a woman)/

b) Verse three of pupuh Kinanthi

*priya karyanen panunggul/muwah lamun apaparing/
wajib manut maring kakung/ aja dugi sok mapaki/ maring
karepe wong lanang/ sanadyan atmajeng aji/ alaki lan
panakawan/ sayekti wajib ngabekti/*

Translation: be loyal to your husband/ do not ever refuse his
want/ even you are a king’s child/ and your husband is just a
slave/ you have to be loyal/

c) Verse thirteen nine of pupuh Kinanthi

*mulane padha den emut/ wong wadon ingkang miyarsi/ tuture
kang maca layang/ estokena lahir batin/ ajana wani wong priya/
candala kapanggih wingking/*

Translation: Then remember/the woman who heard advice/ read
the letter/ obeyed in mind and soul/ should not dared to against
the husband/

¹ See on chapter II pg 19

d) Verse sixteen of pupuh Kinanthi

*priya karyanen panunggul/ muwah lamun apaparing/ kaya sira
ungkulana/ sanadyan amung sathithik/ wajib sira
ungkulana/mring guna kayaning laki/*

Translation: (the meaning is) a man is a leader/ And always giving something to you/ You should honor it up/ Even just few/ You have to praise it/

There were two points that wants to be sent in surah An Nisa chapter 34. The first is concerning male leadership of woman, the second about how to educate wife.

All that was created by Allah had the expertise. So that man and the woman. The man had the expertise to lead; it's supported with the physical and psychological condition, as well as the woman, also to have the expertise to reconcile. It also based on her physical and psychological situation. In the life of the household, formative leadership was held by the father or the husband with at the time had the capacity and could give the livelihood and protected as well as gave the refuge to the wife and the child. From this sentence, we could see had the co-operation between both of them. The co-operation that was formed between the husband and the wife for their own life and the co-operation between the husband and the wife for the life of their children. Like that also was the reverse, a wife might not also work twice to seek a living then managed it. There is a good co-operation in this case. The second co-operation, is the co-operation between the husband and the wife to their children's life future. In this case, the husband and the wife were prosecuted to be professional and total to mobilize their capacity to give the best for their children in everything.

The virtuous woman is the woman who obeyed the husband and Allah. But, in fact, not all the women understood well what was

meant to obey the husband and Allah. Therefore, Al Qur'an gives signs for the husband about how to face the disobedient wife. In the surah An Nisa chapter 34, there are three stages that must be carried out by the husband when finding his wife *nusyuz* (did not obey). First; advised his woman in a well-mannered way and wisely. That must be paid attention to here was, a husband must also pay attention to wife's condition and heart situation so that the advice could be accepted well. Because, in a manner psychology, the person with the calm spirit will more easy to accept something, advice, suggestion or criticism compared with the person who was not calm his spirit.

In Java, the noble of women since in the world until in the here after is depending on her husband, hence, woman should obey and respect to her husband as the respect of student to the teacher. A wife should listen to the husband's word in every single thing of their household. This kind of such woman who always ready to serve her husband and never make him disappointed, even it so hard in her mind is called a good woman. Many literature in ancient java taught woman to stay in domestic area.

2) Q.S. An Nahl 72 and Ar Ruum 21

And God has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for God's favours?²

This verse was names of Allah's fortunes to humankind, which is fortune, coupled up and the result of the coupled up that; the child and the grandchild. And Allah's promise also to give the good fortune that is in accordance with your requirement and did not bring the impact of the negative on you, either in the form of wealth, food et cetera that maintained continuation and your living comfort

² QS. An Nahl: 72 in Abdullah Yusuf Ali *Op. Cit* p.675

Word *anfusakum* means that the husband preferably felt that the wife was a part of himself, likewise the wife, so as a couple, although being different, but the two of them in his essence became themselves that one that is in the feeling and thoughts.³

Ar Rum verse 21, see on page 12

a) Verse nine of pupuh Kinanthi

*kabeh anak putuning sun/ pawestri kanggo ing laki/ kinasihana
ing priya/ lan pada baktiya laki/ padha lakiya sapisan/ dipun
tekeng nini-nini./*

Translation: to all my children and my grandchildren/ should behave to the man/ to love your man (husband)/ and to obey them/ marry once/ and keep it (marriage) till end/

b) Verse ten of pupuh Kinanthi

*sami anglakoni kakung/ sartane dipun walesi/ angoyoda
angrondhona/ warega amomong siwi/ lan nini pitutring wang/
estokena lahir bathin./*

Translation: and also always serve your husband/ and love him back/ like rooted and leaven/ educate your child with a fully heart/ that's my advice, my dear/ listen it inward and outward/

The marriage was preferably carried out by one lifelong time. Because the marriage was to be the lifelong contract that could not be interrupted because in the marriage always will emerge the new member that his position adhered for life. For example as a mother. This position will be never lost although the marriage has been ended. Therefore, everyone should play his role, whether as the father, the mother, the child with means that could give comfort in the eyes of the law that is the marriage.

The life of a household needs a strong foundation that built at the beginning by the husband and wife. They bear the babies,

³ Imam Jalaluddin Al Mahilliy and Imam Jalalud Din As Suyuthi, *Tafsir Jalalain Berikut Asbabun Nuzul Ayat* Jilid 7 Bandung: Sinar Baru 1990 p. 289

educate them, give whole life to make their life happy ever after and supplied them with science and advices.

3) Q.S. At Tahrim: 5

It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you,- who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast,- previously married or virgins.⁴

To this verse, Allah gave the warning to Rasulullah's wives that are Siti Aisyah and Siti Hafshah. Both of them were discussing something that was secret. Then Allah reprimanded them and said, if the wives could not maintain the good reputation and the secret of the husband, then Allah could easily gives the replacement to the husband and wife who were more pretty than before.⁵

a) Verse thirty seven of pupuh Kinanthi

nuli kasalinan aglis/dening Hyang kang Maha Mulya/widadari kang kinardi

Translation: Afterwards quickly (his wife) replaceable/ by the Lord (that in place of)/ with the pretty fairy/

b) Verse thirty eight of pupuh Kinanthi

nyata lanang kang puniku/nuli supa ingkang ati/dhumateng ing rabinira/pan wus manggih widadari/papringira hyang sukma/warnane ayu linuwih/

Translation: Afterwards the man/ forgot in his heart / about his wife / because he got the fairy/ as the giving from lord / of the far more prettier/

⁴ QS At Tarim : 5 in Abdullah Yusuf Ali *Op. Cit* p 1570

⁵ Imam Jalaluddin Al Mahilliy and Imam Jalalud Din As Suyuthi, *Tafsir Jalalain Berikut Asbabun Nuzul Ayat* jilid 4 Bandung: Sinar Baru 1990 p. 2488

Pakubuwono IV compiled advice for the sake of advice for his daughter with one aim that is to obey the husband. Because when the wife has been obedient to the husband, then all the aspect in the household would run well and will be easy to face the ordeal because of having the strong and ripe foundation. The husband and wife knew would the right and his obligation and appreciated at each other.

b. In the light of hadith

1) If a wife is passing away, and her husband ungrudgingly of her, hence, she will be guaranteed to stay in heaven.⁶

a) Pupuh pangkur verse three

*kang kocap manjing suwarga/ rong prakara dhihin bakti Hyang
Widi/ kapindo legaweng kakung/ gumati ing wardaya/ wus tinulis
ing jeroni lokil mapul/ ing dalil kadis akocap/ priya guruning
pawestri/*

Translation: That eventually could be in heaven / because of two matters (that is) one, because of being loyal to the Lord / two; because sincere to the husband / and always sincere in the heart / was recorded in lauh mahfudz / was said in hadits / that the husband was the wife's leader/

In this verse, the sincere is being the main point that stressed b Pakubuwono IV. Because, Pakubuwono realizes that the requirements for a man to be a husband isn't easy. Hence, its not too much to ask a wife to appreciate her husband sincerely.

2) The rights of husband toward his wife are; to not leave the bed, to obey his command, to not go out without his permit, and to not doing unlovely things.⁷

⁶Based on hadith

« الْجَنَّةُ دَخَلَتْ رَاضٍ عَنْهَا وَرَوْجُهَا مَاتَتْ امْرَأَةٌ أَيُّهَا » -وسلم عليه الله صلى- الله رسول قال قالت سلمة أم عن (والحاكم الترمذي اخرجہ)

⁷Based on hadith

تَبْرَ وَأَنْ ، فِرَاشُهُ تَهْجَرُ لَا أَنْ ، الزَّوْجَةَ عَلَى الزَّوْجِ حَقٌّ : قَالَ ، وَسَلَّمْ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ عَنِ ، الدَّارِيِّ تَمِيمٍ عَنِ (الطبرانی اخرجہ) . يَكْرَهُ مَنْ عَلَيْهِ تُدْخَلُ لَا وَأَنْ ، بِإِذْنِهِ إِلَّا تَخْرُجَ لَا وَأَنْ ، أَمْرَهُ تُطِيعُ وَأَنْ ، قَسَمَهُ

3) A lady is prohibited to do fasting unless by the her husband's permission⁸

a) Verse three and four of pupuh Kinanthi

*wajib manut maring kakung/ aja dugi sok mapaki/ maring
karepe wong lanang/ sanadyan atmajeng aji/ alaki lan
panakawan/ sayekti wajib ngabekti/*

Translation: Be loyal to your husband/ do not ever refuse his want/ even you are a king's child/ and your husband is just a slave/ you have to be loyal/

*kalamun wong wadon iku/ angreksa mangko mring laki/ ing
batine amarentah/ rumasa menang mring laki/ ora rumasa
wanodya / puniku pan gering laki*

Translation: If a woman / has an ability to keep husband's prestige/ but surely inside of his heart rejects/ that she feels that she's better than her husband/ surely, she is impolite/ makes her husband sorrow/

4) a lady is forbidden to give anything to other unless by her husband's permission⁹

5) It's not proper for a man o take a bow toward another human. If only it lawful, I will order a wife to take a bow toward her husband, because of the manifested of how huge the husband's right of his wife.¹⁰

a) verse thirty nine of pupuh kinanthi

⁸Based on hadith

(الشيخان اخرجہ) « بِإِذْنِهِ إِلَّا شَاهِدٌ وَبَعْلُهَا الْمَرْأَةُ تَصُومُ لَا » - وسلم عليه الله صلى - النَّبِيُّ عَنِ هُرَيْرَةَ أَبِي عَنْ

⁹Based on hadith

بِإِذْنٍ إِلَّا عَطِيَّةً لِامْرَأَةٍ يَجُوزُ لَا « الْفَتْحُ يَوْمَ قَالَ -وسلم عليه الله صلى- النَّبِيُّ أَنَّ جَدَّهَ عَنْ أَبِيهِ عَنْ شُعَيْبِ بْنِ عَمْرٍو عَنْ (أحمد اخرجہ) . « زَوْجَهَا

¹⁰ Based on hadith

أنا ، الله رسول يا : فقالت وسلم عليه الله صلى الله رسول إلى امرأة جاءت : قال ، عنه الله رضي هريرة أبي عن وسلم عليه الله صلى الله رسول قال ، العابد فلان عمي ابن إلى حاجتي : قالت « ؟ حاجتك فما عرفتك قد » : قال ، فلان بنت فلانة ، أتزوج لا أطق لم وإن ، تزوجته ، أطيعه شيئا كان فإن الزوجة على الزوج حق ما فأخبرني ، يخطبني : قالت « عرفته قد » : لبشر ينبغي كان لو ، حقه أدت ما بلسانها فلحسته وصديدا ، وقيحا دما منخراه سألت لو أن : الزوجة على الزوج حق من « : قال ما أتزوج لا بالحق بعثك والذي : قالت « عليها الله فضله لما ، عليها دخل إذا لزوجها تسجد أن المرأة لأمرت ، لبشر يسجد أن الحاكم اخرجہ) الدنيا في بقيت

*mulane padha den emut/ wong wadon ingkang miyarsi/ tuture kang
maca laying/ estokena lahir batin/ ajana wani wong priya/ candala
kapanggih wingking/*

Translation: Then remember/ the woman who heard advice/ read
the letter / obeyed in mind and soul/ should not dared to against the
husband /

2. To Keep Herself From Any Attack Outside

a. In the light of Qur'an

1) Q. S. Al Mu'minun: 5 and An Nur: 31

“Who abstain from sex,”¹¹

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards God, that ye may attain Bliss.¹²

Like Pakubuwono said in pupuh Kinanthi, part of verse two:

*yakti nastiti mring kakung/ kaping telune awedi/ lahir batin aja
enak/*

The translation: always beware to man/and the third, gain a
fear/from the desire to reach the luxury of outward and inward/

The frightened feeling from the wish to pursue the enjoyment,
said Pakubuwono IV was based on the basic characteristics of
humankind that had not ever been satisfied. Humankind will demand
the higher matter and many others whenever the ray reached
something they want. These basic characteristics had two impacts;

¹¹ QS al mu'minun : 5 in Abdullah Yusuf Ali *Op. Cit* 905-904

¹² QS An Nuur: 31 *Ibid* p. 874

negative and positive. These characteristics became positive if being placed whereas the matter that positive and did not stop at the temporary happiness. But this to negative when being pointed whereas the matter that his aim only looked for the enjoyment. So, Pakubuwono IV really asked for to the woman to be able to maintain his lust to look for the enjoyment and the happiness. Because, basically, the woman more able to keep her wish than the man because the woman had dominant embarrassed characteristics.

b. In the light of hadith

1) One of the trusteeship characteristic of a wife is to keep her vulva.¹³

a) Verse two of pupuh Kinanthi

yakti nastiti mring kakung/ kaping telune awedi/ lahir batin aja enak/

The translation: always beware to man/and the third, gain a fear/from the desire to reach the luxury of outward and inward/

3. To receive the destiny of God that human are created in pair

a. In the light of Qur'an

1) An Nisa 1

O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you¹⁴

a) Verse nine of pupuh kinanthi

kabeh anak putuning sun/pawestri kanggo ing laki/kinasihana ing priya/lan pada baktiya laki/ padha lakiya sapisan/ dipun tekeng nini-nini./

¹³Based on hadith

أن الأمانة من « : قال والجبال والأرض السموات على الأمانة عرضنا إنا) : وجل عز قوله في كعب بن أبي عن (الحاكم) « فرجها على انتمنت المرأة

¹⁴ QS An Nisa: 1 in Abdullah Yusuf Ali *Op. Cit* p. 178

Translation: to all my children and my grandchildren/should behave to the man/ to love your man (husband)/ and to obey them/ marry once/ and keep it (marriage) till end

The man was born from the couple of male and the woman, so also the woman. So there is no difference from the aspect of humanity between both of them. The strength of the man was needed by the woman; vice versa the gentle of woman was needed by the man. And bridge to connect both of them was with the love. In a household, the love must be fostered since early and was rooted in their self respectively. Because if the foundation was not strong, then, the household that was built if being bashed by the storm just a few will find it easy to fall.

2) Q.S. Al Hujurat 13

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).¹⁵

Basically, humankind was created by Allah with the same origin, namely the descendants of the Prophet Adam as. The tendency is, so that humankind does not make their ancestors proud. Afterwards Allah made them to be ethnically-divided and related, so that they know each other and are united, not to be enemies and quarrel. This is aimed to humankind know their descendent; so as to be able to be said that the fulan Bin fulan. Sheikh Zadah said, “the aim is to make you recognize your tribe and to respect another tribe. However, that there is nothing more great and noble, except faith and pious. The several of tribes in the world make a new family relation.

¹⁵ QS Ah Hujurat: 13 in Abdullah Yusuf Ali *Op. Cit* p. 1407

Knew each other to understand each other not to be proud of himself or the ethnic group¹⁶

3) An Nuur: 32

Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, God will give them means out of His grace: for God encompasseth all, and He knoweth all things.¹⁷

a) Pupuh pangkur verse one

*papethikan saking kitap/ ing wanodya anggepe marang laki/
nadyan putri laki batur/ anedya amawongan/ yen tan arsa aja
akerama tanggung/ karanane wong ing priya/ dununge sembah
sayekti/*

Translation: The extract from the book / (concerning) the feeling of the woman towards the man/ although a daughter married the servant / and was prepared to be married / if really want to have to (marry) not half hearted/because, / the woman must always be loyal against the man/

b. *In the light of hadith*

1) Allah will not recognize an unthankful wife to her husband, even she needs him.¹⁸

a) Verse five of pupuh Kinanthi

*iku wong wadon kapahung/ pengung bingleng ora eling/ tan
wurung kusurang-surang/ ing donya tumekeng akir/ dadi intiping
naraka/ kelabang lan kalajengkeng/*

Translation: That is the reluctant woman/ ugly, bewildered, and doesn't remember/ finally she would be suffer/ in the world till in the hereafter/ becoming the crust of the hell/

2) If only a wife aware the right of her husband, she would never left him at lunch and dinner.¹⁹

¹⁶ Imam Jalaluddin Al Mahilliy and Imam Jalalud Din As Suyuthi, *Tafsir Jalalain Berikut Asbabun Nuzul Ayat* jilid 4 Bandung: Sinar Baru 1990 p. 2238

¹⁷ QS. An Nur: 32 in Abdullah Yusuf Ali *Op. Cit* p. 905

¹⁸ Based on hadith

تشكر لا امرأة إلى الله ينظر لا : قال وسلم عليه الله صلى الله رسول أن ، عنه الله رضي عمرو بن الله عبد عن (الحاكم اخرجها) « عنه تستغني لا وهي ، لزوجها

a) Pupuh pangkur verse four

*yaiku laku kang mulya/ sasmitane bakti widi gumati/ lamun ana
maring kakung/ kasurang tur kajurung/ nora weruh kasarik
duraka agung/ ketemu donya ngakerat/ deneta saca ing laki/*

Translation: So the noble action was / To be loyal to the lord / and
to be loyal and when with his husband / always encouraged and
supportive / will never carry out the big rebellious action / finding
the world happiness and the hereafter / and being always loved by
the husband/

Some of the obligations of a husband are to be a breadwinner, to give a place to stay in, to be the leader of prayer, to educate wife and children, to be just. Because of that, the form of wife corporation through to obey her husband, to not make a chaos situation, meanwhile to keep it peace, and to always give him support in every case, to protect his fear of something.

4. Polygamy

a. In the light of Qur'an

1) Q.S. An Nisa 3²⁰

a) Verse twenty five of pupuh Kinanthi

*yen wong wadon ora asung/ bojone duweya selir/ muwah lumuh
den wayuha/ iku wong wadon penyakit/ nora wruh ing tatakrama/*

Translation: If a wife doesn't love/ her husband has *selir*/ and
won't be polygamy/ it is un behave wife/ doesn't understand
about divine word and prophet tradition/

Islam did not recommend polygamy. The polygamy tradition in fact has been in any kind of religious canon law and community's tradition before Islam.²¹ Islam really realized that in it practice;

¹⁹Based on hadith

غَدَاؤُهُ حَضَرَ مَا قَعَدْتُ مَا الزَّوْجَ حَقَّ الْمَرْأَةُ تَعْلَمُ لَوْ: "وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ جَبَل، بن مُعَاذٍ عَنْ
(الطبراني) "مِنْهُ يَفْرُغُ حَتَّى وَعَشَاؤُهُ

²⁰ See on chapter II P. 22

²¹ M. Quraish Shihab, *Tafsir Al Misbah Vol. 2*, Jakarta: Penerbit Lentera Hati, 2009 p.

polygamy will often cause the new problem in the community and the family. Therefore, the requirement that must be filled by a man who will carry out polygamy not was easy and heavy.

There was some consideration that enabled polygamy to happen

1. The number of men fewer than the woman. This was caused, in ancient the men was asked to wage war, with the risk of the quite high death. In modern, already not add war again but, many risky male livelihoods the high death, like the troops, the laborer, the pilot, et cetera
2. The productive age of the man was longer than the woman. Because the man did not get menstruation, *nifas*, and menopause.

The second suggestion that more leant it was stressed Al Qur'an was to live monogamy. Because, someone will really find the just predicate to his wives. So, in continuation of this article, Allah said, if you were frightened to unjust then married one.

Truly, Rasulullah demonstrated the life monogamy loyally to one spouse that is Siti Khadijah during years until she died. She became the only woman who gave birth to sons and daughters Rasulullah. And after the left of *Khadijah*, Rasulullah marry several women of course not on the basis of the desire. But had the task of preaching that he carried out one of them by carrying out the marriage with several women who were written in the history to his wives.²²

5. To gain the aim of marriage; to have descendants

a. In the light of Qur'an

- 1) Q. S. Al Baqarah 223

²² Ibnu Katsir, transld by: Salim Bahreisy, Said Bahreisy, Terjemah Singkat Tafsir ibn Katsir, jil 2, Surabaya: PT Bina Ilmu p. 303

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear God. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.²³

Al Qur'an made the analogy for a wife like the field to work the soil. That is, the place of the husband buried his seed in the hope that this seed could in the future produce a child who could continue the descendants of his family.

This is as being done by a farmer who scattered his crop seed on his field paddy-field in the hope that this seed could produce the quality crop superior.

a) Verse ten of pupuh Kinanthi

warega amomong siwi/ lan nini pitutring wang/ estokena lahir bathin./

Translation: Educate your child with a fully heart/ that's my advice, my dear/ listen it and fix in your body and soul/

2) Q.S. At Thalaq 6

Lodge them where you lodge according to your means, and do not injure them in order that you may straighten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.²⁴

This verse explained about the husband's obligation to give the residence for his wife where the husband took place, according to the measurement of the life of the husband personally. Despite the wife is coming from a rich family, while the husband was not as rich as his wife's family, he then only have an obligation provided according to the measurement of his life also.²⁵

a) Verse three of pupuh Kinanthi

²³ QS. Al Baqara : 223 in Abdullah Yusuf Ali *Op. Cit* p. 88

²⁴ QS. Ath Thalaq : 6 *ibid* p. 1570

²⁵ Fadliyanur, *Surah Ath Thalaq ayat 6 dan 7*, accessible in following link; <http://fadliyanur.blogspot.com/2008/02/surah-ath-thalaq-ayat-6-dan-7.html> accessed at 9 dec 2009

*wajib manut maring kakung/ aja dugi sok mapaki/ maring karepe
wong lanang/ sanadyan atmajeng aji/ alaki lan panakawan/
sayekti wajib ngabekti/*

Translation: Be loyal to your husband/ do not ever refuse his want/ even you are a king's child/ and your husband is just a slave/you have to be loyal/

3) Q.S. Al A'raf 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). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."²⁶

The marriage was a process of continuing the descendants with the canon that has been determined by Allah. In this verse, Allah also explained that the important component of the marriage is the comfortable feeling because of being joined two souls who eventually will continue the descendants of humankind in the earth. Then they (the couple of husband and wife) will be grateful with Allah's fortune that is the pious child.²⁷ In the Javanese community also we often heard the term that many children many also fortune. This could be inspired from of their thankful who could have the lot of descendants of many couples who must take medicine to get the descendants, as well as the form of their thankful because they could have the extended family. Moreover, when having many children, they might not pay the person to process the family's business, which some Javanese communities traded and worked the soil.

a) Verse ten of pupuh kinanthi

*sami anglakoni kakung/ sartane dipun walesi/ angoyoda
angrondhona/ warega amomong siwi/ lan nini pitutring wang/
estokena lahir bathin./*

²⁶ QS. Al A'raf : 189 in Abdullah Yusuf Ali *Op. Cit* p. 398-399

²⁷ M. Quraish Shihab, *Tafsir Al Misbah* Jil. 5, Jakarta: Penerbit Lentera Hati, p. 338

Translation: And also always serve your husband/ and love him back/ like rooted and leaven/ educate your child with a fully heart/ that's my advice, my dear/ listen it and fix in your body and soul/

B. DIALOGUE BETWEEN ISLAM AND JAVA

1. Figure of Fatimah

The nose 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.

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."²⁸

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.²⁹ 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.³⁰

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 toke her as an example in his writing.

²⁸ Haidarrein, *Menegenal Pribadi Fatimah Az Zahra*, accessible in following link; <http://haidarrein.wordpress.com/2007/08/07/mengenal-pribadi-fatimah-az-zahra/>

²⁹ Rashid Rihda *Op. Cit* P. 27

³⁰ Umi Rosyida, *Teladan Fatimah*, accessible in following link; http://www.geocities.com/fusi_fp/teladan_fatimah.htm accessed at 9 dec 2009

2. Ideal Concept of Wife

In this paper, many correlations appear between the values in *Serat Wulang Putri* and values in Quran and Hadith that tells about the good behavior of woman as a wife. Such as;

First; to obey the husband and to take care of him. We already know that the requirement of being a husband is not easy. Allah clearly wrote in his holy book about this urgent matter in several verses. A man should give the proper life for his wife and kids, a man should behave toward his wife well and gives all her right in household, a man should be fair if he has more than one wife in either in affection, attention or property. Those duties are burdened on man's shoulder. Then, for its balancing, a virtuous wife should give her cooperation in creating a good household for them and their kids. Lots of literatures are talking about it frankly regarding how a lady should behave as a wife.

Second; to keep herself from any attack outside. A woman could fight to keep herself from any attack outside. Whether herself honor, her body, or her family honor through good attitude and behavior. A woman should not expand herself to do something impolite and worthless. She must behave in order and gently. This is what Islam taught for lady. A lady must have self consciousness to create an awesome personality early. The self consciousness is the beginning of every action that will be taken by a lady.

Third; to receive the destiny of God that human are created in pair. One of the aims of creation is to have descendant to continue the civilization and heritage of human's life. Hence, for this aim, Allah already gives such rules to keep the human's civilization through era, that is; marriage. Marriage is unifying two different self, characteristic and stranger (not relative or family) into one holy bounded and to promise to life together and bear the kids and take care of them until the kids grown up. Many procedures that have to be passed before step to the marriage. A lady must know it and be ready to face it after the requirement to get married is fulfilled.

Forth; polygamy. Islam does not suggest a man to do polygamy. But, it's lawful by certain reasons. Either in Islam or the *serat*, there are some discussions of polygamy. In Islam, the term of polygamy is speaking to the man. Meanwhile in *serat*, polygamy is discussed in the side of lady. Both two sources are trying completing each other to give the guideline for give the proper life for their household.