

RINGKASAN

Serat Wulang Putri merupakan salah satu karya Paku Buwono IV yang ditulis dalam bahasa Jawa. Buku tersebut berisi tentang etik dan ajaran moral yang khusus ditulis untuk putri dan wanita keraton. Dalam buku tersebut dijelaskan bahwa seorang putri atau wanita keraton selayaknya mencitrakan diri sebagai wanita ningrat. Oleh karena sebagai wanita bangsawan, perilaku, tutur sapa ditunjukkan dengan kehalusan budi. Sikap dasara wanita Jawa ditandai oleh tingkah laku dan tutur sapa yang menunjukkan kehalusan budi, kesabaran, pasrah dan nrima. Ia diangkat ke alam mistik, mencitra menjelma wanita suci, ikhlas berkorban, dan belas kasih didasarkan atas spirit *sepi ing pamrih*.

Awalnya buku tersebut ditulis untuk putrinya, namun tidak menutup kemungkinan ajarannya dapat ditransformasi bagi wanita pada umumnya. Teks tersebut datang dari masa lalu dan nilai ajarannya pun yang dikungkapan sesuai dengan kebutuhan saat itu. Sementara kehidupan wanita terus berjalan hingga sekarang dan masa akan datang. Rentang waktu yang cukup lama tersebut sangat dimungkinkan ada apergeseran atau perubahan nilai kewanitaan di masa lalu dengan sekarang bahkan masa akan datang. Berhubung wanita masa kini dihadapkan pada abad teknologi, perubahan politik dan kebebasan memperoleh pendidikan, maka situasi tersebut memberi efek merubah gaya hidup wanita masa kini cenderung berpandangan pragmatis dan hedonis.

Sehubungan dengan hal tersebut di atas, maka penafsiran terhadap serat Wulang Putri perlu ditafsir ulang. Terlepas pro dan kontra, teks semacam tersebut merupakan ajaran

moral yang berangkat dari kultur Jawa, dan merupakan pengalaman dari sanga raja. Ajaran tersebut menyangkut kosmologi orang Jawa, oleh karenanya sampai kapan pun ajaran tersebut masih dapat dipelajari oleh kaum wanita.



SUMMARY

A Javanese language book entitled *Sera Wulang Putri* is one of Paku Buwono I's works concerning with ethics and morality intentionally written for both his daughters and women of the Javanese place. With this book, the Javanese women were expected to be able to create a noble character image as reflected in their behavior and way of speaking because the king's daughters should have been conscious of their nature and highly social status. Therefore, Javanese-typical women had generally been characterized by such noble character as patient, permissive, and modest. Even yet such noble character might have boosted their human dignity toward the mystical cosmos, imaging themselves as holy, sincere, compassionate women the so-popularly called *sepi ing pamrih*. Besides, their dignity was also reflected by the manifestation of self-control. In this case, a woman as Paku Buwono IV considered was a central figure in the process of human character building.

The book was formerly intended just to teaching the Javanese palace family daughters. However, its teaching values on female noble character are possibly universal. Of course, its universality covers the span of time-the past, the present, and the future-although the fact that the perspective of the values among the Javanese women has pragmatically undergone changes is extremely possible in accordance with the intensity of influence of their surrounding in such combined factors as the advancement of technology, socio-political change, and education opportunity increasingly enabling them to lead life under hedonism.

In Conjunction with the critical attack on women's status and set within the home domain, the increasingly educated women have realized that they conceptually realte the questionable "right and obligation" related with both the role and the status of women with the cosmological Wprld-View attributed to the cultural teaching of Javanese origin. One of them is serat Wulang Putri nevertheless, it is required that it be reinterpreted because of sociologically diverse setting.

