

REPRESENTATION OF ISLAMIC MARRIAGE LAW IN JAVANESE NOVELS OF THE POST REFORMATION ERA

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Abstract

The focus in this research is to describe and explain the implementation of the rule of Islamic marriage on the modern Javanese novel post-reformation era. Data resources in this research are some of the Javanese novels published after 2000. This descriptive qualitative research used three phases of research: data reduction, data display, and conclusion drawing. The primary data resources were reduced and tested by using a triangulation technique to test data validity. Then, the result showed the examples of implementing the rule of Islamic marriage in Javanese novels of the post-reformation era. The author's point of view influenced the plot and conflict of the rule of marriage in the story. Indirectly, a few examples of the rule of marriage in the Javanese novel of the post-reformation era can provide an illustration based on the Islamic sharia rule. The focus in this research is to describe and explain the implementation of the rule of Islamic marriage on the modern Javanese novel post-reformation era. Data resources in this research are some of the Javanese novels published after 2000. This descriptive qualitative research used three phases of research: data reduction, data display, and conclusion drawing. The primary data resources were reduced and tested by using a triangulation technique to test data validity. Then, the result showed the examples of implementing the rule of Islamic marriage in Javanese novels of the post-reformation era. The author's point of view influenced the plot and conflict of the rule of marriage in the story. Indirectly, a few examples of the

rule of marriage in the Javanese novel of the post-reformation era can provide an illustration based on the Islamic sharia rule.

Fokus dalam penelitian ini adalah untuk mendeskripsikan dan menjelaskan mengenai penerapan hukum perkawinan islam dalam novel Jawa moden pascareformasi. Sumber data dalam penelitian ini adalah beberapa novel Jawa yang diterbitkan di atas tahun 2000. Penelitian ini berbentuk penelitian kualitatif deskriptif dengan tiga tahapan penelitian, yaitu reduksi data, sajian data, dan penarikan simpulan. Data-data dalam sumber data utama direduksi dan dianalisis dengan pembahasan masalah. Terakhir data-data yang diperoleh diuji dengan menggunakan teknik triangulasi untuk mendapat suatu derajat validitas data. Hasil dalam penelitian ini, ditemukan beberapa contoh penerapan hukum perkawinan Islam dalam novel Jawa pascareformasi. Hukum perkawinan yang disajikan dalam novel Jawa sesuai dengan alur dan konflik cerita yang dipengaruhi juga oleh sudut pandang pengarang. Secara tidak langsung, beberapa contoh penerapan hukum perkawinan dalam novel Jawa pascareformasi dapat memberikan gambaran masyarakat mengenai hukum perkawinan yang sesuai dengan syariat Islam dan yang menyimpang dari hukum syariat perkawinan islam.

Keywords: representation; Islamic marriage rules; Javanese novel; post-reformation era; sociology literature

Introduction

Javanese literature has repertoire types and varieties. Judging from the genre of literature, Javanese is divided into three types: *geguritan* (poetry), *gancaran* (prose), and *sandiwara* (drama). Each type is different from others viewed from the form and the aspect of language (Setyawan et al., 2018). One of the Javanese literatures with various aspects of language that needs to be preserved is novel. The novel is a literary work that includes a variety of prose or *gancaran*. It reveals a story contains several supporting elements, including characters, plot, background, point of view, and some other imaginative elements (Sulaksono, 2017). Definitely, the novel is an imaginative work. In this case, the author's work, based on his imagination, can come from the process of personal experience, the experience of people around, social conflicts, and by taking from other literary works. Nevertheless, some novels are the results of the author's personal experience poured into writing.

The novel in Java, or subsequently written in Javanese, is a literary work produced by several Javanese authors using the Javanese language. The beginning of the Java novel was started from the stories in several newspapers and magazines. Initially, the Javanese novelist was the author of a series of his works in several Javanese magazines, such as *Panjebar Semangat* and *Jayabaya* (Damono, 2001). Javanese novels' topics are varied, and the most popular one is a novel about romance or *novel panglipur wuyung* or known as roman. Some of the famous *panglipur wuyung* novelists are Any Asmara, Esmiet, and Suparto Brata.

Novels are capable of presenting developments that feature more elaborate social characters and involve many complicated societal events (Yulianti & Nama, 2018). Like other literary works, the authors in Javanese novels convey their vision and messages - moral values - to communicate with the readers. They try to portray the real-life phenomena in very creative processes of imagination (Laila, 2017). This phenomenon encompasses all aspects of life, such as aspects of social issues, family issues, education, and even political issues (Sulaksono et al., 2018).

The discussion of this paper focuses on the phenomenon of marriage law, which is represented in several post-reformed Javanese novels. In Islam, marriage is defined as a bond allowing both bride and groom to get pleasure from each other according to the demands of the Islamic law (Wirnyaningsih, 2018). Since the couples are already legal and legitimate according to Islamic law, they might feel the joy of both outward and inner pleasure. The law is not about the time of marriage but also includes the rules of interaction, rights and duties, parenting, child caring, and divorce.

Many kinds of research on Islamic marriage law have been carried out. Research on the effectiveness of Islamic instructor's roles in the application of Islamic marriage in villages has been conducted in Mare district, Bone regency by Syamsudin (2019). It revealed a less effective role of the Islamic instructor resulting in the nonoptimal application of the Islamic marriage law. Another research on the customary marriage law in the Melayu Palembang viewed from Islamic Sharia has been accounted for by Fahmi (2019). It showed that there were contributions of the customary marriage law in Melayu Palembang about the procession of marriage. Additionally, a phenomenon of marriage contracts in the social and economic life of villagers in the Islamic law perspective has also been suggested by Arifin (2019) regarding the Islamic law perspective. It found that marriage contracts do not meet the requirements of *nikah mut'ah*

(temporary marriage) and Marriage Act (UUP). These studies become the theoretical backgrounds to analyze the phenomenon of applying Islamic marriage law in the modern Javanese novels in the post-reformation era.

However, previous research mentioned above only focused on Islamic marriage law based on the facts. This present research focuses on the Islamic marriage law application in literary works, specifically modern Javanese novels, in the post-reformation era. Hence, the approach uses a sociological approach of literary works, more focusing on the description of social situations and conditions. It is considered as a new study as it combines the sociology of literature, sociology of religion, Islamic law, and Islamic marriage law.

Novels are selected due to their complex and complete plot compared to other literary works such as short stories or comics. They have long plots, varied conflicts, and more descriptions of problems. Besides, Javanese society has various rules and norms of life that are interesting to be the topics of the stories in the literary works. Therefore, stories in the Javanese novels are closed to society's daily life. One of the unforgettable events in Indonesia, specifically of Javanese society, was the conflicts of the reformation era. This research focuses on analyzing modern Javanese novels published after 1998 as the researcher expects that stories and social settings described in the novels do not have many differences in social settings in this era.

Islamic Marriage Law

Before discussing more deeply about the representation of marriage in the perspective of Islam in post-reformed Javanese novels, it will first be discussed about the law of marriage from the perspective of Islam. In establishing a family based on Islamic law, there are some rules or laws of every activity. In the Compilation of Islamic Law, marriage is valid if it is done according to Islamic law and fulfill all marriage pillars regulated in *Pasal 14 KHI*, namely bride and groom, marriage guardian, two people, and akad (pledge) (Nuroniya, 2016). While the validity of the marriage itself depends on whether or not it is based on the existing legal basis in the guidance of the Qur'an and Hadith, which later described as the basis of legal jurisprudence (Aziz, 2017).

Marriage by Islamic law begins with the process of *akad*. *Akad* (consists of *ijab* and *kabul*) is a fundamental element of the legitimacy of the marriage contract. *Ijab* is pronounced by the guardian as a statement willingly surrender his daughter to the husband, while *kabul* is testified by the husband as a willing statement to marry his future wife. Furthermore, *ijab* means surrendering

God's message to the future husband, and *kabul* means as a symbol of the willingness to receive God's trust. With the permission of *kabul*, it will be a halal relationship of the husband and wife. According to Ittihad al-Majlis, *ijab* and *kabul* must be done within the time range contained in a marriage ceremony, not done in two separate time intervals (Effendi, 2004).

In addition, the law of marriage in Islam also regulates how to educate children in Islamic families. Theoretically, the child gets protection and assurance in the Indonesian Marriage Regulation, Law no. 1 year 1974 called as Marriage Act (UUP). It was the first law containing the material of marriage that guarantee the rights and protection of a child. Article 105 is about who has the gift and who is responsible for the cost of child care is mandated (1) the mother is more entitled to care when the child is not mumayyiz or under 12 years old, and (2) the father is responsible for the cost of child care (Nasution, 2016). Article 149 confirms that if a marriage breaks up because of divorce, then the former husband (father) is obliged to give the cost of *hadhanah* for his under 21 year-old-children. It is further emphasized in article 156 that all the costs of childhood and livelihood are father's responsibilities.

Moreover, the cancellation of marriage or divorce is also regulated in Islamic Marriage Law. The cancellation can be done if a marriage does not cover the requirements either intentionally or unintentionally. Normative provisions on marital cancellation are in the Marriage Act (UUP) (Imron, 2016). The law of marriage cancellation will be applicable if both parties, husband and wife, agree to cancel appropriate legal procedures of trials in the religious courts.

Sociology of Literature

The approach taken to distinguish the object of study in the form of literary works in Javanese novels of the post-reformed is to use the approach or analysis of the sociology of literature. Sociology of literature is one branch of literature that discusses its relationship with society. The sociology of literature was initially developed in France in 1791 by Herder (1744-1803). In his opinion, the existence of a causal relationship is between literature and culture, race, customs, and social institutions. Next, Taine, an English literature expert in 1871, was appointed as the father of Sociology of Letters. Taine argued that literary work is a national monument representing society's consciousness and the spirit of the times (Setyawan et al., 2017). The theory

of sociology of literature was later developed by Lucian Goldman, who tried to connect art and society.

The development of Goldman's theory is the birth of the genetic structuralism theory that discusses the relationship between the author's social-cultural backgrounds and literary works. Goldman's opinion on the writers' sociocultural background influenced the process of literary works creation. Then, the idea was reinforced by Leo Lowenthal. In 1961, Lowenthal sparked a theory about the sociology of literature. According to him, the author does develop character and is believed to place them in situations involving interactions with others and with the communities in which they live. Next, the work of literature sociologists was to find the connection between the author's imaginary character experience with the historical climate situation from which they originated. The latest literature of sociology theory was coined by Robert Escarpit, in 1970, explained that the readers were as cultural consumers in the literary work (Jadhav, 2014). In other words, the sociology of literature also emphasizes the aspect of readers' literature. It can also be classified into three parts: the sociology of the author's context, the sociology of the literary works as the mirror of society, and the literature sociology of the readers as literary works' consumers (Faruk, 2012).

Methods

This research is a descriptive qualitative one using a sociology literature approach. The focus is to describe and explain the examples of Islamic marriage law in Javanese novels of the post-reformation era. The source of data in the study is a modern Javanese novel published after 2000, namely *novel Sirah* by AY Suharyono (2001), *Candhikala Kapuranta* by Sugiarta Sriwibawa (2002), and *Singkar* by Siti Aminah (2008). The data are collected by using reading and field notes by analyzing the four novels and taking notes of some important points supporting data analysis. Then, the data are analyzed using interactive and comparative analysis, with the stages of data reduction, data presentation, and withdrawal of conclusions (Moleong, 2014). The author also uses triangulation techniques of data sources and theory to test the validity of data. This research also conducts data crosscheck by comparing them with social situations happening in society. Once these data are different from the real ones and fictitious, the data were not included in the discussion.

Discussion

Islamic Marriage Law in Sirah Novel

The *Sirah* Novel is a Javanese novel written by A.Y. Suharyono (2001). It talks about a social phenomenon commonly happening in society. However, the novel also discusses about the portrait of Islamic Marriage Law. It can be seen from the description of *Wiwiek Wijayanti*, a female friend of *Carik Kadri* who intends to nominate as the headman of Jati Dhoyong Village. It can be seen in the following excerpt:

“Jenenge Wiwiek Wijayanti anake Pak Setro. Kadri pernah kuciwa amarga Wiwiek pernah nolak dheweke lan milih lanangan sing nduwe akeh dhuwit, nanging dadi bojo simpenan. Tujuane Wijayani yaiku dhuwite. Nanging sawise mati, Wijayani ora oleh warisan saengga dheweke nyambut gawe ing Jakarta. Kadri kaget yen Wijayani tetep nduweni mobil kang gedhe.”

‘Her name was *Wiwiek Wijayanti*, a daughter of Mr. *Setro*. *Kadri* was disappointed because *Wiwiek* refused and preferred another man with a lot of money by becoming a mistress. The only goal of *Wijayanti* was the money. However, after her husband died, *Wijayanti* did not have any inheritance so she had to work alone in Jakarta. *Kadri* was surprised that *Wijayanti* could still have a big car.’

The above description is the representation of the Law of Inheritance in Islam. *Wijayanti* as a mistress did not get an inheritance when her husband died. According to a hadith “There are three sciences, and the other is advantages, there are clear and unclear verses, or *shahih* (legitimate) *sunnah* or science of *faraidh* or inheritance law) a fair share of the inheritance (Hadith by Abu Dawud No. 2499) (Sukardi, 2017).

Qur’an Surah An-Nisa verse 12 also explained that when the husband dies, the wives (both second, third, and fourth wives) get inherited 1/4 of their wealth. However, the wife referred to in Surah An-Nisa verse 12 is the wife who is legally married in religious and Islamic sharia, not a mistress. *Wiwiek*’s status as a mistress is also not appropriate with Islamic lessons. Islam has regulated that a wife is a woman who legally marries a man. Legal means to be legalized by the law with complete documents and recorded in the Office of Religious Affairs (KUA) and to be legalized by Religion, namely the *Ijab Kabul* procession witnessed by two witnesses from the bride and groom (Syahraeni, 2018). In *Sirah*, as a mistress, by the time her husband died, *Wijayanti* did not get the inheritance from her husband. So, *Wijayanti*’s character and her status as a mistress who did not get the inheritance from her husband is following Islamic law, namely concerning the law of inheritance or *faraidh* law in Islam.

However, an action of deviating the Islamic marriage law also happens in some cases in the Sirah novel. It is represented in the following paragraph.

“Sakdurunge lunga Mbah kenci njaluk marang Joyo Dengkek supaya saben tanggal 15 wulan jawa pas purnama supaya njilehake bojone kanggo ngancani Mbah Kenci turu. Joyo Dengkek Nyanggupi kabeh syarat mau.”

‘Before Joyo Dengkek left, Mbah Kenci asked him to let his wife accompanying Mba Kenci every 15th of Javanese months, a full moon time. Joko Dengkek undertook all those requirements.’

The example above reflects that Joyo Dengkek was willing to let his wife accompanying Mbah Kenci every 15th of Javanese months. It certainly deviates from the Islamic law, in which a husband voluntarily gives his wife to others. This action is categorized as prostitution. A wife in the Islamic view is not a commodity that can be traded, but she completes her husband’s religion. Hence, a husband must glorify his wife who legally marrying him by fulfilling her right and giving her financial support. It is in line with the hadith of Prophet Muhammad SAW, An-Nawawi *rahimahullah*:

﴿الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا﴾

‘Who has created you from one soul and created from it its mate.’

The prophet Muhammad also explains that a woman is created from ribs. This hadith shows the requirement of being gentle to women, showing good attitudes to them, and being patient with their crooks and lack of minds. Besides, the ayah above also shows how divorcing a wife without any reason is detestable. Another deviation could be found in the following excerpt:

“Sakwise acara, Senik lan Widodo nglanjutake dansane ning kamar. Wong loro iku bali nglakoni pakaryan kang kalarang lan padha-padha ketuwuhan rasa tresna.”

After the event, Senik and Widodo continued their dancing in the room. The two then did the forbidden deed again and it should not be done, they both had a sense of love.

In the excerpt, the novel is a negative example that deviates from Islamic marriage law. Senik and Widodo figures who they are not legitimately married couples, engage in sinful activity. It is an adultery.

The above excerpts show that Sirah novel describes the practices of marriage based on and against the Islamic laws. Wijayanti with a mistress status did not get inheritance after her husband died. It is appropriate with the Islamic law of inheritance. It suggests that a wife who has the right to get inheritance is the one who gets married to her husband legally according to the religion and recorded in the Office of Religious Affairs (KUA) as well as her offsprings. In contrast, an infidelity occurs between Wiwiek Wijayanti and Carik Kadri when Wiwiek Wijayanti registers herself as a candidate for

the headman of the village and bribes him. It also occurs between Senik and Widodo twice when they are in Senik's house and the election of the headman of the village. Yet the recommendation of not committing adultery is in Qur'an Surah Al Mukminun verses 1-7 (Nasution et al., 2018). What they have done is prohibited by religion. It also breaks a vow of spoken in *ijab Kabul*.

The practice of prostitution was carried out by Joyo Dengkek, who gives his wife to Mbah Kenci every 15th of Javanese months. Both infidelity and adultery are categorized as a breach of the Islamic Marriage Law because infidelity, adultery, and prostitution breach the marriage vows in *ijab kabul*. They also desecrated the sanctity of the marriage resulting in destroyed marriage or even divorce.

Islamic Marriage Law in *Candhikala Kapuranta* Novel

The second novel is a Javanese Novel entitled *Candhikala Kapuranta*. This novel was written by Sugiarta Sriwibawa (2002). It contains of feminist values by focusing on women as the main characters in the story. Women in the Islamic view are also represented as people who have no obligation to work because they will later get *nafaqah* (financial support) from their husbands after getting married. In contrast to the story in this novel, the female character is described as a worker financially supporting her family because of the demand for her economic situation and condition.

The *Candhikala Kapuranta* novel told the story of the life of Munah, a girl from the village who tried her luck in Solo. The journey of her life was very long and tortuous until in the end, she became the mistress of a landlord named Ndara Puspa. The background of this novel was a portrait of the Javanese society in the old time, in which there were still Dutch colonials, and the society strictly followed the feudalism culture from the Kraton. The main character, Munah, was originally from an underprivileged family in the Jrasah Village. This family economic factor made Munah a female worker because she was chased away by her parents. The condition of Munah's family is reflected in the following excerpt.

"Pancen wong tuwane mlarat banget, paribasan ing omahe ora ana upa, bongkot puhung, kulit tela, utawa janggal jagung. Satemene wis ana sawatara wong dhukuh kono sing kepeksa tega nundhung anake supaya ngumbara golek pangan jalaran wis ora kuwat ngingoni."

'Surely, her parents were really poor as there was no rice, cassava, cassava skin, and cornstalks in her house. Many people from that village chased their

children away perforce and heartlessly, so they could work and find their lives because their parents cannot fulfill daily necessities.'

In the *Candhikala Kapuranta* novel, there is also a representation of Islamic marriage law, which is about the law of inheritance. As explained in the previous discussion, it is one of the obligatory laws that must be acknowledged.

This novel also contains a deviation of the Islamic Marriage Law, in terms of the practice of *perseliran* or to make a woman a wife without legal marriage in the Islamic law and government law. This practice was carried out by Ndara Puspa as represented in the following excerpt.

"Jalaran anak saka wong wadon sing ora diningkah, ndara Puspa ora tau mbopong utawa mangku. Dadi anak selir Asih ora oleh kena kaweruhan dhayoh. Upama ndara Puspa duwe bojo, anak saka bojone iku sing kena pomah bareng ing dalem Kratonanan lan pendhapa."

'Because this was a child of a woman without getting married legally to Ndara Puspa, he had never held or nurtured his child. Becoming a concubine wife's child, Asih had never been seen by guests. If Ndara Puspa had a wife, their children were not allowed to live together in the Dalem Kratonan and Pendhapa.'

The practice of appointing a concubine wife deviates from the Islamic marriage law because there is no *ijab kabul* based on government law and Islamic sharia. Once this happens, it is categorized as adultery.

The condition experienced by Munah is in contradiction to the marriage law in Islam about child and child custody. A child is a mandate from Allah entrusted to parents. A child has the right to be taken care of, educated, protected, and fulfilled his/her daily needs. Conversely, the context in this novel shows that parents heartlessly chased their children away and did not fulfill their daily needs. It is inappropriate with Islamic religion orders, particularly on parents' obligation in fulfilling their children's and family's needs. Imam Ibnu Katsir Rahimahullah said, "It means that to give financial support and clothes to breastfeeding mothers in a good way becomes the obligation of fathers' children. This support is appropriate with the common habit applying to women in their country, not too much or too little, regarding fathers' ability (economically): rich, ordinary, or underprivileged." It is following QS Ath-Thalaq/65:7.

Besides, the practice of *perseliran* is not justified in Islamic Sharia because it is categorized as an adultery. It is illegal marriage, without the *ijab kabul*, and there is no marriage act. As a consequence, the status of a concubine is an illegal wife and her sexual relationship with her husband is categorized as adultery. Couple years ago, many nobles (rich people, blue blood, and people with high positions) picked concubines. Concubines were usually selected

from commoners with economic crises, and they become concubines with the expectation to have better economic status (Mardianto, 2018). This view was still used by Javanese society with feudalism. As time goes by, this view is gradually faded and it is no longer implemented.

Moreover, a concubine's child is not recognized by his/her father related to his/her legality. S/he is only allowed to live in his/her parents' house but does not get an inheritance. This is based on Islamic law on child caring. It is said that if the child is neither from legal marriage according to the Islamic law nor an adopted child, it does not get into custody and inheritance rights, the relationship is limited to social relations only (Ismail et al., 2016). The adopted child in Islam is a child raised from another family to be treated like their own child by not attaching *nasab* (surname) to an adopted child so the law does not affect tranquility and inheritance (Al Fahmi et al., 2017). When viewed from the situation in the *Candhikala Kapuranta* novel, *Asih* is the son of *Ndara Puspa* with *Munah* whose status as concubine wife (wife not legally married), so the status of *Asih* cannot be said as a child of *Ndara Puspa*. It makes *Ndara Puspa* unwilling to raise *Asih* like his own child.

Islamic Marriage Law in *Singkar* Novel

The *Singkar* novel is a 134 - page - novel written by Siti Aminah (2009). In general, the *Singkar* novel tells about the love story experienced by Nani, Kurniawan, and Nusa. Their love story had a very complicated twist. In this novel, there is a contradiction among ideology, cultural understanding, and economic condition resulting in a very complex love story.

The first conflict in this novel started when Nani left home because she did not want to do an arranged marriage. It is reflected in the following.

"Sore iku Nani Lunga ninggalake Ibune, Rama, lan Adhine kang ana ngomah. Nani lunga tanpa pamit. Nani minggat amarga lara ati. Dheweke dipeksa ibune kanggo nampa tresnane Kurniawan. Narumi ngancem umpama Nani ora bakal entuk dhuwit sangu lan gaji yen ora nampa tresnane Kurniawan."

'That afternoon, Nani left her mother, father, and sibling in their house. She left home without saying goodbye. She was resentful. She was forced by her mother to accept Kurniawan's love. Narumi (her mother) threatened her if she didn't accept him, she wouldn't get her allowance and salary.'

The example above certainly shows a deviation of the Islamic marriage law because one of the requirements of *Ijab Kabul* is that the bride and groom love each other (Wibisana, 2016). Nani does not love Kurniawan, but her mother forces her to accept and marry him. The concept of arranged marriage

is also not supposed to occur to Narumi when she married her husband, Sulaiman. The arranged marriage between Narumi and Sulaiman is shown in the following excerpt.

“Narumi dipeksa dening ibune kanggo nampa tresnane Pak Sulaiman kang saiki dadi garwane. Nalika iku Narumi duwe sesambungan karo Lik Nurdin kang omahe ana ing sandhinge Narumi biyen ana ing desa.”

‘Narumi was forced by her mother to accept Sulaiman’s love in which, now, Sulaiman became her husband. At that time, Narumi had a relationship with Lik Nurdin who lived near her house in the village.’

The Islamic marriage law is also reflected by Polan (Narumi’s father) who is responsible for fulfilling his family’s needs. Although their family is economically in crisis, Polan keeps trying to fulfill his family’s needs. It is represented in the following excerpt.

“Polan kang buruh ngundhuh krambil ana ing kebone Bayan Wira kanggo nggolek dhuwit tambahan. Entukke dhuwit pancen ora sepiraa, nanging bisa kanggo tambah-tambah nyukupi butuhe sakulawarga. Polan iku wong kang tanggung jawab temen marang uripe kaluwargane. Dhewekke kena alangan kang nyebabake keplase nalika nyambut gawe kanggo nyukupi butuh kulawargane.”

‘Polan who was a laborer, picked coconuts in Bayan Wira’s farm to earn extra money. The extra money he got was not that much, but it could be used to add the money for fulfilling his family’s needs. He was a responsible and attentive person to his family. He got in an accident and caused his death when he worked to fulfill his family’s needs.’

The example above shows that Polan is a father and responsible head of the family. He certainly understands his role as the head of the family, to give financial support and fulfill his family’s needs. However, he finally got in an accident and died when he earned money for his family. The next example is the violation of Islamic marriage law, which is about the representation of the phenomenon of fornication:

“Bapakke lunga lan nggondhol Sriyati. Samhadi lunga karo Sriyati amarga Sriyati wektu iku wis ngandhut anake Samhadi. Samhadi lunga ninggalake Sartinah lan anake kang isih padha sekolah. Kurniawan isin marang solah bawane bapakke.”

‘His father left and took Sriyati’s run. Samhadi went with Sriyati because Sriyati at that time had conceived son of Samhadi. Samhadi left Sartinah and his son who was still in school. Kurniawan feels ashamed to see the deeds of his father.’

Singkar novel also shows examples of Islamic marriage law with positive element, which is related to the law of living. Despite having divorced and left Sartinah, Samhadi is still obliged to support his children. This is showed by Samhadi who pay Agus’s school fee, brother of Kurniawan. As in the following novel trailer:

“Teka ing omahe sartinah, Samhadi kepengin menehake dhuwit SPP kanggo Agus. Nanging wektu kuwi amung Kurniawan kang ana ing omah. Kurniawan kaget banget marang tekane Samhadi.”

‘Arriving at Sartinah’s house, Samhadi intended to give money tuition for Agus. However, at that time only Kurniawan was at home. Kurniawan was surprised by Samhadi’s arrival.’

The description of Islamic marriage law in the *Singkar* novel is complicated. The deviation of Islamic marriage law is related to an arranged marriage. The arranged marriage is recommended in the Islamic marriage law, but through the *ta’aruf* process. The core of *ta’aruf* is to know each other. If the *ta’aruf* is failed, the arranged marriage will be canceled (Dahlan, 2016). This concept is not reflected in the arranged marriage between Nani and Kurniawan. Nani was forced by her mother to love and accept Kurniawan whereas she was not interested in him. If this arranged marriage is continued, it will not result in a good marriage because there is no commitment between them. This unhealthy arranged marriage also happened to Narumi (Nani’s mother) who got married to Sulaiman (Nani’s father). Although they were successful in maintaining their household and having children, Narumi still felt hatred and hurt about their arranged marriage. In the end, she released her hatred by arranging her daughter to marry a man she chose.

The Islamic marriage law about financial support for the family is also represented in the *Singkar* novel. Polan as a figure of the head of the family, truly understands his role. Despite poverty, he kept trying to give financial support and fulfill his family’s needs. Polan’s character is appropriate with the figure of the head of the family according to Islamic Sharia. A father is a leader in the family, and the requirement to be a leader is to have strengths over women and the ability to financially supporting his wife and children. Even more, leadership is automatically embedded in each man, as explained in QS. al-Nisa’ [4]: 34.

Polan was persistent to support his family financially until he got in an accident, falling from a coconut tree while picking coconuts up, and then finally died. The figure of Polan who cared about his family until his death is reasonable to be a role model for fathers and husbands about his hardship and unyielding spirit in fulfilling his family’s needs. Polan’s death is categorized as a *husnul khatimah* death since he died while worshiping God in supporting his family financially. It is narrated by Imam Abu Dawud by delivering the Prophet’s Hadith: “Whoever is killed because of maintaining his wealth, he dies in

a shahid way. Whoever is killed because of defending his family, life, or religion, he dies in a shahid way." (HR. Abu Dawud)

On the other hand, *Samhadi* committed fornication with *Sriyati* until *Sriyati* conceived a child. As in the previous discussion, the sin of adulterers is very bad sin, as it is written in Qur'an Surah Al-Israa verse 32. In addition to the sin of adultery, a child born due to adultery, the *nasab* relationship between the child and his father will be cut off, so that if the child is a female, then the father has no right to become her marriage guardian.

It can be seen that the figure of *Samhadi* still adhered to Islamic marriage law by providing a living despite having divorced with *Sartinah*. This is proved by *Samhadi* who intended to give money for *Agus'* school fees, brother of *Kurniawan*. Regarding the law to provide the financial support, Article 149 affirms that if the marriage is terminated due to divorce, then the former husband (father) is obliged to provide the cost of *hadhanah* for his children under 21 years old. It is further emphasized in article 156 that all the costs of childhood and livelihood are the responsibility of the father (Pahutar, 2019).

Conclusion

Literary works are authors' redesigned works on the description of stories in the society. After analyzing three modern Javanese novels (*Sirah*, *Candhikala Kapuranta*, and *Singkar*), the research finds some representations of the Islamic marriage law in socio-cultural settings of Javanese society. It reveals positive and negative marriage laws. The positive law shows the appropriateness between marriage laws with Islamic sharia, including the obligation of a husband in financially supporting his family, the role of a husband as the family leader, the law of inheritance or *faraidh*, and the rules of taking care of children. The negative law deals with actions deviating Islamic marriage law, including infidelity, adultery, and prostitution practices. Besides, the practice of arranged marriage by forcing either the bride or groom is also found in the *Singkar* novel. It is inappropriate with the rule of arranged marriage in Islam that should be based on love.

The occurrences of Islamic marriage law deviation are also affected by the socio-cultural condition of Javanese society as the social setting in Javanese novels. The practice of appointing a concubine with a feudalism concept is frequently found in Javanese society. Besides, the practice of adultery is also described in some cases in *Sirah* and *Candhika Kapuranta* novels. How the writers described this situation is inseparable from the real situation in Javanese

society, in which the practices of adultery and infidelity still exist. The novels simultaneously describe the socio-cultural situation of Javanese society, mainly related to the implementation of Marriage Law from Islamic sharia.

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