

KIYAI AND JAWARA TOWARD GENDER PHILOSOPHY IN SERANG DISTRICT, PANDEGLANG, LEBAK DAN CILEGON CITY

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Abstract Banten is known as religious province. Islam has been became the Banten culture identity. Banten is known as the province that is very faith to Islam, so that the Kiyai is placed as most important person in society. The roles and position of Kiyai wich is strategic, it makes Kiyai don't only live in boarding that they lead, but also they live in a large society. Although the society are known opened, but the structure of society in social life is very patriarchy. The social life is still traditional. It same with the other society, the society is still paternalistic and patriarchy. So that, to know the level of society aware toward the gender comprehension, this research is done. The approach which is used by using the kinds of knowledges, such as ethnography, history and theologic. While the collecting and analyze technique of data use the techniques Observation and implicated observation, Interview, Questionnaires. In accordance with the objectives of this study, to explore the position and status in the community Kiyai and champion Bante, and their views on gender equality, this study will use qualitative approach. The conclusion, of this result, The role of Kiyai is as religion elite social in Banten community (kokolot), a religion teacher. Beside that, he is a heir of religion tradition. Because of that, Kiyai gives the intend toward the social life. While the social role of Jawara is more disposed toward process of physic and supranatural powers. The tradition role of Jawara is to be a Jaro or village chief, the supranatural teacher and security unit. The role is be ever when the society in confusion and disturbance in long time. Whereas the gender sensitivitas in religion concept about the household tasks sharing is still far from the equal gender. The philosophy of Kiyai about the ne essity of women roles in social activity limit is still not satisfied, so that the women in Banten to express theirselves. It has correlation towards household tasks divided positively with women activities to join social activities. So that the women meet obstacle culturally to express theirselves, because the both of figures (Kiyai and Jawara) who have influence toward Banten community which have aware about the equal of gender.

Keywords : *Jawara, Kyai, Gender*

I. INTRODUCTION

Recently the issue of gender has glow debated by many societies, begin from academic, politicians, society effort institution until the large communities. Because of that, it spreads largely through mass media, such as electronic media or newspapers.

The issue appears because thre is aware from the several societies, they are as the women and they who care about the women movement, especially they who have attentions in struggle democraton and the human rights.

The discussion about the gender issue is very various, from the people who agree until people who refuse. The issue which are debated about the equal between men and women in domestic life, social politic life, culture and even about the claim Of the religion interpretations.

The debate about the equal of gender sometimes which is very difficult when it relates with the religion doctrines. The religion doctrines are often used to legitimate about injustice of gender. The men positions are more fortune than women positions.

The positions of men and women in Islam are same substantially. Al-Qur'an explains that the human which differ based on gender, are created from the same kind (min nafsini wahidah). According to Mahmud Syaltut explains that the verse gives message that the position of women are as couples for men to complete mutually, it is not mutual subjugate.

In Al-Qur'an perspective is explained the human is created from the same kind, women and men. Honorable of the both depend on their loyalty and piety to Allah SWT. So, it's not very humane if the men disparage the women values. The women or men forbid feel them are inferior or superior. The different of gender, women or men are not meant to mutual lower. But the purpose of difference is to cooperate in doing the life roles, in domestic sectors and public sectors.

Banten is known as religious province. Islam has been become the Banten culture identity. Banten is known as the province that is very faith to Islam, so that the Kiyai is placed as most important person in society. Kiyai is a title from traditional society, they are not just as a religion figure also as a leader of society. Their authority are more than the formal leader, especially in village. Even the elevation of formal leader in village is curtailed by the religion leaders in the village.

The roles and position of Kiyai which is strategic, it makes Kiyai don't only live in boarding that they lead, but also they live in a large society. They have large communication with the kinds of community. The communications are built through the social and religion organizations, politic party, teacher and students.

The other community which also pierce the limits of village hierarchy in Banten is Jawara. He is as person who has superiority of physic and the powers manipulate the supernatural power. Jimat which gives hope and fill the needs of Jawara practice that one of them is body invulnerability from the shape things.

Although the society are known opened, but the structure of society in social life is very patriarchy. The social life is still traditional. It same with the other society, the society is still paternalistic and patriarchy. So that, to know the level of society aware toward the gender comprehension, this research is done.

The purposes of this research are To know the positions and social roles that owned by Kiyai and Jawara when they interact with the Banten society, the religion comprehension of Kiyai and jawara toward the texts of the holy of Al-Qur'an which relate with the gender equal. To express the behavior of Kiyai and Jawara about the contribution of the household tasks, are as the implication of religion comprehension. To express the behavior of Kiyai and Jawara about the women involve in public.

II. METHOD

The approach which is used by using the kinds of knowledges, such as ethnography, history and theology. While the collecting and analyze technique of data use the techniques Observation and implicated observation, Interview, Questionnaires.

In accordance with the objectives of this study, to explore the position and status in the community Kiyai and champion Bante, and their views on gender equality, this study will use qualitative approach.

In analyze data collected will use social theories, especially the phenomenological and symbolic interaction. With the phenomenological approach is expected that each emerging social phenomenon can be drawn within the meaning of the internalized by the people concerned. While symbolic interaction method used to reveal the meaning or value that is hidden behind the symbols used community. In a social order that has been established, such as the Kiyai and social interaction champion, certainly diketemukan symbols used by members of the public as a natural communication between them. The symbols were taking place in a particular rules contained in social structures. To be able to know the values contained in the social order, then be required to use a perspective that allows it to penetrate or able to unpack from what appears to be real and formal or manifest for up to nature or latent

III. RESULT AND DISCUSSION

THE POSITION AND THE ROLE Kiyai AND JAWARA

The general idea of kiyai and jawara

Kiyai Sense

Said "kiyai" in java language have a diverse. Kiyai can be used for one thing or material and men which is perceived or seen having the special properties, so it is honoring and admiring. Degree kiyai also of an ordinary used for men that is elderly, arif and respected, especially for community leaders familiar with the people that has an charisma effect.

Understanding kiyai the most extensive used to now been given to an expert religion of islam who founded, having become leader and boarding. Degree kiyai is a sign of honor for a notch social obtained a person and not an academic degrees obtained by means of travel a formal education

Hodgson's last statement in the quote above "when disputes arise with the cities of rivals, ... they arrange those (forces) combat "asserted that after the birth of the clergy in this case, the pastor of" combat troops", which in the case of Banten people like that are called *jawaras*

Understand of the Jawara

Some people argue that means the *jawara* of *jawaras*, which means the winner, who wants to be seen the most intense. Indeed, that one of the properties *jawara* is always wanted to win, which is sometimes done in various ways, including ways that are not good. A *jawara* so that bias is *sompral* (speaking a language that is rude and arrogant)

Some further argue that the word "*jawara*" is derived from the word "Jaro" which means a leader who usually refers to leadership in the village, which is about now better known by the village administration. In the old days the village administration in Banten, the majority are the masters. The *jawara* was leading *kajaroan* (village), but then there was a shift of meaning so that the *jawara* and Jaro indicates a different meaning.

According Tihami that *jawaras* it is a student Kiyai. Kiyai in Banten in the past not only teach religious sciences of Islam but to teach the science of martial arts or *kamuragan*. Kiyai pupils more variety in the field of intellectual, steeped in religious sciences of Islam eventually called students. While the student Kiyai who has the physical talent in the field are more inclined to the martial arts or sciences *kamuragan*, later called *jawaras*. Because it is in the tradition *kejawaran* that a *jawara* who defied it would *kawat* Kiyai. Perhaps on that basis a steward martial and cultural arts *jawara* Banten stated that it is *khodim* (helper) of the kiyai.

The term winner in the daily conversations Banten society today is used for the term denotatif and also references to identify a person. The term *jawara* that shows a reference to a person identification is a degree for people who have the physical strength to wrangle and has a supernatural sciences.

Change the perception of the meaning of the winner can not be separated from the historical context of the role of those who bear the title. According Sartono that *jawara*, in the social sciences, precisely dapat disebut with "social bandit". Banditry is a form of social protest. Primitive teorganisir against injustice committed by a government or wealthy individuals. Because it usually gangsterism will appear among the poor. People consider the bandits as heroes, so they were revered even become a myth. One becomes a bandit because he is doing something that the indigenous community after not considered a crime, but it is the state or the local authorities who think so.

Public perception of the winners this time are less sympathetic and actual negative trend can be explained by the theory of "social bandit" above

Kiyai and Jawara as Social Elit

At the community is very thick religious nuances, such as Banten, the role of religious leaders is very large in public life. Therefore Kiyai in Banten have a social status that is respected by the community. The life of a religious community based on a sacred, God or Allah, so the social order was deemed to have a close relationship with the power on it. Because of the ideal social order in his view is that if individuals who are members of the society to think and behave in accordance with the demands of the above. Then those who respected also are the ones who have the ability to translate the divine message to all members of society.

Religious figures, Kiyai, especially from the head of the congregation, in addition seen as people who know about the messages and teachings of religion are also regarded as being the closest center of supernatural power, because it was believed to have magical powers and mystical, better known with science lessons. Because of its advantages was the Kiyai and is seen as a *jawara* of community leaders and the "social elite" in society Banten. Both figures have a considerable influence on society and also has loyal followers

Kiyai became a highly respected figure all the more when the rebellions against the colonial government. Under community life continue to suffer both economically, politically and culturally miss someone "rescuers" were able to bring them out of the misery of the valley. Therefore when the Kiyai, as their leader and have a very close emotional relationship, holding the opposition to the colonial government, which is regarded as a source of "catastrophe", received full support. Kiyai largely become rebel leader, became a charismatic figure, who has pengikuti-follower militant organization member search new effective and compelling ideology, so that he is able to conduct a revolutionary movement against the Dutch authority on earth Banten.

Position Kiyai who since has always been very prominent in society Banten, when the shift of political power in Banten. Plays an important role in times of trouble early independence of Indonesia as well as during the years 1945-1950 physical revolution. proklami independence after the August 17, 1945, the people of Banten quickly conduct elections in the field of government based on popular sovereignty Similarly *jawara*, who in difficult times helped the role of Kiyai primarily concerned with issues of security and public order, a person who sometimes just a lot of harm to the community.

The Kiyai social role

The role of Kiyai in Banten society nowadays is not as important as the last times. A lot of current modernization and glorifying the matter requires professionalism in all fields, has put only Kiyai in roles directly related to religious issues. It's not much Kiyai who has a decisive role in religious matters, as in the days of colonialism or during the early days of independence and physical revolution in 1945-1950.

Social roles of religious Kiyai in Banten can be detailed with some for, namely:

a. Teachers of Ngaji

The Kiyai earliest role is to teach reading the Quran well to his students. Kiyai task in this regard is to teach reading letters hijaiyah and rules of recitation of the Qur'an is right, known to science tajwid

b. Teachers book

A student who was fluent reading verses of the Koran, then he became acquainted with classical Islamic book.

c. Teacher of Tarekat

A charismatic Kiyai in addition to teaching the classics, as explained earlier, it also teaches the practice of the congregation. Teaching congregation in Banten has a very long history. The congregation is very well known in the environment since the beginning of the imperial palaces Banten sultanate's establishment.

d. Master of Science Lessons

The Kiyai who became mursyid a congregation is not only known as a leader or a teacher of science lessons or occult sciences. Banten until now have a reputation that is known as an area where bersemayannya occult sciences so that not a few people Banten who use this reputation by acting as an interpreter forecaster, exorcist, controlling spirit, restorer fractures, masseur and physician, facilitating efforts to obtain wealth, position and supernatural protection and kedalamaan soul.

e. The Mubaligh

Priest active in religious lectures to the general public around, so called missionary (person delivering the message [of Islam]).

The Jawara role social

The *jawara* characters, who now embed itself warrior, occupying the important sectors in the field of economic, social and political in Banten traditional social roles in society Banten *jawara* lasted spotty. It also wants to change the public perception of the winners. At the time of the less

stable social situation, the role of *jawara* is usually very important, but when society during peacetime, their role is less necessary

a. Jaro

In the rural areas there are Banten village board headed by a village chief who often called Jaro, Jaro a lead a kejaroon (village). So in fact the main task of Jaro has not changed much, either in the Sultanate of Banten and in the Dutch colonial rule.

b. Martial arts teacher

Martial arts history in Banten has very long roots. In the fiber Centhini mentioned that in pre-Islamic have known the term "paguron" or "hermitage" in the near area around Mount Karang Pandeglang. , Jawara who had been poor across the world of martial, in his old age often establish martial perguron or hermitage near his home. It is intended to teach martial sciences to young people who were in the neighborhood.

c. Magic Teachers

A *jawara* of the famous usually in addition to having the ability martial well also have knowledge of "inner" or magical: the ability to manipulate supernatural powers to fulfill the decision of practicality, such as immune from the various sharp weapons, the resistance of the fire, interpreter forecaster, repellent genie or devil , controlling spirits and treatment such as broken bones and masseuse. The ability to manipulate the supernatural that makes a *jawara* known as the mighty or powerful so respected and feared

d. Players Debus (Bantan Cultural of a Arts)

Debus is derived from "dabus" which means nail or pin, which is a "game" with a sharp weapon that hard ditikamkan body to the players. These games rely on the immunity to fire and iron objects are sharp. It is undeniable that the game whistle is practices that clearly describes the techniques of magic in Islam.

e. Endowments and Khodim army Kiyai

The role of the warlords who are now very prominent is becoming the security forces or task force (task force). They call themselves the nickname "waqf army", the soldiers who did not get paid an official from the government or the authorities. This role is the traditional role of the warlords. Ever since the winner is placed as the person responsible for the security of a region

KIYAI AND JAWARA TOWARD GENDER PHILOSOPHY

The problem of Islam contemporary is existence of Al-quran inconsistency, between substantial justice (all of the text contents which are shown in relationship between human and author) and formal justice (law) in Al-qur'an. Someone's egaliter formulation in front of the God who is not reflected in relationship prescription of social legal between one by one.

The moslem agree that the Islam is belong to the groups of knowledge and practice that are admitted by all of the moslems, it comes from Islam. Nevertheless, in a moslem community, the Islam development has the unique history that is built based on dialogue and communication with the other moslem community, in internal and external communication. For Banten community, Islam is a belief that pierce to the knowledge, behavior and culture meaning. To be a moslem is deepest orientation from identity of Banten community.

They are known as religious community that are regarded as community who put of side the woman role. The woman often positioned only in the domestic role or in the popular term, only in bathroom, kitchen, bed, etc. the role is regarded as the role of woman supreme power. In divide the woman rights are not fair. In Fiqih holy books are mentioned that the value of woman is a half of man . implication of this theory is the right that owned by the woman become more less and the opposite, duty is more high. In fiqih holy book that is very popular which is written by Kiyai of banten, Uqud Al- Lujjaini composed Syaikh Nawawi Al-Bantani, is explained about the woman and man rights and the both of duties. The Fiqih holy book explains the compare between woman and man rights. It is two proportionate one equality and condition. The importance components that is contained by the concept is physic ability, it means the rights that are earned by man is more much compare with the woman rights.

Jawara is known as a group of community that own the philosophy which stereotype toward the woman. One of the character that usually owned by a jawara is toughness. This concept is intervention of many quality and condition. The Importance components that is contained by the concept is physic ability that shown by strong and athletic body, brave in face physic treat and

masculine that are symbolized by the certain cases and has concept that the woman is regarded as subjected object.

Based on the theory above, this chapter will give the philosophy of Kiyai and Jawara toward the role of woman. The description is made based on the research discovery that is gotten by questionnaires that are given to Kiyai and Jawara in Banten, especially in Serang, Pandeglang, and Lebak. The total of respondents are 42 people, they are 19 kiyais and 23 Jawaras. There are three discussions that will be described in this written. The first, it contents about the the description of Kiyai and Jawara religion comprehension about the woman. The second, it will describe the implication of religion comprehension in divide of the household tasks. The third, to describe about implication of religion comprehension toward the woman law in social life.

The Religion Comprehension of Kiyai and Jawara about Woman

The religion comprehension is knowledge or interpretation of Kiyai and jawara about normative learning which relate with the woman role in the holy of al-qur'an and hadists. The behavior of Kiyai and Jawara will be seen through their statements which are in agreement, neutral, and disagreement.

The first indicator see the philosophy of Kiyai and Jawara about the woman and man positions in Islam. The purpose of indicator know the respondents about the Islam universal philosophy is not differ the positions of woman and man. The respondents agree that the positions of woman and man are equal in Islam, which differ is only the quality of piety to Allah SWT.

The statements about the same positions between woman and man in Islam because their piety to Allah SWT with absolute agreement between Kiyai and Jawara. This case shows that they have the same philosophy about the same position of Islam.

Based on the table explanation above toward the several indicators about the religion comprehension of respondents can be explained, they are: the positive behavior of Kiyai toward gender to indicators, women and men have the same positions in Islam, women are creature who easy tempted, women are less smart, women are less praying, women are not permitted to be a politic leader and women don't have divorce rights. Whereas, the behavior of Kiyai is less sensitive toward gender about the belief that the women are not permitted to be family leader, they get a half of men in inheritance. The philosophy of Kiyai about indicator of divorce right to women is still as strong as between who agree and disagree.

In Jawara group, the positive behavior toward gender is shown in their statements that woman and man have the same positions. The women are creators who less smart and praying, women are easy tempted, they don't have the divorce rights and they are permitted earn their couple. While the behavior of Jawara who less sensitive toward gender in these statements : women are created from Adam's rib, the man is family leader, women are not permitted to be a politic leader and women get a half of men in inheritance.

The gender sensitivities degrees of respondents in the religion comprehension on the whole, show there is not different. However, when it is differenced based on the group, so that it is seen that majority of Kiyai have gender sensitivities in religion comprehension in medium level, it is 52,6%, while the jawara group, it is 52,2% in low level. So that, the respondents majority about the gender sensitivities to understand the religion texts which are in low and medium level.

Implication Of Religion Comprehension Toward The Distribution Of The House Hold Tasks.

As like it is believed by all of people that the distribution of the household tasks are very influenced directly by encourage the family understand the religion which they profess, so that to know how encourage the family understand the religion which they profess, so that to know how religion comprehension implication of Kiyai toward the distribution of household tasks can be seen in table 3.

The table describes about the philosophy of Kiyai and Jawara about the distribution of household tasks commonly, it can be divided into three groups, they are: the first, about the tasks sharing between wife and husband in family. The second, the wife's behavior and the third, it is about care and children value. Sharing of the tasks of wife and husband are measured with the several indicators, they are the Islam family concept, ideal woman, the tasks of educate the children and earn the basic necessities of life, the house hold matter and repair the house. Concern the Islam family concept, majority of Kiyai are 94,7% and Jawara agree are 87% when the husband works to earn the basic necessities of life whereas, the wife live in house to care the children and house. However, the

behavior is not understand stiffly. This case can be seen from their behavior about the statement that the ideal woman are who live in house. She doesn't work to earn the basic necessities of life.

they who agree that the woman is permitted to work if her husband income is not enough for their daily needs. Although, the several of Kiyai are 36,8% and jawara are 30,4% who agree that the nice women are who live in house to care their children and the others household matters.

The statement above appropriate with the result with the other statements that woman does not have the responsible to earn money. Concern this statement Kiyai who disagree are 57,9% and the Jawara also have the same statement are 65,2%. While there are Kiyai who agree are 42% and the Jawara's statement is lower.

However, when we research about the main task of man is to earn the basic necessities of life, the Kiyai agree are 73,7% and Jawara agree are 52,2%. This case identify that the task of woman earn money is only complements, it is only to cover the needs, it is not the main spinal column. If the income of husband is enough, they agree their wife work. In using their wages, there is not different between the husband's income and the wife's yield. In social philosophy the value that produced by wife or husband are belong together. The case can be seen from the behavior of Kiyai and Jawara toward this statement "if husband and wife work, the wife's income is used at the first". Kiyai who disagree are 73,7% and Jawara with the same statement are 73,99%.

Concern the household tasks, such as cooking, washing, and cleaning house. The Kiyai disagree are 52,6% if the tasks become the wife's responsible. The same statement is expressed by Jawara who disagree are 53,2%. The majority of respondents also disagree about the house hold tasks are wife's responsible. Because of that, the task in house and earn money are not wife's duties but they are the husband's and wife's duties. The case can be seen from Kiyai and Jawara statements, they are 47% who agree.

Concern the task of repairing the damage of house, the Kiyai who agree are 52,6% that it is the man's task. But the Jawara who disagree are 52,2%. So that, according to Jawara, the woman can contribute in repairing the house. But, there are 47,4% Kiyai who disagree and Jawara are 43,5% who agree.

The second dimension, concern about wife's behavior towards the husband is expressed in several indicators, they are: the wives are permitted critic their husband, wives must loyal to their husbands, the wives are waitress for their husbands, the wives are not permitted have initiative and more aggressive in sexual relation.

The majority of respondents disagree that the wives are not permitted critic their husbands, even according them, in several cases the wives must critic their husbands when there are the wrong behavior to do. Kiyai who disagree are 89,5% to the statement, Jawara who also disagree are 91,3% if the husbands are not permitted to critic by their wives. Although the majority of respondents permit the wives critic their husbands but they must loyal to their husbands. This case can be seen from the respondents behavior who agree that "the wives must loyal to their husbands". Kiyai who agree are 63% to the statement, while the Jawara who agree are 65,2%.

The attitude above is suitable with the result of statement that the wife is a waitress for her husband. Even the agreement of respondents level are more high. Jawara who support this statement are 87%, also the Kiyai who agree are 78,9%. Actually, this case is not strange because the majority of respondents still agree if the husband is a leader of house hold. The respondents attitude about the sexual relation can be seen from these statements. The majority who agree that the wife is not permitted refuse her husband sexual wanted. Kiyai who agree are 68,9% to the statement. Jawara who also agree are 65,2%.

Although the majority of respondents declare agreement toward the statement that the wives are not permitted their husbands sexual wanted, it is not meant that the women don't have initiative and more aggressive than men. The Kiyai who disagree are 73,7% that the wives are not permitted to take initiative in sexual relation and it also about the wives are aggressive to their husbands, the kiyai who disagree are 79%. Next, concern in the third dimension, they are about care and children values. They are measured from the several indicators, they are: educate children, pick up the children go to school, the cause of naughty children, the education priority for son. The majority of Kiyai and Jawara disagree that educate the children is the woman's task. From the Kiyai group who agree are 10,5% that educate the children is woman's task, while from Jawara group who also agree are 8,7%. They agree that educate their children is together tasks between wife and husband.

Because of that, they also disagree if to pick up the children go to school is man's task. The Kiyai who disagree are 73,7%, also Jawara have the same statement with Kiyai are 87%. In general the respondents give opinions that to pick the children go to school can see the condition who able to do the task, wife or husband. To educate the children is the task together, because the majority of respondents agree that the cause of the naughty children is not the wife can not care them. but, it is more become the responsible together. There are 89,5% refuse that the children are naughty is unable the wife give to care them. whereas in Jawara group, there are who agree and disagree to the statement are balance, they are 47,8%.

Concern about the son and daughter values, the majority of Kiyai agree that if they can choose, have son is a main choosing. The kiyai who agree are 52,6%, but there are high enough who disagree are 42,1%. The majority want to have the son. In religion tradition, the son of Kiyai will change his parents positions when his father was pass away. But, the Jawara have son is not the main choose. They have opinion that daughter or son is not a problem.

Although the majority of kiyai agree that have son is as the first choose, but the Kiyai refuse that the just son gets priority in education, from jawara group who have the same statement are 57,9%. while from the Jawra who disagree to this statement are 82,6%. according them, the son and daughter need to get the same opportunity in education, mainly it is more important can be seen from talent and their capability.

About the gender sensitivitas behavior of Kiyai and Jawara in the distribution of house hold tasks totally in "medium" level. But if it differentiated based on its group a large parts of Kiyai gender sensitivitas in "medium" position and have preference to more high level. Kiyai who are medium level are 47,4% less difference with the high positions are 42,1%.

The other way the majority of Jawara have the sensitivitas gender in divide of the household tasks in low position. There are 43,5% Jawara who have the low gender sensitivitas. this case indicates that the majority of Jawara still consider that the main task of woman is domestic.

that concern the religion comprehension of Kiyai and Jawara, there is afinity or equal. In table 2 the majority of Kiyai are in medium position, it also in table 4. While Jawara in table 2 in low position, it also in the table 4.

Kiyai and Jawara Behaviors Toward The Women Contribution in Social Activity

The contribution of women in public area becomes controversial issue. Many Kiyai who forbidden the women join in activities that relate with many people. Their main reason that the women contribute in public activity which will often support slander and sexual dispise toward the women. Until now, Banten society are introduced as the religious social, but it is not for the controvercy. There are many communities who are not permitted their wives and children involve in social activities. Although there are many people who give tolerantion and permitt their wives and children join in social activities, so that until now there are women work in many sectors, such as politic, economic, agriculture, etc. even there are many public sectors that are led by the women.

The behavior of Kiyai and Jawara toward the joint of women in social activities will be measured in many indicators, they are the social activity which is permitted, the requirement to join the activity and cause of violate.

The social activities which are permitted for women in this research belong to leader of organization, contribute in building and become a lecturer. Whereas, concern about the requirements to join outdoor activities are the wife have done their house hold tasks, with their husbands' permission and they are closed by their muhrim. The last is confirmation about the violate cause is assumptioned by the women involve very much in public sectors. the women can follow the social activities after they require the several requirements. The majority of Kiyai Jawara agree to the statement that the women can involve in the social activities when they have finished the household tasks. this means that they have double responsables for them who want to join in social activities. To be success active in organization, a woman must finished her household tasks at the first.

It also involving in the social activities must be permitted by their husbands. Without their husbands' permission the women don't involve in the social activities which take full time and attention. The statement is agreed by the majority of respondents absolutely. There are 94,4% Kiyai and 82,65% Jawara agree that the social activity which is followed by a wife, it must be permission from her husband.

To get permission, it is not only a wife to her husband but the husband also asks permission to his wife when he wants to follow in the organization and go to anywhere. The Kiyai who disagree to this statement are 89,5%. Jawara also have the same statement with Kiyai that a husband doesn't need his wife permission. But there the sharp different opinions between Kiyai and Jawara about necessary or not, a wife goes anywhere is closed by his husband or muhrim. The majority of Kiyai agree that a wife must be closed her muhrim when she goes anywhere but the Jawara give opinion that a wife doesn't need accompany her muhrim if she goes anywhere.

Whereas about lead of organization, the majority of Jawara don't agree if the leader of organization only from man, a woman who has capability to lead, it is not problem to fill the position as a leader of organization. There are 78,3% Jawara disagree that the leader of organization must be from a man. While Kiyai groups, they are agree and disagree are the statement. They are balance, it is 47,4%. But the statement is mentioned that the woman forbid to lead praying in the meeting, the majority of respondents agree. The majority of Kiyai and Jawara also agree to the statement.

Whereas, the role of woman become a lecturer in front of women and men, the majority of respondents permit the case. For a woman speak in front of public is not problem, if she has capibility for it. 52,6% Kiyai and 69,6% Jawara disagree that a man who must speak in public which are women and men. It also toward that a woman just permit become a lecturer only in front of the women.

In environment and village building, the respondents support if the women are involved. But 84,2% Kiyai and 91,3% disagree toward the statement.

Concern about the violate issue, the women are the violate cause because they often involve in social activities and have wrong attitude. Jawara disagree that the women cause the violate, 52,6% Kiyai same with Jawara's statement. While 47,4% Kiyai agree that the women are the violate cause. They often wear mini dress which they go anywhere. the behavior of Kiyai and Jawara in medium level. If it differentiated based on their groups, it can be seen that the majority of Jawara in low level, it is 47,8%. The majority of Kiyai in medium level, it is 42,1%. The condition correlates with the religion comprehension.

IV. CONCLUSION

Kiyai is a tradition title in Banten community which is given to a educated moslem who has proved his life seek the willing of Alloh SWT to spread and broaden the Islam theories for all of the social in Islamic boarding institution. This title is belong as the social spirituality which consider that someone who attributed the title have supranatural powet. Because of considering of as supranatural expert, a teacher and a society leader who has author and legitimate based on the society faith. The *Kiyai* title is a respect sign for the social degree, it is not from the formal institution.

Whereas, *Jawara* in the daily conversation of banten community is refers to someone or group who have the physic power and supranatural abilities (*kadigayaan*), such as the body invulnerability of sharp weapon, hit from away, etc. based on his excess, he is to be a chrismatic figure, especially in the crisis social life.

Kiyai is elite social in religion in Banten community. He is a figure who is respected because of his roles in intend and organize the social life. Whereas, *Jawara* is as a leader of society custom institution. He is to be a figure who respected because of his power toward economic sources. The both are sources of the traditional social leadership which have influence through the geographic limits. The greatness of their names are depend on their personal values, the abilities of knowledge (religion and seculer), the supranatural and their descent.

The role of Kiyai is as religion elite social in Banten community (kokolot), a religion teacher. Beside that, he is a heir of religion tradition. Because of that, Kiyai gives the intend toward the social life. while the social role of Jawara is more disposed toward process of physic and supranatural powers. The tradition role of Jawara is to be a Jaro or village chief, the supranatural teacher and security unit. The role is be ever when the society in confusion and disturbance in long time. Whereas the gender sensitivitas in religion concept about the household tasks sharing is still far from the equal gender. The philosophy of Kiyai about the ne essity of women roles in social activity limit is still not satisfied, so that the women in Banten to express theirselves. According to Jawara, the woman role is lower. It has correlation towards household tasks divided positively with women activities to join social activities. So that the women meet obstacle culturally to express theirselves, because the both of

figures (Kiyai and Jawara) who have influence toward Banten community which have aware about the equal of gender.

Suggestions

Kiyai is one of traditional leadership in banten community which now his role get serious modernitation life challenge. It can not deny that the role of Kiyai in history is great. But the role of Kiyai is only the last documentation, if the rose and increasing knowledge to them are not done, it will damage for Banten community totally.

While the life of Jawara, the society often regard negative, so that it needs the new orientation. Although there are efforts that done by theirselves but the new change is only symbol step. It changes their names from "Jawara" to be "pendekar". But exactly the culture is used for economic and politic importance by group of people. So, the enlightenment through education for Jawra become important to increase appreciation toward banten cultures.

To increase aware about the important of gender aware in banten community. It needs socialitation abut the important mean of the equal gender towards the both, it will bring the important change about the joint of Banten women in building.

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