

CULTURAL TRANSFORMATION AND REVITALIZATION IDENTITY OF BANTEN JAWARA

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Abstract

Structurally and culturally, the identity and role of Banten Jawara are still very powerful and still exist in the circle of Banten bureaucratic power, giving rise to the public's negative views and image of the champion's identity. The purpose of this paper was to analyze the idea of cultural transformation and revitalization of the values of the local wisdom of Banten Jawara and the deconstruction of the identity of the champion as a Banten subculture. The study method used a qualitative descriptive approach. The data in this study consisted of primary data and secondary data. Primary data were obtained from observations in the field and interviews through direct interaction with key informants determined by purposive sampling technique. Secondary data were obtained through various searches of data relevant to the study from various literature such as journals, books, print and electronic media to support data analysis and described in the form of data narration. The stages of data analysis consisted of: sorting data, presenting data and conclusions. The results showed that the process of transformation and revitalization of Banten Jawara by repositioning the structur of champion institutions as cultural products and representations of cultural communication, while in the deconstruction process, it was rebuild the identity of Banten Jawara, so that society has the same view through peaceful tolerance and coexistence; the creation of social cohesion through the acceptance of local and national cultural identities with various individual, sectarian and communal differences; and has the willingness to resolve non-violent disputes; have community institutions that bind communities across groups; and place past violations as inheritance and serve as learning for current and future generations. The transformation and revitalization of Banten Jawara as the power of the social and cultural sub-culture of Banten is a continuous and continuous idea and perspective.

Keywords: Cultural Transformation; Identity Revitalization; Banten Jawara

Introduction

Banten Jawara discourse and discussion in the dynamic of the past era history and recent development have always been an interesting study to be discussed. The historical facts recorded that Banten Jawara with a distinctive character and attributes seemed to be things that cannot

be separated from the history civilization of Banten. The history of the past record that Jawara of the label as the sultanate soldiers of the past Kingdom of Banten and been at the respected social strata. And in the present era, Banten Jawara still exist and transformed into structural and cultural force in the circle of Banten government power though not out of the

various negative assumptions that shelter it.

Diverse understandings of Banten society mainly the negative assumptions about the existence of such champions led to various efforts of the champions groups by changing the name of jawara became the term of warrior even though it has not been able to push changes in the real meaning. The term of warrior is still viewed negatively by some people due to a variety of activities and interests of economic resources and political power. Played a dual status as a local businessman and a champion all at once put them to optimize financial resources and scientific capabilities that they conquered (Agustino, 2010). Therefore, through the patterns of economic power and cultural of violence penetration committed, it makes the jawara position appeared as an elite group of Banten society.

Various studies on Banten Jawara had been done already, (Ensering, 1995) defined jawara as a hero against the Dutch colonial and on behalf of the people. In this context, Jawara was not ordinary bandits. They indeed are the people who can not have the job, or farmers who are denied their rights, they often portray themselves as a robber. However in a different perspective (Pribadi, 2013) stated that jawara is interpreted negatively, especially in their behavior, it is in line with the meaning of the word itself which has a tendency of connotation as someone who merely uses *elmu hideung*, namely the science of immunity which is not based on religious teachings which are then classified as champion.

Furthermore, the definition of the figure of jawara was stated by (Hamid, 2010) who described the figure of a jawara with a distinctive and very rude language style likely be impressed with rude action by the appearance dressed in dark clothing

with a machete tucked on waist and different from most people. The meaning of jawara that have been described as above are not much different with the statement that jawara as personnel and individual were respected and hated by most people because of such characteristics. Jawara is known to have the ability of martial arts, supernatural strength, has the immunology so that his body not susceptible immune of machete slashes obtained by learning or from other factors such as heredity, so in Banten society, there is a title of descendant of jawara.

The definition of jawara in positive context stated by (Tihami 1992) as a small community defender and anti-colonialism is interpreted together with an Islamic religious teacher uprising against the Dutch colonial. Then (Said, 2016) in his study mentioned that in the 19th century, the meaning and understanding of jawara has shifted, the Government of Dutch Colonial was strongly dislike the presence of jawara because it is considered as a source of confusion, the opponents and the bandits, so that negative stigma also have an impact on the fighters from the people who have the ability to self-defense (warrior) and the Islamic religious teachers. Therefore, (Tihami, 1987) stated that between Islamic religious teacher and jawara, they have a very strong emotional bond in the leadership of the community, because of the community knowledge about religion and magic that possessed both.

Leadership of Islamic religious teacher is definitely related to the religion; and the leadership of jawara is certainly related to magic, because in magic, there is power to be held by the jawara. Moreover, it was also stated that jawara and Islamic religious teacher have a very strong emotional bond so that those of figures are

inseparable and are often referred to among students and teachers. Both have mastered the science of magic and martial arts. The combination of teacher and student incarnated by the proximity of Islamic religious teacher and Jawara. According to (Ensering, 1995) the classification of jawara includes two parts, the first is champion of anchovies (small) who is a thief and a robber; second is great champion, the champion who has the ability to self-defense and intelligent to play various sharp weapons such as machetes, a dagger and bamboo spears and serve to the Islamic religious teacher.

Thus, it is said that there is a strong cultural relations between jawara and Islamic religious teacher in public life of Banten. The condition causes people to obey the figure of Islamic religious teacher and on the other hand respect for the figure of the champion because it is close to the Islamic religious teacher and may be protective, so bring a sense of security and peace for the people. If the Islamic religious teacher seen as a figure who is capable of guiding the people in the spiritual aspect, then a jawara is the protector figure so that the identity of Banten Jawara as local wisdom is something that is inherent in traditional values up to this time.

The inherent culture of violence and become a subculture of violence of the champions pose a negative view of society (Karomani, 2009). Therefore, various efforts to encourage change towards the positive through the naming of a champion to a fighter should be followed by socio-cultural policy. Aspects of the substance by the process of cultural transformation, revitalization and deconstruction of identity of Banten Jawara into the local culture product preference and values of local wisdom. In addition, support from

various levels of society in the dialogue forum activities of cultural social academically and scientifically with the objective historical analysis can be a dynamic discourse as part of the efforts of transformation, revitalization and deconstruction of Banten Jawara.

Transformation according to (Kuntowijoyo, 2006 in Rasid, 2014) is a scientific instrument and tool for analysis in understanding the problems of the world. In this context, transformation is understood as a form of shifting to a new direction but does not change the conditions of the previous structure despite the change in its new form. Furthermore, it is confirmed that there are two changes namely pre- and post-change, therefore, it is needed to understand the changes. The purpose of this paper is to analyze the idea of cultural transformation and revitalization of the values of local wisdom of Banten Jawara in the identity deconstruction perspective of Banten Jawara as a subculture of Banten.

Research Method

The approach of this study used qualitative descriptive approach, because it is more capable to comprehensively describe and analyze the cultural transformation, revitalization and deconstruction of identity of Banten Jawara. A qualitative approach was used to describe the reality on the complex field and to obtain the accuracy of the facts on the field. Data sources were primary data and secondary data. The primary data were obtained through the observations and interviews through direct interaction with key informants that were determined by using a purposive sampling technique with

criterion based selection, namely the determination of the number of informants set by the researcher based on certain considerations. The main consideration is the ability to master the information and data required in the study. While the secondary data were obtained through a variety of search of the data from the various literatures such as journals, books, print and electronic media to support data analysis and described in narrative form data. The stages of data analysis consists of: Reduction or data reduction, namely sorting, selecting, simplifying the data display and conclusion drawing/verification or drawing the conclusion.

Results and Discussion

Developments of jawara in public life of Banten, is gradually transformed into a traditional leader in the social structure of community such as being Jaro, or better known as the village head. According to (Hudaeri, 2003) the social dynamics of the role of jawara in Banten community led to divergent public perception of the existence of a champion, the role of jawara becomes an important and much needed at the time of public social conditions in confusion, but the opposite occurs when the condition of the people was peaceful, though jawara have roles of social field specially around the community leadership such as being Jaro, or better known as the village head, village order and security guard and martial arts teacher.

Jawara also expanded and mobilized through various networks of community organizations and with the cultural symbols of violence, it is able in mastering the structural area of social, political and economic as political organizations and civil society

organizations in Banten (interview with Sanukri, Martial College Official of Terumbu Banten, April 21, 2018). It was mentioned by Sanukri that in the leadership of the new order, jawara grow and develop as a social force that is affiliated to a political party of Golkar and as a consequence, it was created symbols of power played by jawara in supporting figures of champions and political parties that can smooth out power at the local political level.

One objective fact of the existence of jawara often appear in every political event as part of a show of force of jawara, such as in the event of the election of Governor and Vice Governor of Banten in the 2001-2006 period, which was held on December 3, 2001 at the Houses of Parliament. Jawara had come and guarded from 06.00 am with the security reasons of the election process, but not just on standby outside the Houses of Parliament, they were also located in the building wearing civilian clothes although the Parliament parties of Banten has handed over entirely to the police and military to handle the trial security and requested that as far as the radius of four kilometers from Parliament House were cleared of the champions and elements of society.

The results of the study through interviews with one of the businessmen in the city of Serang, Wawan Halawani (May 2, 2018) said that in the post-New Order, Jawara experienced a transformation and reinforces their role as the political elite of the most dominant by mastering a variety of political positions, including the governor of Banten. In this context, according to (Pribadi, 2013) ulama and jawara in Banten were co-opted into the political machine of Golkar. *The recognition of ulama by the governing party was manifested by the establishment of Satkar Ulama in 1971, while jawara*

were organised into Satkar Pendekar (*the Martial Art Work Squad*) in 1972. The political situation of the new order led to the jawara position as a new force to extend the power, status and wealth as well as develop a patron-client relationship with the government. As confirmed by (Hamid, 2010) that the dominance and power of formal authority through the politics of money with the aim of maintaining the strength of the masses replaces the patterns of violence at the beginning of the formation of Banten province.

This is consistent with the context and the understanding that jawara is defined as a cultural collectivity with symbols of descent and violent through the base support of the network of civil organizations and familial in managing the economy and business in an effort to make social and political penetration in society and the organization of governance public sector (Bandiyah, 2010). With a variety of network strength of the organization, the ability to carry out the political and social domination becomes easier. Based on the interviews result of this study, one of the community organizations that affect and consists of the warriors and champions in Banten is the organization of the Association of Martial Arts Warrior and Cultural Arts of Banten Indonesia (Sanukri, 2018), these conditions have an impact that is managed to put some of the members or put members of family at important positions to ensure the distribution of resources according to their own desires (Migdal, 1989).

Through the founded organization, jawara are increasingly expanding and building networks with local actors who are considered capable of launching organizational goals. (Migdal, 1989) revealed that the tendency of practices to

master the economic resources and political elite power is a local strong man phenomenon who makes Jawara has a force to reckon with both in politics and economy in Banten. Nevertheless, it needs to be understood that not all jawara formed community organizations, some jawara to act more as a political back up to the expectations that the organization can give the economic and welfare impact towards the champions. Therefore, the concept of transforming and revitalizing the Banten Jawara by repositioning the different roles become one of the option that can be done.

Structurally, the title of jawara with his role as an actor of authority/local businessmen, politicians as well bouncer and supported by structural institutional of champion and a vast network give the strong enough influence in the constellation control of economic resources of Banten. The transformation process can be done in an effort to put back the champions of the formal institutional structure. Jawara through cultural transformation as a product is structural and cultural (Rasid, 2014). Then in the social structure, the past champions with the position as village leaders and security guards village (Hudaeri, 2001) are still happening today, people in some rural areas in Banten still choose the figure of jawara to be the head of the village, and in many places in Banten, there is a college of martial arts who left a culture of jawara, nature and character of the people of Banten that are loud and well-known with the culture of *lake wedine* (not a fear) is the characteristic of Banten Jawara who cannot be removed.

The definition of the theory of transformation according to (Kuntowijoyo in Syamhari, 2015) defined the direction of normative changes include religion,

economics and social ethics guiding the community to move forward in the social system. Entities of jawara as local communities subculture of Banten bound up with the socio-cultural life that is transformed and represent cultural communication that contribute to realize the ideal social system. Furthermore, according to Syamhari (2015), social transformation is characterized by a change in attitude and behavior of individuals as a result of the influence of the values created in social groups while the transformation of culture containing the renewal of the values created by the community of changes in attitudes and behavior of individual.

In addition, the concept of revitalization of jawara through the study of media such as film that elevates local knowledge of the meaning of jawara presented by the production house of Kremov Picture that produced the film of jawara with the title "Jawara Kidul". The film can be a powerful communications medium in supporting the process of internalizing the values of local wisdom to the society, especially among teenagers and young massively and effectively about the true meaning of jawara. One form of existence of society in creating a social order in the form of values, norms and ethics are maintained local wisdom. Noble values, norms and ethics are manifested in the local culture which characterizes society. Thus, the local wisdom is on the values inherent in the valuable culture so that in the process of the civil society development, this element requires an intensive attention. (Santosa, 2014). Local knowledge is integrated in the local culture and imbued by society, but the rapidly socio-cultural changes lead to culture and local wisdom that has been eroded by the global culture. (Smiers, 2009). The culture of globalization and capitalism that

continues to grow has threatened the culture and values of local wisdom. In this context, Banten Jawara who has the valuable values, norms and ethics was contaminated by the increasingly rapid global developments and the libidinal power, so that the process of community development in keeping local wisdom inherent in the valuable culture really needs attention. (Santosa, 2014).

Banten Jawara as part of the culture of Banten degraded and reduced if it only produces the artificial, formal and historical output. (Eric, 2014) said that the efforts of certain symbols, moral languages, interests of the State and objectivity become the source of the cause of justification. Thus, the policy preferences of the revitalization of local wisdom substantively becomes important to do, objectivity of strategy formulation of social and cultural policies that can encourage political and cultural strategies through cultural symbols and instruments of structural social institutions accepted and obtain the community support as a source of legitimacy of policy. This is confirmed by (Muslim, Kolopaking, Dharmawan, & Soetarto, 2016) that there are two main factors that influence the dynamics of social and political role of ulama and jawara namely policies undertaken by the central government and socio-cultural aspects that circled.

Banten Jawara in the perspective of Social Deconstruction Theory is a theory of the era of post-structuralism which was first popularized by Jacques Derrida in Lecht (1999) it was mentioned that the concept of pluralism that promotes differences, diversity, cultural diversity and multi ideas in line with the approach of post-structuralism. According to (Kutha, 2005), deconstruction can be understood as a form of reduction or decrease in intensity. In the concept of deconstruction,

the meaning is no longer the sole and absolute but is subject to change and therefore the meaning is no longer viewed as a single and stable but the meaning will continue to change. Claims of absolute truth, universal truth and the single truth are being criticized, questioned and can no longer be accepted. Social deconstruction theory proposed by Jaques Derrida through deconstruction method revealed various assumptions by criticism on the long view. Deconstruction become a suitable method to understand the concept of cultural diversity, the diversity of the game due to language, discourse dynamics, respect differences, and opening up to others (Situmeang, 2016).

To find the actual reality of deconstruction, there are three theoretical stages, namely: traces, presence-absence and difference Lubis (2005: 101-122) in Situmeang (2016). **First**, in analyzing the meaning changes of jawara, it is done by prioritizing the presence-absence and difference of meaning with a view to understanding the causes of deconstruction. Banten Jawara as local cultural phenomenon of Banten with the values, norms and ethics in social life of Banten society encourage the researcher to change the meaning and stigma of a past era to the present era through deconstruction theory. That Banten Jawara through the dimensions of meaning and interpretation of the present era is different with jawara from the past era. According to Derrida in analyzing a change of meaning on the elements of culture, we must return to the concept of difference. The meaning is understood as a sign that is always delayed. The presence of delayed meaning or in other words, still moving between the past and the future, just as when we want to catch a greeting someone, there will be many meanings of

those who listened to the speech. This is why Derrida stated that the difference is genetic, which means movement from the present into the past and the future.

Second, prioritizing traces which refers to the notions or the creation of a reality, in conjunction with the concept of the trail, the deconstruction replaced the concept of history with the concept of genealogy. The results showed that the changes of the meaning of Banten Jawara in a typical style and tend to be hard to deconstruct as someone who has firmly and politely style, jawara with a variety of negative behaviors of Jalema wani rampog (those who dare to rob) or jaleme wani ruhul or those who dare to lie (Lubis, 2003) deconstructed with positive behavior and individual of champion or people who are honest and defend the truth, jawara which is interpreted to has a network structure of organization based on kinship, descent, martial arts and kanuragan, spiritual, violences and ability to manage the economy, business, and culture so that it has the potential to do the social or political penetration to the members of other society as well as the governmental institution itself (Bandiyah, 2010) deconstructed as a cultural individu and shelter in community organizations that promote the principles of modern organization and give the positive impact on social and cultural development of Banten, jawara as a social bandit group who commit the criminal acts, by using a culture of violence and do not care about the rights of others (Sartono Kartodirjo, 1988) deconstructed as a group with a social life and be guided by the principles of humanity and love the culture of consultation and dialogue in solving issues.

Jawara is not ordinary bandits. They do not have a regular job, or a farmer deprived of his rights to plunge into the

world of violence. On the other hand, they become robbers for resisting the arbitrariness of government so as to get the sympathy of the public. (Ensering, 2018). Thus, deconstruction of jawara experiences a shift and change in meaning as a subculture that internalized with the positive values and cultures.

Third, deconstruction refers to the meaning of utilizing jawara against the developments of jawara itself, that led to the concept of reproductive. In the perspective of the history of Banten, where jawara cannot be separated by the circumstances that have taken place during the Dutch colonialism thus providing a strong influence on the culture of violence of Banten society and tend to rebel. Jawara is described as individual with the power of magic, supernatural and violence into a culture representation of Banten society. Jawara is synonymous with having the ability of martial arts obtained from college of martial arts. During the colonial era, a large number of jawara started as poor farmers who often commute between the countryside and the cities, there are even those who had no land. Meanwhile, others were only youth who depend on the actions of petty crime as a source of income that is easier than tilling the soil, or, in done on hard times, as a necessary adjunct to their income (Pribadi, 2013). They have an ambiguous relationship with the rural population; it is because they are both feared and admired at the same time.

Most jawara running the government in their region, but others are seen as fighters of farmers' rights to their struggle against the Dutch and the gentr. (Williams in Pribadi, 2013). Describing the reconstruction (rebuild) of Banten Jawara as the weak fighters in an attempt to contextualize values, norms and ethics of the noble culture of Banten so as to create

a substantial, non-formalistic and historical output. The socialization of values, norms and ethics of Banten Jawaara as local culture is objectively conducted and developed to create social conditions of society with a high level of understanding tolerance.

Thus, a social reconstruction is the achievement of a condition in which the whole community has the same view through the level of tolerance and peaceful coexistence; the creation of social cohesion through the acceptance of local and national culture identity with a variety of differences of individual, sectarian and communal; and a willingness to solve disputes without violence; have public institutions that bind people across groups; and put the past offense as a heritage and serve as a lesson for the present and future.

Conclusion

Cultural history of past jawara of Banten became part of an objective interpretation of today's champion. Stigma of jawara with a variety of past irregularities is transformed, revitalized and deconstructed into force of subculture of local culture in answering the dynamics of social change and to face the future challenges. Therefore, as a social reality of Banten society, changing the meaning and role of Banten Jawaara from past civilizations era to the present era of civilization becomes important to do. Efforts to reformulate the cultural policy is an effort that is never finished and will get a variety of challenges. Although the process of transformation, revitalization and deconstruction of Banten Jawaara as a cultural force of Banten becomes an effort, ideas and viewpoints that are continuous.

Banten Jawaara history on past civilizations have a dynamic history in the

various controversy. Banten identity discourse with the existence of jawara to the constructive direction is an attempt, the identity is not an entity that is final, static and succeed but something that is always growing (Hall, 1994). Practice of balancing of power in limiting the actors of elite of champion in various activities and bureaucratic circles be the next step that must be done. The Islamic religious teacher as the historical figure respected by the champion became a central actor of the creation of the balancing of power. Encourage the repositioning efforts and the existence of civil society organizations that consisted of champions like Martial Arts Warrior and Cultural Arts of Banten Indonesia to transform into a modern organization. Similarly, the repositioning interpretation of Banten Jawara in the social structure to articulate jawara as bodyguard of civil society, a role that was done by the champion during the Sultanate of Kingdom of Banten and Dutch colonization transformed by positioning champion as police partner. Meanwhile, based on socio-cultural aspects, the ideal of jawara as part of society is returned as civil society that has the same role and responsibility with other communities.

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