ABSTRACT

Discourse Women Santri about Politics

Siti Kholifah

This study aims to know women santri’s discourse and response toward politics. It is expected to appear dominant discourse in understanding gender relationship referring to the developing political issues. The study also needs to see the women's problems from any point of view proportionally. It includes the perspective of gender social culture and also theology of gender. Besides, this study wants to know the process of political learning in Pesantren. As a qualitative research, so there are many steps to find out data which is the focus of study.

Using Foucault’s discourse concept and focus politics on power issues, study have been done at four Pesantren-based universities in Indonesia. The first step is how to find the study problem. The study problem aims (1) How are discourse of women santri about politics and how are response of women santri to political issues that coming up lately? (2) Is woman in legislative body, woman leadership issue and the problem of women about it, deconstruction issue about gender biased religion text. Is the issue of existence and thoughts of JIL (Jaringan Islam Liberal/Liberal Network) issue of Pesantren’s elite that involved in political field issue women and passive choiser? (3) How are the perception and view of women santri about the existence of woman in political field and about barriers that is faced by women when enters political field, such as barrier of religion, power social and cultural term? The second step of study is collecting of data by observation and interview. The third step is analysing of data is used discourse of Foucault analysis.

The results of study are: first, there are many varieties of women santri’s discourse about politics and their response to politics. Women santri who state that politics is horrible, dirty, violence view politics is still influenced by traditional culture, but other who take discourse on the nation and power group new and the core of politics is on informal institution. They view politics not only as negative aspect but they think more positive about politics. The differences of discourse are influenced by knowledge quality and social background important. Besides, a lot of the existing political discourse that appear is connected with political reality, social construction and patriarchal values and also socio and religion hegemony by interpreting misogynistic religion text is not absolute that political discourse always has implication to new response to political issues. The response is also influenced by their interaction with outside organisation, family background and setting information in the first time they learn religion. They have positive responses to issue of women’s 60 percent in legislative, election and passive choiser. But they still have intention to perform woman as a leader, so they agree with important role of women leader. They also considered that women’s role in political field is considered as woman’s voice and right to get the equal opportunity as a man, with precondition to must understand their destiny and to be supposed to par...
attention their family more. So women santri view the dominant barrier that faced woman when they are in political field are family and how to balance their domestic and public roles. Others state religion, culture, politics, law and also woman herself can be barriers for woman to enter political world.

Women santri's heterogeneous discourse and response are reaction against power and hegemony of religion text and also culture of patriarchy which was constructed by controller (Kyai/Nyai, parents, and teacher). The correlation between elite and non elite will produce ideas that is process of the dynamic development of human civilization. Foucault said the origin of knowledge and other discourse is the existence of power relation.

Finally, the movement of feminist moslem around the Pesantren in Jombang can be categorized as apoligetic, reformatory, and transformative movement according to Gazala Anwar statement. Eventhough they are open minded to the value of the rationalist movement such as values that is exist on Salaf Modern Pesantren.

Key word: Discourse, Politics, Gender Theology