

ABSTRACT

Discourse Women Santri about Politics

Siti Kholifah

The study intends to know women santri's discourse and response about politics. It is expected to appear dominant discourse in understanding gender relationship referring to the developing political issues. The study also means to see the women's problems from any point of view proportionally. It include the perspective of gender social culture and also theology of gender beside, the study wants to know the process of political learning in Pesantren. As a qualitative research, so they are many steps to find out data which is the result of study.

By using Foucault's discourse concept and focus politics on power issues, study have been done at four Pesantren based Universities in Lombang. The first step is how to find the study problem. The study problem are: (1) How are discourse of women santri about politics and how are response of women santri to political issues that coming up lately (issue of 30 percent quota for woman in legislative body, woman leadership issue and the concept of nation) about it, deconstruction issue about gender biased religion text, issue of existence and thoughts of JIL (Jaringan Islam Liberal/Liberal Islam Network), issue of Pesantren's elite that involved in political field (issue of election and passive choiser)? (2) How are the perception and view of women santri about the existence of woman in political field and about barriers that is faced by woman 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 still think politics is horrible, dirty, violence view politics is still influenced by masculine paradigm. While other who take discourse on the nation and power grade view that the core of politics is on formal institution. They view politics not only from negative aspect but they think more positive about politics. The differences of discourse are influenced by knowledge quality and social background of informant. Besides, a lot of the existing political discourse that appear is connected with political reality, social construction and patriarchy culture and also nation and religion's hegemony (by interpreting misogynis religious text). It is not absolute that political discourse always has implication to their response to political issues. The response is also influenced by their interaction with outside organisation, family background and setting informant at the first time they learn religion. They have positive responses to issue of woman's 30 percent in legislative, election and passive choiser. But they still have objection to perform woman as a leader, so they agreed with decision about prohibition of woman leader. They also considered it's necessary to revise some religion text but they don't agree with elite Pesantren involvement in political field.

Second, woman's participation in political field is considered as woman's choice and right to get the equal opportunity as a man, with condition that they understand their destiny and to be supposed to pay

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 civilitation. 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, reformative, 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 Teology