

# **Lurah, Kyai and Jawara: Bantamesse Leaderships in Senangsari Village, Pandeglang**

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## **Abstrak**

This study explains Bantamesse village leadership which is traditionally consist of lurah (village chief), kyai (Islamic clergy) dan jawara ('strong man'). It questions raison d'etre becoming a leader; prerequisites and processes, how they exercise of power and maintain their positions. In search for answer to the above questions, a field research was carried out in Senangsari village, regency of Pandeglang, Banters Province, Indonesia.

This research uses qualitative method, analyzing local leader history approach and reputation information. Information on leader' life history and reputation was collected trough participant observation and in depth interview. Library research was also conducted as complementary technique.

This thesis argues that for someone to become a lurah, as formal leader needs enough wealth, brave, and magical power to win the ballot vote. For someone to be a kyai, a religious leader, he needs long process in pesantren (Islamic boarding school) and shows good moral conduct before he sets up his own school as a basis of his authority. While for someone to be a jawara, an informal leader, he needs skill in martial art and kanuragan (manipulation of magic power) before he starts career in a doggy dog world.

As traditional leaders, they function as cultural brokers connecting between villagers' and outside village interest. Lurah leadership gives official administration services. Kyai leadership provides religious services through education and spiritual healing. While jawara leadership gives services which cannot be provided by others. The above services are reflections of the nature of powers these three type of traditional leaders. Lurah excercises his power over his villagers. Kyai utilizes persuasive power to his santri (religious student) and community members who once were his clients. If necessary jawara could utilize coercion power to achieve his goals, not only over his followers but also for his opponents.

In the auspice of regional government autonomy (otonomi daerah), jawara toot over formal leadership position by becoming lurch. While kyai's political position has long been imputed. The old saying "jawara obeys kyai" has been changed to become "lurah obeys jawara". Further implication is denying villagers as a stake holders of community development process. This situation has also been reflected in changing of elite powers in Bantamesse village.