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FEMINISM ANALYSIS OF THE TRADITION OF THE JAMASAN PUSAKA TOMBAK KANJENG KYAI UPAS IN TULUNGAGUNG REGENCY

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ABSTRACT

The Jamasan Heirloom tradition is an activity that is inherent in the community, namely an activity of purifying heirlooms or relics of previous ancestors. This study will review the Jamasan Heirloom tradition in Tulungagung district starting from how this tradition runs, how the procedure is carried out, and discusses why this procession can only be done and seen by men only. The role of patriarchy is very visible in this Jamasan Heirloom tradition compared to the role of women or feminists. Feminist theology will also be involved in research discussions and supported by several feminist warrior figures. A phenomenological approach is used in this work to examine social phenomena using critical analysis. Based on field observations, interviews with informants (including people who adhere to the Jamasan tradition and local community leaders), and documentation, this research uses a qualitative descriptive technique. The results of this study indicate that in the Jamasan Heirloom tradition there is injustice or inequality between the roles and status of men and women where women are placed as a second class under men.

ABSTRAK

Tradisi Jamasan Pusaka merupakan suatu kegiatan yang melekat pada masyarakat yaitu suatu kegiatan penyucian benda-benda pusaka atau peninggalan nenek moyang terdahulu. Penelitian ini akan mengulas tradisi Jamasan Pusaka yang ada di kabupaten tulungagung mulai dari bagaimana tradisi Jamasan Pusaka ini berjalan dan bagaimana tata cara prosesinya serta membahas mengapa prosesi ini hanya boleh dilakukan dan dilihat oleh laki-laki saja. Peran patriarki sangat terlihat dalam tradisi Jamasan Pusaka ini dibandingkan peran perempuan atau kaum feminis. Teologi Feminis juga akan disinggung pautkan dalam pembahasan yang didukung oleh beberapa tokoh-tokoh pejuang feminis. Pendekatan fenomenologis digunakan dalam karya ini untuk mengkaji fenomena-fenomena sosial dengan menggunakan analisis secara kritis. Berdasarkan observasi lapangan, wawancara dengan informan (termasuk masyarakat yang menganut tradisi Jamasan dan tokoh masyarakat setempat), serta dokumentasi, penelitian ini menggunakan teknik deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa dalam tradisi Jamasan Pusaka terdapat ketidakadilan atau ketidaksetaraan antara peran dan status laki-laki dengan kaum perempuan di mana perempuan diletakkan sebagai second class di bawah laki-laki.

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Introduction

3 Patriarchy is a type of social organization that places men at the top of the social ladder, in terms of political power, social rights, moral authority, and property management. From the word "patriarchate" we get the term "Patriarchy," which is used to describe a hierarchical structure in which men are the only ones in charge.¹ From the past until today, patriarchal culture is still durable or eternally developing in the rules or systems of Indonesian society.

We still encounter patriarchal culture today in various scopes and perspectives or aspects such as education, politics, economics, law and community culture. This gives rise to various social problems which consequently cause a woman's freedom to feel limited and feel very uncomfortable.² The state of Indonesia is a state of law, but the law that is enforced within Indonesia itself sometimes cannot be a guarantee that cases such as social cases cannot, in fact, be handled and resolved in their entirety. Because the realm of women is still considered a domestic role.³

22 According to Rosemarie Putnam Tong,⁴ Patriarchy comes from the word patriarchate which means a structure that places the role of men as the central, single and all powerful ruler. The patriarchal system that dominates the culture of society causes inequality and feminist injustice that affects various aspects of human activity. Men have a role as the main control in society, while women have little influence or can be said to have no rights in general areas in society, both economically, socially, politically, and psychologically, even including the institution of marriage. This causes women to be placed or positioned in an inferior position or in other words is of low quality. Restrictions on the role of women by patriarchal culture make women bound and not free and get discriminatory treatment. This inequality between the roles of men and women is one of the structural barriers that causes individuals in society to not have equal access.⁵

In the problem of patriarchy that exists in society, the author finds a tradition in which this tradition is the Jamasan Pusaka Tombak Kanjeng Kyai Upas tradition in which there is an activity in which the role of patriarchy is more dominant than the role of women. This culture

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¹ Cross, *The Oxford Dictionary of The Christian Church* (New York: Oxford University Press, 1995).

² Charles E Bressler, *Literary Criticism: An Introduction to Theory and Practice 4th-Ed* (UK: Pearson Education Inc., 2007).

³ Peter Beliharz, *Social Theory: A Guide to Central Thinkers* (Yogyakarta: Pustaka Pelajar, 2003).

⁴ Rosemarie Putnam Tong, *Feminist Thought: The Most Comprehensive Introduction to the Main Schools of Feminist Thought* (Yogyakarta: Jalasutra, 2008).

⁵ Bressler, *Literary Criticism: An Introduction to Theory and Practice 4th-Ed*.

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has certainly been around for a long time. Culture or culture in Sanskrit itself comes from the word buddhayah, which means "Mind or reason", and it refers to difficulties involving the human mind and reasoning. We use the English term "culture" because it comes from the Latin word "Colere," which means means to cultivate or work. Other versions of the word refer to farming or cultivating land. The terms culture or "culture" can be used interchangeably in Indonesian.⁶

While the object to be studied is also related to the Jamasan Pusaka, the jamasan heirloom itself is the purification of objects that are considered sacred or sacred which are believed to have certain powers. The word "Jamās" itself is a polite language at the very top level, namely the Kromo English language. Jamās which means holy or bathing, while the word "heirloom" itself is an artificial word of objects that are believed to have a power and are considered sacred or sacred. Jamasan Pusaka is still practiced today because it is believed by the community to provide benefits in everyday life. Jamasan is a term for bathing. Heirlooms have good reason to be passed down from generation to generation. For the people of Tulungagung, Jamasan heirloom is a hereditary tradition or custom which can be interpreted as such. In addition, the study of Javanese traditions is an important source of historical information to note.⁷

The shape is like Landhean (wooden handle), a Kyai Upas is about 4 meters long while the spearhead is about 35 centimeters long. The bottom of the blade has a pattern in the form of Arabic letters, with the pronunciations of Allah and Muhammad printed on them. As an heirloom that has been passed down from generation to generation in Tulungagung Regency, the Spear of Kanjeng Kyai Upas is revered because it is thought to have magical or lucky properties even today (it is said that during the Dutch colonial period the existence of this heirloom was able to repel enemies so that it could not enter Tulungagung Regency). All residents of Tulungagung follow an annual ritual to honor their ancestors and celebrate Kanjeng Kyai Upas Jamasan, which is carried out every Friday after the tenth of the month of Sura.⁸

⁶ M. Rahman, "Understanding the Heritage Jamasan, the Tradition of the Month of Suro in Java," Kompas.com., 2019, <https://www.kompas.com/tren/read/2019/09/01/080810565/memahami-jamasan-pusaka-tradition-bulan-suro-that-is-in-island-java?page=all>.

⁷ Rahman.

⁸ Ni Nyom an Subardini Maini Trisna Jayawati, Atisah, *Folklore and Tourism Objects in Indonesia* (Jakarta: Language Center Ministry of National Education, 2003).



The story of the Kanjeng Kyai Upas Heritage Spear begins when the reign of Majapahit ended. The reorganization of the Majapahit government saw several royal courtiers being sent out of the capital. Ki Wonoboyo is one of them, and he is in charge of clearing the forest around Rawa Pening Ambarawa, also known as Ambahrawa, which is under Mataram's control. In the future, Ki Wonoboyo plans to hold a village clean up campaign. The event was attended by a number of cooks and the general public. One of the female cooks approached Ki Wonoboyo and told him about his difficulty in borrowing a knife. As long as it's not placed on his lap, Ki Wonoboyo is happy to donate his knife. The chef put the knife in his lap as if he had been ordered by the Almighty after hearing Ki Wonoboyo's speech. As a result,⁹

Ayu Yulia Purboningsih's research in "Preserving moral values through the Jamasan Tombak Pusaka Kyai Upas tradition in Tulungagung Regency" If you don't want to confuse people about the difference between religion and culture or worship and mumalah, religious and global issues, sunnah and heresy, pay attention to Jamasan Kyai Upas ceremony in Tulungagung from an Islamic point of view so as not to mislead people.¹⁰

Febby Saputro's research in "The Role of Youth in Preserving the Moral Values of Javanese Cultural Arts in Sekoto Village, Badas District, Kediri Regency" focuses on the moral values contained in the traditions that exist in the Sekoto village, Badas district, Kediri district, where youths become Garudas. at the forefront of implementing and preserving the cultures that exist in Java.¹¹

Research by Kabul Priambadi and Abraham Nurcahyo in "The Jamasan Heritage Tradition in Baosan Kidul Village, Ponorogo Regency (Study of Cultural Values and Historical Learning Resources)" In order to help the younger generation know and love their own local culture, and take advantage of this tradition as a gathering place for the people of Baosan Kidul Village, this project focuses on how to bring the younger generation closer to the local customs.¹²

⁹ Maini Trisna Jayawati, Atisah.

¹⁰ Ayu Yulia Purboningsih, "Preservation of Moral Values Through the Tradition of the Jamasan Tombak Pusaka Kyai Upas in Tulungagung Regency" (Malang State University, 2012).

¹¹ Febby Saputro, "The Role of Youth in Preserving the Moral Values of Javanese Cultural Arts in Sekoto Village, Badas District, Kediri Regency" (UM Malang, 2018).

¹² Kabul Priambadi and Abraham Nurcahyo, "The Jamasan Heritage Tradition in Baosan Kidul Village, Ponorogo Regency (Study of Cultural Values and Historical Learning Resources)" (Universitas PGRI Madiun, 2018).



Humasta's research in "Jamasan Tombak Kanjeng Kyai Upas" emphasizes how the procession of Jamasan Tombak Kanjeng Kyai Upas is carried out and how to develop the value of cultural traditions in an effort to preserve the cultural wealth of the noble ancestors.¹³

The next research is Irma Suriani in "The Existence of Women in Patriarchal Culture in Javanese Society in Wonorejo Village, Mangkutana District, East Luwu Regency" focusing on patriarchal culture which has experienced a shift due to changes in women such as the number of women who have careers and women who work outside the home.¹⁴

Based on previous studies, researchers present different things. This paper focuses on patriarchy in the culture of Jamasan Tombak Kanjeng Kyai Upas where in this tradition there is an activity that only involves men and according to the elders it is a taboo for women or feminists. This makes this research interesting to study.

This study uses a qualitative descriptive technique. There are several ways to conduct qualitative research, but one of the most common is through the use of speech or writing and observing people in a group setting. For the most part, descriptive techniques are used for the purpose of providing context for the current situation and determining the root cause of the recognized symptoms. Qualitative research can help researchers identify people and understand what they experience on a daily basis.¹⁵

Based on the findings of this study, the tradition of Jamasan Pusaka Tombak Kanjeng Kyai Upas in Kepatihan, Tulungagung district is described in narrative form. To be more specific, this research uses phenomenological techniques to critically examine social processes. We have a conscious experience of something when we understand it. Understanding an item or event through our perception is called phenomenology. The phenomenology of obstacles that researchers encounter in their research is also a way of thinking about how social reality, facts, or events in society should be seen by researchers. Data collection methods include direct observation, written documentation, and in-depth interviews.

The research activity was carried out at Abdi Ndalem Kanjengan, Kepatihan Tulungagung. This research was carried out from August 31 to September 10, 2020. The purpose of this

¹³ Humasta, "Jamasan Spear Kanjeng Kyai Upas" (UM Malang, 2017).

¹⁴ Irma Suriani, "The Existence of Women in Patriarchal Culture in Javanese Society in Wonorejo Village, Mangku¹⁹a District, East Luwu Regency" (UM Malang, 2016).

¹⁵ R Taylor, S. J, Bogdan, *Introduction to Qualitative Research Methods* (New York: Oxford University Press, 1992).



study was to find out why the siraman procession of the jamasan traditional ceremony should only be witnessed and carried out by men when the siraman procession was taking place. Researchers also took part in cultural activities, namely the traditional siraman heirloom ceremony carried out by the ndalem kanjengan family in the Tulungagung kepatihan.

This activity was only active in August 2020, so researchers had the opportunity to observe the interactions and behavior of the people of Tulungagung district during the activity. The researcher collects and analyzes the data he finds during his investigation using various methods, including interviews, observation, and documentation. Interviews are the main means of communication for Tulungagung residents and certain cultural figures. Additional observations and documentation are needed to complete data collection and arrive at the most appropriate results for a given situation.

Throughout this investigation or research, the author places Feminist Theology at the center of the conversation. Theology in Greek is "theos", and "logia" is the Greek word for word, speech, or discourse. Religion, spirituality, and God are all subject to theological discourse, which is based on reason. Thus, theology is a scientific field that examines all aspects of religion. Every aspect of God's existence that has to do with religion is covered by theology. While debating and debating all issues of human relevance, theology refers to the tendency to take a religious point of view.¹⁶In its Greek and Latin versions, the term "koine" was adopted by Christian writers throughout history, and gradually acquired new connotations as a result. As a result, the word has a Christian meaning when used in the Western world. As a result, the statement today can be used in a variety of contexts, including those based on environmental reasoning or other beliefs.

Defining, building, and achieving women's equality in the political, economic, personal and social fields is the common goal of various social movements and political philosophies known as Feminism. Feminism refers to an umbrella word for several groups and ideas that aim to achieve equality for women in all areas of life which include the workplace, politics,

¹⁶ Karen, "Theologization" of Psychology and 'Psychologization' of Religion: How Do Psychology and Religion Support ⁷Contribute to Prevent and Overcome Social Conflicts?," *Procedia Environmental Sciences* 20, no. 11 (2014): 516-525, <https://doi.org/10.1016/j.proenv.2014.03.064>.



and the economy. Women are treated unfairly in society, according to Feminism, a political theory.¹⁷

Then the notion of feminist theology itself is a group of theologians who are dedicated to advancing social justice for women and other oppressed groups. Women, according to feminist theologians, have the ability to describe God either completely or partially, just as men do.¹⁸ According to Rosemary Radford Ruether, a feminist scholar who is known for her contributions in the field of feminist theology, it is stated that women are not included or excluded from academic and leadership roles in theology, thus causing beliefs and attitudes towards men as a whole. For her without women everything is just a fake, because Rosemary believes that women can be like men. Her belief is that whatever a woman lacks, all of it should not be involved in the divine reflection. The most important principle of feminist theology, according to Ruether, is the promotion of the full humanity of women in Christian theology and tradition. To do this, not only must women's experiences be recognized and codified, but understandings of things such as experience and humanity must be re-evaluated.¹⁹

Whatever sources are taken to support a clear feminist theology must pass through the critical principles, as Ruether emphasized, namely that it must promote the fullness of women as human beings. Theologically, this critical principle asserts that anything that reduces or rejects fulfillment must be considered not to reflect "... the divine or an authentic relation to the divine, or to reflect the authentic nature of things, or to be the message or work of an authentic redeemer or a community of redemption." On the other hand anything that promotes that fullness is "... of the Holy, it does reflect true relation to the divine; it is the true nature of things, the authentic message of redemption and the mission of redemptive community." These critical principles make feminist theology the criteria to distinguish symbolization from domination and oppressive power. The principles also carry out the search for prophetic messages to uphold justice and affirm the reciprocal relationship between humans. Thus the effort to be achieved is redemption from evil and resistance to the

¹⁷ Sarah Gamble, *The Routledge Companion to Feminism and Postfeminism* (London: Routledge, 2006).

¹⁸ Gamble.

¹⁹ Denise Ackermann, "Rosemary Radford Ruether: Themes From Feminist Liberation Stories," *Scriptura: Journal of Biblical, Theological And Contextual Hermeneutics* 4, no. 1 (2008): 42, <https://scriptura.journals.ac.za/pub/article/view/712>.

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perpetuation of injustice. The uniqueness of feminist theology lies in the experience of women. This experience is also a point of departure for feminist theologians in theology.

According to Carol P. Christ and Judith Plaskow, feminist theologians often define experience as “the consciousness-raising group, which was developed to enable women to “get in touch with their own experience.” Experience as a new rule for women and through it leads them to “a critique of culture and to the tasks of transforming or recreating it.” Addition, “Naming women's experience thus becomes the model not only for personal liberation and growth, but for a feminist transformation of culture and religion.” There are at least two schools of thought in interpreting the experience of women, namely the experience of women's feminists (women's experience) and the experience of traditional women (women's traditional experience). The first model talks about the experience of liberation itself against oppression, sexist culture and institutions, and then moves towards freedom for women. The positive value of this model is that it enables women to build solidarity with other oppressed groups. The second model talks about marriage and motherhood in women or also called women's body experience. Issues discussed in this model include menstruation, pregnancy, breastfeeding or lactation, cessation of menstruation or menopause, and associating traditional women with nature.

While a character named Mary Daly where she is a radical feminist philosopher, theologian and academic who came from the United States and called herself a “radical lesbian feminist”. Daly was born on October 16, 1928 and died on January 3, 2010, he taught at Biston College which was run for 33 years until he was forcibly dismissed in 2001, because he did not allow male students to take his classes. Daly's field deals with Feminist Theology, Ontology, Metaphysics, etc. In Mary Daly's view of the problems that exist in the research on this heritage tradition, where the role of men is more prominent and visible than the role of women, or it can be seen that the position of patriarchy in this tradition is higher which causes imbalance and inequality. She argues that in order to empower women as whole human beings, the liberation of groups based on sex must be enforced, not only within the human realm but also to the realm of God, this is found in her first major work *Beyond God the Father: Toward a Philosophy of Women's Liberation*. . He argues that if God does not free Himself from attachment to a certain gender, then women will not be able to become a



complete person. Mary Daly sees patriarchal culture extinguishing the energy and true self of women, therefore she advises women to destroy all myths, names, ideologies and social structures formed by men about women, and withdraw from men's demands that women can truly become a complete human being.

With her concept like this, it is not surprising that Mary Daly ordered feminists to withdraw, not only from heterosexual institutions, but also all institutions with a patriarchal system, such as churches, schools, professional organizations and families, as stated by Rosemarie Tong in Feminist thoughts. According to Mary Daly, only radical lesbian feminists can rise above the normal experience of patriarchy or men. With the thoughts that gave rise to these radical views, Mary Daly truly separated from Christianity and represented radical feminism in America, in Margaret Elizabeth Kostenberger's opinion of Mary Daly.

Results

Traditionally, the heirloom ceremony of Kanjeng Kyai Upas of Jamasan descent will be held on August 20, 2021, on Friday Legi, the first Friday of the month of Suro. Gending Monggang and the Regent of Tulungagung, Dr. Maryoto Birowo MM, attended the siraman parade which was accompanied by various offerings and was attended by members of FORPIMDA and the Public Works Office of the Tulungagung Regency Government.

Heru Santoso, MM as the event organizer stated that the purpose of this event was to promote the values of ancestral cultural traditions, protect and preserve the richness of cultural traditions found in the district which are still reflected in the main thoughts of community members towards local culture, and implement programs with national or global scope, such as those aimed at enhancing culture in general.

This year's Jamasan Spear Kanjeng Kyai Upas procession has been ratified as a Cultural Conservation by the Indonesian Ministry of Culture, as a result the Regent of Tulungagung, Dr. Maryoto Birowo, MM invited all guests present to pray together. O Allah, keep Tulungagung Kondusif, Ayem Tentrem Mulyo, and Tinoto safe and secure from all threats. It is also an expression of gratitude for all the blessings God has given us.

As an afterthought for the siraman, which includes between 30 and 40 ambeng (blessings) from community members, Kyai Upas Tombak Pusaka Siraman who is affiliated with the Pringgo Koesoeman family leads the ambeng parade. Murwokolo, at night the equivalent of



Wayang Kulit, takes place at the same place the following night and lasts until sunrise. This is the first time: this year's Kanjeng Kyai Upas Tombak Heritage Jamasan will take place in the courtyard of the Tulungagung Archives Office.

The heirloom of Kyai Upas is in the form of a spear and is supported by a 4 meter long landhean (stick) which is about 35 cm long (handle). The names Allah and Muhammad are engraved in Arabic letters at the bottom of the blade in the form of a pattern. The community in Tulungagung Regency pays homage to Kyai Upas' heritage through the annual Heirloom Ritual Ceremony, which is held once a year to honor the magical power or fortune of heirlooms (it is said that during the Dutch colonial period, he was able to repel enemies and prevent them from entering Tulungagung).

Mr. Kamiran is the host of the Heirloom Shower Spear Kanjeng Kyai Upas program. The Kyai Upas Tombak Heritage Splash event has developed into a family tradition passed down from generation to generation, he said. And this event is held once a year and falls in the month of Suro, the date of welding. Welding here meant by Mr. Kamiran is that after the 10th of the month of Suro this must be carried out the following Friday.

So this event does not have to be held on Friday Legi. According to Mr. Kamiran, the meaning and purpose of this event for the community are 2, namely the first, generally spiritual in nature, this is a cultural tradition that must be preserved and developed on its own, perhaps more than that, it can be packaged so that it is worthy of being enjoyed for tourism. Then if the implied meaning in a spiritual sense is that this traditional ceremony has a meaning, the first is *Panuwunan* thanks or in another sense it is a form of thanks. And the second is as a *panyuwunan* hope, what is meant as a *panyuwunan* hope here is as a means to ask God, the first is thank you for all the gifts that have been given to us.

And in the ceremony of the Heirloom Spear of Kyai Upas, it seems that a woman is not allowed and strictly forbidden to see or witness directly about this event in the part of the siraman procession that is being held. Only men are allowed to see and witness, both when the siraman procession is taking place or when the cloth that covers the spear is removed. And this siraman event is covered by a white cloth that surrounds the place for the procession of the heirloom of the Tombak Kyai Upas heirloom, because the nature of the Siraman heirloom of the Tombak Kyai Upas event is very closed and more importantly it is closed from a woman because it is believed that the gender of the Heirloom Spear is Kanjeng Kyai This Upas is a boy.



6 A woman is not allowed to see the procession of the Spear Heirloom of Kanjeng Kyai Upas because it is Pepali or Piweling, what is meant by Pepali or Piweling here is the warnings from the elders. Why is a woman not allowed to see or witness when the siraman procession is taking place? Yes, because Kanjeng Kyai Upas is a line of kakung or in the sense of a man. Because in Islamic law or any law when a man takes a bath it is not permissible for a woman to see or peek at her except her mahram. And Kanjeng Kyai Upas himself was not pleased if a woman saw him when he was taking a bath. This includes Kyai Upas's Spear Heritage Siraman event, there is also a papali if everyone who wants to take part in this event or who attends this event is prohibited and is not allowed to smoke, is not allowed to talk by himself and especially when it comes to jokes with others. friends. It's all very difficult to prove or obey because everyone will also definitely talk or chat or have fun with each other or with friends.

8 He explained that the Siraman procession had actually been going on since the colonial era and had been passed down from generation to generation. In the past, the history of the owner of the Tombak Kanjeng Kyai Upas Heritage was originally the Regent of Tulungagung Pringgo Kusumo then it became a Regency Heritage, because the Regent of Tulungagung Pringgo Kusumo was the first regent in Tulungagung Regency who still descended from the Mataram Kingdom. And Pringgo Kusumo is a pure native descendant of the Mataram Kingdom. He got the heirloom of Kyai Upas' spear because it was inherited from his own family, namely from Mataram. So in the past, this son-in-law from the Mataram Kingdom was asked to become a regent in the Ngrowo area,

He also believes that the Jamasan Pusaka Tombak Kanjeng Kyai Upas tradition event contains many moral values, these moral values are the value of togetherness, namely at the time of the event when various people from outside the region and Bopo came from various regions, then the value of accuracy during the shower procession which requires extra energy with a patient heart because the procession takes a very long time and requires careful concentration when rubbing or bathing it, the value of mutual cooperation which when we help each other prepare from start to finish, and religious values at the time of reciting the prayers of Yasin and tahlil held during the siram procession and the procession of prayer together in the context of the safety of the village.

According to Mr. Kamiran's story, this Kyai Upas Spear Heirloom is actually carried out by the Pringgon Kusuman family but then because every human being will get old and will die,



the owner of the Kanjeng Kyai Upas Spear Heirloom is finally unable to care for and take care of him anymore because he is old and his life is old. will soon die. Finally, the Kanjeng Kyai Upas Spear Heritage was handed over to the Regency government and then finally treated in Tulungagung Regency to this day.

Then Mr. Kamiran also explained about the origin of the water used in the ceremony of the Spear Heirloom of Kanjeng Kyai Upas. He explained that the source of water used in the procession of the Spear Heirloom of Kanjeng Kyai Upas was 9 kinds of water. And also means this water is taken from 9 places. The following are the types of water, the first is: Water from the slopes of Mount Budhek, Water from Tritis Cave in which there is dripping water in the cave, Central Chamber Water which is located in the middle after the peak of the mountain, Air Bilik Tail which is located at the end of the foot of the mountain, Air Tempuran which is 2 springs that lead to a single focal point, Bothean Water, Deresan Water or Randu Water, Coconut Water and Ordinary Well Water.

And then in the procession of the Kanjeng Kyai Upas Spear Heirloom Siraman heirloom, 7 chickens of different types have also been provided. The following are the types of chicken used in the Kanjeng Kyai Upas Spear Heirloom Siraman, namely: Cemani Chicken, Smooth White Chicken, Smooth Ireng Chicken, Anjang Mas Chicken, Yellow Wiring Chicken, Galih Wiring Chicken and also Petek Walek Chicken.

The chickens are then cooked and some are seasoned with yellow or curry. And there are also many cones with their own shapes and colors which are located right in the middle of the other cones. One of the most prominent tumpeng is the tumpeng with white rice topped with 3 green beans, 3 red chilies and then an egg in the middle.

According to Mr. Yudhi, a shield at this siraman event and he is also an Abdi Ndalem said that the benefit for the community from the Kyai Upas Spear Heritage Siraman event is to take blessings or seek blessings through the Jamas water facility earlier. Most of their people believe that the water is very efficacious and mystical because they believe that the sprayed water can be used to cure various types of diseases, some are used to sell their wares and some are used to eliminate calamities for those who want to protect themselves from any disturbance. According to him, the history of the Kyai Upas Spear Heritage through the version of the Pringgo Kusuman breed or the family version is that in the past during the Mataram kingdom there was



a village called Mangir village, and the leader of this Mangir village was Ki Ageng Wonoboyo. Because his village is called Mangir village, his title name is called "Ki Ageng Mangir".

One day in the village of Mangir, an event called clean the village was held, all the people gathered and took part in the village cleaning event while bringing their respective tools to clean the surroundings and then suddenly there was a girl who apparently she forgot not to bring a knife for the village clean-up then because the girl didn't bring a tool to make a village clean-up, Ki Ageng Mangir as chairman and host then lent an heirloom to the girl. He can use the heirloom but on one condition, that is not to put it in his lap. Because the girl was too busy with cleaning activities, the girl accidentally put the heirloom belonging to Ki Ageng Mangir into her lap and what happened was suddenly the heirloom belonging to Ki Ageng Mangir disappeared and disappeared by itself. Along with the loss of the heirloom, a girl suddenly became pregnant by herself. Then as time went by it was time for the girl to give birth to her child and it turned out that the girl did not give birth to a human but she gave birth to a dragon, and the dragon was named Baru Glinting.

Then after a few years later, glinting had started to grow up and understood more and suddenly he asked where his father was now, he was confused why during his childhood he never met his father. He kept on wondering and finally one day he was told by a local resident that his father was at Mount Merapi who was doing a hermitage for quite a long time. Ki Ageng Mangir did his austerities on Mount Merapi because he felt guilty because as a result of his heirloom a girl could get pregnant and to make up for a mistake he ended up doing hermitage on Mount Merapi.

Then after so long Baru Glinding looking for his father Ki Ageng Mangir finally Baru Glinding managed to find his father, Ki Ageng Mangir. Finally Baru Glinding asked Ki Ageng Mangir about his status whether it was true that he was Ki Ageng Mangir, and Ki Ageng Mangir finally answered yes that he was Ki Ageng Mangir. Then Baru Glinding had told Ki Ageng Mangir that he was his son and Baru Glinding had told Ki Ageng Mangir to admit that Baru Glinding was his son. And finally Ki Ageng Mangir didn't believe what Baru Glinding said.

Then after that Baru Glinding agreed to the conditions given by his father Ki Ageng Mangir, then he began to carry out those requirements so that later Ki Ageng Mangir recognized him as his son. But after a long time he circled the peak of Mount Merapi, just a



little less, he was overtaken and finally finished Baru Glinding had stuck out his tongue so that he was successful in circling the top of Mount Merapi, but suddenly Ki Ageng Mangir came and cut the tongue of Baru Glinding earlier. lightning fast, because for Ki Ageng Mngir it was a cheat and cunning way he was forced to cut Baru Glinding's tongue so he wouldn't cheat. Then when his tongue was cut, Baru Glinding ran and was chased by Ki Ageng Mangir and Baru Glinding chose to plunge into the sea. Then Baru Ginding's body suddenly turned into Landhean. According to Mr. Yudhi, landhean is the hilt or stem of the spear. And this landhean is shaped like wood in general. It is a short story through the version of the Abdi Ndalem family in Tulungagung district.

The traditional procession consists of, among other things, the following washing or purifying utensils every Thursday: The first is a smooth and juicy roast chicken with two tails. Next, we have Apeman ambengan, which contains a total of 28 seeds and is the second most common type of ape. A dish of savory rice. Two buceng complete the menu. Gantenan has completed his fourth job (eating betel). Dua lirang plantain is the fifth type of banana. The jasmine flower is the sixth element, while the castor oil cup is the seventh element, which acts as light.

In addition, there is regular rain every year or every year which always coincides on a Friday between the 11th and 20th of Suro. This siraman ceremony requires that an offering must be made, and it must consist of: grilled tulak chicken, walik chicken, silk white chicken and many more are among the choices (7 types). The second is a short polo version that combines a variety of root crops, such as cassava, sweet potato, black yam, and white yam. The third is the short polo variation. Traditional porridge and side dishes are served at the third meal of the day, Jenang sengkolo. Banana ayu is the fourth character in the story. Sugarcane and coconut leaves are the sixth element, along with water from seven different sources, including the brine used during the initial rinsing. Followed by the seventh is a variety of river fish. Then the eighth are various kinds of market snacks. And for the last, the eighth is 27 kinds of beef (27 pieces).

Discussion

In the tradition of Jamasan Pusaka Tombak Kanjeng Kyai Upas in Kepatihan, Tulungagung Regency, it is a tradition which is always held during the suro month on the tenth or las-lasan.



This tradition is a tradition in which a procession of the heirloom of the spear of Kanjeng Kyai Upas is carried out in Ndalem Kepatihan Tulungagung. What became the focus of the author when conducting this research was why when the Kanjeng Kyai Upas spear spray procession was held only men were allowed to witness and were allowed to see directly, why women were not allowed to see, and why only men. Many informants and abdi ndalem cultural observers said that the siraman procession was not allowed to be seen and witnessed directly by women, both mothers, parents, as well as adolescent girls. They believe that the gender of Kanjeng Kyai Upas' spear is male. So, it is absolutely not permissible for any woman to peek or see during the siraman procession. Everyone who is around as well as the local community and the family of abdi ndalem believe and call it piweling.

Like one of the dawuh from one of my informants, Mr. Kamiran, when I was interviewing while the event was being held he said: "A woman is not allowed to see and witness this Siraman procession, son, because the elders in the Abdi Ndalem have been warned by our ancestors that a woman is not allowed to see the procession while it is in progress, why? because it's all Piwelling and because Kanjeng Kyai Upas is Jejere Kakung (Male)" said Mr. Kamiran as the MC of the siraman event.

Mr. Yudhi as well as the family of servants of ndalem who took part in this siraman event also participated adding, he said: "It's like a man taking a bath is forbidden for a woman to see, except for the same sex and mahrom." said Mr. Yudhi.

It can be seen how the role of patriarchy in the Jamasan heritage tradition is very unfair to feminists or women. Because if you look directly at the object in the heirloom of Kanjeng Kyai Upas' spear heirloom is an ordinary object whose shape is like spears in general. Starting from the shape and form, it is also the same as the spears that we know around our environment. The difference that lies in the spear of Kanjeng Kyai Upas with the other spears is only the cloth cover. As for the spear of Kanjeng Kyai Upas itself, it is covered with a cloth and is always cared for by the courtiers starting from its cleanliness and also always being glorified or related to the history of the Mataram and Mojopahit kingdoms in ancient times.

In historical Islamic studies Holistic a subjective and normative approach to religion is a theological approach. In general, this approach aims to investigating other religions by adherents of one religion. So approach This can be said as a textual method that is deductive in nature and apologist. Terminologically, the normative theological approach is related to understanding of religion is an understanding that is built on construction of divinity with the



main foundation is belief. Theological approach related to religious views is an emphasis on towards a religious symbol or form that considers itself always true while others are judged to be false. Adherents of the theological school often times consider their understanding the most appropriate and most correct while the understanding of others is wrong and even assumes others heresy, heresy, apostasy, infidel and others. Likewise with understanding those who are considered wrong judge that other people outside of themselves wrong, heretical, heretical, infidel and so on. So that between one group with other theological groups criticizing each other even often lead to inter-group violence.

Related to this, Amin Abdullah explained that the theological approach is an approach that can make people or people society becomes divided and cannot resolve the issue of plurality in religion today. the linkages between theological approach and normative approach, namely in terms of understanding religion from the point of view of the main teachings and comes from God directly and without human involvement. until at the theological approach of religion is judged to be a truth that absolute and can not be bothered at all.

The role of a woman when the heirloom siraman procession takes place in the abdi ndalem becomes very less and less visible. There are pros and cons in every other person's views or thoughts with other people too. As Rosemarie Putnam Tong said.²⁰Rosemarie Putnam Tong is an American feminist philosopher, she is the author of the book "Feminist Thought: A more Comprehensive Introduction in 1998", this book is very well known among the public and has several times been used as a reference for researchers who are conducting research related to feminist. He is a distinguished Professor Emeritus of Health Care in ²⁵the Department of Philosophy at the University of North Carolina Charlotte. Rosemarie Putnam Tong has been recognized internationally for her contributions to feminist thought and bioethics, she has also published a number of books of which there are about thirteen books and her articles also exceed one hundred. He has also been assigned to various boards and committees.

It's different with Mary Daly because she is a lesbian feminist who rejects male culture because she thinks it can harm human culture as a whole. Mary Daly prefers women's culture which according to her has a good value side. For him, patriarchal culture prioritizes power while matriarchal culture prioritizes tenderness, cohesiveness, and emotional relationships. Thus, nature is maintained and cared for, nothing is colonized, or damaged for the sake of

²⁰ Tong, Feminist Thought: A Most Comprehensive Introduction To Mainstream Feminist Thought.

56 Feminism Analysis of The Tradition of The Jamasan Pusaka Tombak Kanjeng Kyai Upas in Tulungagung Regency | Emi Nur Hidayatuz Zuhroh & Ahmad Nurcholis



power that tends to result in death. According to Mary Daly,²¹ women must be able to prevent the destructive nature of men. Although Daly does not assert that women are to care for and protect nature from the hands of "ignorant" men, but he considers that women can only be saved if nature is also saved. According to Daly, women are the only hope for nature. Women must liberate from men for their own sake, but if women do not succeed in completing this task, nature will end. According to the author, there are indeed many women who come to celebrate this jamasan tradition, but in this tradition they also involve the role of men in it as a whole in the field of the siraman procession.²²

Not much different from Mary Daly, the concept of Feminist Theology applied in this research itself also has two schools of thought: revolutionary and reformist. The Revolutionary School itself is a school which views that tradition has been dominated by men and has stated that tradition cannot be changed or gives hope for improvement. As for the Reformist school, it is a sect which even though it views tradition as being dominated by men, there is still a hope that the tradition can be changed because tradition also contains strong elements of liberation.²³

Similarly, in the tradition of Jamasan Pusaka Tombak Kanjeng Kyai Upas, if examined, seen and examined in depth again, it seems that the problem of the jamasan heritage tradition is included in the concept of Feminist Theology in the Revolutionary School where this tradition is indeed true that it has been dominated by men and cannot be changed at all. The change that is expected from the author is that the views of the position of women and men can be equalized in any case that is reasonable because in fact women and men are both human beings created by God. And in the Qur'an it has also been mentioned that women are creatures of Allah's perfect and special creation. Women and men both have high status in Islam. In Islam, women are respected and protected, and in Islam men are also positioned as strong and wise leaders. Both have the same status and equal status.

In Feminist Thought, Rosemarie Putnam Tong also explains that the globalization of feminism is very important. Moreover, regarding feminism in the discussion of this research, Rosemarie Putnam Tong also said that women are the best of God's creations. Rosemarie

²¹ Margalit, "Mary Daly, a Leader in Feminist Theology, Dies at 81," *The New York* (New York, 2010).

²² Elizabeth A Johnson, *Christology in the Eyes of Feminists: A Wave of Renewal in Christology* (Yogyakarta: Kanisius, 2003).

²³ Ara, "Feminist BC Theology Professor Mary Daly Dies," *Associated Press* (New York, January 2010).



Putnam Tong's main thoughts on Feminist Thought can be concluded that according to her, the women's movement will not only reach ecofeminism, but there will be other or new feminist movements that will develop.

There are also several Muslim feminist figures or women's rights fighters in Islam, namely Amina Wadud Muhsin, Fatimah Mernissi and Qasim Amin. Amina Wadud Muhsin is a Muslim philosopher from America, born on September 25, 1952 M. Bethesda, Maryland, America. Amina Wadud Muhsin became a Muslim in the late 1970s. His guidance and interest in Islam, especially regarding the concept of justice in Islam, led him to say two sentences of creed ² on the day he called "Thanksgiving Day" in 1972. He is not only known as an academic, but his work in the world of activists has helped in the process of transforming feminist thought.

According to Amina Wadud Muhsin's view ² in her study, Amina describes the origin of humans as coming from a single nafs which is part of a paired system: that nafs and its zawj which are practically interpreted as male and female. While the essence of pairing is to multiply and spread, this implies that the nature of the creation of men and women is the same position. Therefore, he emphasized the quality of piety, the benefit of seeing the differences between them. Just as the Koran sees ² 3 female characters in the Koran, namely the mother of the Prophet Moses, Maryam, and Queen Balqis. In her analysis, Amina argues that the superiority of men is supported by society,

The Islamic Feminism movement arises because there is injustice in society in treating women. Feminism in a broad sense refers to everyone who has an awareness of the rights and dignity of women and tries to find a way out correctly. Feminism in the context of contemporary theocracy means the right of believing women to demand full responsibility for understanding the verses of the Qur'an and invoking claims of religious domination in a state bureaucracy that is not democratically elected. Islam explicitly distinguishes the exclusive human dimension of the Prophet Muhammad so as not to be confused with the word of Allah SWT, this is guided by the assumption that scholars and imams are just ordinary people who cannot be separated from mistakes,

Meanwhile, according to Fatimah Mernissi Feminism in other words is a movement that struggles to demand change to achieve justice and women's freedom in managing family life, both inside and outside the household. The Islamic feminism championed by Fatimah



Mernissi is clearly different from the feminism originating from the west, because it contains Islamic characteristics that are rooted in the holy book ¹² of the Qur'an and the words of the Prophet Muhammad SAW in al-hadith. Awareness of ignorance of Islamic teachings for Muslims initially emerged from among Muslim women from the upper middle level; as well as with the unfair treatment experienced by most women, the fighters for the women's movement tried to reject the accusation that Islam is a religion that corners women. Islamic feminism aims to be positive, because this movement will try to create a just society, both for men and women in various fields of social life. The movement, which was started by an individual, was then followed by the emergence of various other Islamic women's organizations, one of which is an institution that seeks to open up opportunities for Muslim women in a number of countries with different backgrounds to gain knowledge from each other and share experiences. The institution was held in 1984 known as Women Living under Moslem Law (WLML). This institution was initiated by nine Muslim women from various Islamic countries, namely: Algeria, Bagladesh, Iran, Mauritius , Maghreb,

The Islamic feminism movement championed by Fatimah Mernissi is an attempt to change the pattern of people's lives, especially for women so that they get their rights fairly as contained in the family and society so that they get an atmosphere of life, educational progress and other fields that can be done by women. The starting point of Fatimah Mernissi's feminist thought is based on understanding (reinterpreting) religious texts in the form of the Qur'an and Al Hadith.

Fatimah Mernissi found that Islamic historians at first treated women well, this can be proven that the contribution of women's thoughts at that time was recognized clearly and unequivocally both as companions of the prophet and as companions of the prophet. the author of the hadith, but in subsequent developments it turned around, meaning that women became people who marginalized and denied their rights. Men have dominant position in various fields of life, especially with regard to ¹² the interpretation of the text of Al Qur'an and Al-Hadith that are done by men so that women women are only used as parties who must receive the results such interpretation and understanding; then a lot happens confusion of understanding the verses of the Qur'an about the people women.

Fatimah Mernissi in fighting for women's rights driven by such a deep belief to Islam. Islam is given by Allah to the people humans, not Islam as perverted in the picture and irresponsible



human actions. Fatimah Mernissi in her special struggle based on the example and example of the Prophet Muhammad as The last Apostle and Prophet who cannot deviate from Allah Qur'an and Al Hadith.

According to Qasim Amin, an Islamic feminist figure who is often referred to as a complement to the ideas of women's emancipation in the Arab world that had been built by Rifa'ah al-Tahtawi. His thoughts inflamed the spirit of the women's emancipation fighters after him such as Nawwal Sa'dawi, Huda Sya'rawi, Tahir Haddad, and others also explained that in his work Tahrir al-Mar'ah it was stated that we (educators) must give him freedom (women), walk the world with it, and demonstrate the wonders of the universe, the greatness of science, the intricacies of art, historic relics and contemporary discoveries. She (woman) must also share in our thoughts, hopes, joys and sorrows (educators).

With this statement, it can be interpreted that with the insight that women have after doing a knowledge odyssey, they will find quality in women both when positioning themselves as housewives and as members of the community. With women's education, when women position themselves as housewives who are the axis of the most basic education for their children and as wives of their husbands, they will definitely carry out their duties well.

So, the heirloom tradition of Tombak Kanjeng Kyai Upas in the Tulungagung district is dominated by men, where the role of women is invisible and very lacking. All this happened because the elders believed that when the siraman procession was taking place women were forbidden to see or witness because they especially the abdi ndalem believed that the sex of Tombak Kanjeng Kyai Upas was male. And then Rosemary Putnam Tong in Feminist Thought argues that women should not be treated like that, because Rosemary Putnam Tong herself believes that women are capable of doing anything as well as men. And Mary Daly also argues that women should also have the same position as men in terms of culture, politics,²⁴

Conclusion

The family heirloom purification ceremony is carried out in accordance with the Kanjeng Kyai Upas jamanan ritual which is one of the indigenous cultures of Tulungagung. The purpose of the practice of holding the jamanan heirloom ceremony is to protect the safety and security

²⁴ Thomas C. Fox, "Mary Daly, Radical Feminist Theologian, Dead at 81," *National Catholic Reporter* (New York, January 2010).



of the people of Tulungagung, as well as the ability of the regent or other figures to carry out their duties as community leaders. Furthermore, the process of implementing the siraman parade contains Islamic elements as seen in the reading of prayers such as Yasin and Tahlil before each step is completed. Men are only allowed to follow and watch the siraman parade, because Kanjeng Kyai Upas' spear is male.

In any tradition, people are naturally concerned about the differences between religion and culture. A great illustration of this is heritage traditions. This custom is still considered sacred by some people because they think there is extraterrestrial life living in these relics, which can be accessed by performing rituals such as burning incense and heirloom jamas to ask for their help. It is possible for the jinn to give up and allow themselves to be used in any way they wish. Although this belief may be wrong, it is supported by the present-day phenomenon where people revere the keris so much, even to the point of performing a ritual before removing it from its shell. As long as it is not used as a talisman, however, it is considered haram and a grave offense in Islamic tradition. This can only be justified if it is worn as an accessory and not used as a talisman. Feminist theory, according to Rosemarie Putnam Tong, should focus on human aspirations to rule the world while showing the interrelationships of various forms of oppression experienced by people. Feminist theology, according to Mary Daly, also demands her right to justice for women in which the status of equality or position in all aspects must be equalized.

So, the writer can conclude that in the Jamasan Pusaka tradition there is an injustice or inequality between the roles and status of men and women in which women are placed as a second class or second position under men. Indeed, men are leaders and women are makmum, but it can be reversed that women can also be leaders like men, I can call them equality or both are human, so everything is the same. As said by Amina Wadud Muhsin.

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