

## **The *Perlon Unggahan* Ritual: Understanding Gender Equality in The Blangkon Islamic Community (Study in Pekuncen Village, Jatilawang District, Banyumas Regency)**

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**Abstract:** This research aims to describe the division of the roles of men and women in the ritual procession of the *Perlon unggahan* of the Blangkon Islamic community, and to describe the meaning of the division of the roles of men and women in the ritual of the *Perlon unggahan* of the Blangkon Islamic community. This research uses a qualitative method. Data collection methods were carried out by means of in-depth interviews, observation, documentation studies, and literature studies. The results of the study show that one of the main values in the ritual of the *Perlon unggahan* is respect for women, that women are representatives of God because humans are born in the world through female intermediaries. This main value shows the existence of gender equality in the ritual of the *Perlon unggahan* where male followers do not dominate and women are not considered subordinated, because there are unique roles that cannot be performed by men such as women being allowed to purify themselves and come to Kyai Bonokeling's grave first, in the past while the men were in charge of cooking. In addition, men and women are treated equally, namely walking barefoot carrying produce of the earth from the Cilacap Regency area to Pekuncen Village, Banyumas Regency. Both

men and women are given the freedom to follow the ritual according to their wishes, without any coercion and social sanctions.

**Keywords:** gender equality, the ritual of the *perlon unggahan*, Islam Blangkon community

## A. INTRODUCTION

The awareness to acquire gender justice and equality in Indonesia has been seen since the Government of Indonesia ratified the Convention on the Elimination of All Discrimination Against Women (CEDAW) in 1984, which was later affirm into Law No. 7 of 1984 (Nawawi, 2016). Currently, the efforts to acquire gender equality are a priority for the Sustainable Development Goals and placed in the fifth point and are one of the mainstays in the 2020-2024 National Medium Term Development Plan (Rencana Pembangunan Jangka Menengah Nasional) as a form of innovative approach (Bappenas, 2015).

When the government and the people of Indonesia are considered to still have to work together to acquire gender equality, it should be considered that the concept of gender equality has been substantially practiced since the 15th century by the Blangkon Islamic community in Adipala Village, Cilacap Regency and Pekuncen Village, Banyumas Regency. The Blangkon Islamic Community is a community whose cultural system is the result of acculturation between the Islamic and the local culture in southern Central Java. The term Islam Blangkon comes from the habit of the people in the community to wear traditional clothes in every social activity. The male followers are dressed in black sarongs and black clothes (*beskap* and *bebet*) with *blangkon* as head coverings. Meanwhile, female followers use the *kebaya* or *kemben*, an ancient Javanese dress model (Wahyu, A., et al., 2013). This identity appears especially when the people of Pekuncen Village hold ritual activities or other purposeful events (Purwana et al., 2015). One of the rituals that the Blangkon Islamic community carries out every year is The *Perlon Unggahan* ritual.

The *Perlon Unggahan* ritual is the biggest ritual in the tradition of the Blangkon Islamic community which only exists in Pekuncen Village. This ritual is an expression of the Blangkon Islamic community in welcoming Ramadan. Like Muslims in general, the Blangkon Islamic community also

considers Ramadan a holy and sacred month (Nawawi, 2016). The *Perlon Unggahan* is carried out regularly at the end of the month of Sadran (Ruwah) and lasts for three days. The peak of The *Perlon Unggahan* ritual must be held on the last Friday at the month of Sadran, approaching the fasting month (Dinporabudpar Banyumas, 2018).

The *Perlon Unggahan* ritual was attended by all members of the Blangkon Islamic community, which in 2019, according to Sumitro, the Spokesperson for the Blangkon Islamic Indigenous Community, reached around 900 people (Iswinarno, 2019). The followers of the Blangkon Islamic community are not only found in Banyumas, there are also those from the Cilacap area. During The *Perlon Unggahan* ritual, all followers of the Blangkon Islamic community from Adipala Village, Cilacap Regency will start walking on Wednesday. On the same day, the Blangkon Islamic community in Pekuncen Village, Banyumas Regency will clean the village, cook *jenang*, and look for leaves around the environment. During this ritual, both men and women of the Blangkon Islamic Community from Cilacap will walk barefoot for approximately 51 kilometers while carrying the produce of the land (Purwana et al., 2015).

On Thursday, community followers from Cilacap will arrive at the border of the Banyumas-Cilacap region. They will be picked up by youths from the Blangkon Islamic community who live in Pekuncen. The luggage changes hands and is borne by the pickers. In the evening all the people of the Blangkon Islamic community gather in six *balai pasemuan* (traditional houses) for *nedhu* or *dhikr* together. Afterwards, Friday afternoon became the peak of The *Perlon Unggahan* ritual. Female followers will line up for a pilgrimage to Kyai Bonokeling I's gravel by purifying themselves first. Meanwhile, male followers cook goat curry and other food for the *slametan* ceremony after the pilgrimage (Nawawi, 2016).

The phenomenon of men and women walking barefoot carrying produce and a pilgrimage procession in a series of The *Perlon Unggahan* ritual activities should be considered as a manifestation of gender equality. Gender equality is an equal condition between men and women in the fulfillment of rights and obligations (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2017). In the context of The *Perlon Unggahan* ritual, it can be seen that there is no special role given during the ritual because male and female followers who come from Cilacap, both have the same obligation,

namely to walk tens of kilometers barefoot by carrying the produce of the earth.

The division of roles between men and women is also visible on the peak day of The *Perlon Unggahan*. Women are welcome to purify themselves and *sowan* to Kyai Banokeling's grave first, while men are in charge of cooking. This is interesting because in general it is women who cook, but in The *Perlon Unggahan*, the Blangkon Islamic community do the exact opposite. When viewed from a gender perspective, the division of roles is reasonable. The roles of men and women are made and determined by society which is colored by the culture, norms, and values prevailing in that society. The roles of men and women when viewed from a gender perspective may change from one society to another, and from one time to another (Fatmariza, 2003).

## B. METHODS

This study uses qualitative methods, namely methods to examine non-library indications, events, and phenomena in understanding the phenomena experienced by research subjects (Moleong, 2015; Nasution, 2008). This research was carried out in a blended manner from June 1, 2021 to September 1, 2021 in Pekuncen Village, Jatilawang District, Banyumas Regency. Offline activities are carried out by implementing strict health protocols at every stage of each activities. Data collection through in-depth offline interviews was carried out with purposively determined informants, namely Nyai Kartasari (wife of Kyai Kunci of the Blangkon Islamic Community), Naswen (female leader from the Blangkon Islamic community), Sumitro (spokesperson for the Blangkon Islamic community), and Ahmad Tohari (culturalist from Banyumas). Observations were made in the Pekuncen Village environment and the social and religious facilities and infrastructure of the Blangkon Islamic community. Online data collection using the Google Meet and Zoom video call conference application was carried out with purposively determined informants, namely Kurniyadi (youtuber from the Blangkon Islamic community) and Bambang Widodo (culturalist from Banyumas). Observations were also made on videos, images, and other materials published on Kaki Kurni's youtube and electronic news. The data collected in a blended manner includes the Perlon Unggahan ritual procession, the division of roles between men and women and their meanings in the ritual. Efforts to realize the validity of the data are carried out by triangulation techniques, both source and method

triangulation. Data analysis was carried out using a gender analysis technique developed by Moser (1993).

## C. RESULT AND DISCUSSION

### a. The Division of the Roles of Men and Women in the Ritual Procession of Perlon Unggahan at the Blangkon Islamic Community or Putra Wayah (Trah) Banokeling

Blangkon Islamic Community or Putra Wayah (Trah) Banokeling Perlon, for the *putra wayah* (trah) Banokeling is interpreted as *merlokaken*, contributing to life towards the *kelanggengan* world (hereafter). *Perlon* is interpreted as a form of charity worship, *eling-eling* (reminder), as well as community service and mutual cooperation among members of the community. For this reason, perlon activities are carried out almost every month, which is called *perlon rikat* in the form of cleaning activities around the graves or praises, with the aim that the trah Banokeling remains firmly bound to its traditional customs. But the biggest ones are the *Perlon Unggahan* (the month of Sadran) and the Perlon Turunan (the month of Shawwal).

Perlon Unggahan are carried out in order to welcome the month of Ramadan. *Unggahan* comes from the word *Unggah* or *Munggah* which means to go up, or entering the fasting month which is a holy month. As the biggest ritual activity, the *Perlon Unggahan* ritual is not only followed by the trah Banokeling from Pekuncen Village, but also the trah Banokeling from outside the village (called *Sukuraja*), both male and female. Thus, the *Perlon Unggahan* ritual is a ritual of charity worship as well as a medium for gathering *trah Banokeling ngajeng unggah-unggahan puasa* (when entering Ramadan). The implementation of the *Perlon Unggahan* requires careful preparation, which can be broadly described as follows: (1) the preparation of the *Perlon Unggahan* has been carried out since the month of Rajab. Every Thursday of that month, the *Perlon Unggahan* preparation stage is carried out, which is generally carried out by men, both before the pandemic and during the 2021 pandemic. During the 2020 pandemic, the perlon unggahan method is only for the trah Banokeling in Pekuncen Village so there is no preparation stage for the month of Rajab; (2) the preparation stage every Thursday and Wednesday of the last week of the month of Ruwah. Preparatory activities for the month of Ruwah: (a) are only carried out by men; (b) only performed by

women; and (c) carried out jointly by men and women. In 2020, the *Perlon Unggahan* was only done by the *trah* Banokeling in Pekuncen Village. 2021 will be held on a limited basis, the division of roles in this stage is the same as before the pandemic; (3) At the peak of the *Perlon Unggahan* ritual until the end of the ritual, there were activities that showed the value of gender equality, namely at the Sukuraja stage carrying out a walk from the area around Cilacap Regency to Pekuncen Village, Cilacap Regency, as well as the stages of self-purification and *sowan* to Kyai Banokeling's grave. In 2020, the *perlon unggahan* is only carried out by the *trah* Banokeling in Pekuncen Village. In 2021 it will be held on a limited basis, the division of roles in this stage is the same as before the pandemic, but the activities of self-purification and *sowan* to Kyai Banokeling's grave are represented by Banokeling women of Pekuncen Village. The complete stages of the *perlon unggahan* ritual before and during the covid-19 pandemic and the division of roles between men and women is shown in Table I.

Table 1. The Stage Table of *Perlon Unggahan* Before and During the Covid-19 Pandemic and The Role Division Between Men and Women

No.	Stages of Perlon Unggahan	Role Division Between Men and Women	
		Before Pandemic	During Pandemic
The preparation of <i>perlon unggahan</i> at Pekuncen Village in Rajab Month:			
1.	First Thursday: did a deliberation about preparation and activity in <i>Ruwah</i> Month	There was no specific role division between men and women	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
2.	Second Thursday: took river's sand for the grave	This was only done by men since it requires physical power	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
3.	Third Thursday: cleaned up the graveyard	This was only done by men since it requires physical power	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time

4.	Fourth Thursday: did reparation for damaged grave	This was only done by men since it requires physical power	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
<b>The preparation of <i>perlon unggahan</i> at Pekuncen Village in Rajab Month:</b>			
1.	First Thursday: did a deliberation to inform <i>trah</i> Banokeling from another regency	There was no specific role division between men and women	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
2.	Second Thursday: <i>solor</i> worker informed the implementation plan of <i>perlon unggahan</i> to <i>suku-raja</i>	This was only done by men since it was delivered through <i>bedogol</i>	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
3.	Third Thursday: <i>girah</i> or cleaning the cooking utensils and another related utensils at <i>pasemuan</i>	This was only done by women	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
4.	Fourth Thursday: cleaned up and repainted the graveyard	This was only done by men since it requires physical power	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
5.	Wednesday before the <i>perlon unggahan</i> was held: Cooked porridge (jenang) for the guests	Women: <i>nguleni</i> (kneaded) ingredients and did platting for the cooked jenang  Men: cooked and stirred jenang	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
<b><i>Perlon Unggahan</i> Ritual</b>			
<b>The last Thursday in <i>Ruwah</i> Month</b>			
1.	When the sun just rose, <i>caos bekti</i> was held for <i>bedogol</i> or the most respected figure at the traditional house	There was no specific role division between men and women	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time

2.	<i>Sukuraja</i> walked barefoot to Pekuncen village	Women: carried the clothes Men: carried the ritual offerings and <i>uba rampe</i> from the harvest and livestock	There was no activity in 2020 and 2021. Although in 2021, there were 60 invitees from outside Pakuncen village, they took a vehicle to went to Pakuncen village
3.	<i>Nyaosi</i> (picking up) <i>sukuraja</i> at Kalilirip village (Pesanggrahan), did <i>sungkeman</i> and, giving out the ritual offerings and <i>uba rampe</i> to <i>trah</i> Banokeling from Pakuncen Village	This was only done by men since it requires physical power (carried the ritual offerings and <i>uba rampe</i> ) from Kalilirip village to Pakuncen village	There was no activity in 2020 and 2021. Although in 2021, there were 60 invitees from outside Pakuncen village, they took a vehicle to went to Pakuncen village, so there was no <i>nyaosi</i>
4.	<i>Sukuraja</i> got a break, <i>trah</i> Banokeling from Pekuncen village prepared the food	Women started to prepare the food since 10.00 PM	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
<b>Last Friday in <i>Ruwah</i> Month</b>			
1.	<i>Nedhu</i> or praying together at 6 <i>pesamuan</i> (a holy place for ritual activity)	Women: preparing the food and beverage after <i>nedhu</i> and cleaning up Men: praying at <i>pasemuan</i> .	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
2.	Cooking preparation	Women: cooked <i>ambeng</i> at their own house Men: cooked <i>becek</i> (food from lamb and chicken)	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
3.	Purifying themselves	It started by Women: Prayed for the blessing, purifying themselves by washing their body parts, starting from the feet, hands, to the face. Men: purifying themselves after women finish this process	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time.  <i>Trah</i> Banokeling women from Pekuncen Village represented <i>sukuraja</i>

4.	<i>Sowan</i> to Kyai Banokeling's grave	Women went earlier than men	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time.  Trah Banokeling women from Pekuncen Village represented <i>sukuraja</i>
5.	Eating and doing blessing together	Women and Men ate together	In 2020 <i>perlon unggahan</i> was only done by <i>trah</i> Banokeling of Pekuncen village. In 2021, it was done with some limitations, the role division in this stage is same as the one in pre pandemic time
<b>Last Saturday in <i>Ruwah</i> Month</b>			
1.	<i>Trah</i> Banokeling from outside Pakuncen village went back ( <i>sukuraja</i> )	Both of women and men went to <i>Pesanggrahan</i> to bow to the elders	There was no activity in 2020 and 2021. Although in 2021, there were 60 invitees from outside Pakuncen village, they took a vehicle to went to Pakuncen village
2.	<i>Trah</i> Banokeling from Pekuncen village visit their ancestors	Women and men cleaned up their own ancestors' grave	Women and men cleaned up their own ancestors' grave
<b>Last Sunday in <i>Ruwah</i> Month</b>			
1.	Nyadran	Women and men cleaned up their own ancestors' grave	Women and men cleaned up the grave
<b>Last Monday in <i>Ruwah</i> Month</b>			
1.	Cleaned up Banokeling's grave	Women and men cleaned up the graveyard. This job was dominated by women	Women and men cleaned up the graveyard. This job was dominated by women
2.	<i>Trah</i> Banokeling from Pekuncen did <i>sowan</i> to Banokeling's grave	Women did earlier than men	Women did earlier than men

Data Source: Interviews Results with Informants

In the Table I. shows, at the stage of preparation for the *Perlon Unggahan* in the month of Rajab, the activities are mostly carried out by men because they require physical strength. For the *trah* Banokeling, the exclusion of

women in the preparation for the *unggahan* process is a form of respect for women, namely by placing women in their proper positions and activities.

At the stage of preparation for the *Perlon Unggahan* in the month of Ruwah, the characteristics of the activities are: (a) mostly carried out by men; (b) mostly carried out by women; and (c) carried out jointly between women and men. The reasons for the division of roles in these activities are in accordance with the type of activity, the portion of the activity implementer, and the form of respect for women. For example, the activity of making jenang for the *sukuraja* and guests. In this activity, women knead the ingredients for making jenang, and lift it when it has become jenang. Men are in charge of cooking and stirring the jenang. The adivision of tasks for men who enter the domestic sphere, shows the trah Banokeling does not question the role of men in the public or domestic sector. That the characteristics of making jenang is that it requires physical strength (which is carried out by men) and requires softness and taste (which is carried out by women).

A perspective that is not different from the preparatory activities above, can be seen in the division of roles between men and women during the *perlon unggahan* ritual on Thursday. During the Sukuraja activity on their way to Pekuncen Village, the male group carried offerings and *uba rampe* in the form of crops and livestock, while the female group carried clothes or crops which were interpreted as tracing back to Kyai Banokeling's journey while spreading his teachings. When they walked  $\pm 51$  km, the female group walked in the front, while the male group walked behind. This traveling formation also symbolizes the trah Banokeling's respect for women. This formation cannot be interpreted as a form of protection for men which is connoted as a strong party against women who are connoted weak. The meaning of protection can be accepted when the formation is that the men's group is in the front, the women's group is in the middle, and the men's group is also at the back.

The journey that was taken on foot, from the area around Cilacap Regency to Pekuncen Village, Jatilawang District, Banyumas Regency did not appear in the implementation of the 2020 and 2021 *perlon unggahan*. In 2020, the *unggahan* route was only followed by the trah Banokeling who lived in Pekuncen Village so there were no *sukuraja* which follows the *perlon unggahan* route. In the 2021 *unggahan* schedule, the Banyumas Regency Government allowed the *sukuraja* to take part in the *perlon unggahan* ritual, but it was only limited to 60 people. The trah Banokeling meeting decided that the 60

participants from the tribes were men only. This decision was taken based on the calculation of one *windu* of *perlon unggahan* implementation in 2021, from the previous 8 years in 2013. In accordance with the tradition of the Banokeling, if the implementation of the *perlon unggahan* enters its 8th year or *sewindu*, the *kajang* must be repaired. *Kajang* is a fence inside the grave that serves to surround the grave. When a grave seems to be interfering, the sacredness of the grave will be maintained. As many as 60 *sukuraja*, all of whom are men, will help the trah Banokeling from Pekuncen Village repair the *kajang*. Repairing *kajang* requires physical strength and skills in carpentry, which are generally more mastered by men.

At the peak of the *perlon unggahan*, namely the last Friday of the month of Ruwah, there was an activity called *nedhu* or praying together in six congregational halls. *Nedhu* is interpreted as *nedha* or *nyuwun waras slamet kepada Gusti* (begging for health and safety to God Almighty). The chant or prayer that is read during *nedhu* is *dhikr*.

There is only men participant in *nedhu*. During the *nedhu* activity, the female group prepare the *slametan* agenda that will be held after *nedhu* is finished. The female group prepare traditional market snacks for *rakan wedang* during the *slametan*. This role division happens because the female group of Pekuncen village is the host (*sukuraja* women are not allowed to do the preparation) and the one who know about the traditional market snack variation that is needed, and the cooking utensils for platting. In addition, the female group (both of *sukuraja*'s or *pekuncen village*'s) will do the *sowan* and pray earlier at Kyai Banokeling's grave. This given chance can be interpreted as a tribute from *trah* Banokeling for women, because being able to do *sowan* and pray earlier at Kyai Banokeling's grave has a higher value than doing *nedhu* at *pasamuan*.

In the event of *perlon unggahan* before covid-19 pandemic, man has a task to cook *becek* (food from lamb and chicken) because the food needs to be served in holy condition. When women get menstruation, they can't participate in *perlon unggahan* ritual actively. From health point of view, women that get menstruation can't cook because of the risk of bacterial contamination. Meanwhile from religion point of view, the served food is a form of prayer so it must be holy.

In the event of *perlon unggahan* during covid-19 pandemic in 2020 and 2021, female group still did *sowan* and prayed earlier at Kyai Banokeling's

grave. The difference with the one in pre covid-19 is in 2020 and 2021, *sowan* and praying activity was only done by female group from Pekuncen village that prayed for themselves, and also for female group from *sukuraja*.

In the end of *perlon unggahan* activity, women and male group do activity together take *sukuraja* go home, visiting their own ancestor graves, *nyadran*, cleaning up the Kyai Banokeling's graves. The respect for women still can be seen in the end of *perlon unggahan*, *trah* Banokeling's female group from Pekuncen village can do the *sowan* and praying first at Kyai Banokeling's graveheads.

## **b. The Meaning of the Division of Roles of Men and Women in the Ritual of Perlon Unggahan at the Blangkon Islamic Community (Trah Banokeling)**

Social responsibilities in Islam is derived from the Quranic verse which states:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. (Al Quran 9:71).

This section shows that women and men must work together in the fields of Islam, society, as well as politics and education. References in paragraphs to required activities. The commands and prayers really show that women and men should play an active role in society, not just a passive one (Islam 2006).

Women or mothers, by the *trah* Banokeling are seen as representatives of God, that they exist because the mother is the intermediary, so that the mother is being *pundi* or highly valued. The high respect for the *trah* Banokeling for women is also evident in the provisions for the distribution of inheritance, where male and female heirs have the same rights and obligations. These

views or values affect the division of the roles of men and women and their meaning in the implementation of the perlon unggahan process. This view cannot be separated from the belief system of the trah Banokeling and its elements, which can be seen in the texts of *Pujudan* or the reading of prayers sung with certain *lagon*. Here's an example of *Pujudan*:

*Ngapunten sedherek sedanten mawon nggih*

*Lah niji Kyai Pengulu Kali Pina sepuh sedaya mboten kula wiji, kula aturi nekseni Sayyidan.....*

*Kula ajeng mbabaraken perlunipun si Dadap (orang yang punya hajat) anggenipun ndamel caosan sekul pyar wonten pagelaran, badhe ndumung dating Ingkang Kuasa, milanipun tiyang smenten dipun caosi dhahar.....*

*Pujudan* in the trah Banokeling belief system, there are both *ilok* and *ora ilok*. *Ilok* means general, meaning *pujudan*, teachings or knowledge can be known by people outside the trah Banokeling. An example of *pujudan* with *ilok* value is *pujudan manjat* (the bride *sowan* to Panembahan Kyai Banokeling) above. *Pujudan ora ilok* means that it is not general in nature, meaning that only people with certain mental capacities may study *Pujudan ora ilok*. *Pujudan* related to the trah Banokeling's view of women or mothers is considered ugly, so this study is not able to reveal a deeper meaning of the trah Banokeling towards women or mothers.

### c. Moser Gender Analysis Application

The results of the gender analysis using the Moser (1993) model, can be seen in Table II. In Table II, it appears that the majority of the population in Pekuncen Village is farmer, so there is a division of productive roles between men and women that can be adjusted to the form of their activities. Especially for the productive role of weaving lawon cloth (shroud of the trah Banokeling), it is only done by women's group. In the reproductive and socio-cultural role, it appears the roles of men and women, whose division is based on the type of activity and the positions and duties of men and women in the trah Banokeling community structure. In practical needs, both men and women according to their respective interests so that they can follow perlon unggahan which is a spiritual path for the trah Banokeling. In the strategic needs, both men and women have roles, access, and control according to their position in the trah Banokeling community structure. Table III. describes access, participation, control, and benefits which for men and women that are regulated

and determined by customary provisions and the kyai and nyai wadon. The customary provisions of trah Banokeling place women in respected, although all of them are determined to meet the spiritual needs of trah Banokeling men.

TABLE II. Pattern of job division through Activity Profile for Men and Women in Productive, Reproductive, or even Social Community Role

No.	Component of Moser Framework	Men	Women
1.	Division of productive role, reproductive role, and social community role	Productive: Working in the fields: macul (hoe) and plow the fields	Productive: help husband to work in the ricefield: tandur, matun, panen, weave cloth lawon (shroud)
		Reproductive: Helping the wife in household chores	Reproductive: Taking a main role in household chores
		Social Community: Village officials, neighborhood and citizen association heads, religious leaders, traditional leaders/leaders (Kyai kunci and Bedogol)	Social Community: Women empowerment head-neighborhood head, administrators of neighborhood, companions to traditional leaders (Nyai Wadon Kunci and Nyai Wadon Bedogol)
2.	Practical needs (regarding conditions)	Men importance in perlon unggahan ritual is to involve and do the worship. For community or trah Banokeling, perlon unggahan has a very sacred value and become a spiritual path (charity of worship)	Women importance in perlon unggahan ritual is to involve and do the worship. For community or trah Banokeling, perlon unggahan has a very sacred value and become a spiritual path (charity of worship)
3.	Strategic needs (regarding position)	In perlon unggahan:	In perlon unggahan:
		Status: Men as kyai kunci, and another position (organization structure of kyai kunci), bedogol, and another position (organization structure of kyai bedogol)	Status: Women as nyai wadon kunci, and another position (organization structure of nyai wadon kunci), nyai wadon bedogol, and another position (organization structure of nyai wadon bedogol)
		Role: (a) Kyai kunci leads the perlon ritual; (b) bedogol helps kyai kunci lead the perlon ritual; (c) men: do the job in perlon unggahan according to the plan	Role: (a) Nyai wadon kunci helps the job of kyai kunci; (b) nyai wadon bedogol helps the job of kyai bedogol. (c) women do the job in perlon unggahan according to the plan

Data Source: Interviews Results with Informants

TABLE III. Analysis of Comparative Factors for Men and Women in Perlon Unggahan

No .	Comparative Factor	Men	Women
1.	Access	Giving the space as a leader and executor in perlon unggahan	Giving the space to help the leader (kyai kunci and kyai bedogol) executor in perlon unggahan
		Walking behind a group of women on the way (by foot) from Adipala , Cilacap Regency to Pekuncen Village, Banyumas Regency	Walking in front of a group of men on the way (by foot) from Adipala, Cilacap Regency to Pekuncen Village, Banyumas Regency
		Giving a room for doing nedhu at pasemuan	Obtaining a task to do food preparation after doing nedhu
		Obtaining a task to do cook becek, purifying themselves, and doing sowan to Kyai Bonokeling's grave	Obtaining a chance to do purification and sowan to Kyai Bonokeling's grave earlier
2.	Participation	The participation of men in each stage of perlon unggahan ritual is according to the customary provisions and orders of Kyai Kunci and Kyai Bedogol	The participation of women in each stage of perlon unggahan ritual is according to the customary provisions and orders of Kyai Kunci and Kyai Bedogol as well as nyai wadon kunci and nyai wadon bedogol
3	Control	In general: men (kyai Kunci and kyai bedogol) have power in the process of perlon unggahan Men have power in decision making process at each stage of perlon unggahan ritual that is done accordingly to the direction of kyai kunci or kyai bedogol	In general: women (nyai wadon kunci and nyai wadon bedogol) helps the power/authority of kyai kunci and kyai bedogol in the perlon unggahan process Women have power in decision making process at each stage of perlon unggahan ritual that is done accordingly to the direction of kyai kunci or kyai bedogol as well as nyai wadon kunci and nyai wadon bedogol
4.	Benefit	The fulfillment of spiritual need through their participation in perlon unggahan	The fulfillment of spiritual need through their participation in perlon unggahan

Data Source: Interviews Results with Informants

## D. CONCLUSION

Women are seen as representatives of God so they need to be *pundi* by *trah* Banokeling. This view or value affects the role division of men and women and also the meaning of *perlon unggahan* execution. The division of roles in the stages of preparation, execution, as well as the last Saturday and Sunday of Ruwah month are: (a) only done by men; (b) only done by women; and (c) done by men and women. The division of roles in these activities is according to the type of activity, the portion of the agenda execution, and the form of respect for women by placing women in the proper positions and activities.

*Trah* Banokeling's view that women are representatives of God so they need to be *pundi*, influences the division of roles between men and women is the original and genuine gender equality concept of *trah* Banokeling as a part of the rural community in South Java, especially Banyumas. The culture *trah* Banokeling as part of the Banyumas rural community, this culture is real example of contextual policy, so it is necessary to develop the policy based on practices and culture of Banyumas rural community.

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