Integration of Jawara Values as a Social Asset School Leadership

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Abstract. Efforts to manage the quality of sustainable education in schools must be distinct from the cultural element as the primary value. Culture becomes a value internalized in the interaction of community life, which influences the implementation of the educational process in schools. Jawara, one of the groups attached to the Banten community, has several value orders that can be explored as guidelines for developing sustainable quality education. Following the characteristics of the study in this study, a qualitative approach is an approach that will be developed. The selection of ethnopedagogical methods supports the qualitative approach used in this study. Jawara has several values that become social capital as a leader. The elements of social capital, namely trust and networks, are the forces that form within the Jawara network. Jawara can form a network that is a social capital asset. Networks are ties between nodes (people or groups) connected by media (social relationships) bound by trust. Trust and Networking are one of the aspects needed in shaping leadership resources in the 21st century. Thus, exploring and implementing Jawara values is one thing that can be done to strengthen education management based on local wisdom, especially in Banten.

Keywords: Jawara · Value · Local Wisdom · Education Management

1 Introduction

Globalization is unavoidable in today's world. Moreover, with the development of information and communication technology, relations between nations are getting closer, and there is no longer even a distance. Globalization and modernization are likened to two sides of a coin; on the one hand, they can provide good, but on the other hand, they can harm the nation's civilization if we are not careful in responding to them. [1] states that globalization can threaten the existing form of the state because the principle of *borderless globalization* can bring outside ideologies into and influence society. This is reinforced by [2] opinion, which states that the transfer of technology and capitalism connects people and creates a new world. Revolution 4.0 created a global economy and communication network and expanded capital markets in the world, creating trade and consumption without borders. In conditions like this, a strong foundation of national

values is needed because if not. Society will be controlled by globalization, technology will erode national values, and the nation's existence will be threatened. Thus, cultural sustainability is one of the answers to this problem. An analysis of the impact of cultural sustainability is required by investigating the concept of culture in the context of sustainable development through a multidisciplinary approach and analysis.

[3] argues that globalization has brought local culture to become global (*global culture*). This opinion shows us that it will be difficult to maintain local values such as culture, language, social norms, and even the existence of ethnicity and ethnicity. Thus it becomes essential to study social values rooted in local wisdom for the advancement of educational activities, mainly formal education. Social values are standards of behavior in society [4]. This is reinforced by [5] that values guide everyone as an abstract entity to think and act ideally. In addition, value is also a belief that can influence behavior. Thus, the value becomes a criterion that motivates and directly influences human behavior and its impact on decision-making [6]. Whether good or bad, values imprinted in each individual becomes an inseparable part of social activities.

Efforts to manage the quality of sustainable education in schools must be distinct from the cultural element as the principal value (*core values*). Culture becomes a value internalized in the interaction of community life, which influences the implementation of the educational process in schools. Providing education in schools is not enough to carry out activities that seem regulative-formalistic but requires a holistic conception and actualization by presenting culture through local wisdom as a fundamental value. The transformation of local wisdom that develops and is deeply rooted in society as a value system is urgent and essential to strengthening public services and innovation [7]. In addition, local wisdom as a value system is a fundamental basis for strengthening character education [8]. Local wisdom as a value system in strengthening the implementation of the education system has three main value components, namely the value of harmony (harmony), human values, and moral values. Thus, local wisdom as a value system is an integrated and directly connected part of the implementation of the educational process, including school management activities.

One of the cultural values that developed in Banten is jawara. Jawara is one of the "icons" attached to the people of Banten. Even the term "JAWARA" is used in several contexts of public service in Banten province. Online-based services in Banten Province use the term JAWARA. In addition, the character education journal in UNTIRTA uses the term JAWARA (honest, fair, authoritative, trustworthy, religious, accountable). The use of the term JAWARA may well describe how jawara has become an icon of the people of Banten. Apart from that, in the daily life of the Banten people, the term/short for Jawara has developed, which is often interpreted as the identity of the Banten people. **Ja** = "champion", **Wa** = "Wani" (brave), **Ra** = "Ranghul" (talkative, talkative). If explored more deeply, several values are owned by the champions that can be explored as guidelines for developing sustainable quality education—especially those aligned with the development of education management in schools in Banten.

2   Method

Following the characteristics of the research that will be carried out in this study, a qualitative approach is an approach that will be developed. The selection of ethnopedagogical methods supports the qualitative approach used in this study. The ethnopedagogy method itself was born from the development of the ethnographic approach. It cites the opinion of [9] that ethnography is a description of culture and society that is developed systematically. This description of culture and society results from direct observations of a particular group. [10] strengthens this opinion by stating that ethnopedagogy is a research method focused on a study based on every educational practice with local wisdom that develops in various aspects of community life. Local wisdom in ethnopedagogical studies is seen as a source of discoveries in society (innovation) and several skills that are developed and empowered for the benefit and welfare of the community. Various concepts, beliefs, and opinions that develop in the community regarding the environment they live are a source of local wisdom studies. Therefore, in this study, researchers will make efforts to pay close attention to and document carefully every activity carried out in education management based on the value of local wisdom to improve the quality of education. These efforts are carried out through observation developed in a participatory manner, in-depth interviews, discussion activities through focus group discussions (FGD), and reviewing and documenting every ongoing activity related to the development of the quality of education.

3   Results and Discussion

3.1   Jawara Characteristics Symbol

Jawara is one of the groups in Banten society which has become Banten's cultural identity. Jawara, which means champions, are people who study religion and have a high attitude of heroism and fighting spirit. Jawara is a person who has physical superiority and spiritual strength. Jawara often uses amulets and has immunity from sharp objects so that the community respects him. These advantages gave birth to a champion with a distinctive character. They are famous for their all-black uniforms, fond of carrying sharp objects, complex facial expressions, and solid gestures and postures. The nonverbal communication carried out by the Jawara became an essential identity in the Banten culture. In the Jawara culture, physical appearance is essential to nonverbal communication.

From the colonial period until now, Jawara always wore black. Black clothes and various attributes are used as the primary identity of Jawara in recognizing each other and being recognized by the community. The black clothes on Jawara Banten symbolize nonverbal communication formed since the colonial period. The black color symbolizes authority, courage, and strength. During the colonial period, Jawara was at the forefront of advancing against the invaders. The black symbol on the clothes results from long-standing meanings obtained from interactions in society. The black color was chosen because, to control an area, the Jawara needed to be respected by the community. Self-defense skills and "science" are often associated with black, for example, invulnerability, as is often thought to be possessed by the Jawara Banten.

Apart from wearing black, Jawara also uses other attributes on the body. Some attributes commonly used are caps, machetes, sarongs, rings, and belts or belts. Most of these attributes are symbols of a combination of religion and belief (magical). The cap and sarong are symbols of the Islamic religion, while the belt and ring are symbols of magical beliefs. Warriors believed that the ring and belt would give them magical advantages in dealing with others. The belt also stores objects that can benefit the Jawara, such as amulets and so on. The cap, sarong, and turban were chosen because the people of Banten highly value religion. Therefore, as a Jawara with a high position in Banten society, he uses attributes that can support the characteristics of their religiosity with the Islamic religion because most residents are Muslims, such as caps, turbans, and sarongs. Another reason is that the Jawara get their religious knowledge, usually born from Islamic boarding schools thick with religious overtones.

In addition, another attribute that is no less important and must be carried is a machete. The type of machete used is the Ciomas machete. These sharp objects were used to fight against the invaders. Currently, machetes are still used to defend themselves, fight, and play debus. The Jawara believes the machete to have magical powers. A machete is also often used because, in history, Jawara was the best person in an area and controlled the area. Therefore, the champions use machetes other than as a means of self-defense as well as to support their appearance to be respected by the community and their opponents. Belts, rings, and machetes are symbols of magical beliefs. The Jawara believe that these objects can provide benefits in life. They interpret belts, rings, and machetes as objects that can store magical powers. By wearing these items, they feel more confident and respected by society.

Jawara's facial expressions are often identified as a firm, fierce, and sinister. Consciously or not, this expression has been passed down from generation to generation among the Jawara. They receive martial arts education from childhood, requiring them to put on a severe face. Apart from that, they identify as warriors and should put on a scary face. Jawara is also synonymous with mastery of an area. Therefore they must be authoritative because many people respect and are reluctant to the champions. Even so, behind the fierce and firm faces of the Jawara, they have a relaxed personality and like to joke around like ordinary people. Additional expressions occur when playing debus. In addition to putting on a scary face, they also put on a flat face when doing attractions. This gives the impression that they are robust, invulnerable, and do not feel pain with all the attractions they do. The facial expressions of the Jawara that look frightening and scary symbolize the identity of the Jawara, which is strong and respected by the community.

3.2   Jawara as Local Leadership Elite in Banten

Jawara is seen as a community leader and a "social elite" in Banten society. Jawara has a significant influence on society and also has a loyal following. Jawara can be categorized as a charismatic leader: leadership that relies on personal attractiveness inherent in the champion's individual. Because of this position, a champion can always be distinguished from the general public. Also, because of the superiority of his personality, he is considered even believed to have supernatural powers, so he has extraordinary and impressive abilities in front of a large audience.

One of the characteristics of charismatic leadership is that followers often behave easily changeable because they are too influenced by the charismatic leadership role, which tends to be individualistic. Hence, it depends on the inspiration of the leader. In addition, these followers have very high loyalty to their leaders, sometimes even neglecting the obligations of their interests or their families to fulfill the recommendations or orders of their leaders. Leaders and followers create a very close emotional relationship, like a relationship like a family. Likewise, this relationship applies to fellow followers in that community.

On the other hand, there is a kind of "moral obligation" of leaders to guide their followers continuously, when whether or not their members request them. Leader sometimes comes to their followers when they face serious trouble. Motivation and leadership advice given to his followers is accepted as something that reflects an extraordinary personality quality, which is believed comes from the hands of God's power. Therefore, the confidence of his followers in him is getting stickier because the leader is considered to have the ability to know what happens to their followers.

The emergence of the jawara as a respected figure in the Banten region is related to the increasingly strong control of the Dutch colonial government over the Banten sultanate in the 18th and 19th centuries. As an ideological symbol that the champions distanced themselves from the colonial government, they established hermitages in remote rural areas, far from major roads. Due to its remote location, the hermitage was less accessible to the hands of the colonial government. So that the champions created a small republic, a sanctuary that had independence and autonomy in the economic field and the development of their hermitage, more than that, he has a powerful emotional connection with the existing residents around him because jawara is a community figure who makes protection whenever there is a disturbance that comes.

The enormous social changes that occurred in the people of Banten have changed the public's perception of the roles of champions. Some people want the term jawara removed so that the cultural image of "violence" attached to "outsiders" against the people of Banten can be removed. Nevertheless, the social and political roles played by "jawara" are currently substantial in the Banten area. The jawara figures, who now call themselves warriors, occupy important sectors in Banten's economic, social and political fields.

The traditional social roles of jawara in Banten society go up and down. This also changes the public's perception of the champion. During an unstable social situation, the role of warlords is usually significant, but their role is less necessary when society is at peace. He is often viewed negatively because of his behavior which often causes chaos and violence in society and commits criminal acts. However, the social roles often played by the jawara revolve around leadership, such as being a *Jaro* (lurah), the village security guard (jagakersa), and a martial arts and *magic teacher*.

3.2.1 Jaro

In rural areas in the Banten region, village administrators are headed by a village head, often called a *Jaro*. A *jaro* leads a kejaroan (kelurahan). During the era of the Banten Sultanate, the village head of Jaro) was appointed by the Sultan. The main task of the *Jaro* is to take care of the interests of the empire, such as collecting tribute and

mobilizing the workforce for community service. In his daily work, a *Jaro* is assisted by officials, namely: carik (*Jaro secretary),* jagakersa (security section), paneling (deliverer of letters), amil (zakat and tax collectors), merlot or modin (administrator of religious matters and mosque).

3.2.2   Martial Arts Teacher

The history of martial arts in Banten has very long roots. In *Serat Centhini,* it is stated that in pre-Islamic times the term *patron* or *hermitage was known* in the area around Mount Karang, Pandeglang. In Banten society, there are various *perguron,* such as Reef, Bandrong, Paku Banten, Jalak Rawi, Cimande, Jalak Rawi, the Whip, and so on. Each *perguron* has different moves and characteristics and even the history of its birth. Now all of these *pergurons* are in a P3SBBI (Association of Indonesian Banten Martial Arts and Cultural Arts Warriors) under the leadership of H. Tb. Chasan Sochi.

3.2.3   Spiritual (Magic) Teacher

A well-known jawara, usually in addition to having good self-defense skills, also has "inner" or *magical knowledge,* namely the ability to manipulate supernatural powers to fulfill his practical decisions, such as being immune from various sharp weapons, resistant to fire, fortune-tellers, exorcist jinn.

Or demons, spirit controllers, and cures, such as fractures and masseurs. The forms of *knowledge* that warriors often use are *brajamusti* (the ability to make powerful punches), *Ziyad* (control something remotely), *amulets* or *tattoos* to seek authority, wealth or someone's love, *putter gilling* (to turn back or find people who have disappeared or run away), *elmu* (to subdue venomous or dangerous animals) and so on.

3.2.4   Debus Players (Banten Cultural Arts)

The game of Debus is the role of the champion who is still close to supernatural powers. This debut game is mainly done by the champions, who are considered to have enough supernatural powers. So not all champions can play debus games because it will bring disaster or accident for those who cannot.

3.2.5   Waqf Soldiers and Khodim Kyai

The role of the champions as "waqf soldiers" is coordinated by P3SBBI. They are usually deployed at events organized by an organization or political party. During the New Order era, these "waqf soldiers" were used as a tool by Golkar as its security unit in Banten. The general chairman himself is made the administrator of the political party. However, the significant political changes in this country after the reformation also changed his political views. They now want to be more neutral, with no affiliation to any particular party. Therefore, if there are offers to maintain security or assist the police, they are more open and accept the offer regardless of political affiliation.

The real jawara is "khodim kyai". Those voices often emerge from residents who disagree with the roles and behavior of the current jawara. The role of "khodim kyai" means playing according to what the kyai teaches: defending the truth, siding with the

weak, behaving politely, and not being arrogant, and several other normative rules. These ideal roles are being played less and less by the jawara during a materialistic life.

Jawara in building relationships between themselves and with other parties build a distinct network. One of the characteristics of life between them is a high sense of solidarity. Especially if the person facing the problem has an emotional connection, such as a kinship relationship, *your fellow teachers,* friendships, etc. The network formed by these champions is now not only non-formal or traditional but also has its mass organization, namely the formation of P3SBBI (Association of Indonesian Pesilat Warriors and Cultural Arts Association). This organization of warriors now collects more than 100 *perguron* spread across 17 provinces in Indonesia. This organization is based in Serang, the capital city of Banten province, which H. Tb currently leads. Chasan Sochi.

a. Kinship

   Although the kinship network in the life of the jawara is not as tight as in the tradition of the life of the kyai, kinship also has an essential role in fostering solidarity relationships and teaching magic and *magical sciences.* The jawara will fully defend themselves if another person insults or hurts one of their relatives. Likewise, jawara will prioritize their relatives, especially their sons, in teaching their *knowledge rather* than to others. This high sense of solidarity with the family cannot be separated from the values often echoed in their lives.

b. Seguru-seelmu

   In the Jawara tradition, the relationship with the teacher, especially those who pass on the *science of* supernatural powers or *magic,* is the same as that of parents. Jawara's subordinates call their teachers (heads of champions) the nickname "abah", which means the same as "father". The call symbolizes the closeness of the teacher-student relationship, like parents' close relationship with their children. Now, this *seguru-seelmu network* is still holding up well in the martial arts *schools* that are still surviving, even developing it so that one *school* has several branches in other areas. *The well-known universities*, because they have a relatively large network, are Trumbu, Bandrong, TTKDH (Tjimande Tari Kolot Kebon Djeruk Hilir), and Jalak Rawi.

c. Mass organization

   The organization founded by the champion figures was the Banten Indonesia Martial arts and Cultural Arts Association (PPPSBI) in 1971, almost simultaneously establishing Satkar Ulama (Ulama Karya Unit). The establishment of this organization could not be separated from government intervention to embrace and control the political potential in the Banten region.

3.3 Jawara Values as Social Capital in School Management Leadership

School Management as a translation of *School Management* is a political approach that aims to redesign school management by giving power to the Principal and increasing community participation in efforts to improve school performance, including teachers, students, and principals increasing community participation. School Management changes the decision-making and management system for every interested party at the local level (*local stakeholders)* [11]. School Management aims to empower schools by

granting autonomy to schools and encouraging schools to make participatory decision-making. Thus in school management, the role of the Principal as a leader becomes essential.

As an essential element in organizing the organization, the role of the leader is very decisive in achieving the goals that have been set. Leadership has been defined in many different ways and with different approaches. Leadership in an organization is one of the factors for the success or failure of an organization. Successful leadership shows success in the organization. *Leadership* or leadership is the process of directing and influencing activities related to group members' work. Leadership is the process of influencing and helping others to work enthusiastically to achieve goals. Leadership is a tool to direct and create enthusiasm in employees to carry out their duties in achieving their goals.

Principal leadership has various meanings according to the background of the giver of understanding. However, leadership can be understood as influencing others to do a job as directed to achieve organizational goals. Another definition also suggests that leadership is an ability that certain people have to move, influence, motivate, invite, direct, advise, guide, order, command, prohibit and even punish and foster with the intention that other people want to do and work for achieve the desired goals The Principal has a heavy but noble task. As a school principal he is submissive and obedient to the rules. The Principal must understand about management. At least he can plan, organize, lead and control members, empower organizations and evaluate in achieving the goals of the school he leads. Sometimes the Principal's leadership is defined as the power to move his subordinates, whose leaders are appointed based on a decision or official appointment to assume the position of Principal.

However, even though leadership's definition starts with influencing others to do what the leader wants to achieve the goals set, it turns out that the influence process is carried out in different ways. These different influencing processes then result in levels of leadership. As stated by Muhaimin, quoting Kasali's opinion from Maxwell's opinion, there are five stages of leadership, namely level one leader who is legal with a Decree (SK), level two leaders who lead with love, level three leaders who are more result oriented, on At this level, work performance is critical, level four, the leader tries to grow the personalities of his members to become leaders, and level five is a leader who has extraordinary appeal. At this level, the leader has values or symbols attached to the leader himself. According to Kasali, leaders require vision, courage, reality, and ethics for a school principal to move from level one to level five.

In connection with these leadership elements, it can be examined the leadership values possessed by the jawara as a set of values that can be used as school leaders. Jawara has several values that become social capital as a leader. [12] explains that social capital is a set of values or informal norms that are owned and shared among the members of a social group enable cooperation between them. Meanwhile, according to [13], social capital is the ability of actors to guarantee benefits by relying on membership in social networks and other social structures. This follows [14], who explains that social capital is a value of *the mutual trust* (trust) between community members and the community towards their leaders. Social capital as a social institution involves *networks*, norms*, and *trust,* which encourage social collaboration for the common good.

The champions in Banten which became leaders in their groups belonged to the rural elite and came from well-off social strata. They have authority that comes from a personal authority that basically comes from their charisma. From this, it can be seen that followers have *commitment* without *reserve* to the leader so that group solidarity is created stronger and its existence is unquestioned [15]. The authority possessed by the "jawara' leaders can be used to recruit followers based on their loyalty to the leaders so that they can be mobilized for a specific purpose, namely against the rulers (colonizers). Besides that, a champion leader is a cultural elite who knows all the ins and outs of rural culture. It is a place to ask about all problems in the countryside, both spiritual and physical problems. Thus, in the network of jawara, trust is formed between the community. According to [12], trust is an essential social capital element. It is a capability that arises from enduring trust in society or certain parts of society. Fukuyama further claims that trust is the basis of the social order, just as a community depends on mutual trust and would not arise spontaneously without it.

The champions in building relationships between themselves and with other parties build a distinct network. One of the characteristics of life between them is a high sense of solidarity. Especially if the person facing the problem has an emotional connection, such as a kinship relationship, *your fellow teachers,* friendships, etc. The network formed by these champions is now not only non-formal or traditional but also has its mass organization, namely the formation of P3SBBI (Association of Indonesian Pesilat Warriors and Cultural Arts Association). This organization of warriors now collects more than 100 *perguron* spread across 17 provinces in Indonesia.

Although the kinship network in the life of the champions is not as tight as in the tradition of the life of the kyai, kinship also has an essential role in fostering solidarity relationships and teaching magic and *magical sciences.* The champions will fully defend themselves if another person insults or hurts one of their relatives. Likewise, the champions will prioritize their relatives, especially their sons, in teaching their *knowledge rather* than to others. Thus, in this case, the champion can form a network that is a social capital asset. Networks are ties between nodes (people or groups) connected by media (social relationships) bound by trust. Trust is maintained by norms that bind both parties. Networks are relationships between individuals that have subjective meanings that are related or linked as something as knots and ties. According to [16] the central idea of social capital is a social network which is a precious asset. [14] states that using a network to work together will help people improve their lives. In this case, a social network can be a helper for those in need. Of course, there must be mutual benefits between one network and another.

Values and norms are essential things in the process of social interaction. Values and norms refer to how individuals should act in society. Norms are part of social capital whose formation is not created by bureaucrats or the government. Norms are formed through tradition, history, and charismatic figures who build a procedure for the behavior of a person or a group of people, within which social capital will arise spontaneously within the framework of determining rules that can regulate personal interests and group interests [12]. The values and norms that develop in society are bound up in the process of change and efforts to achieve these goals, which can be used as a guide in behaving, acting, behaving, and socializing, as well as building networks

with other parties. According to [12], not all norms generate social capital, only norms that include values such as honesty, responsibility, and the ability to work with one another. Social norms will control the behaviors that grow in society.

This high sense of solidarity with the family cannot be separated from the values often echoed in the lives of the champions. The champions often emphasize that if you want to become a jawara, you must (1) *leber wawanen* (brave and militant), (2). *Silih wawangi* (family attitude) and (3) *firm kana promise* (having a solid commitment to keep promises). In the Jawara tradition, the relationship with the teacher, especially those who pass on the *science of* supernatural powers or *magic,* is the same as that of parents. Jawara's subordinates call their teachers (heads of champions) the nickname "abah", which means the same as "father". The call symbolizes the closeness of the teacher-student relationship, like parents' close relationship with their children. Now, this *seguru-seelmu network* is still holding up well in the martial arts *schools* that are still surviving, even developing it so that one *school* has several branches in other areas.

The Principal is the key person for the success of the school. School leadership is an effort to utilize all school resources to achieve school goals. The process of influencing will be achieved when school personnel collaborates synergistically as a system so that they can live and synergize with other schools, the industrial world, or others [17]. In carrying out one of the Principal's leadership functions, a leadership style is needed so that the Principal's duties can be carried out optimally.

The high school principal's leadership style will create a safe, healthy, and comfortable environment. These findings conclude that the higher the leadership based on local cultural values, the more conducive the school climate will be; this is due to the maintenance of strong and harmonious relationships between members of the organization. Therefore, as a formal school leader, you are responsible for achieving the educational goals set through optimal leadership efforts based on local cultural values. In this case, the Principal is tasked with carrying out leadership functions related to creating a conducive school environment so educational goals can be achieved, especially the quality of education in schools. In line with this, leadership is based on local cultural values, which carry out leadership duties based on local cultural values. A culture is a form of assumptions developed in groups to solve external problems adapted by groups and then internally integrated, then passed on to new members in the organization as the right way to prepare relationships and linkages with these problems.

4 Conclusion

Jawara, in the daily conversation of the people of Banten refers to a person or group who has physical strength in martial arts and has supernatural powers (kadigjayaan), such as immunity from sharp weapons, can hit from a distance and so on, thereby evoking the feelings of others full of joy. With opposites: reverence and fear, admiration and hatred. Thanks to his strengths, he can emerge as a charismatic character, especially when social life is in crisis.

The position jawara in Banten society is known as the leader of the community's traditional institutions. He becomes a respected figure when he becomes a social leader thanks to his mastery of economic resources. Both are sources of traditional societal

leadership that influence geographic boundaries. The greatness of his name is primarily determined by his values, his ability to master knowledge (religious and secular), and his supernatural powers and descendants.

The role played by the champion is more inclined to process physical and "inner" strength. So that in Banten society, the traditional roles often played by the champions are to become jaro (village head or lurah), teacher of silat, and "inner" or magic, security units. This role for people who have been in chaos and riots for quite a long time is highly significant. However, the role of the champions in the social, economic, and political life of the people of Banten today is very decisive. This, of course, has increased its role significantly compared to the past's role in the life of the people of Banten. So that it can determine the historical future of its people.

Meanwhile, the traditional network built by the champion group relies on deep, emotionally close relationships. So that the network that is formed is also through kinship relations, either through kinship or marriage relationships, teacher-student relationships, and socio-religious institutions such as Islamic boarding schools or perguron associations. The existence of positions, roles and social networks, each owned by the champion group, forms its own culture, which is somewhat different from the dominant culture of the Banten people. They have formed their subculture, which has its values, norms, and views, which are their basis in carrying out social actions.

The elements of social capital, namely trust and networks, are the forces that form within the Jawara network. Jawara can form a network that is a social capital asset. Networks are ties between nodes (people or groups) connected by media (social relationships) bound by trust. Trust and Networking are one of the aspects needed in shaping leadership resources in the 21st century. Thus, exploring and implementing Jawara values is one thing that can be done to strengthen education management based on local wisdom, especially in Banten.

Authors' Contributions. All authors were involved in the research process, from heuristics, source verification, interpretation, and research report.

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