

# Perempuan Adat Pendatang dan Sistem Budaya Padi Masyarakat Adat Kasepuhan Banten Kidul: Subjektivitas dan Pembentukan Subjek, serta Akses dan Kontrol atas Sumber Daya = Migrants Indigenous Women and the Rice Culture System of Kasepuhan Indigenous Peoples of Banten Kidul: Subjectivity and Subjects Formation, Acces and Control over Resources

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## Abstrak

Penelitian ini mempelajari pengalaman perempuan adat pendatang dalam mengembangkan berbagai respon terhadap sistem budaya padi pada masyarakat adat Kasepuhan Anyar. Perjuangan perempuan adat pendatang ini dihadapkan dengan serangkaian kerumitan dalam persoalan adaptasi budaya, identitas baru, relasi gender, relasi sosial-budaya dan berbagai relasi lainnya di dalam komunitas pada berbagai skala. Ragam strategi dan penyesuaian diri dilakukan oleh perempuan adat pendatang dalam proses subjektivitas dan membangun subjek dalam berjuang meraih akses dan kontrol atas pengelolaan sistem budaya padi dikaitkan dengan posisi suaminya di dalam komunitas. Subjek dalam penelitian ini adalah perempuan adat pendatang yang memutuskan untuk tinggal dan menetap di Kasepuhan Alam akibat menikah dengan laki-laki asal Kasepuhan. Penelitian ini dilakukan pada masyarakat adat Kasepuhan Anyar (bukan nama sebenarnya) yang menjadi bagian dari Komunitas adat Kasepuhan Banten Kidul. Penelitian yang saya lakukan ini merupakan pendekatan kualitatif dengan perspektif feminis tipe fenomenologi. Metode pengumpulan data dilakukan melalui wawancara mendalam, observasi, observasi terlibat, dan studi data sekunder, hasil wawancara diolah melalui transkrip verbatim dan proses koding. Analisis hasil koding dilakukan dengan menggunakan teori ekologi politik feminis (feminist political ecology) dari Elmhirst (2015). Hasil penelitian menunjukkan ragam pengalaman perempuan adat pendatang dalam berjuang merespon sistem budaya padi yang tidak dapat dipisahkan dari kompleksitas persoalan relasi di dalamnya. Proses membangun subjektivitas yang dilakukan perempuan adat pendatang berkelindan dengan ragam dimensi (kelas sosial pasca menikah, usia, latar belakang pekerjaan sebelumnya), perempuan adat pendatang kelas elit membangun subjektivitas melalui pembuktian dan keberanian diri dengan terus melakukan budaya padi secara berulang dan berupaya meraih posisi sejajar dengan perempuan asli adat. Sementara itu perempuan adat pendatang kelas biasa hanya bisa pasrah menerima atas ketidakmampuannya dalam budaya padi. Konstruksi pengetahuan dan pemaknaan terkait sistem budaya padi dibangun melalui klaim relasi kuasa maskulin lewat filosofi sakuren. Perjuangan dalam meraih akses dan kontrol bersinggungan dengan ragam dimensi (kelas sosial pasca menikah, usia, posisi suami).

.....This research studied the experience of migrant indigenous women in developing various responses to the rice culture system in the Kasepuhan Anyar indigenous people. The struggle of these migrant indigenous women is faced with a series of complexities in issues of cultural adaptation, new identities, gender relations, socio-cultural relations and various other relations within the community at various scales. Various strategies and self-adjustments were carried out by indigenous migrant women in the process of subjectivity and building subjects in struggling to gain access and control over the management of the rice culture system associated with their husband's position in the community. The subjects of this study were migrant

indigenous women who decided to live and stay in Kasepuhan Anyar as a result of marrying a man from Kasepuhan. This research was conducted on the Kasepuhan Anyar indigenous people (not their real names) who are part of the Kasepuhan Banten Kidul indigenous community. This research used qualitative approach with a phenomenological type of feminist perspective. Methods of data collection were carried out through in-depth interviews, observation, participation observation, and secondary data studies, the results of the interviews were processed through verbatim transcripts and coding processes. Analysis of the coding results was carried out using feminist political ecology theory from Elmhirst (2015). The results of the research show that the various experiences of migrant indigenous women in struggling to respond to the rice culture system cannot be separated from the complexity of the relationship issues within it. The process of building subjectivity carried out by indigenous migrant women is intertwined with various dimensions (post-married social class, age, previous work background), elite class indigenous women build subjectivity through self-proof and courage by continuing to practice rice culture repeatedly and trying to achieve an equal position with indigenous women. Meanwhile, the ordinary class of migrant indigenous women can only accept their incompetence in rice culture. The construction of knowledge and meaning related to the rice cultural system is built through claims of masculine power relations through the philosophy of *sakuren*. The struggle to gain access and control intersects with various dimensions (post-marital social class, age, husband's position).