

ABSTRAK

Para peneliti sering kali terpana dengan perlawanan terbuka yang heboh, bombastis, dan revolusioner. Berbekal kepercayaan tentang munculnya zaman emas (milenarianisme), tibanya juruselamat (mesianisme), atau bangkitnya kejayaan tempatan (nativisme); para petani dinarasikan tak segan mengangkat senjata, berkomplot dengan jagoan dan ulama, hingga memenggal kepala orang-orang Eropa. Namun, kenyataan sejarah membuktikan bahwa perlawanan petani tak selalu dilandasi oleh imajinasi besar meruntuhkan tatanan kekuasaan kolonial. Perlawanan sehari-hari, sebaliknya, sering kali muncul seiring dengan upaya petani menyelamatkan diri di bawah etika subsisten. Sayangnya, perlawanan sehari-hari dilompati, jika tidak dipandang sebagai kriminalitas biasa—seperti pandangan pemerintah kolonial—dalam historiografi petani di Indonesia.

Melalui kerangka teoretik penguasaan sumber daya (*resource control*), penelitian ini bertujuan untuk mengungkap perlawanan sehari-hari para petani di Keresidenan Madiun sepanjang periode 1896 sampai 1907. Penelitian ini memandang bentuk-bentuk perlawanan selaras dengan pola-pola penguasaan sumber daya yang diberlakukan kepada petani. Penelitian ini menemukan bahwa penguasaan sumber daya di sektor hutan, perkebunan, dan pertanian pada periode liberal telah membawa kehidupan petani terancam tidak dapat memenuhi kebutuhan subsisten. Para petani merespons hal tersebut dengan melancarkan perlawanan sehari-hari, antara lain melalui aksi balas merampas kayu, pembukaan hutan, balas merampas tebu, pembakaran tebu, migrasi, dan mangkir kerja.

Kata kunci: perlawanan sehari-hari, penguasaan sumber daya, hutan jati, perkebunan tebu, petani, Madiun.

ABSTRACT

Researchers are often fascinated by sensational, bombastic, and revolutionary acts of resistance. With beliefs in the advent of a golden era (millenarianism), the arrival of a savior (messianism), or the resurgence of local glory (nativism), the peasants are portrayed as readily taking up arms, conspiring with local *jago* and *ulama*, and even beheading Europeans. However, the historical record proves that peasants' resistance is not always driven by grandiose visions of toppling colonial power. The everyday forms of resistance, on the contrary, often arise as a means for peasants to preserve their own subsistence ethic. Unfortunately, the everyday forms of resistance have been overlooked or regarded merely as common criminal behavior—as seen through the lens of the colonial government—in the historiography of Indonesian peasants.

Through the theoretical framework of resource control, this research aims to uncover the everyday forms of resistance by peasants in the Madiun Residency from 1896 to 1907. The study examines how these forms of resistance align with the patterns of resource control imposed on the peasants. The research finds that the prevailing resource control measures in the forest, plantation, and agricultural sectors during the liberal period has put the peasants' subsistence at risk. In response to this situation, the peasants have engaged in everyday forms of resistance, such as *stealing* wood, clearing forests, taking sugarcane, burning sugarcane fields, *stealing* sugarcane, and migrating, and avoiding forced labor.

Keywords: everyday resistance, resource control, teak forest, sugarcane plantation, peasants, Madiun.