

INTISARI

Penelitian ini mengeksplorasi pergeseran makna *nrima ing pandum*, sebuah falsafah Jawa yang berakar dalam tradisi masyarakat Yogyakarta, *nrima ing pandum* adalah menerima segala bentuk pemberian dari Tuhan, nilai holistik yang mengajarkan harmoni dan penerimaan digunakan oleh kelas penguasa sebagai instrumen hegemoni yang memperkuat dominasi kelas penguasa. Dengan pendekatan kualitatif, penelitian ini menganalisis bagaimana *nrima ing pandum* digunakan secara strategis oleh media, institusi pendidikan, agama, dan pemerintahan untuk menormalisasi ketimpangan sosial melalui narasi yang diterima sebagai kebenaran umum (*common sense*).

Penelitian ini menggunakan metode deskriptif-kualitatif dengan mengkaji objek material dan objek formal secara mendalam. Penelitian ini termasuk penelitian kualitatif dan pengambilan data digali dari wawancara mendalam, sumber-sumber lainnya berasal dari berbagai literatur seperti buku-buku, jurnal-jurnal, e-journal, dan karya ilmiah lainnya. Dalam penelitian ini, peneliti berusaha memahami objek material yaitu *nrima ing pandum* kemudian akan dianalisis melalui objek formal yaitu teori hegemoni budaya Antonio Gramsci. Hasil dari analisa dibagi menjadi tiga bagian: pertama, kristalisasi budaya *nrima ing pandum* di Yogyakarta. Kedua, peran *nrima ing pandum* sebagai instrumen hegemoni. Ketiga, upaya kontra-hegemoni melalui perang posisi dan perang manuver.

Melalui kerangka teori hegemoni Antonio Gramsci, penelitian ini menghasilkan tiga kesimpulan yaitu: pertama, narasi *nrima ing pandum* diproduksi dan direproduksi untuk membangun konsensus sosial yang melanggengkan *status quo*, baik melalui persetujuan (*consent*) maupun pendisiplinan. Narasi ini tidak hanya meredam kritik terhadap ketidakadilan struktural tetapi juga membentuk mentalitas pasrah yang menghambat perubahan sosial. Kedua, *nrima ing pandum* memiliki dualitas, di satu sisi merupakan bagian integral dari identitas budaya masyarakat Jawa yang mengajarkan harmoni dan ketenangan; di sisi lain telah dimanfaatkan oleh kekuatan hegemonik untuk mempertahankan dominasi sosial. Ketiga, menawarkan jalan keluar melalui mobilisasi intelektual organik dan strategi kontra-hegemoni yang mampu mengembalikan nilai-nilai asli *nrima ing pandum* sebagai pandangan hidup yang membangun dan memberdayakan masyarakat.

Kata kunci: Hegemoni , *Nrima ing Pandum*, Antonio Gramsci

ABSTRACT

This research explores the shift in the meaning of *nrima ing pandum*, a Javanese philosophy rooted in the traditions of Yogyakarta society. *Nrima ing pandum* refers to accepting all forms of blessings from God, a holistic value that teaches harmony and acceptance. However, this value has been utilized by the ruling class as an instrument of hegemony to reinforce their dominance. Using a qualitative approach, this study analyzes how *nrima ing pandum* is strategically employed by media, educational institutions, religion, and government to normalize social inequality through narratives accepted as common sense.

This research employs a descriptive-qualitative method, examining material and formal objects in depth. It falls under qualitative research, with data collected through in-depth interviews and various literature sources such as books, journals, e-journals, and other scholarly works. In this study, the researcher seeks to understand the material object, which is *nrima ing pandum*, and then analyze it through the formal object, namely Antonio Gramsci's theory of cultural hegemony. The analysis is divided into three parts: first, the crystallization of the *nrima ing pandum* culture in Yogyakarta; second, the role of *nrima ing pandum* as an instrument of hegemony; and third, counter-hegemonic efforts through the war of position and the war of maneuver.

Using Antonio Gramsci's framework of hegemony, this research yields three conclusions: first, the narrative of *nrima ing pandum* is produced and reproduced to build social consensus that perpetuates the status quo, both through consent and discipline. This narrative not only suppresses criticism of structural injustice but also fosters a mentality of resignation that hinders social change. Second, *nrima ing pandum* has a duality; on one hand, it is an integral part of the cultural identity of Javanese society, teaching harmony and tranquility; on the other hand, it has been exploited by hegemonic forces to maintain social dominance. Third, it offers a way out through the mobilization of organic intellectuals and counter-hegemonic strategies that can restore the original values of *nrima ing pandum* as a life philosophy that builds and empowers society.

Keywords: Hegemony, *Nrima ing Pandum*, Antonio Gramsci