



## INTISARI

Posisi filsafat sebagai ko-produsen pengetahuan di lapangan, yakni di situs produksi dan pemecahan masalah, telah dikonsepsikan dalam beberapa variasi. Tiga di antaranya adalah filsafat lapangan a la Frodeman, filsafat lapangan *Parallax*, dan filsafat dalam kerja-lapangan antropologis. Mengikuti Hämäläinen & Lehtonen, kerja-lapangan filsafat dikarakterisasi oleh empat aspek, yaitu keterbatasan spasiotemporal, implikatif terhadap teori kefilosofan, kerja-konseptual, dan skalabilitas menuju isu ontologis. Dalam perkembangannya, praktisi mode kerja-lapangan filsafat ini telah mendokumentasikan riset mereka, tetapi tanpa menawarkan sebuah metode. Sementara itu, Rabinow berpengalaman dalam melakukan kerja-lapangan yang bercorak antropologis serta filsafati di beberapa situs. Meskipun tidak menawarkan sebuah metode, catatannya mengenai pendekatan “antropologi tentang objek kontemporer” menyediakan tolok ukur bagi praktik serupa.

Penelitian ini merupakan penelitian kualitatif melalui studi kepustakaan dan interpretasi dari observasi lapangan. Penelitian menggunakan metode hermeneutika dengan analisis hasil menggunakan unsur metodis berupa interpretasi, koherensi intern, holistika, heuristika, dan deskripsi sehingga mampu menghadirkan analisis kritis terhadap metode kerja-lapangan filsafat.

Hasil dari penelitian ini berupa sebuah formulasi metode kerja-lapangan filsafat yang disusun atas delapan babak, yakni penentuan *venue* dan objek penyelidikan; gerak masuk ke lapangan; pemetaan praktik; diagnosis, problematisasi, dan analisis; justifikasi perbekalan; intervensi praktik; gerak keluar dari lapangan; dan naratisasi. Kemungkinan dan batasan dari metode tersebut juga dieksplorasi untuk memberikan ruang merangkak baru bagi praktik produksi pengetahuan filsafat.

Kata-kata kunci: kerja-lapangan filsafat, antropologi tentang objek kontemporer, interdisiplineritas, problematisasi



## ABSTRACT

The positioning of philosophy as a co-producer of knowledge in the field, i.e. at the site of knowledge production and problem solving, has been conceptualized in several variations. Three notable forms are Frodeman's version of field philosophy, field philosophy in *Parallax*, and philosophy in anthropological fieldworks. Following Hämäläinen & Lehtonen, philosophical fieldwork is characterized by four aspects: spatiotemporal constraints, implicative towards philosophical theories, conceptual work, and scalability towards ontological issues. As this mode of philosophical engagement was being developed, its practitioners have documented their researches, yet without offering a method. Meanwhile, Paul Rabinow has undertaken fieldwork that is both anthropological and philosophical in character, across several sites. Although he does not propose a formal method, his reflections on his "anthropology of the contemporary" offer a benchmark for similar practices.

This research is a qualitative research through literature review and interpretations from field observations. This research uses the hermeneutic method with result analysis using methodical elements in the form of interpretation, internal coherence, holistics, heuristics, and description to present a critical analysis of the philosophical fieldwork method.

The result is a proposed method for philosophical fieldwork consisting of eight stages: determining the venue and object of inquiry; entry into the field; mapping of practices; diagnosis, problematization, and analysis; justification of equipment; intervention into practices; exit from the field; and narratization. The possibilities and limitations of this method are also explored, in order to open new wiggle room for production of philosophical knowledge.

**Keywords:** philosophical fieldwork, anthropology of the contemporary, interdisciplinarity, problematization