



INTISARI

Alih-alih mengembalikan perempuan queer di kerangka domestikasi melalui institusi keluarga, kajian ini mengeksplorasi kecakapan perempuan queer menavigasi ruang aman di rumah keluarga Jawa yang sarat akan kewajiban heteronormatif. Selain identifikasi diri, penggunaan terminologi 'perempuan queer' bermaksud menolak stabilitas gender dan seksualitas, serta mengakui peliknya identitas dan kekhasan pengalaman yang tumpang tindih. Gender dan seksualitas 'non-normatif' kerap disisihkan dari citra ideal keluarga dan stabilitas nasional yang ditanamkan ideologi gender Ibuisme Negara sejak Orde Baru. Jejak rezimnya yang berkepanjangan tidak membuat kedua subjek perempuan queer, Ola dan Hani, kehilangan kegigihan dalam mengajukan posisi tawar secara kontekstual dan situasional. Berbagai taktik yang memanfaatkan keadaan ambang mereka operasikan untuk mengelabui internalisasi heteronormativitas. Dinamika dengan ibu mereka menjadi salah satu poin penting. Meskipun pilihan untuk tidak melela kepada orang tua mengilustrasikan keberanian yang kerap melelahkan. Melalui prinsip interseksional, penelitian ini mengurai (1) identitas gender, (2) agama, (3) kelas sosial, dan (4) pengalaman kekerasan seksual. Selain itu, skema performativitas gender digunakan untuk membaca resistensi melalui pola resignification dan strategi afektif. Penelitian ini menunjukkan konsistensi politik queer yang diartikulasikan dalam ruang yang kerap dianggap sepele namun sebenarnya fundamental dan berpotensi radikal. Lensa amatan ini mendesak untuk melihat keluarga sebagai aparatus ideologi yang perlu digugat, dibongkar, dan diganggu demi hidup yang lebih adil bagi subjek queer.

Kata kunci: perempuan queer, rumah keluarga Jawa, interseksionalitas, performativitas gender, ruang aman



ABSTRACT

Rejecting the reinscription of queer women within a domesticated familial framework, this study explores how queer women navigate and cultivate safe spaces within Javanese family homes structured by heteronormative obligations. The term 'queer women' is mobilized not merely as an identity marker but as an epistemological stance that destabilizes the fixity of gender and sexuality, while foregrounding the layered, intersecting, and contingent nature of lived experience. State Ibumism gender ideology since the New Order has systematically excluded 'non-normative' genders and sexualities from the ideal family and national stability. Despite the regime's enduring imprint, the two subjects, Ola and Hani, persist in articulating situated and context-specific forms of agency. They engage in tactical negotiations that leverage their liminal positions to subvert the internalization of heteronormativity, with their relationships with their mothers constituting a critical site of negotiation. Their decision not to come out to their parents further exemplifies a mode of endurance that is often affectively taxing. Drawing on an intersectional framework, this study analyzes (1) gender identity, (2) religion, (3) social class, and (4) experiences of sexual violence. It further mobilizes the framework of gender performativity to examine resistance through processes of resignification and affective strategies. The findings demonstrate the persistence of queer political articulation within domains often considered trivial yet, in fact, fundamental and potentially radical. This study ultimately advances a critical reading of the family as an ideological apparatus that must be contested, dismantled, and disrupted in the pursuit of more just conditions for queer subjects.

Keywords: queer women, Javanese family home, intersectionality, gender performativity, safe space