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Analisis Agensi Perempuan Buruh Gendong di Pasar Giwangan Yogyakarta
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INTISARI

Penelitian kualitatif ini mengkaji transformasi agensi dan kerentanan bertubuh (*lived body)* buruh gendong di Pasar Giwangan di tengah eksploitasi pasar grosir, struktur patriarki, dan beban fisik sektor informal. Secara metodologis dan teoritis, studi ini mengintegrasikan Fenomenologi Kritis Lisa Guenther, Teori Strukturasi Anthony Giddens, Teori Patriarki dan Interseksionalitas Sylvia Walby (melalui pendekatan *Dual Systems*), dan Feminisasi Kerja Informal dari *International Labour Organization* (ILO). Data primer diperoleh melalui wawancara mendalam, observasi partisipatif, dan catatan lapangan bersama bersama lima informan utama buruh gendong (37-68 tahun) yang dipilih dengan teknik bola salju (*snowball*) dengan kriteria telah bekerja selama minimal 10 tahun. Tiga informan kunci dari pengelola Pasar Giwangan dan aktivis Yasanti turut dilibatkan untuk memperkaya analisis struktural. Hasil penelitian mengungkap bagaimana buruh gendong mengekspresikan agensi di tiga ranah. Di ranah domestik, kesadaran reflektif yang meningkat memampukan mereka untuk melampaui cengkraman patriarki privat (*private patriarchy*) dengan menegosiasikan ulang pembagian kerja dengan melibatkan suami dan anak laki-laki tanpa merusak keharmonisan nilai-nilai Jawa. Di ranah pasar, buruh gendong memanfaatkan keahlian bermanuver di arena persaingan di bawah bayang-bayang patriarki publik (*public patriarchy*) dengan merawat keamanan ontologis (*ontological security*) melalui komunitas "keluarga satu atap", melancarkan aksi mogok kolektif untuk menawar upah, serta memendam kepedihan fisik melalui pembiusan kesadaran (*bodily anesthetization*) demi merespons kerentanan yang terruang *(spatialized vulnerability).* Di ranah komunitas, pemulihan martabat dan stigma kuli berlangsung melalui *hinged intersubjectivity*, di mana penyembuhan diri wajib diampu secara kolektif bersama LSM Yasanti. Namun, penelitian ini menemukan paradoks pemberdayaan dalam kerangka *dual systems*, di mana intervensi dari Yasanti secara tidak langsung terserap oleh logika kapitalisme pasar dan mendorong eksploitasi diri (*self-exploitation*), yang membentuk buruh menjadi agen "tahan banting" yang tetap diserap dalam eksploitasi pasar kapitalis tanpa jaminan perlindungan fisik dan sosial yang radikal.

Kata Kunci: Buruh Gendong, Fenomenologi Kritis, Sektor Informal, Pasar Giwangan, Yasanti

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ABSTRACT

This qualitative study examines the transformation of agency and lived bodily vulnerability among female market porters at Giwangan Market amidst wholesale market exploitation, patriarchal structures, and the physical burdens of the informal sector. Methodologically and theoretically, this study integrates Lisa Guenther's critical phenomenology, Anthony Giddens' Structuration Theory, Sylvia Walby's Theory of Patriarchy and Intersectionality (through the Dual Systems approach) and the Feminization of Informal Work framework from the International Labor Organization (ILO). Primary data were gathered through in-depth interviews, participatory observation, and field notes with five primary informants of female market porters (aged 37-68 years) selected through snowball sampling based on criterion of having worked for a minimum of 10 years. Three key informants—comprising Giwangan Market administrators and Yasanti activists—were included to enrich the structural analysis. The findings reveal how female market porters articulate their agency across three domains. In the domestic domain, heightened reflective consciousness enables them to transcend the grip of private patriarchy by renegotiating the sexual division of labor to involve their husbands and sons without disrupting the harmony of Javanese values. In the market domain, buruh gendong utilize their maneuvering skills within the competitive arena under the shadow of public patriarchy by maintaining ontological security through the "one-roof family" community, launching collective strike actions to bargain for devalued labor wages, and suppressing physical pain through bodily anesthetization in response to spatialized vulnerability. In the community domain, the restoration of dignity and the dismantling of patriarchal ideology surrounding the stigma of manual labor (kuli) take place through hinge intersubjectivity, wherein self-healing must be collectively sustained alongside the Yasanti NGO. However, this study uncovers an empowerment paradox within the dual systems framework, where Yasanti's interventions are indirectly absorbed by the logic of market capitalism and foster self-exploitation, ultimately molding the laborers into "resilient" agents who remain absorbed in capitalist market exploitation without radical guarantees of physical and social protection.

Keywords: *Critical Phenomenology, Female Porters, Giwangan Market, Informal Sector, Yasanti*