

INTISARI

Penelitian ini bertujuan mengkaji praktik kawin tangkap di Sumba sebagaimana direpresentasikan dalam novel *Perempuan yang Menangis kepada Bulan Hitam* karya Dian Purnomo melalui kerangka *banality of evil* Hannah Arendt. Secara khusus, penelitian ini berupaya mengidentifikasi dan menganalisis faktor-faktor pembentuk struktur kekuasaan serta mekanisme dominasi yang melahirkan kepatuhan buta terhadap adat, mendeskripsikan dan menafsirkan representasi kejahatan banal melalui tindakan, peran, dan posisi karakter-karakter dalam novel, serta mengungkap bentuk-bentuk upaya pelepasan diri perempuan dari tradisi yang mengekang sebagai tindakan politis untuk merebut kembali otonomi dan ruang subjektivitas.

Penelitian ini merupakan penelitian kualitatif dengan pendekatan analisis filosofis. Pengumpulan data dilakukan melalui studi pustaka (*library research*) dengan data primer berupa novel *Perempuan yang Menangis kepada Bulan Hitam* dan literatur teori *banality of evil* Hannah Arendt, serta data sekunder berupa kajian tradisi kawin tangkap, budaya Sumba, dan kekerasan berbasis gender. Analisis data menggunakan pendekatan interpretatif-hermeneutik melalui empat tahap, yaitu reduksi data, interpretasi hermeneutik dengan lingkaran hermeneutik, analisis filosofis berdasarkan kerangka teori Arendt, dan penarikan kesimpulan reflektif.

Hasil penelitian menunjukkan tiga temuan utama. Pertama, struktur kekuasaan dalam novel berakar pada sistem patriarkal berbasis klan (*kabihu*), institusi *belis*, dan kepercayaan Marapu yang bekerja secara hegemonik melahirkan kepatuhan buta terhadap adat. Kedua, karakter masyarakat, keluarga, dan tokoh adat merepresentasikan banalitas kejahatan: kekerasan dilakukan dan dibiarkan bukan karena niat jahat, melainkan akibat *thoughtlessness*, normalisasi kekerasan, hilangnya tanggung jawab moral, dan bahasa adat yang menyamarkan pemaksaan. Ketiga, perlawanan Magi Diela melalui penolakan dan jalur hukum merupakan tindakan politis yang memanifestasikan *nality*, yakni kapasitas memulai yang baru demi merebut kembali otonomi dan subjektivitas perempuan.

Kata kunci: banalitas kejahatan, Hannah Arendt, kawin tangkap, resistensi perlawanan perempuan, Sumba

ABSTRACT

This research aims to examine the practice of kawin tangkap (marriage by capture) in Sumba as represented in the novel Perempuan yang Menangis kepada Bulan Hitam by Dian Purnomo through Hannah Arendt's concept of the banality of evil. Specifically, this research seeks to identify and analyze the factors that shape the structure of power and the mechanisms of domination that generate blind obedience to customary traditions, to describe and interpret the representation of the banality of evil through the actions, roles, and positions of the novel's characters, and to reveal the forms of women's liberation from oppressive traditions as political acts to reclaim their autonomy and subjective agency.

This research employs a qualitative method with a philosophical analytical approach. The data were collected through library research. The primary data consist of the novel Perempuan yang Menangis kepada Bulan Hitam and Hannah Arendt's works on the theory of the banality of evil, while the secondary data include studies on the kawin tangkap tradition, Sumbanese culture, and gender-based violence. The data were analyzed using an interpretative-hermeneutic approach through four stages: data reduction, hermeneutic interpretation based on the hermeneutic circle, philosophical analysis using Arendt's theoretical framework, and reflective conclusion drawing.

The results of this research reveal three major findings. First, the structure of power represented in the novel is rooted in the patriarchal clan (kabihu) system, the institution of belis (bridewealth), and the Marapu belief system, all of which operate hegemonically to produce blind obedience to customary traditions. Second, the representations of the community, family members, and customary leaders illustrate the banality of evil, in which violence is perpetrated and tolerated not because of malicious intent, but as a consequence of thoughtlessness, the normalization of violence, the erosion of moral responsibility, and the use of customary language that obscures coercion. Third, Magi Diela's resistance through her refusal of the forced marriage and her pursuit of legal action constitutes a political act that embodies natality, namely the human capacity to initiate new beginnings in reclaiming women's autonomy and subjective agency.

Keywords: Banality of Evil, Hannah Arendt, Kawin Tangkap (Marriage by Capture), Women's Resistance, Sumba.