

INTISARI

Praktik pendisiplinan terhadap waria kerap dihadirkan dalam karya sastra. Salah satunya dalam novel *Mbojo Mambure* karya Parange Anaranggana yang menggambarkan keadaan realitas masyarakat Bima. Sebagian besar masyarakat Bima masih terbelenggu oleh wacana gender biner. Gender dipahami antara laki-laki dan perempuan dengan maskulin dan femininnya saja. Individu yang tidak mengekspresikan gender diantara keduanya dianggap menyimpang dari aturan sosial. Hal tersebut sejalan dengan penggambaran Parange Anaranggana melalui tokoh waria yang mendapat kekerasan verbal. Waria seringkali memperoleh berbagai pendisiplinan tubuh. Novel MM memperlihatkan pula serangkaian tindakan waria sebagai bentuk resistansi terhadap wacana masyarakat hetero. Novel ini dianalisis menggunakan konsep Pendisiplinan Tubuh dari Michel Foucault bahwa tubuh menjadi sasaran kuasa yang mengontrol, mengatur dan mengoreksi segala aktivitas tubuh. Selain itu, konsep Performativitas Judith Butler dijadikan teori penunjang dalam penelitian. Sementara metode yang digunakan adalah kualitatif. Hasil dari penelitian ini antara lain yang pertama pendisiplinan terhadap waria dilakukan melalui berbagai kegiatan hingga seksualitasnya. Pendisiplinan guna menciptakan waria yang dianggap patuh dan berguna. Kedua, Parange Anaranggana menghadirkan upaya waria untuk keluar dari pengontrolan tersebut. Tokoh waria menunjukkan kehadirannya di ruang publik. Mereka seringkali mengadakan pertemuan, acara, *fashion show* hingga terlibat dalam kontes Ratu waria. Sementara itu, waria mengalami ambivalensi akibat pengontrolan oleh lingkungan. Dua tokoh waria digambarkan kembali pada identitas awal. Ketiga, Parange Anaranggana menunjukkan bahwa masyarakat Bima masih mengedepankan idealisme heteronormatif gender. Bima dianggap sebagai daerah yang menjunjung norma dan falsafah hidup. Walaupun begitu, Parange Anaranggana sudah mampu memperlihatkan bahwa Bima memiliki gender yang beragam.

Kata Kunci: Pendisiplinan Tubuh, Waria, Performativitas, Bima

ABSTRACT

Discipline practices of transvestite are often presented in the literature. One of the novels, titled *Mbojo Mambure*, written by Parange Anaranggana, described the actual situation of Bima society. Most Bima people are still shackled by gender binary discourse. Gender is understood between men and women, which is related to masculine and feminine. The individuals who do not express the gender between are considered to deviate from social rules. This situation is linear with Parange Anaranggan's description through the transvestite characters who got verbal abuse. The transvestite are often got several body disciplines. The novel MM also shows some of transvestite's behaviors as resistance forms of hetero society discourse. This novel is analyzed using The Body Discipline concept from Michel Foucault, who emphasizes that the body is subjected to power that controls, regulates, and corrects all bodily activities. In addition, Judith Butler's concept of performativity is used as a supporting theory in this study. This study is using the qualitative method. The results of this study are, *first*, the discipline of transvestite is carried out through several activities to their sexuality. The purpose of the discipline is to create the transvestite who are considered obedient and helpful. *Second*, Parange Anaranggana presents the transvestite efforts to get out of control. The transvestite shows their presence in the public sphere. They often created the meeting, events, fashion shows and are involved in *Ratu waria* contest. Meanwhile, the transvestite experiences ambivalence situations from controlling from the environment. The two characters of transvestite are described to get back to their beginning identity. *Third*, Parange Anaranggana shows that the Bima people still prioritize gender heteronormative ideals. Bima is considered an area that upholds the norms and the philosophy of life. Even so, Parange Anaranggana has been able to show that Bima has a variety of genders.

Keywords: Body Disciplines, Transvestite, Performativity, Bima