

## INTISARI

Penelitian ini mengkaji mengapa petani di desa cenderung menolak terhadap penjualan dan penyewaan sawah kepada warga luar desa. Petani cenderung memproteksi agar sawah-sawah di desa dibeli dan disewa oleh orang dalam.

Guna menjelaskan itu penelitian menggunakan kerangka teori ekonomi peasant yang dikembangkan Eric R Wolf, ekonomi moral dan perlawanan petani oleh James C.Scott dan konsep harmoni yang mencakup prinsip kerukunan dan hormat oleh Franz Magnis-Suseno. Penulis menggunakan analisis deskriptif dengan pendekatan kualitatif. Data maupun informasi digali melalui wawancara secara interaktif dan pengamatan secara terlibat. Adapun lokasi penelitian di Desa Trasan Kecamatan Bandongan Kabupaten Magelang dengan alasan petani di desa ini cenderung melakukan sikap resistensi terhadap penjualan dan penyewaan lahan pada orang luar desa.

Hasil studi ini menunjukkan, *pertama*, pertanian warga mayoritas berbasis pada lahan sempit dan tidak berlahan, sedikit berlahan menengah dan hanya segelintir berlahan luas. Petani sangat membutuhkan lahan untuk kehidupan dengan cara menyakap, atau menambah lahan dengan cara menyewa, membeli, mendapatkan hibah dan waris.

*Kedua*, ekonomi moral petani di desa ini masih kuat yang dibuktikan tolong menolong antar petani dan patron klien antara petani kaya dengan petani miskin. Tolong menolong diantara petani mampu menguatkan ikatan emosional senasib yang menuntut untuk bertahan menghadapi kenyataan hidup, demi impian peningkatan kesejahteraan yang sulit terwujud. Hubungan patron klien diperlukan petani kecil sebagai jaminan kelangsungan hidup, sementara bagi petani kaya memastikan lahannya terurus, menunjukkan eksistensi dan meminta bantuan tenaga, waktu, dan pikiran jika sewaktu-waktu dibutuhkan untuk kepentingan diri dan keluarganya.

*Ketiga*, masih kuatnya lembaga sosial di desa yang ditunjukkan gotong royong, sumbang menyumbang, tolong menolong, dan tradisi-tradisi. *Keempat*, petani menunjukkan resistensi pada penjualan dan penyewaan lahan sawah pada warga luar desa. Resistensi ini akan meningkat pada warga non Jawa dan non Islam. Resistensi diterapkan warga dalam dua cara, yakni terbuka dan tertutup. Meski begitu pada resistensi ini, warga mengukur diri agar dampaknya tidak merugikan diri, karena sadar berada dalam posisi yang lemah secara ekonomi, sementara perjuangan untuk tetap hidup dan sebisa mungkin meningkatkan kesejahteraan harus tetap ditempuh. Usaha itu sebagian besar berhasil dilakukan dan hanya sebagian kecil yang berhasil dikuasai dan disewa warga luar desa.

*Kelima*, jual beli dan sewa menyewa di desa itu lebih banyak secara tertutup. Keluarga dekat akan ditawarkan terlebih dahulu sebelum melebar pada saudara lain, tetangga dan kenalan baik.

Penulis menyarankan; *pertama*, bagi masyarakat untuk mempertahankan tradisi dan kearifan lokal yang ada. Peningkatkan musyawarah antara warga dengan pemimpin, sesama warga dan warga dengan pemerintah, dalam hubungan sejajar dan didasarkan semangat kebersamaan, kegotongroyongan dan kekeluargaan. Musyawarah juga membahas penguasaan lahan dari warga luar desa sebagai

keniscayaan, dan sejauh mungkin meminimalkan adanya lahan menganggur dan beralihnya lahan produktif pada non pertanian. Pada pengolahan lahan tersebut diperlukan keterlibatan warga desa dari petani dengan pembagian yang sama-sama menguntungkan.

*Kedua*, pada pemerintah diperlukan deteksi dini akan adanya konflik di masyarakat dan untuk bisa lekas dikelola menjadi konflik positif demi kebaikan bersama. Pemerintah perlu meningkatkan berbagai program, kegiatan dengan sasaran peningkatan kesejahteraan petani. Program dan kegiatan itu harus sesuai dengan keinginan petani, berbasis kelokalan, sumber daya masyarakat, dan dibutuhkan oleh dunia luar, mengingat kini telah memasuki tatanan ekonomi terbuka.

Kata Kunci : Petani, Resistensi, Konflik Pertanahan, Pedesaan, Kerukunan.

## ABSTRACT

This study examines why the farmers in the village tend to refuse the sale and rental of the fields to the residents outside of the village. Farmers tend to protect the paddy fields in the village of purchased and leased by insiders. To explain the studies using the theoretical framework developed peasant economy Eric R Wolf, economic, moral and farmer resistance by James C.Scott and the concept of harmony that includes the principles of harmony and respect by Franz Magnis-Suseno.

This research uses descriptive analysis with a qualitative approach to the type of research used the descriptive method. The author tried to describe in detail the reality of people's lives in the area of research, so it can be imaged attitudes and behavior in everyday life. The research location in the Trasan village, Bandongan, Magelang district on the grounds of farmers in this village tend to do attitude of resistance to the sale and rental of land on the outside of the village.

Based on the discussion on this research study, several conclusions can be drawn as follows. *First*, the majority of farmland are based on narrow land and landless, the few people who have medium land and only a handful of people having broad land. The farmers urgently need land to life in a way of menyakap, or add land by renting, buying, getting grants and inheritance. The life in a cycle of poverty experienced at least since the old order, the new order, the reform era, and now increasingly pressured to sign away so acute in poverty are difficult to overcome. The land ownership by the resident outside of the village feared to throw more and more deeply in poverty.

*Second*, the moral economy of the farmers in this village is still strong as evidenced mutual help among farmers and between farmers and wealthy patron clients with the poor farmers. The mutual helping among farmers can strengthen the emotional ties of kinship are demanded to endure the realities of life, for the sake of improving the welfare of a difficult dream come true. The patron-client relationships required the small farmers as a guarantee survival, while for wealthy farmers abandoned their land to make sure, show the existence and ask for help energy, time, and your mind at any time if necessary for the sake of themselves and their families.

*Third*, the strength of social institutions in the village indicated mutual cooperation, discordant donate, helping, and traditions. *Fourth*, the farmers showed resistance to the sale and rental of the fields on residents outside the village. The farm for the resident as a source of life had a religious value, the basis of social organization, economic systems, and the cultural identity of the community. This resistance will be increased on non residents of Java and non-Islamic.

The resistance applied to the residents in two ways, namely open and closed. The open resistance through the consultation of the resident and loudly expressed disapproval by them, these efforts rarely do. The closed resistance is stealth widely taken, and doing in everyday life. Even so, at this resistance, the people measure themselves so that their impact is not detrimental to themselves, aware of being in a weak position in the economy, while the struggle to stay alive and as much as possible to improve the welfare should still be taken.

*Fifth*, buying, selling and renting in the village should be more closed. The immediate family will be offered prior to the widening of other relatives, neighbors and acquaintances either.

The author suggests, *first*, for the community to maintain the tradition and local wisdom. Increasing deliberation between the resident and leaders, fellow the resident and the resident with the government, in a parallel relationship and based on the spirit of togetherness, mutual cooperation and kinship. The workshops also discussed the tenure of residents outside the village as a necessity, and as far as possible to minimize their land idle and the shift of productive non-agricultural land. In the farmland management requires the involvement of the farmers and villagers from the division were equally favorable.

*Second*, the government is required for early detection of government will be a conflict in the community for conflict could quickly be converted into a positive for the common good. The government needs to improve a variety of programs, activities with the goal of improving the welfare of the farmers. The programs and activities that should be according to the wishes of the farmers, based on locality, community resources, and needed by the outside world , given the economic order has now entered open .

Keyword: farmer, resistance, land conflict, rural, harmony