

## RINGKASAN

Partisipasi pria yang rendah sebagai penggunaan kontrasepsi tidak terlepas dari operasionalisasi program yang selama ini lebih mengarah kepada perempuan sebagai sasaran dan keterbatasan jenis kontrasepsi laki-laki. Wacana seksualitas masyarakat Bali menyebabkan kontrasepsi vasektomi belum bisa diterima pria. Partisipasi kontrasepsi vasektomi di Kecamatan Petang sebanyak 196 orang menunjukkan perbedaan dengan partisipasi kontrasepsi pria yang masih sedikit di Bali. Fokus penelitian ini mengkaji penjelasan relasi kuasa antara pria dengan istri, keluarga besar, masyarakat awam, kelompok KB Pria, dan petugas KB dalam menentukan kontrasepsi vasektomi; serta analisis pendisiplinan tubuh dan kekuasaan *bio-power* yang mempengaruhi relasi antara akseptor kontrasepsi vasektomi dalam masyarakat.

Pendekatan analisis teori kekuasaan Foucault dengan tujuan mendeskripsikan mekanisme kekuasaan dan bio-power dalam relasi kekuasaan pria pengguna vasektomi di lingkungannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis studi kasus. Informan ditentukan berdasarkan rekomendasi petugas KB dan kepala desa sebagai informan kunci. Unit analisis penelitian adalah pria yang menjadi akseptor vasektomi dan tergolong pasangan usia subur. Data penelitian diperoleh melalui wawancara, observasi, dan studi dokumen terhadap akseptor vasektomi dan petugas lapangan KB. Analisis data menggunakan penelitian studi kasus melalui pengumpulan kategori, interpretasi langsung, pembentukan pola, menemukan persamaan antara dua atau lebih kategori dan pengembangan generalisasi naturalistik.

Hasil penelitian menunjukkan bahwa implementasi vasektomi terkendala oleh budaya dan sistem kekeluargaan di Bali. Penerimaan kontrasepsi vasektomi di Kecamatan Petang dipengaruhi wacana seksualitas yang membedakan status laki-laki (*purusa*) dan perempuan (*pradana*). Normalisasi membentuk tubuh pria yang terdisiplinkan melalui kewajiban menjadi anggota kelompok KB Pria dan wacana seksualitas laki-laki sebagai *purusa*. Kewajiban pria memiliki anak laki-laki menyebabkan kontrasepsi vasektomi harus berkompromi terhadap kepercayaan masyarakat. Program KB merekomendasikan konsep kualitas anak (*suputra*) sebagai resistensi terhadap wacana seksualitas laki-laki. Keterlibatan kepala desa sebagai akseptor vasektomi mendukung kekuasaan biopower negara terhadap reproduksi laki-laki.

Kata kunci: vasektomi, relasi kekuasaan, pendisiplinan tubuh, bio-power

## ABSTRACT

Male participation is low as the use of contraception can not be separated from the operationalization of programs that have been more directed to women as the target and limitations of male contraceptive type. The discourse of Balinese sexuality causes vasectomy contraception has not been accepted by men. Participation of vasectomy contraception in Petang sub-district was 196 people showed difference with the participation of male contraception which still few in Bali. The focus of this study examined the explanation of power relations between men and wife, extended family, ordinary people, family planning group, and family planning officers in determining vasectomy contraception; As well as analysis of body discipline and bio-power power that affect the relationship between vasectomy contraceptive acceptors in society.

Foucault's theory of power analysis approach with the aim of describing the power and bio-power mechanisms in the male power relations of vasectomy users in their environment. This research uses qualitative approach with case study method. The informants were determined on the recommendation of family planning officers and village heads as key informants. Research analysis unit is the man who became vasectomy acceptors and classified as fertile couples. Research data obtained through interviews, observation, and document studies on vasectomy acceptors and field officers KB. Data analysis uses case study research through category collection, direct interpretation, pattern formation, finding similarities between two or more categories and the development of naturalistic generalizations.

The results show that the implementation of vasectomy is constrained by culture and family system in Bali. Acceptance of vasectomy contraception in Petang District is influenced by the discourse of sexuality that distinguishes the status of men (*purusa*) and women (*pradana*). Normalization forms a disciplined male body through the obligation of being a member of the men's family planning group and the male sexuality discourse as a *purusa*. The male obligation of having a son causes vasectomy contraception must compromise the community beliefs. The family planning program recommends the concept of children quality (*suputra*) as resistance to male sexuality discourse. The involvement of the village head as a vasectomy acceptor supports the state's biopower control over male reproduction.

Keywords: vasectomy, power relation, disciplining body, bio-power