

ABSTRAK

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Kata Kunci: Tradisi Wiwit, Modernisasi Pertanian, Tindakan Sosial, Petani Rasional, Transformasi Makna

Penelitian ini berangkat dari fenomena tradisi wiwit yang kian hari menghadapi tekanan modernisasi pertanian yang ditandai oleh mekanisasi melalui traktor dan mesin pemanen kombi, serta menguatnya pemahaman Islam purifikatif di kalangan generasi muda pada Dusun Jogoroto. Kondisi ini mengikis fondasi sosial tradisi, mulai dari lenyapnya sistem bawon hingga mudarnya gotong royong antarpetani. Berangkat dari fenomena tersebut, penelitian ini bertujuan menganalisis pemaknaan masyarakat petani Dusun Jogoroto terhadap tradisi wiwit di tengah transformasi pertanian yang sedang berlangsung. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus. Informan dipilih melalui teknik snowball sampling dari kalangan masyarakat tani, dengan pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Data dianalisis menggunakan model interaktif Miles dan Huberman serta diuji keabsahannya melalui triangulasi sumber, dengan dilandasi dua kerangka teori yang saling melengkapi, yaitu teori tindakan sosial Max Weber dan teori petani rasional (*the rational peasant*) Samuel L. Popkin. Hasil penelitian menunjukkan bahwa modernisasi pertanian tidak menghapus tradisi wiwit, melainkan mendorong rekonstruksi makna ke arah pola tindakan yang lebih rasional-instrumental. Dalam perspektif Weber, tindakan petani didominasi oleh tindakan rasional instrumental (*zweckrational*) yang berorientasi pada efisiensi dan kalkulasi hasil panen, meskipun tetap diwarnai sedikit oleh tindakan rasional nilai (*wertrational*) yang berlandaskan keimanan dan identitas kultural sebagai lapisan makna yang menyertainya. Dalam kerangka Popkin, transformasi ini tercermin pada maksimisasi utilitas melalui penyederhanaan uborampe, logika investasi spiritual sebagai manajemen risiko, dilema tindakan kolektif yang melemahkan sistem bawon. Pemaknaan masyarakat terhadap tradisi wiwit mencakup empat dimensi yang dinamis, yaitu spiritual-religius, instrumental-pragmatis, identitas kultural, dan resiliensi kultural, sehingga tradisi ini bertransformasi dari ritual komunal yang sakral dan wajib menjadi praktik spiritual yang lebih personal dan opsional, namun tetap bermakna bagi masyarakat petani Muslim Jawa di Dusun Jogoroto.

ABSTRACT

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This research departs from the phenomenon of the wiwit tradition which is increasingly facing the pressure of agricultural modernization which is characterized by mechanization through tractors and combi harvesting machines, as well as the strengthening of the understanding of purifying Islam among the younger generation in Jogoroto Hamlet. This condition erodes the social foundations of traditions, starting from the disappearance of the bawon system to the fading of mutual cooperation between farmers. Departing from this phenomenon, this study aims to analyze the meaning of the farming community of Jogoroto Hamlet towards the wiwit tradition in the midst of the ongoing agricultural transformation. The research uses a qualitative approach with a case study method. Informants were selected through the snowball sampling technique from the farming community, by collecting data through observation, in-depth interviews, and documentation. The data were analyzed using the interactive model of Miles and Huberman and tested for validity through triangulation of sources, based on two complementary theoretical frameworks, namely Max Weber's theory of social action and Samuel L. Popkin's theory of the rational peasant. The results of the study show that agricultural modernization does not remove the tradition of beginnings, but rather encourages the reconstruction of meaning towards a more rational-instrumental pattern of action. In Weber's perspective, the actions of farmers are dominated by instrumental rational actions (zweckrational) that are oriented towards the efficiency and calculation of crop yields, although they are still colored to a small extent by the rational actions of values (wertrational) based on faith and cultural identity as the accompanying layers of meaning. In Popkin's framework, this transformation is reflected in the maximization of utility through the simplification of uborampe, the logic of spiritual investment as risk management, the dilemma of collective action that weakens the bawon system. The community's interpretation of the wiwit tradition includes four dynamic dimensions, namely spiritual-religious, instrumental-pragmatic, cultural identity, and cultural resilience, so that this tradition transforms from a sacred and obligatory communal ritual to a more personal and optional spiritual practice, but still meaningful for the Javanese Muslim farming community in Jogoroto Hamlet.