

ABSTRAK

Penelitian ini bertujuan untuk mengungkap praktik sosial penari Gandrung Sewu di Banyuwangi melalui perspektif praktik Bourdieu yang meliputi habitus, modal, dan arena. Melalui pendekatan fenomenologi, peneliti berupaya terjun langsung ke lapangan guna melalui proses pengamatan dan wawancara secara mendalam terhadap informan. Dengan demikian hasil penelitian menunjukkan bahwa: 1) keikutsertaan agen sebagai penari Gandrung Sewu didasari atas karakter mereka sebagai bagian dari masyarakat Banyuwangi, di mana kelompok masyarakat tersebut memiliki perilaku untuk ‘tampil’ dan diakui di lingkungannya, 2) menjadi bagian dari Gandrung Sewu membuat para penari memperoleh status baru yang dalam hal ini berkenaan dengan kekuatan simbolik. Perolehan atas status tersebut rupanya dapat menaikkan taraf hidup bagi perseorangan hingga kelompok bahkan memberikan ruang atas pengakuan, 3) Gandrung Sewu menjadi ‘ruang’ bagi masyarakat Banyuwangi untuk dapat menunjukkan kualitas dan kemampuan diri. Kondisi demikian tentu tidak jauh dari karakter khas mereka yang selalu ingin dilihat dan terlihat, sehingga upaya atas kompetisi justru berusaha dikuasai. Dengan begitu dapat diketahui bahwa praktik sosial penari Gandrung Sewu melalui keikutsertaan mereka bukan sebatas menjadi ranah dalam melestarikan seni-budaya, melainkan merupakan wadah mobilitas kelas sosial guna mendapat pengakuan di masyarakat.

Kata Kunci: Gandrung, Gandrung Sewu, penari, habitus, modal, arena

ABSTRACT

This study examines about the social practice of Gandrung Sewu dancer in Banyuwangi through the perspective of Bourdieu's practice which includes habitus, capital, and arena. This study uses a phenomenology method which the researcher attempts to jump directly into the field using the process of observation and in-depth interviews with informants. Through this study, there are several findings which are: 1) the participation of the agent as a Gandrung Sewu dancer is based on their behaviour as a part of the Banyuwangi community. This society groups have a behavior to appear in their environment and try to be recognized in there. 2) being a part of Gandrung Sewu makes the dancer obtain a new status which in this case concerns the symbolic power. The acquisition of this status seems to be able to raise the standard of living for individuals to groups, 3) Gandrung Sewu has definitely given a specific 'space' for Banyuwangi society to show their quality and ability. Thus, this condition definitely cannot be separated from the behaviour of Banyuwangi society itself which always wants to be seen and seen. Therefore, the effort towards the competition has tried to be mastered by them. Overall, it can be seen that the social practice of Gandrung Sewu dancer through their participation is not just merely as a space to preserve art and culture, hence it is a space for mobility in terms of social class in order to obtain a recognition in the society.

Keywords: Gandrung, Gandrung Sewu, dancer, habitus, capital, arena