

TESIS

HETEROGENITAS DAN HETEROLOGI:  
PEMIKIRAN MICHEL DE CERTEAU TENTANG KEBEBASAN

Tesis untuk memenuhi sebagian persyaratan

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## ABSTRAK

- [A] **Nama:** Rommel Utungga Pasopati (02470813)
- [B] **Judul Tesis:** Heterogenitas dan Heterologi: Pemikiran Michel de Certeau tentang Kebebasan.
- [C] viii + 131 halaman; 2018
- [D] **Istilah-Istilah kunci:** dualisme hirarkhis diri dan liyan, dualitas struktur dan pelaku, heterogenitas kehidupan sehari-hari, heterologi keberlainan dan alteritas, homogenitas kehidupan modern, kebebasan dalam kemajemukan struktur identitas, kedayaciptaan kreatif terhadap identitas, praktek pengalaman singularitas dan partikularitas, strategi struktur dan taktik pelaku.
- [E] **Isi Abstrak:** Tujuan penulisan tesis ini adalah memahami bagaimana pemikiran Michel de Certeau menjelaskan heterogenitas, heterologi, dan kebebasan dalam kehidupan modern. Dalam buku *Practice of Everyday Life*, de Certeau memaparkan kehidupan sehari-hari sebagai kekhasan individu terhadap kehidupan modern. Menurutnya, keseharian individu tercermin dalam singularitas pengalaman daripada universalitas definisi modern. Demikian pula interaksi struktur dan pelaku yang memperlihatkan dualitas praktek daripada dualisme definisi. Individu tidak pernah sepenuhnya patuh, namun bertindak resisten dan kreatif terhadap modernisme. Dalam buku *Heterologies: Discourse on the Other*, de Certeau menyoroti heterologi sebagai ungkapan liyan dalam keberlainan. Dalam keberlainan, subjek tetap dapat bergerak leluasa lolos dari definisi modern. Melalui pemaparannya tentang psikoanalisis Freud dan Lacan, kanibalisme Montaigne, mistisisme Surin, dan panoptikon Foucault, de Certeau menjelaskan subjek yang tidak pernah mati dalam kekangan modernisme. Kedua buku tersebut menjelaskan bagaimana kebebasan subjek tetap hidup dalam struktur modern. Kebebasan itu bukan bebas-lepas, melainkan etis. Kebebasan diri tidak bisa begitu tegak tanpa mempertimbangkan keberadaan liyan, demikian pula sebaliknya. Jadi, modernisme tidak pernah bisa menaklukkan subjek sepenuhnya sebagai objek semata bagi dirinya. Subjek tidak pernah mati, namun tetap hidup dalam keragaman kehidupan sehari-hari dan keberlainan. Subjek tetap bebas karena ia mempertimbangkan liyan dalam tindakannya yang kreatif terhadap struktur modern.
- [F] **Daftar Pustaka:** 93 (1970-2016)
- [G] **Dosen Pembimbing:** Dr. B. Herry-Priyono

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