

ABSTRAK

Penelitian ini (Identitas Politik “Gereja Suku” di Ruang Publik) memapar Komunitas Credit Union Modifikasi (CUM) “Talenta” dalam mengartikulasikan identitas politik GKPS sebagai sebuah “gereja suku” di ruang publiknya di pedesaan Simalungun.

Persoalan bermula dari ketidakmampuan GKPS untuk memberi respon etis terhadap krisis sosial ekonomi (solidaritas sosial jemaat di pedesaan yang mulai melorot dan kesulitan dalam mengakses fasilitas permodalan dari Lembaga Keuangan Mikro formal (seperti: BRI-UD, BPR, dan lain sebagainya) yang beroperasi di pedesaan Simalungun.

Tujuan penelitian dilakukan untuk mengetahui tiga persoalan utama yakni:1). Apa dan bagaimana latar belakang kemunculan wacana CUM sebagai sebuah sistem pemberdayaan ekonomi jemaat versi kristiani,2). Sejauhmana Komunitas CUM “Talenta” mampu mengartikulasikan identitas politik GKPS di ruang publiknya di pedesaan Simalungun, 3). Perjuangan-perjuangan demokratik baru yang seperti apa yang dilakukan Komunitas CUM “Talenta” sehingga tercipta “ruang politis” di ruang publiknya di pedesaan Simalungun. Metode pengumpulan data dikerjakan dengan melakukan studi lapangan: mengumpulkan dokumen, observasi, wawancara, dan studi literatur, sedangkan metode analisis dikerjakan mengikuti kaidah hermeneutik-etnografis dengan menggunakan teori hegemoni yang dikembangkan Ernesto Laclau dan Chantal Mouffe sebagai piranti analisisnya.

Penelitian ini telah mengungkap keberadaan UU Bank No. 10 tahun 1998 dan UU Perseroan Terbatas (PT) No. 1 tahun 1995, yang membuat institusi gereja secara legal formal tidak diijinkan mendirikan Bank serta ketidakfelksibelan wacana BPR untuk digunakan sebagai instrumen pelayanan pemberdayaan ekonomi jemaat hingga pelosok pedesaan di mana gereja berada, telah mendorong kemunculan wacana CUM sebagai wacana alternatifnya. Meskipun secara legal formal Komunitas CUM “Talenta” tidak lahir dari “rahim” institusi GKPS namun ia berhasil menciptakan “ruang politis” dengan mengklaim diri sebagai “bidang diakonia” GKPS. Selain itu, “ruang politis” lain juga berhasil diciptakannya melalui pendirian perusahaan bersama (berbadan hukum: CV.Talenta), padahal Komunitas CUM “Talenta” sendiri tidak atau belum berbadan hukum. Godaan dari Rabo Bank untuk memberi suntikan dana (walau kemudian ditolak) serta keputusannya mengubah nama dirinya menjadi Komunitas “Credo Union Modifikasi” (menghindarkan diri dari pungutan pajak) menunjukkan keberhasilannya menciptakan ruangpolitik di ruang publiknya di pedesaan Simalungun.

Kata-kata kunci: identitas, politik, hegemoni, antagonisme, subjek politik, ruang publik, wacana, titik nodal, penanda utama, penanda kosong, rantai persamaan, credit union modifikasi,

ABSTRACT

The research (*Identitas Politik “Gereja Suku” di Ruang Publik, The Political Identity of “The Church of Ethnic” in the Public Sphere*) elaborates the “Talenta” Community of Credit Union Modification (CUM) on the articulating of political identity of GKPS as a “church rate” in the public sphere in the countryside of Simalungun.

The problem is start to emerge by the inability of GKPS to give ethically respond to the crisis of the socio-economic (social solidarity of the church in the countryside began to sag and there is a difficulty in accessing capital facilities of formal Microfinance Institutions (BRI-UD, BPR, etc.) operating in the countryside of Simalungun.

The aim of this research was conducted to determine three main issues namely: 1). What and how the background emergence of discourse CUM as a Christian church version of economic empowerment system. 2). The extent of Community CUM “Talenta” GKPS’s ability to articulate a political identity in the public sphere in rural Simalungun, 3). What kind of new democratic struggles done by the Community CUM “Talenta”, in order to create “political space” in the public space in the countryside Simalungun. Methods of data collection is done by conducting field studies: collecting documents, observation, interview, and literature study, whereas the method of analysis is done by following the rules of hermeneutics-ethnographic by using the theory of hegemony developed by Ernesto Laclau and Chantal Mouffe as a tool of analysis.

This study has revealed the existence of the Law of Bank No. 10 of 1998 and the Law of *Perseroan Terbatas (P.T.)* (Limited Liability Company) No. 1 of 1995, which made the church institutions are legally not allowed to establish a Bank and also the inflexibility of the BPR’s (Public Bank of Credit) discourse to be used as an instrument of economics empowerment services that reach to remote rural area in which a church is located. It has prompted the emergence of CUM’s discourse as an alternative discourse. Although formally and legally the Community CUM “Talenta” was not born from the “womb” of GKPS, it has managed to create a “political space” by a self-proclaimed act of being an “institution of diakonia” of GKPS. In addition, another “political space” is also successfully created through the establishment of joint companies (incorporated: CV.TALENTA), although the Community CUM “Talenta” itself is not yet a legal entity. The temptation of Rabo Bank to give an injection of funds (although being rejected later on) as well as the decision to rename itself into the Community of “Credo Union Modifications” (for avoiding the tax) showed a success of CUM “Talenta” in creating political space in public spaces in the rural of Simalungun.

Key words: identity, politics, hegemony, antagonism, the subject of politics, the public sphere, discourse, nodal point, master signifier, empty signifier, chain of equivalence, modification of credit union.