Environment on Javanese Literary Work: Exploring Cultural Convention and Harmony of Thinking

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Abstract: The nineteenth century brings about modernization around the globe and infiltrates many dimensions of life including Javanese literature. The Javanese society somehow begins being affected by the western literature, both writing techniques and the production of literature. Though it’s believed since the beginning of time Javanese authors already able to create their literature based on their ability and familiarity with the tradition of writing literature, yet the influence still changing several things. Indeed, the distinctive tradition to write literature among Javanese artist has a great help in maintaining the tradition. So, when the western culture infiltrates the Javanese literary works, the situation is not so harmful enough for them. Javanese community has known cultural convention as their part of the tradition since many years ago. The convention includes the language code, literary works, and culture. Therefore, they manage to survive the influence from the outside. The long history of Javanese cultural convention manage to create a harmony of thinking in their life even though globalization influences their society and cultural heritage, yet, there is many lines of thinking which is too difficult to abandon including the convention perspective of Javanese author. Javanese author attached tightly with the cultural identity as well as their cultural convention. Since the Javanese community expresses their concerns through literary works, therefore, the purpose of this present study reveals the Javanese perspective of looking at the environment in their literary works. This study manages to show this is an exciting spot by exploring it this study able to see their time to time written literature regarding on environment both society and nature found expressively.

Keywords: culture, convention, literary work, environment, Javanese author.

1. Introduction

The prose in Javanese literature divided into two i.e old prose and new prose. Mostly the genre was didactic-moral prose, journey story, biography or autobiography [8]. In today’s Javanese literature, the prose existed more vary such as fairy tale, novel and even a story (light and short) in mass media such as newspapers i.e Penyebar Semangat, Jaka Lodhang, etc. In the mass media, the form transforms into short stories such as \textit{carita cekak, jagating lelembut, wacan bocah, carios pedhalangan}.
In the year 1970, the Indonesian government through Balai Pustaka Jakarta tried to initiate a literary works documentation project from the various region including Java and several areas in Indonesia. It seems the project slowly but surely presents some changes [1] and with the help of many multiple hands, it looks like Javanese literature began to rise again. Consequences, the authors who wrote their literary works in Indonesian started to switch into the Javanese language. The condition begins to provide many chances for every author and their literary works to get more attention from the public. Many works produced since it, including Story Lamtara-Lamtara Pinggir Desa a novel, wrote by Sri Setya Rahayu, in 2017 in Bojonegoro. The story talks about a region that has a rural natural background. This novel published by Sastra Pamarsudi Sastra Jawi Bojonegoro an organization that concerns in literary works which found has a strong bonded with their members its selves. The way of this novel wrote and illustrated the nature, somehow represent the harmony of the Javanese people and their environment through literary works.

The word Lamtara or in Latin is Leucaena lucocephala is one off of petai cina variety plant that became known to the public since 1990s, but lamtara or lamtoro in Indonesian language somehow their trunks and fruits bigger compared to ordinary petai cina. In the note of Karel Heyne (1937) stated that the plant originated from Mexico and Central America, then began to spread to various parts of the world. Lamtoro or ‘local’ petai cina easy to adapt and makes this plant easy to grow in many tropical regions including in Indonesia. Moreover, Javanese people are very familiar with this plant because it’s beneficial during a rainy season as an umbrella as well as erosion prevention but their woods, leaves, and other parts are useful as well it can be used for every day's life. Javanese people who live in rural areas more often use this lamtoro plant as fertilizer to fertilize the soil or roadside plants. The leaf and fruit of the plant is also often used by the Javanese as traditional medicine. The amazing benefits of this plant were somehow inspiring the Javanese author to perpetuate into a story entitled Lamtara-Lamtara Pinggir Desa. The story which portrays life in the village, that cannot be separated from the nature and the environment of the community.

The influence of modernization and the infiltration of western customs or culture does not changing people’s mind to appreciate still and maintain the environment supposed to be. This paper describes the author's perspective about the situation as part of their society expectation. Rural people who genuinely appreciate the natural environment and community environment to maintain their identities is the expected result of the study. Therefore the purpose of this paper is to trace the perspective of a Javanese author, in realizing the existence of environmental perspective in their literary works.

2. The Review: Related literature.

Since ancient time the Javanese produce so many works in Javanese literature. They have long known as the habit of writing literary works. In writing their literary works, the Javanese authors often put elements of the environment into their literary works, especially those related to the natural environment and community environment. The natural environment is a picture of the nature habitation and for Javanese and they believed as a right place for the human to live. Moreover, they also thought the social environment would not have existed if there is no support from nature or the proper living environment. Therefore, like in many stories created the Javanese authors the element of the natural environment will be found easily using language as it frame
According to A. Teeuw (1987), literature is a written language that means indirect communication because there is no physical contact. Literature is not always representing their people and quite different in the modern era, literature can be reprinted, while traditional literature can be rewritten. Written language is a language that shows there is indirect communication. This means that the society and the author build the communication indirectly or not face to face. Even though both sides use the same language and conventions, there is still a distance between authors and their readers. Since there is a gap, the world in written text cannot be brought to the reality for instance. The author's life reflecting in writing his literary work, how their personal experience sometimes took part in it. This study basic line of thinking by studying a literary work it can help to raise reading acts perform according to their needs. Therefore, this study tries to explore the conventional cultural setting in the environment based on the story in Javanese literary works. Moreover, by understanding the content of literature is like a novel, even though it is not an easy thing to do but it should be done by exploring the past or present convention.

However, still, there must be a basic convention to be recognized in analyzing literary works. This study believed that the first convention to be recognized is that literary works have their own structure. Tarigan (1998), stated that patterns consisted of form structure and content. In general, there is a pattern is inside of every literature. Structure in literature should exist such as the elements of the storyline, characters, background, theme, story, message and the value of the story. These elements become the main elements for the literary work development since its interconnected one another.

A character is a fictional individual who performs a certain role in one event. The storyline which involves a series event related to each other. The unit of storyline plays an important role in making the story great was background settings. In general, the setting is often defined as a place, a description of the time, or a description of the atmosphere associated with the series of events in the novel. A number of theories regarding storyline suggest that the background of the story may be regarded as the background of the plot in the story. Although, there is a disadvantage occurs when the background of each event in the story sometimes not quite connected.
In many storylines there are explicitly mention the time setting, i.e., yesterday when the young girl woke up from her sleep, she was surprised to see that there was a big bundle on the floor of her room. The phrase yesterday shows the time, the phrase waking from her sleep and the phrase she was surprised to show the background atmosphere whereas on the floor of her room was the background of the place. From this description it is clear that the background has its own specificity. In certain novels, the story uses environment scene background dominantly, to show that the author wants to raise the action in the story to a particular direction or purpose. The author even though he is an educated individual still has memories of the life of the community that shapes his personality especially when he is an author. Moreover, In certain stories, the background is very much connected to society’s perspective towards their culture. Van Peursen (1983) came out with a term collective memory of community which had been embedded for years.

3. The Representation: Natural environment in a Story

The society life represented in many literary works was not the same as the actual life. Even though, the life of in a specific society in literary works was inspired by the actual life of that society. In other words, the real-life inspired the author to write a literary work (Herusatoto: 1985). The author put an individual act in accordance with his ideas and thought inspired by an actual event that happened in society or in a particular environment. It means the individual who portrays in the literary work was the result of the author's contemplation of the society.

Moreover, the description of a natural environment in the countryside is often combined with the village community, thus the story will have the background of place as well as a social background. For example, people's everyday lives in the countryside inspired the author to compile a series of events that the story took as the background of the natural environment and the cultural environment of rural communities. The story below might expressed it explicitly.

Luwih becik kaya saiki lungguh ing sangisore wit-wit lamtara, nyawang sawah kang gumelar amba sanajan dudu sawahe, karo ngeling-eling lelakon kang dialami sasuwene iki. Mardika, pak guru saka kutha ketemu Pratiwi ana dalan sangisoring lamtara-lamtara pinggir desa….. Senajan ora nate mlaku-mlaku maneh kaya biyen, lelungguhan ana pinggir sendhang, napaki dalan kang kiyoman lamtara-lamtara pinggir desa. Pratiwi kerep ngejak Datin dolanan ana ngisor lamtara, kang pancen ing ngisore resik. Njupuk godhonge kanggo ndolani Datin, kanggo pasaran. Pratiwi banjur eling jaman cilike, uga kulina dolanan pasar an nganggo godhong lamtara, yen ana uwohe sing tuwa diundhuh, dioncek kanggo bothok utawa lalapan.

Translation:
It is better this way, sitting under the Lamtara trees, staring at the wide-spread fields even though it wasn't even his while thinking about his own fate. Mardika is a teacher from the city, he met Pratiwi on the street under the Lamtara trees in the village border…. Even though they have never walk around like the old time, sitting on the bank of the lake, walking up the road protected by Lamtara trees on the border of the village. Pratiwi often accompanies Datin, plays around under the Lamtara trees, which indeed clean under the tree. Take the leaves to the market. Pratiwi later recalled the memories of childhood, where she used to play in the market by utilizing leaf lamtara, if there are old fruit picked, peeled to be made bothok (traditional salad).

The natural and specific environment background will reminds Javanese people with their habits an their own cultural environment. Especially when it connected to the puppet show story, they need to portray natural environment of condition in a country (Hardjowiogo, 1982).
...Dhasar nagari panjang-punjung, pasir wukir loh jinawi gemah aripah karta tur raharja. Panjang dawu, punjung luahir kawihawane, pasir samodra wukir gunung, dene nagari ngungkurake pegunungan, ngeringake pasabinan nengenake benawi ngayunaken bantaran gedhe. Loh tulus kang sarwa tinandur, jinawi murah kang sarwa tinuku. Gemah para lampah dagang rahihen dalu tan aAna pedhote, labet tan aAna sangsayaning margi. Aripah janna manca kang samya gegriya ing salebeting praja katingal jejel riyel aben cukit tepung taritis, papan wiyr katingal rupak saking rejaning praja. Karta kawula ing padhusunan padha tentrem atine, mungkil pangolahing tetanen....

Translation:
Memang negara panjang punjung, pasir wukir loh jinawi gemah rimah karta raharja. Panjang means long, Punjung means sublime dignity, sand in the sea, hills in the mountains, the country behind the mountains, priority agriculture (rice fields) pay attention to rivers and large river basins. Luxurious with everything grown, cheap with all buying and selling prices. Trading runs smoothly day and night, smoothly without any interruption. Many inhabitants from other countries are in and out of the country and live in the country as if giving a picture of high population density and a place so vast that it seems narrow because of the so prosperous country. The people in the village live peacefully, diligently doing the farming..

The Javanese society or often called Javanese is a group of people that live in an island and live in the island of Java together then later created and maintain society rules that being passed over to the next generation [5]. The other thing that connected with the existence of the Javanese people follows an existing rule or norms in their culture. The way the Javanese seeing the environment is part of their culture. In their culture Environment is seen as something more dynamic, not something rigid or static (De Jong, 1976: 31). To describe the natural environment or community environment is a phenomenon that can change at any time under the circumstances or situations of society at that time. Another very prominent thing in Javanese society life is agriculture culture that has been done from olden days until now. The natural or social environment description adapted to the conditions of the natural environment in rural areas located on the slopes of the mountain.

In general, the countryside area that is located on the sloped has a fertilize land and beautiful scenery so tries to maintain this environment with a proper care. Indeed, most of the people in Java Island who live near the mountains live as farmers. They mostly plan their vegetables or fruit to be consumed with their families. Javanese woman will work in the field when they start planting and harvesting, while their man will work on the grounds to maintain the land. as a result of this dynamic life, the beauty of nature can be enjoyed together by all members of the community. The public awareness shared an important part in preserving the environment and for the peace of life in the village. Thus, many people can enjoy enjoying a peaceful atmosphere.

4. The Meaning: Natural environment in a story

In a preserving natural environment context, the many Javanese ways including a big event such as upacara bersih desa (clean village ceremony). The upacara bersih desa (cleaning village ceremony) is the act of the people to preserve and maintain their environment and to thanks and appreciate God's gift to humans in the form of natural environment. In the Javanese culture human consciousness begins with the understanding that a natural environment is a place for human life on this earth.

Human must realize creatures that live on earth is consists of three types, that is human itself, animals and plants. Humans are creatures that have the highest degree, while animals and plants, only given the ability to the intellect alone. Both animals and plants can be utilized by humans to meet the needs of human life every day on earth. Moreover, humans are also given other advantages by God. This brings benefit to the humans which with their common sense they know good or bad. Common
sense is one of the God's gifts which is brought only into human’s life (Mulder, Niels. 1980:33). The product of the existence of human common sense is art. This sense of art then the developed by people to show that they are different from the other two creatures. The art presence in human life can be realized in various things i.e singing, dancing, performing arts, fine arts and etc. Literary arts are one of the many types of arts that are known to humans. Through literature, people revealed their feeling and thought.

In Javanese literature, people are portrayed by showing their emotion and thought about the natural environment, for example, people are well aware that the most important natural environment on earth is the plants that are the heart of the earth. This is means they learn how to maintain the plants which are very important for many things including air purifiers on earth or air is needed for humans to breathe. Therefore, they learn how to preserve the plants as a main part to support the human’s life. Realizing the importance of the natural environment is not only limited to maintaining the natural environment but also incorporated into all parts of life including art and religion. Humans assumed that nature is part of earth's life.

Therefore, traditional Javanese people often perform traditional ceremonies to respect the natural environment or bring it to their literary works. These ceremonial activities perform to respect the natural environment such as the upacara bersih desa (village clean ceremony). In this ceremony, people are thanking God and always keep their environment where they lived to be maintained by the next generation.

5. Conclusion

The tradition of writing a literature is not a new thing in Javanese culture. Literary works that can deliver a message to take a good care of the natural environment can be found easily in Javanese culture. Thus, in the literature, the society was brought to reimagine the beauty of nature as well as taught them to maintain the environment. Therefore, by taking good care of the natural environment, means taking care of the society’s heritage. To pass on the society know about environmental preservation from generation to generation is a heritage that should be maintained.

This present study analyzed the Javanese literary works describing the environment and the society in harmony. How the literary works as their priceless heritage used a language as a means to picturing the beauty of the natural environment in the countryside. This study believed the author deliver a message about the environment to communicate cross-generation in their society. The idea of using a real-life experience in their writing by illustrating a real condition of the natural combined with the community somehow showing the richness of their literary works.

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