



CULTURAL ECOLOGICAL VALUES IN ORANG-ORANG-PROYEK NOVEL BY AHMAD TOHARI AS AN ENVIRONMENTAL CONSERVATION MEDIUM

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ABSTRACT

This article seeks to identify the cultural ecological values contained in the Orang-orang Proyek novels, as well as their role as environmental conservation media. The method used in this study is a qualitative method, with data analysis step (1) data classification, (2) data reduction, (3) data presentation, (4) data analysis and interpretation, and (5) drawing a conclusion. The results of this study indicate the existence of cultural ecological values in the Orang-orang Proyek novel (1) the representation of nature in the cultural perspective and (2) the harmonization of human, nature, and culture. The value of cultural ecology in this novel can be used as media to arouse readers in environmental conservation efforts.

INTRODUCTION

Nature and culture are two different things. Both have different scopes and areas of study. Natural studies are embodied in the field of ecology, while cultural studies are embedded in the field of ethnography. The development of the field of science led to transdisciplinary or interdisciplinary studies. Each discipline collaborates to form a new discipline. This also occurs in the disciplines of ecology and ethnography. The second collaboration of this scientific discipline brings out a new scientific discipline called cultural or ethnoecological ecology.

Ethnoecological science emerged in the background of the dissatisfaction of scientists when studying the phenomenon of nature and culture. This is because the two phenomena are tangent to each other. In fact, both can also be intertwined. Ethnoecology attempts to analyze the activities and actions of intellectuals by certain groups of people from an environmental point of view (Purwanto, 2003: 661). Phenomenon and cultural behavior by the community are studied and analyzed correlation and its impact on the natural environment. This makes the scope of ethnoecological studies very wide. Everything related to the allusion between the natural environment and culture is the object of ethnoecological studies. Currently, the study of ethnoecology also began popularized as a scalpel study of literary works. The root of

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ethnoecological studies in literary works is ecocritical literature. Literary ecocritic is a study that determines, explores, and even solves ecological problems in a broader sense (Garrard, 2004: 4). The principle of literary ecocritics is the representation of nature in literary works, the role of the environment in the elements of story-building, the value of natural wisdom in literary works, and the role of literature in human and natural relations (Endraswara, 2016: 34). The representation of nature in the literary work is combined with the principle that there is an offense between nature and culture so that it appears subdiscipline ecocritic literature, namely literary ethnoecology. Examples of ethnoecological literature can be seen in some Indonesian folklore about the legend of a place, for example in white crocodile legend along the river Solo River. In the folklore that developed in the community, there is a white crocodile who became the watcher of the river Bengawan Solo. People who behave neglected river with dirty and do not keep the river is said to be dragged by the white crocodile and drowned in Bengawan Solo.

The example has two interrelated viewpoints of study, ie from the side of nature and culture. The folklore raises the sense of responsibility of the community around the river for fear of white crocodiles. This sense of responsibility results in the sustainability of the Bengawan Solo river ecosystem. This is an example of a phenomenon that can be assessed through ethnoecological studies. Literary—and literary-ecocritic literature in general—offers a new perspective in the realm of literary review. This new approach adds to the treasury of literary criticism. This approach can also make the study of literature more comprehensive because it is examined with different approaches. This approach describes a comprehensive relationship between the author, the literary work, the surrounding culture, and the natural environment. This is because the elements in the literary work is actually a unity of literary builders. This approach also inspires people's awareness of caring for the environment through literary works. Indirectly, this approach will also contribute to the conservation of the natural environment.

This article attempts to study the *Orang-orang Proyek* novel by Ahmad Tohari with a literary ethnoecology approach. Cultural behavior in the novel is studied and examined in relation to the natural environment. This novel is suitable to be studied with an ethnoecological approach because in this novel in the story is full of people's cultural behavior. Another factor is the characteristic of Ahmad Tohari who always describes the natural environment with detail in every novel. The depiction of nature in this novel also has a connection with cultural behavior by the characters in the novel. This is the background of the study of literary ethnoecology in the novel *People Project* Ahmad Tohari this work. The study of literary ethnoecology in the *Orang-orang Proyek* novels is focused on two aspects, namely (1) the representation of nature in a cultural perspective and (2) the harmonization of man, nature, and culture.

METHOD

The method used in this article is a qualitative method of study. The object of this study is the *Orang-orang Proyek* novel by Ahmad Tohari. The novel is examined to identify the ethnoecological value contained in the novel and its performances as an environmental conservation medium. The data collection in this study was conducted with a text study on the *Orang-orang Proyek* novels. The data collected were analyzed by several stages: (1) data classification, (2) data reduction, (3) data presentation, (4) data analysis and interpretation, and (5) drawing conclusions.

FINDINGS

The findings in this study are a monologue, dialogue, and narrative quotations in Ahmad Tohari's *People Project* novel containing social-ecological values. The value of social ecology in this *Orang-orang Proyek* novel is classified into two aspects of the discussion, namely (1) the representation of nature in a cultural perspective and (2) the harmonization of human, natural, and cultural.

Natural Representation in Cultural Perspective on Novel People Project

Based on the results of data collection, there is a representation of nature in a cultural perspective on the *Orang-orang Proyek* novel described in the following quotation.

- (1) *Selesai memasang pancing Pak Tarya menggelar tikar plastik di tempat yang rata. Lampu ting sudah dinyalakan begitu mereka sampai. Untuk berjaga-jaga dari gangguan ular Pak Tarya menebar serbuk garam di seputar tikar.* (Tohari, 2007:63)

Finish installing the fishing rod Pak Tarya spread plastic mats in a flat place. The ting lights have been turned on as soon as they arrive. Just in case of snake disorder Mr. Tarya spread the salt powder around the mat. (Tohari, 2007: 63)

The quotation explains the character of Mr. Tarya who spread salt around the mat to dispel the snake. The action is part of the public belief that salt granules can dispel snakes from the site. The action also describes the representation of the natural environment seen from the cultural aspect.

- (2) *"Pak Tarya bawa seruling?"*

"Aduh, tidak. Kata orang, tak baik meniup seruling di malam hari, apalagi di tempat seperti ini; bisamengundang ular."

"Pak Tarya percaya?"

"Sebetulnya tidak. Atau paling tidak saya meragukannya. Karena saya pernah membaca, semua jenis ular tak punya indra pendengaran. Atau entablah. Nyatanya saat ini saya tak membawa seruling." (Tohari, 2007:65)

"Mr. Tarya has a flute?"

"Oh no, no. People say it's not good to blow the flute at night, let alone in a place like this; can invite snakes. "

"Mr. Tarya believe?"

"Not really. Or at least I doubt it. Because I've read, all kinds of snakes have no sense of hearing. Or I do not know. In fact, at the moment I am not carrying a flute." (Tohari, 2007: 65)

The quotation discusses the conversation of Mr. Tarya's character with Kabul's character about the correlation between the strains of flute and the arrival of snakes. In the quotation is explained a belief that blowing flute at night can bring a snake. Nevertheless, the quote also illustrates the skill of Mr. Tarya's character to that belief. He argues that every type of snake has no sense of hearing.

- (3) *Hari kedua sejak Sawin tidak pulang, Kang Martasatang mulai diganggu selentingan yang entah dari siapa asalnya. Selentingan itu mengatakan proyek sedang minta tumbal seekor jengger atau ayam jantan muda. Tumbal harus diberikan, konon, karena pada awal penggarapan proyek hanya didahului dengan doa-doa biasa, tidak disertai acara tanam kepala kerbau. "Jadi, libatlah. Hasil kerja bulan pertama di proyek itu langsung disapu banjir." Kata Wircumplung, tetangga Kang Martasatang. "Nah, musim hujan akan datang lagi. Kalau tumbal tidak diberikan, seluruh bangunan jembatan yang sudah setengah jadi bisa dirobohkan bab. Libat sajalah," tambahnya.* (Tohari, 2007:120)

The second day since Sawin did not come home, Kang Martasatang began to be disturbed by the rumor of who knows who it came from. The rumor says the project is calling for a jengger or a young cock. The sacrifice must be given, it is said because at the beginning of the project is only preceded by regular prayers, not accompanied by the planting of a buffalo head. "So look at it. The work of the first month in the project was immediately swept away by the flood," said Wircumplung, a neighbor of Kang Martasatang. "Well, the rainy season will come again. If a sacrifice is not given, the entire half-finished bridge building can be torn down. Just look at it," he added. (Tohari, 2007: 120)

The quotation explains the relationship between ritual ceremonies and natural phenomena. The relationship is illustrated by the flood waters that swept over the bridge project because it did not perform the buffalo planting ritual. The quote also explains the public's belief in the sacrificial ritual of sacrifice so that natural disasters will not befall the project.

- (4) *Mereka menyelam di lubuk-lubuk Sungai Cibawor, memburu ikan sampai ke ceruk atau celah batu yang paling dalam seperti cerpelai mengejar mangsa. Konon rogoh ikan tidak bisa dilakukan pada sembarang hari. Dan ada mantranya.* (Tohari, 2007:123)

They dive in the hills of the Cibawor River, hunting fish down into the deepest nooks or crevices such as stoats chasing prey. It is said that fish rogoh cannot be done on any given day. And there is the spell. (Tohari, 2007: 123)

The quotation describes the traditional fishing process with bare hands. This capture process cannot be done carelessly. There is a special mantra before catching fish. This fishing process cannot be done on any given day. That is, there are special days when catching these fish is allowed and prohibited.

- (5) *"Yah, kita telah disadarkan bahwa ternyata kadar animisme di tengah masyarakat kita masih lumayan tinggi. Dengarkan, Mas Kabul, orang sini percaya misalnya, mayat yang hanyut di sungai bisa mencegah kelongsoran tebing."* (Tohari, 2007:132—133)

"Well, we have been made aware that the level of animism in our society is still quite high. Listen, Mas Kabul, people here believe, for example, corpses floating in the river can prevent cliffs." (Tohari, 2007: 132-133)

The quotation above illustrates the correlation between natural phenomena and mystical beliefs. This is indicated by the belief that corpses drifting in rivers can prevent landslide cliffs. This is a form of natural representation seen from a cultural perspective.

Harmonization of Humans, Nature, and Culture on the Novel People Project

Based on the data collection process, there is a form of harmonization of human, nature, and culture in the novel People Project by Ahmad Tohari. The harmonization of man, nature, and culture is described in the following quotation.

- (6) *Ketika ujung-ujung ranting yang menggantung itu mulai bergoyang oleh sentuhan angin, ketika burung-burung kecil itu mulai mencicit-cicit di seputar sarang mereka, dari bawah kerindangan pohon mbulu itu samar-samar mulai terdengar alunan seruling. Demikian samar sehingga ketika angin bertiuap kencang, suara itu luluh oleh desah angin yang menerobos dedaunan.* (Tohari, 2007:7)

When the ends of the hanging branches begin to sway by the touch of the wind, when the little birds begin to squeak around their nests, from the shadows of the mbulu trees is dimly began to hear the strains of the flute. So faint that when the wind blew hard, the sound was melted by the wheezing of the wind through the leaves. (Tohari, 2007: 7)

The quotation above contains a form of harmonization of man, nature, and culture. This is evidenced by the strains of flute blown by a person. The flute is a cultural product. In the quotation is described the strains of the flute combined with the surrounding nature, the shady trees, birds chirping, and the wind.

- (7) *"O, begitu? Rupanya sampeyan pusing karena banjir telah merusak pekerjaan sampeyan?"
"Dan kerusakan itu membuat kerugaian yang cukup besar. Serta memberi beban batin karena hasil kerja beberapa hari dengan biaya jutaan lenyap seketika."
"Tapi, Mas Kabul, banjir adalah urusan alam. Jadi, buat apa disesali dan dibuat sedih?"* (Tohari, 2007:10)

"O, right? Apparently, you are dizzy because the flood has damaged your work? "
"And the damage made a considerable loss. As well as giving an inner burden because the work of several days at a cost of millions vanished instantly." "But, Mas Kabul, the flood is a natural affair. So, what is it regretted and made sad?" (Tohari, 2007: 10)

The quotation takes the form of harmonization of man, nature, and culture that is in the sentence of Mr. Tarya's character. Mr. Tarya's character states that the flood disaster is a natural destiny. Therefore, the floods need not be regretted and made sad. Sentence by Mr. Tarya figures contain the message that humans can not oppose nature. Humans can only synergize and harmonize with nature so that every natural event does not pose a burden.

- (8) *Pak tarya batal menjawab pertanyaan kabul karena pancingnya mengena. Tali digulung dalam gerakan yang anggun, dan seekor ikan putihan menggelepar di ujungnya. Pak Tarya melepas ikan*

itu dari mata kail, lalu melemparkan kembali ke air. "Kamu masih terlalu kecil. Tabun depan kamu saya pancing lagi. Janji, ya?" (Tohari, 2007:18—19)

Pak Tarya canceled answer of Kabul's question because the fishing rod hit. The rope is rolled in a graceful motion, and a fish is floundering at the end. Mr. Tarya removed the fish from the hook, then threw it back into the water. "You are still too small. Next year you will be fishing again. Promise, huh?" (Tohari, 2007: 18-19)

The quotation contains a form of harmonization of man, nature, and culture. The form of harmonization of man, nature, and culture is on the behavior of figures Pak Tarya releasing the fish of the fishing rod. The reason for Mr. Tarya's character is that the fish is still too small.

(9) *Selain jangkrik, Kabul juga mendengar suara walangkerik dan banyak serangga lainnya. Juga cecet burung bence yang melintas pulang-balik di atas kepalanya. Suara burung malam ini sering dijadikan pertanda adanya pencuri. Karena, burung itu selalu mencecet bila matanya yang tajam melihat sesuatu yang bergerak dalam gelap.* (Tohari, 2007:65)

In addition to crickets, Kabul also hears the sound of walangkerik and many other insects. Also, the bee cecet that flashed back and forth over his head. The sound of birds tonight is often used as a sign of a thief. Because the bird always tears when his sharp eyes see something moving in the dark. (Tohari, 2007: 65)

The form of human harmonization, nature, and culture in the quotation lies in the reading of natural signs by man. In the quotation, it is explained that the cecet of bence birds is a sign that there are thieves around the area. This is because the public has understood that the bird will sound when its eyes catch something moving in the dark.

DISCUSSION

Based on the research findings described in the previous section, it can be stated that the novel *People Project Ahmad Tohari* has a cultural ecological value in it. Cultural ecology is an action or behavior of society related to its natural environment (Purwanto, 2003: 622). The description shows that between society and the environment have a relationship with each other. The value of cultural ecology is contained in the behavior of characters and the storyline in the novel. The identifiable cultural ecological values of the *Orang-orang Proyek* novels are (1) the representation of nature in a cultural perspective and (2) the harmonization of man, nature, and culture.

The first cultural ecological value contained in the *Orang-orang Proyek* novel is a representation of nature from a cultural perspective. The representation of nature in a cultural perspective is a form of the natural event but viewed from a cultural point of view. This confirms that nature and culture are two interconnected things. These two aspects are interconnected and interconnected into a unity.

The representation of nature from a cultural perspective in the *Orang-orang Proyek* novels can be seen in one quote (1). In the quotation, it is explained that the character of Pak Tarya sprinkled salt around the mat he was titled to dispel the snake. The actions taken by the figure of Pak Tarya are based on the public's trust. The quotation shows the representation of nature in the form of a snake against the snake from a cultural perspective in the form of salt sowing. This shows that nature and culture have a relationship and can not be separated from each other. Both aspects have a link because both aspects are related to humans as owners of culture and parties who experience natural events. Jumari, et al. (2012: 8) states that the link between society and culture includes the overall knowledge of the ecological knowledge of the local community that analyzes all aspects of local knowledge of the community about its environment including the perceptions and conceptions of local communities on the environment) along with adaptation strategies and production systems and natural resource management inside it.

The representation of nature from a cultural perspective in the novel *People* The next project deals with the way humans treat nature based on cultural aspects. This can be seen in the citation (4). The quote explains the tradition of catching fish called *rogoh*. *Rogoh* is the activity of catching fish in the river by using empty hands. In the quotation, it is explained that this *ramboh*

activity has a special mantra and cannot be done at any time. That is, there are special times to do rogo activities. This is a form of representation of nature from a cultural perspective. Culture has an important role to play in the preservation of the natural environment by specializing at times.

Time limitation of fish hunting activities or fishing in a natural perspective becomes a means of preservation of river and fish ecosystems. With limited time, the number of fish catches was limited. This is important to preserve the fish and the balance of the river ecosystem. This community behavior then produces a pattern of behavior. Patterns of action or behavior did by the community are the influence of the system of ideas and knowledge that is said paradigm ethnosains as a culture (Nurhayati, et al., 2017: 158). Unlike the case, if fishing activities are carried out continuously regardless of the sustainability of the river environment. This will cause the fish population to decline and result in disruption of the river ecosystem. In this case, the cultural aspect has an important role as a means of nature conservation.

The study of cultural ecology generally focuses on the cultural elements found in rural communities (Ruiz-Mallen, 2012: 12). It can also be found in People Project novels. In the citation (5), it is explained that the level of animistic belief in the community is still quite high. High levels of animistic belief are evidenced by public confidence in the corpse that can prevent cliffs. The public believes that if a corpse is swept away and caught in a river cliff that is prone to landslides, then the cliff will not suffer a lump. People who still have this kind of trust is a relatively rural society that still has not much interaction with modernity so that the element of public animist belief is still quite high. It is also a proof of representation of natural events seen from a cultural perspective.

The second cultural ecological value in the Orang-orang Proyek novel is the harmonization of man, nature, and culture. Harmony is a harmonious and harmonious state that creates a harmonious order (Ho and Chan, 2009: 37). In the context of this discussion, harmony occurs between man, nature, and culture. That is, the three parties find a state of harmony and harmonious, creating a harmonious order in all three relationships.

Harmonization of man, nature, and culture in Orang-orang Proyek novels one of them is reflected in the quotation (6). In the quotation, there is harmony and harmony between the flute rhythm of a person blown by the natural events that occur around it to create harmony. This harmony is present when humans align the activities that they do with the natural environment around them. In the end, these activities become harmonious and blend with the nature that is in the environment around the human.

A reflection of the harmonization of humans, nature, and other cultures in the Orang-orang Proyek novels can be seen in the citation (8). The quote shows a form of harmony between Mr. Tarya's character and the natural environment when he is fishing. Mr. Tarya's figure who got the fish putihan release the fish back into the river because it is still too small. This action shows the harmony between Mr. Tarya's character and the nature he is in. The action also shows the form of environmental conservation conducted by the figure of Pak Tarya. By reloading the fish to the river, the fish will have the opportunity to multiply. The results can be obtained is the river ecosystem and fish populations are maintained. This is a form of harmony between anglers and nature that goes on repeatedly so as to create a culture.

The cultural ecological values contained in this Orang-orang Proyek novel can be an environmental conservation medium. Environmental conservation media through People's novels The project is primarily targeted at novel readers. Cultural ecological values in this novel can inspire readers' consciousness about the importance of environmental conservation. The form of environmental conservation is related to the topic of this article, namely (1) the representation of nature in a cultural perspective and (2) the harmonization of man, nature, and culture.

First, environmental conservation through the Orang-orang Proyek novel deals with the representation of nature in a cultural perspective. Through this Orang-orang Proyek novel,

readers are made aware of the cultural aspects that play a role in natural events. This aspect of culture is closely related to man as the owner of culture. It is hoped that, through this attachment, the reader also feels attached to the natural elements that surround them so that they are inspired to preserve them.

Secondly, environmental conservation through the Orang-orang Proyek novel deals with the harmonization of people, nature, and culture. The element of harmony between these three aspects is very important in the effort of environmental conservation. This is because the harmony between humans and culture and the natural environment will create a sense of awareness to preserve nature.

CONCLUSIONS

Based on research findings and discussions that have been done, can be found the value of cultural ecology in the novel People Project by Ahmad Tohari. The values of the cultural ecology are (1) the representation of nature in the cultural perspective and (2) the harmonization of man, nature, and culture. First, the representation of nature in the cultural perspective of the Orang-orang Proyek novel relates to the behavior of characters in the Orang-orang Proyek novels in representing nature from a cultural perspective. It also affirms that nature and culture are two interrelated things. Second, the harmonization of man, nature, and culture in the Orang-orang Proyek novel deals with the harmony and harmony of life between humans and the surrounding culture and environment. This creates a sense of human awareness of the environment through cultural means. The ecological values contained in the Orang-orang Proyek novels can serve as environmental conservation media. By discovering and identifying the value of social ecology in Orang-orang Proyek's novels, awareness will emerge to preserve the natural environment.

Based on the conclusions that have been written above, can be put forward suggestions of this research addressed to the parties concerned. The first suggestion is addressed to environmentalists. Environmentalists can make this research as a new media in an effort to realize the importance of environmental conservation to the community. The second suggestion is to the literacy teacher. This research can be used as an inspiration for the teaching of literature with an interdisciplinary approach, namely literary ecology. This research can also be used as a reference by teachers to teach the importance of environmental conservation to learners.

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