The Adjustment Of Banyuwangi Culture  
(Ecoculture Study In Novel By Hasnan Singodimayan)

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ABSTRACT

The creation of literary-work is inseparable from the surrounding culture. If literature is born from culture, then literature is truly an adaptation of a particular culture. Hasan Singodimayan, a cultural observer from Banyuwangi wrote several novels that raised the Banyuwangi regional cultural theme in his works. Hence, this study aims to explain the adjustment of Banyuwangi culture in a novel by Hasnan Singodimayan using ecocultural study. The theory used in this study was Ecoculture Julian H Steward. This descriptive research employed qualitative approach. Research data were collected through library technique, and then data were analyzed by using content analysis. The findings indicated that the story in the novel by Hasnan Singodimayan adjusted the modified and illogical Banyuwangi culture.

INTRODUCTION

Hasnan Singodimayan is one of the humanists and novelists who raises stories from where he lives. Hasnan Singodimayan in his novel entitled Kerudung Santet Gandrung and Niti Negari Bala Abangan explained the culture that lives in the environment of Banyuwangi community. Banyuwangi which is located on Java Island has a different culture with other cities on Java Island. This culture makes Banyuwangi as a city with characteristics. Osing tribe community, which is a native of Banyuwangi, has a long mindset and history about the formation of Banyuwangi, as well as the condition of natural environment that forms a culture in Osing tribe community. The condition of nature and history of Blambangan can be said to influence the Osing community in culture and the creation of art.
In the field of literature and culture, Hasnan Singodimayan has made gold ink with several achievements. His short story entitled "Lailatul Qadr" got the third rank of short stories in the Surabaya Art Council in 1973. His poetry got the second place in BBC London poetry writing in 1980. He also got the third place in the heroic story of independence from the Central Board of 45 through the title ‘Perempuan Itu Bingkai Pesawat’. As a cultural observer, Hasnan Singodimayan was also awarded by the Governor of East Java in 2003. The latest award from the Ministry of Education and Culture, Hasnan Singodimayan was established as the Maestro of Art Tradition in 2017. The award was earned for preserving the Art of Osing Tradition through the world of literature.

Novels of Kerudung Santet Gandrung and Niti Negari Bala Abangan are works of Hasnan Singodimayan that promote Banyuwangi culture as a topic of story. Through presenting the culture that lives in Banyuwangi society, Hasnan Singodimayan shows the power of his novel. Kerudung Santet Gandrung tells the story of a Gandrung dancer who is seen as an immoral woman by those who claim to be religious authority. Phenomenon like this also occurs in real life. Negative scorns from the community towards gandrung dancers are still often heard, but the scorn comes from those who do not understand their own culture. Therefore, in this novel, Hasnan Singodimayan tried to open people's knowledge about the regional culture by explaining that the dancers were not like Shang Hyang Widari who was clean.

Novel Niti Negari Bala Abangan presents the same object as Gandrung Kerudung Santet novel, which is about the culture in Banyuwangi environment. The novel of Niti Negari Bala Abangan has a modern setting; but at the same time, there are a lot of stories about the phenomenon of antiquity in Banyuwangi and other parts of the world. It is not only about Alas Purwa forests, and the history of Blambangan to become Banyuwangi today. Banyuwangi’s geographical situation and history of Blambangan influence the formation of Banyuwangi regional culture. Endaswara (2016: 2) said that literature related to the environment is called ecological literature. This means that literary work that expresses a lot about the environment. Ecological literature becomes a bridge to answer the relation between literature and environment.

Culture is said to be the character of the nation, but what happens if the people in the nation do not understand the culture of their own region. Marzali (2014: 252) explained that the main problem of the Indonesian people in the field of culture is the deterioration of the human dignity of Indonesia due to colonialism. This prompted Hasnan Singodiayan as a cultural observer to create literature in the form of novel as a means of opening the understanding of the people to the culture of Banyuwangi region. Wellek and Werren (2016: 35) argued that through writers, literary works are created as a mirror of reality whose creative processes are driven by social, climate, and biological factors. Like other writers, Hasnan Singodimayan gave problems in the real world to Kerudung Santet Gandrung and Niti Negari Bala Abangan. The problems raised are cultural problems that occur in Banyuwangi. Cultural and social conflicts are criticisms that have been conveyed by Hasnan Singodimayan in novels of Kerudung Santet Gandrung and Niti Negari Bala Abangan for readers.

Barker (2009: 30) stated that culture is related to questions about the social meaning that is shared, namely the various ways we understand this world. However, the meaning is not merely flaming outside. The meaning is built through signs, especially signs of language. Cultural studies state that language is not a neutral medium for the formation of meanings and knowledge about the world of independent object that exists outside the language. Instead, language is a major part of meaning and knowledge. Language gives meaning to material object and social practice revealed by language to us. The production processes of meaning are the practice of meaning and understanding culture. It means exploring the way of meaning which symbolically produced in language as a system of meaning. Parts of language can be raised through literary works; therefore, the form of culture can be found in certain literary works.

Steward (1976: 30) presents the concept of ecology in relation to humans as a means of heuristics to understand the environment impact on culture. Steward calls it the term of ecology...
cultural. In the beginning, the concept of ecology referred to the context of a collection of biotics only, but basically, the concept of ecology had expanded. In this case, humans are also included in the ecological concept because humans are a large part of the life of the world.

The problem explaining human cultural behavior is different from the problem with biological evolution. Cultural patterns are not genetically generated, so they cannot be analyzed in the same way as analyzing the characteristics of organism. Steward (1976: 33) explained that culture is an important factor in determining one's character in society. Steward (1976: 34) agrees with Hawley that between the physical environment and human activities, there is always a midpoint, namely a collection of goals, values, knowledge, and beliefs. The midpoint is called the cultural pattern.

A culture itself is not static, but it is adaptable and modifiable. This means that adjustment will continue through discoveries that cannot be avoided. Culture can be adapted and modified by human activities with physical environmental conditions. Steward (1976: 36) stated that ecoculture is different from social and human ecology in looking for explaining the origin of certain culture and patterns that show different areas. Ecoculture presents a problem and method. The problem is to ensure people's conformity to the environment whether it requires certain modes of behavior or they allow freedom of certain patterns of behavior.

Ecoculture prioritizes empirical-based analysis that is closely related to the use of the environment in ways that are regulated by culture. The normative concept that sees culture as a system encourages certain practices that are bound by values. The classic example that does not make sense is that Chinese people should not drink milk and Eskimos should not eat seal in the summer, Steward (1976: 37).

Sutton and Anderson (1992: 97) explained that cultural ecology is a view of the environment in the cultural context or vice versa, understanding culture in the context of environment. Cultural ecology discusses how humans conform to the natural environment. The focus of cultural ecology is on adaptation to two things, namely the concept of culture adapting to the whole environment and systemic adaptation. Cultural ecology also focuses on the way of institution which is packaged in the form of adaptation and conformity. Cultural ecologist explained that the process of cultural adaptation provides an opportunity to know how to give birth, to maintain, and to transform it as a cultural relationship.

Gunn (1980: 167) explained that cultural ecology is a system of human knowledge as social beings in understanding and interpreting the natural environment. Koentjaraningrat (2015: 6) stated that culture has three forms, namely culture as a complex of ideas, values, norms, rules, and so on. Culture is a complex patterned behavior activity from humans in society, and culture is the objects made by humans. Moreover, culture is a series of rules, instructions, recipes, plans, and strategies that consist of a series of cognitive models that humans have, and which are used selectively in the face of their environment as manifested in behavior and action - the action, Sudikan, (2016: 168).

Soehardi (2000: 324) stated that with the adaptation framework of elements wherever they come from existing ecosystem patterns as well as efforts to conserve natural resources both biological and non-living can be maintained in balance. Ecosystem balance is not only concerned with the physical environment and biological biota but also related to human culture. Hardiningtyas (2016: 49) said that environmental problems are closely related to local wisdom. It can be seen that the existence of local wisdom plays a role in preserving the environment before environmental care movements appear. In certain case, local wisdom plays a role in safeguarding the ecosystem rather than the law that is applied in regulating community patterns.

The description above shows that novels of Kerudung Santet Gandrung and Niti Negari Bala Abangan display cultural ecological problems that are closely related to the local culture of Osing tribe. Understanding of cultural ecology and literature study are needed to understand Kerudung Santet Gandrung and Niti Negari Bala Abangan. Therefore, Kerudung Santet Gandrung and Niti Negari Bala Abangan as literary works that carries messages about the problems of cultural ecology that are needed to be investigated. In this case, the ecoculture is the
main foundation for studying human interaction with local culture and the environment in Gandrung Keret Santet novel and Niti Negari Bala Abangan.

**METHODOLOGY**

This descriptive research employed qualitative approach. To obtain the data contained in the novel, the researchers read *Kerudung Santet Gandrung* and *Niti negari Bala Abangan* novels by Hasnan Singodimayan. After obtaining data, then the data were recorded. Data analysis of this study began with preparing and organizing data, reducing data, and presenting data in the form of discussion. The theory used to analyze data was Julian H. Steward's ecocultural theory.

**RESULT AND DISCUSSION**

1. Reflection of Banyuwangi Culture

   Novels of *Kerudung Santet Gandrung* and *Niti Negari Bala Abangan* by Hasnan Singodimayan reflect Banyuwangi culture. Banyuwangi cultures that are viewed from various perspectives by the community are packaged into a story by Hasnan Singodimayan. This diverse view of society is based on a lack of understanding of society about cultural value and function. Culture will be good if it is placed and interpreted in the proper position. It is found in the following data.

   It is Sunday morning, but the villagers knew no holidays, even though in that village. On Sundays, there are people on vacation because the river along the village is still nature. The ponds are still full of fish for fishing, many of sources have clear water and sacred by villagers. (Singgodimayan, 2003: 18).

   The data above provides knowledge that culture has its own function. In this case, culture acts as a control of human behavior to protect nature. The trust of the people who save resources in the river makes the river clean and maintained its sustainability. This is evidenced by many fish that still live in the river. This belief forms a religious pattern. The pattern that starts from the belief stated that nature is a place to live the ancestral spirits or nature. It is also a part of living things and has spirits. On this basis, humans who live in nature need to respect nature by applying wisdom. This pattern leads to nature conservation. With the sacredness of nature, it instills suggestions in humans not to exploit nature.

   The culture of the Banyuwangi community that has saved a place can be viewed from various perspectives. If the culture is only seen from the point of view, then it will be negative. Saving a thing is an insult and deviate from religious value. If it is viewed from another angle, then it contains a positive one. This observation is a way for the community to maintain the preservation of nature.

   Ecology in cultural ecology is no longer limited to the physical environment, but human behavior patterns are included in ecology. Lifestyle, social relation, and human survival are parts of ecology. The pattern of human behavior in Banyuwangi society is governed by cultures that live and develop in it. The culture forms the characteristic of Banyuwangi Osing community. It can be seen in the following data.

   A form of kinship of the Osing tribe called "brayakaken", "Please understand", said Gede Ari Subrata in his heart. Historically, the house of Osing people has the kitchen faced the street. Anyone who visits must eat first, together or alone. Moreover, this form of behavior is not a form of error or deviation. (Singodimayan, 2015: 79)

   The data above shows the culture of Osing community in receiving guests. Welcoming guests to eat has become a culture. Anyone who visits will be welcome to eat. Unlike the Javanese culture, in general, they provide snacks or food only in the living room or at the dining
Osing tribe community is not reluctant to invite guests directly to the kitchen. This is a form of Osing hospitality to his guests. It is a social pattern of Osing community in strengthening brotherhood between communities.

The social pattern in Osing tribe community described in the data above is reciprocal. It can be seen when the host arrives, the host immediately welcomes and entertains guests by inviting guests to the kitchen. It is an effort by the host to respect guests who have stopped by his house and as an effort to maintain good relations. Efforts are made by guests to appreciate the hospitality of house owner by obeying the wishes of the host to eat in his kitchen.

Social pattern in the form of reciprocity that is based on mutual respect makes social relations between communities well maintained. If the relationship between communities is maintained properly, a harmonious society will be created. An environment will be comfortable to live in if the people get along well. Harmony in the community will encourage the interest of the community to help each other and help each other in everything including environmental preservation.

2. Modification of Banyuwangi Culture

Banyuwangi culture contained in Kerudung Santet Gandrung and Niti Negari Bala Abangan has undergone modification in reality in Banyuwangi community. In Kerudung Santet Gandrung novel, Gandrung dancers are only seen as a public art performance and the audience seems inconsequential by giving tolerance to the infatuated dancers to lead to immoral acts.

However, in Niti Negari Bala Abangan novel, Gandrung has been seen as a nobler art culture. It can be seen in the following quote.

He is the chairman of the art council and the chairperson of cultural branch. Their work is fostering the art of gandrung which has been harassed by people as tandak and cheap women. (Singodimayan, 2003: 31).

At the district office, a seven-meter tall statue of a dancing dancer looks very grand and majestic. It faces east direction to challenge the rising sun. With the shawl that is perfectly thrown forward. The statue was built by artist from Yogyakarta, sculptor from Bali, and sculptor from Banyuwangi. Hence, the Regional Government office seemed to have an aura. (Singodimayan, 2015: 18)

The data above shows that culture always experiences a process of adaptation and modification according to the community condition where the culture develops. Gandrung dance which was originally meaningful as a traditional dance of Osing tribe as a symbol of gratitude for the harvest. Moreover, it was developed into an art that can be enjoyed at any time without waiting for the harvest season. Even with such condition, gandrung dancers were played by women that are considered as immoral women by some people because of their presentation which is pure performances. This condition is showed in Gandrung Kerudung Santet novel. However, in Niti Negari Bala Abangan novel and in Banyuwangi today, the figure of Gandrung dancer has been seen as a nobler culture. Even the figure of Gandrung is used as an icon of the city of Banyuwangi, and Banyuwangi is often referred to as the city of Gandrung.

Cultural modification in Gandrung dance forms the social pattern of the Banyuwangi community. The social pattern starts from the meaning of the community regarding Gandrung, which is only as a form of art dance. Moreover, its dancers often get immoral treatment, and then it develops into a more dignified art culture. This development shows that the moral literacy ability of the Banyuwangi community is increasing. With good moral literacy, people begin to consider Gandrung as a cultural art, and its dancers as performers have the honor that the audience no longer treats Gandrung dancers as immoral women. The ethics and moral awareness of the Banyuwangi community finally has made Gandrung evolve from just entertainment to an art culture. The main factor of forming environmental conditions is humans...
who live in it. With humans who are more aware of ethics and morals will create an environment that is conducive and comfortable to live in.

3. Illogical Banyuwangi Culture

Culture is a series of rule, instruction, recipe, plan, strategie, and control for humans, but culture that is a legacy of our predecessors is often shaped as an illogical. It happens because culture feels that it wants to be "eternal"; so that, human behavior is determined or regulated by culture. Often cultures that seem binding, this cannot be explained by logic, but we still hold it because ancestral culture certainly has a high philosophical meaning that if we understand it will be very beneficial for us. It is contained in the data as follows.

"Not true. That is not true. It is not justified by culture," explained Mantri, slightly inflamed.
"Why?"
"Barong Gandrung dance is only devoted to village safety if it is dry all year long."
Apparently Mantri’s understanding of traditional ceremonies was far deeper than that of students of the literature faculty.
"It should be rejected", he continued.
"Because if it is forced, there will be a catastrophe in the village by claiming the lives of several residents." (Singodimayan, 2003: 64-65).

Picked up by Sri Lestari, and her husband do not know. She inserted into the nail. In the afternoon, when her husband went to the sub-district office, the handkerchief was spelled with the mantra "Celeng Kesrek". It is filled with a number of palm fiber sticks, as symbols of wild boar feathers, rolled in the handkerchief and pressed against it. At the foot of the chair of the ninja's chair stood. Then she stepped on three times by reading the mantra. It was found later that Sarkoni’s legs were paralyzed. His legs were weak like helpless midribs. (Singodimayan, 2015: 153-145).

Plant growth in the fields must be treated like that. Listen to music in the middle of the land such as the traditional Osing people and Bali people. They place angklung in the middle of rice fields or moor. (Singodimayan, 2015: 156).

The data above shows an illogical one. Something will not happen if you think logically. The culture has lived since in our ancestors’ era that we did not know the true meaning of the culture. If you think broadly, you will come up with the idea that such a thing is an attempt by your ancestors to practice obedience to the regulation. Like Barong Gandrung dance which will take casualties if it is done in other activities beside its main function. The existence of this shows the rule that must be obeyed.

Santet can be interpreted as a science of attacking opponents from a distance without any physical contacts. It can also be interpreted as the advice of people that fellow humans must respect each other and they should not hurt because if there is someone who feels hurt physically and mentally, there is evil science that can be used as a means of attacking to satisfy the revenge. Therefore, as fellow human beings, one must respect each other in order to create a harmonious and peaceful society.

Next is about rice fields and music. Yields will improve if the fields are well cared for. A good treatment is likened to playing music on plants. Treating plants with preferential treatment is like treating children themselves because plants are living things. The plants will receive what we give to them and they will return to us as given. This is in accordance with the phrase "what we plant, so that we reap". Listening to music on plants can also be seen that the music is not aimed at plants, but on the farmers themselves as entertainment when in fields or
rice fields. Music as entertainment can eliminate saturation and arouse enthusiasm in working in fields or rice fields.

CONCLUSION
Hasnan Singodimayan's novels are the form of adjustment from Banyuwangi culture. In accordance with the phrase that says "composing literature means cultured", someone knows culture through literature. The simple concept is owned by Hasnan Singodimayan's novel. Hasnan Singodimayan through his literature also wants to show that culture over time will be adapted and modified by human activities in accordance with their environmental condition. Sometimes, cultures are considered illogical, but that is precisely the aesthetic value of culture. Something that is not logical is not always non-functional. In Hasnan Singgodimayan's novel, there is also a cultural pattern that is the middle point between humans and the environment. This pattern is religious and social patterns.

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