

The Habit and Acoustic Ecology in High Volume Music

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INTRODUCTION

Feast is an expression of gratitude to God because of success or happiness in life. Feast becomes a medium to share of happiness to others. In a feast there will be decoration, food, and some music in order to cheer up the invited guests. It is hope to be satisfying. The feast is made lively with music. The music especially with its high volume plays very dominant factor. It is used to attract guests to enjoying feasts in Kupang, NTT.

The music in feast is usually from audio cassettes with high volume. It must create enjoyment. It must be inciting. Besides it usually takes places in two or up to three days at least. The music sound is usually so loud and spreads to the whole area of the surroundings. The deafening sound usually spreads and influences the neighbours that are living so closely to each other. Most of them feel happy and satisfied with it although some of them don't. They feel disturbed and unpleasant. They are suffering from it but they can't do anything because of their small quantity compared with the others who feel happy and satisfied with it. Having feast especially having enticing feast has been rooted long in the heart and mind of people in Kupang, NTT. I try to fathom its background. Most of NTT people are making as farmers. They usually gather the harvest every year. They have this feast as the festival. They express their gratitude, to God together with their big family, relatives and neighbours. They pray for God in order to have success on their both planting season and the next good harvest gathering. They have this feast as a festival happily by dancing and singing for the whole night. It takes sometimes for some days.

The inciting music in high volume and dancing together become so typical. The simple music festival with guitar and drum accompaniment exist too. But it has been left later. It has not been at hand anymore right now. The Electronical music instruments are very handy, are easily handed and so practical. It can be set in high volume easily. It fulfilled the desire of Kupang communities such style of music is so enjoying and as if it is permitted by the local government. It grows characteristically in Kupang. Because of the natural community awareness on the effective and efficient lifestyle nowadays, there has been gradually a change. It has been

subsided. There has been a change of time length and the duration of time for feast. It doesn't take for some days anymore, but only for one or two days. But the high volume music still exists permanently. The high volume music and other noise created during the feast is still so disturbing. It doesn't only hurt the eardrum but also disturb the neighbours sleeping comfort and other activities. Both neighbours and hotels' owners as well as local figures there for have some suggestions for solving it. It does truly irreparable damage both for human beings and for environment. It is a waste of electrically currents. It is a way of inflicting a financial loss.

Ecology as a branch of biology that deals with the habit of living thing especially their relation to their environment¹. It studies about events in the surrounding environment. It deals with the life of the living things that are living together. The event that happens to the living things in a surrounding of an ecological system are created wisely by human beings in order to be adapted to each other and to have an interaction with others. Those are human activities concerning culture and social living. Having feast is included in them. It involves neighbours and community in that surrounding. Kupang city dwellers have been very keen on the audio music with too high volume. It is so handy in one go a favour of making use of electronic industrial products. It is damaging both for human beings health and environment. The people with cupious music taste has usually done it. It becomes an acoustic case. It has influenced many neighbours. The owners of feast do not catch the hints from communities who are suffering from the high volume music anymore. They are forced to be tolerant. It is truly an acoustic event.

This habit is analysed based on the point of culture written by Pierre Bourdieu (1930)². It covers some points as the following culture change, the health of ear drums and urbanization factor. The study of the acoustic ecology, habit factor of having a feast, feast music with so copious taste that's considered as an uncontrolled noise/sound. It has been an oversized sound with an excessive standard of electronic music tool products. The number of the people who are interested in the music mentioned above becomes gradually amounting since Kupang is a big city. Many people come to Kupang in order to work and to live here permanently. They influenced each other.

HABIT:HOW PEOPLE LISTEN TO THE MUSIC IN A FEAST.

¹ Hari Poerwanto, 2010, Culture dan Environment in Anthropology Perspective, Yogyakarta: Pustaka Pelajar

² Agustinus Herwanto, 2005, Culture, Structure and Agent In Cultural Theories, Yogyakarta: Kanisius Publisher.

Kupang communities especially the youths are very fond of listening audio music (tape recorder, CD,VCD,and DVD). They are often sitting leisurely while listening it. They prefer loud music Which humming the audio song. They dance, move their hands together. Some move their legs while sitting. All of them look happy. They do like this both at home and far from home as well as by the side of the road. This kind of scenery happens almost everyday in Kupang. They sometimes dance both modern and traditional dances. In other time both many office staffs and teachers in schools as well as students in schools have to have the same type of refreshing or physical exercise. It is usually accompanied by loud music or audio music. Both youths and adults as well as parents are very fond of music too by their handphones too. Most of them prefer listening to music by their headsets. Those activities are youths activities. They say that it is a youth expression. They are considered “left behind”if they don’t do that. Kupang is classified as one of the three cities having so many feasts everyday. The feasts are classified as the following: birthdays, wedding feasts, graduations in university and in some other levels of schools, some religious ceremonies. Almost of all them expect traditional celebrations are celebrated with full music scene colour of scenery happens almost everyday in Kupang. They sometimes dance modern and traditional dances. In other time, office staffs, teachers in school activity both in schools or in an office.

The tone of the music is made loudest by arranging 6 to 12 boxes of loudspeaker. They are usually arranged in such a way in order to produce the loudest sound. It can be heard by both the guests in the feast room and the neighbours as well as other people from farther places. One day before the celebration day the music has begun. It is a sign that someone is going to have a feast. It is indirectly to let neighbours or the guests to know the feast and hope them come to the party. Being grateful to God, to parents and others is a substantial factor on committing or having a feast. In order to be more pleasant, all the relatives, co-workers, colleaguesand neighbours are invited to take part in it. Most of Kupang communities have refactored it. The good impression that will be expressed by the guests and other people about the feast is very important. In order to achieve the purpose, the feast host must be decorate feast room or location attractively. The appearance must be lively. Food and drink must be nice and expensive. The guests are many and they are satisfied. Most of them dance both modern dances and mass as well as the traditional ones. The dancers must entertain the guests. They must sing solo or in choir. The role of music, therefore is very decessive. It must be loud and inciting. It incites guests to sing and to dance, to

drink strong drinks. The more the guests sing and dance, the more the feast is impressive. It can cause the stir in guests opinion. The guests will tell others to enlarging the impression. People will joke with the feast if the feast does not give impression. Although the feast host or the owner of the feast has planned it well and expended so much money.

The party must be really lively. It must be happy although it is sometimes crowded because sometimes many of the guests are drinking alcoholic drink. Such the situation sometimes ends happily and unhappily. It comes very close to becoming sluggish. Their daily activities for earning a living and daily routines certainly canceled. The noise has become accustomed to Kupang communities. Both the children and the boys or girls as well as adults like high volume music. It can found both at home, and the hotels where are feasts as well as at the sides of the road. This habitus, according to Bourdieu theory, is one of the solid systems in this area. It has happened for the long time. It has passed on from a generation to the other. It is considered, therefore as a common thing. The music must be high volume. No people are able to stop it. The habitus and appetite has been united firmly. The habitus and custom together with appetite has actually created schemes of culture that are classified and differentiated as low and high culture, arm or rich society, high or low appetite, common or exclusive society. It creates, therefore the classification of the society with its special appetite.

Bourdieu classifies habitus or custom in some various ways namely life style, preference, motivation, taste, and emotion. Life style in the popular culture seems a way of enjoying life by making use of the technical instruments. It is so appropriate for Kupang community with their appetite to high volume music with loudspeaker. Moreover this appetite express and in one go shows classes and differences in the social cultural living (Waters:198). Based on an appetite to listening music mentioned above those music lovers are classified as the ones of low culture and working class (Bourdieu). I argue that they are from the educated class, they are not from the low culture or working class. They like such type of music too especially on the time of feast. Besides that type of music, they like traditional music too. The music lovers in Kupang community are from both educated class and low culture as well as from the working class. They love pop music and traditional one. They and feast organizers have the same opinion that music has a special role in the time of feast. It incites the guests to be happy. The feast for them is not only a chance for saying thanks to God and community but it is also a chance for showing off the prestige value of living or owning. The music must be in high volume. It is, as if, to express the

gratitude extraordinarily; to express their unusually extensive excitement; It must be force the guests to say very great to the feast organizer. The feast organizer must incite the guests to smile and to express joy. They feast their eyes and ears on. They must feast on the delicious food. They, then will tell to other people about the feast. The feast can be an interesting topic in some days. The feast owner and organizer become famous in that time.

Bourdieu identifies three zones of taste namely legitimate taste, brow taste and sometimes related to popular music. Legitimate taste is a taste dominated by a class of the highest level of education and its common for people who likes classical music. Middle brow taste is taste that is common in the middle classes who likes Rhapsody in Blue, balladic, and standard popular music and the third is Popular culture³. Popular culture is common in the working class, it is related to popular music. The popular music is music belonging to common class of community. It can be found in everyday life in Kupang. The popular music consist of *dangdut koplo*⁴, rock music, pop music including traditional pop music (Ambon song and NTT song). It is acknowledge that popular culture has been very common to the working class in Kupang. It is so identical to the consumerism culture. People of this group usually have music in order to enjoy themselves. They enjoy not only songs especially popular songs but also they enjoy much some styles how to sing happily, how to express their joy and to comply with their own wishes in their songs. Based on the preference and their appetite (Ibrahim, 2011:XXVIII). Music is expected to make them satisfied. It must be inciting enough to enable them to move lips to sing, to make them raise their hands, legs, and bodies to start walking for a dance. This is their target of hearing music. It is, therefore music must be loud enough and inciting to enable them do it.

The situation gives pleasure and comfort. The guests must look pleasant. It becomes an enjoyable evening. It gradually incites the music operator to higher the music volume because the music is expected to be more inciting in order to force the guests to dance until midnight or early down. Both the community or the neighbours living nearby will get their silent night and can go to bed around the time. Although being sleepy and tired because of the feast, all of them must go to work by six or seven o'clock in the morning as their routines. All of them will suffer ear disease because of the loud music. They must withstand the noise for about 8 or 9 hours per feast. The situation above is aggravated by the existence of handphones. It is actually very good

³ Malcolm Waters, 2011, Modern Sociological Theories, London: SAGE Publication.

⁴ Dangdut koplo is a song that Indonesian people like to dance because of its rhythm.

and practical for persons to contact each other easily. The music lovers from Kupang community as children and adults or parents can make room for performing music with the category of popular music. They make use of their handphones. The handphones are first on and then installed to the set of loudspeakers. The music is so loud enough for the feast. They can get rock music, pop music and dangdut *koplo* music. The quality of music they like most is the one with fast tempo. They are so responsive to it. They will dance and sing together. They sing those songs happily although they don't understand the lyrics. They don't understand and care for the lyrics. Their having interest is they can dance and sing together. It is an indication of consumerism. All the guests or the listeners are so tempted by the music with high volume. It is taking place in the long time. There is no limit of time. It is, therefore kills gradually the character for creating music. They prefer enjoying music to creating music. Their spirit for writing and creating music becomes faded away. The habit above causes some negative points as the following:

1. The high volume music harms both spiritual and physical health.
2. They don't want to work hard at the day or days after the feast. It is therefore to change a set of life pattern. It damages the quality of thinking and working.

The role of the people of qualified education is hoped to change it moderately the habitus or custom in hearing loud music. We expect some changes of the communities opinions as the following:

1. The community must be accoustmed to moderate music tone with certain high volume.
2. The tolerant music or feast organizers to the neighbours around the feast location.
3. The moderate music volume must be developed to the community.

Performing loud music means disturbing and damaging both health and silent situation around the feast location. High volume music is so long time in almost every time be reduced before it is hoped to be made disappear gradually. I still hope there will be rules or law as well as policy from the local government to decrease the habitus above. Both family and schools are the only two institutions that are having important role in decreasing the habitus of Kupang community with the so intense loud music. Family as the basic institution is hoped to care for it. They must be responsible for daily activities of their family members. They are hoped. They are hoped to supervise both children's activity and the adult's as well as parents activities on the high volume music. They had better inform their children "beware of the feasts with the high volume music". Families are asked to give examples when they have feasts especially the feasts concerning

children like kid's birthday and other birthdays in the family. The family as the smallest institution of education is hoped to care for it, to be responsible for changing the community habit on the high volume music from families especially from the pregnant women. Babies must hear Classical music and not high volume music. The schools from the level kinder gartens to the universities are asked to educate students to have soft music not the high volume one. They are hoped to grow well, grow health and be accustomed to soft music, to live tolerably. They are hoped to have the quality of tolerating opinion, customs and behaviour in their daily life. They are asked to paying attention to the living space.

Being noisy in their everyday life especially in everyday listening or soundscape as in Kupang is truly ignoring the living space. The noise coming from various places is so disturbing. That voice in everyday life is psychologically classified as a complex one. It can rise from machines and high volume music. This sound is heard by a person in high frequency, amplitude and vibration. This noise sound will come to the ears and it has an effect to disturb health especially babies and children's health. The high volume music pertaining to the feasts in Kupang is a sign that Kupang some people don't care living space. It disturbs everybody and everything. We all must care for the living space. This is the main idea and my argument to care for it in the global area.

Ecology:Cultural&Acoustic

C.Geertz connects culture to living space (ecosystem). Both have mutual influence culture can change the living space. It means both human activities and local communities in any place have close relationship both with arrangement and pattern in life style as well as economic management. The habit and the communities routines in a certain place have close relationship with everyday life environment. J.H.Stewards has developed cultural ecology concept that is studying about the way of human beings to adapt themselves to the environment (Purwanto,2011:68-76). The case on the environment has been a very important issue nowadays because human beings and environment are in one ecosystem.The ecosystem consists of some organisms that are having mutual relationship. Human beings in an ecosystem becomes the element that is living in a certain environment and there must be balanced with the environment. It means the human beings will live healthily in the healthy environment. Kupang, the capital city of NTT Province is classified as a healthy town. But it is called too a noisy town because of their loving music in high volume in their daily life. It has polluted Kupang environment. It has been unhealthy because of the noise. Besides, that is situation takes place long and happens on

and on in many places in the area of Kupang, it becomes gradually unhealthy. It truly influences the culture because culture is exactly growing in an environment where human beings live their lives. The adaptation of human beings with the environment influences the human beings is a reciprocal relationship. The human beings are bearing with culture ecologically. They have, of course, related to the environment. The adjustment of human beings to the environment continuously and long, will gradually change their way of thinking (mind set) and behavior. The change will happen in their life. The music using high technology instruments in one side has created the change more critically. It actually brings up a progress to the world of music. It makes people get music easily, it makes music nicer, it creates music more lively. The participants and the guests and the neighbours at a feast becomes happier. The music operators sometimes exaggerates the music volume; they set the guests and the neighbours outside the feast enjoy the music long; moreover it makes them sing and dance happily, it lets them stay away all night long. The next day will be the blue day for them. They have been so weak because of the whole night staying away. They are not hardly strong and safe for doing their daily routines like earning their life. The action is resulted in their enjoyment with high volume music. Kupang communities are really urban communities. Their activity, take for an example, the celebration of the feast. The feast is usually conducted by the relatives and the neighbours not by a certain family itself. Here we conclude their way of life as the following: There must be a balance between the activity, society, and the environment. People in Kupang live their lives as if they genetic relationship. They live peacefully. They live so harmoniously. They show it too when they have a feast. In the feast they show their gratitude to God, to their parents, to their families or to Government. They usually conduct it in the traditional way. It must be celebrated in the certain ritual or ceremony. It represents cultural activity. They are praying, singing, and dance traditional dances. This traditional style has come to cyle in life society of East Nusa Tenggara. This solemn ceremony changes gradually. Its solemnity fades away. The participants or the communities on the ceremony gradually makes it change. They begin using the modern audiotape and loudspeaker in so high volume. They use those tapes and loudspeakers without controlling the quality of sound and its effect on the human health.

The effect of soundscape

I live in Kuanino, a kelurahan that's densely populated. Almost everyday hear that kind of music. Since it is too loud, it is really disturbing. Its positive meaning as a very usefull instrument

disappears. It is heard by everybody. The listeners are not only people in the feast but also people living at home. Both babies, children, boys and girls, adults as well as infirmities of old age are forced to hear it. They are forced to stay away all night. The wedding party is the special party among all other parties. We know and hear people enjoy music with so high volume. It can cover a large area and the quality of the sound frequency is up to 105 dB for a personal stereo system at maximum level (Levey, et al, 2012:77). The kids birthday parties are the most popular feast in Kupang too. The music lovers present the high volume music too at the time. It happens both when the feast happens at home and in the restaurant. The parents of the babies or the children are not aware of the negative effects of the music to their kids. They neglected all their responsibilities for the children. They actually prevent this when they take care about their children's health. The children and their parents are happy and enjoy the high volume music. The children must know that the contamination of the ecosystem is not only the dirty water, and garbage. The sound pollution that's able to result to lessen the quality of the strong life and health include too. Based on the research which I have even done to all high school students of SMU and SMK with the topic listening high volume music at the public transportation to tinnitus⁵. It has been taken place one and a half years of using city transport. The habit of students who are using city transport for going to schools and leaving schools everyday in about 5 years with the length of time 20-30 minutes a day is also considered. The medical theory on ear, nose and throat in the form of vertigo, and tinnitus. It is the result of the vibration of the ear drum that's caused by the stereo system in 9 hours⁶. This is actually a disease attacking the students (youths) even anytime children as the result of hearing high volume music. Children is taking fancy to high volume music. Music with high volume and loudspeaker psychologically and physically can degrade the quality of someone's life. Based on the research⁷ about the effects of noise (high volume music) that it could slow the children, language and learning skills, that it could bring about one's quality of life. My students observation in a primary school of the fifth grade in a school in Kupang, children hear the narration and then the teacher asked them to retell it in their own words. Most of them can not retell it completely. This is a sign that those students have something wrong with their hearing skill or auditory learning. The auditory learning is one

⁵ Tinnitus is ringing in the ear after someone hear the high volume music with stereo system.

⁶ D.Thane Cody, 1993, Penyakit Telinga, Hidung dan Tenggorokan, Jakarta: EGC Penerbit Buku Kedokteran.

⁷ Arline L. Bronzaft, 2000, Acoustic Ecologist and Environmental Psychologists: Working Toward A Quieter and Healthier Soundscape, London: Journal of Acoustic Ecology.

of the method in Bahasa Indonesia. The learning of Bahasa Indonesia is need the good hearing. The children and their teacher must be aware of the hearing function when they are too long involved in noise. The impact of noise (high volume music) is the gradation of the human quality of life can be a handicap for someone both on his/her activity and profession as well as his/her income. It has an impact too on both the increasing of the community poverty and the decreasing of the quality of their community economic progress as well as the national economic progress.

CONCLUSION

The habit of listening the high volume music during the feast seems a high risk one. It can result in the noise pollution in Kupang social community. They have been accustomed to the feast with high volume music for hours and days. The main reason for this is because of culture change and urbanization. People are easy to adapt themselves to the technology and urban soundscape. Consuming high volume music is one of the urban people habit in Kupang. This is one of Bourdieu categories of popular taste and culture. In the popular culture, there are consumptive culture for cultural preference, taste and the daily routines that are by Kupang community. The habit of hearing the volume of music with the loudspeaker too give the negative impact. Both caring for individual about the tinnitus and the quality of life, and poverty for the society.

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