

THE MEANING CONSTRUCTION
ENVIRONMENTAL ACTIVIST CITARUM HULU
WATERSHED OF SUNDANESE PROVERB
“LEUWEUNG KAIAN, LAMPING AWIAN,
LEGOK CAIAN, TEGALAN SAWAHAN,
HAMBALAN KEBONAN”

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A B S T R A C T

Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself. Local wisdom is usually inherited from generation to generation through stories by word of mouth. Local wisdom can usually including folklore, proverbs, songs and folk games. Proverbs are one of the tools used to maintain local knowledge and one that is used by environmental activists *Citarum Hulu Watershed* is “*Leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*”. Environmental activists deliberately chose these proverbs as a way to urge people Citarum Hulu in preserving the surrounding environment because according to them the meaning of the proverb that is in accordance with the message that will be delivered on environmental preservation. The results obtained through this study indicate that the Environmental campaigners Citarum Hulu construct meaning to the old saying in different ways, as evidenced by a different understanding on these proverbs. Environmental activists who come from families who have a background of Sundanese culture tends to understand the sentence is based on words that is built and based on previous experience of the Citarum River Basin. Environmental activists are not derived from the Sundanese culture, or immigrants, although it has long lived in this area tend to be understood by the stories he had ever received from mouth to mouth. Environmental activists are not the Sundanese will construct meaning based on the first story submitted by others on him. This finding further confirms that local knowledge as a knowledge discovered by the public through the collection of experiences in trying to and integrated with the understanding of the culture and nature of a place.

KEYWORDS : Meanings, Environmental Activists, Sunda Proverb

INTRODUCTION

Background

Proverb is one of the products of local wisdom implemented by some people. As a product of local wisdom, the proverb is often used as a guide in performing a certain activity, because it is considered to have a noble value that is still relevant to the current situation and condition, especially related to environmental issues. One of the *Sundanese* proverbs that are considered still relevant to the situation and environmental conditions is “*leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*”

Sundanese proverb above describes the views and experiences of life of the early *Sundanese* community that shows the pattern of life in managing the environment as a whole. Therefore, the content of the proverb represents the ethos of the *Sundanese* community in practicing quality and sustainable environmental management. However, with the development of the times, *Sundanese* proverbs “*leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*” as if lost in the era as the environment is experiencing degradation is very alarming, including in Kabupaten Bandung, especially in Citarum Hulu Watershed.

Environmental degradation in the Upper Citarum Basin is in the form of deforested forest, dried up rivers, wretched rice fields, and so on, caused by forest encroachment, land conversion, industrialization, which in the event of floods in the rainy season of drought, forest fires/land in the dry season, as well as air and river pollution. This fact contradicts the meaning of the proverb “*leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*” which has a meaning as a guide in managing the environment that aims to maintain and preserve a sustainable environment. For the *Sundanese* people living it must have a purpose. Living in a beautiful environment and sustainable is a life of purpose, therefore the proverb is a representation of the purpose of life of the *Sundanese* people.

Recognizing that the *Sundanese* proverb is a representation of the Sunda people's living destinations with a sustainable environmental conservation, environmentalists try to use it to manage the environment. The proverb's content “*leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*” is very relevant to the environmental conditions in the Upper Citarum Watershed which is experiencing the current degradation. They at the time of dissemination, education, and environmental advocacy to the community always carry the proverb, so that people recognize local wisdom that is loaded with noble values in managing the environment.

Proverb according to Mieder (1993:5&24f) is a “short sentence that exists in a society that contains elements of wisdom, truth, morals, and traditional views in the form of metaphors, shaped raw, and always remembered and descended from one generation of other generations” (<https://pusatbahasaalazhar.wordpress.com/hakikat-hakiki-kemerdekaan/teori-teoritentang-proverba/>)

The proverb according to Gito (2008) has three functions, namely:

The first function: As a guide that guides a person in the journey of life that must be passed. The second function: As a social control of the desires and fluctuations that arise in a person. The third function: As an atmosphere in the environment in which a person grows and is raised, which unknowingly has seeped into the person. The rhythm of the doctrine then surfaces that can be observed in his behavior, in the observed setting, on his ideas and the results of his work such as, writings and so on. (<http://gito-gilang.blogspot.co.id/2008/09/11/05/2017>)

Selected proverbs “*leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*” because according to the environmental activists is very appropriate with the conditions in the upper watershed Citarum area where in that area most of the forest has been transformed into production forest which originally is customary forest and protected forest. The hills were also bare, the rice fields were changed into a residential function. The use of these proverbs by environmental activists is expected to bridge the awareness of environmental conservation by communities that they already have in the past and already seeped in him. Another hope would be related to the reduction of language barriers between environmentalists and communities around the Upper Citarum basin.

The problems arose precisely from environmentalists who were largely non-*Sundanese*, so their understanding of the proverb was minimal, even though according to their proverbs it was in other areas. Uncertainty in the proverb is greatly affect the way environmental activists in socializing awareness to the environment around the Citarum watershed. Most environmental activists interpret this proverb as an invitation to protect the environment, others interpret this proverb as an invitation to reforestation, but there is also a meaning as an attempt to awaken the public to maintain the trust of the Creator.

From this phenomenon, this research tries to examine how 1) The environmental activist builds the meaning of the invitation to preserve the environment of the proverb, 2) The environmental activist builds the meaning that the proverb is an invitation to environmental preservation, 3) The environmental activist builds the meaning that the proverb is more religious.

Literature Review

Humans are creatures of thinking with the ability to think that he is able to understand and make sense of everything (object) that is thinking. For humans the object contains a lot of meaning, so that the same object can contain different meanings in different contexts depending on the setting in which the concerned interact with the object. Environmental activists when providing environmental education to the public does not necessarily act just like that, but what they are doing is meaningful actions, because as human beings are given the ability to think before taking action. Ability to interpret an object by Krech and Crutchfield (1962) in (Rakhmat, 2005: 56), “Depend on the influence of the needs, mental alertness, emotional atmosphere, and cultural backgrounds”.

R. Brown (in Mulyana, 2001: 256), stated, “meaning as a tendency (disposition in total) to use or react to a form of language”. There are many components in the sense that raised a word or phrase.

“Meaning arises from the special relationship between words (as symbols verbal) and humans. No meaning attached to the words, but the words evoke meaning in people’s minds. So, there is no direct relationship between an object or symbol used for the present “. (Mulyana, 2001:256)

In order to sustain a social life, then the actors have to live the symbols with the same meaning. Processes think, react, and interact becomes possible for the symbols that are important in social groups that have the same meaning and evoke the same reaction in people who use symbols as well as in people who react to symbols “. (Raho, 2007:100-101)

Meanwhile Gadamer (2004: 53) in Bakti (2013), stated that there are two types of meaning, namely: “Personal meaning (*erlebis*) characteristic (unique) a provision for social interaction and interpersonal meaning (*Erfahrung*) that emerged from the results of these interactions. *Erlebis* usually translated as “lived experience”, while *Erfahrung* translated as “life experience” . *Erlebis* are personal, while *Erfahrung* social. *Erfahrung* have social and historical dimensions. In *Erfahrung*, personal experience (*erlebis*) participated in the “meaning-making”.

The meaning develops together from human organisms and the human self in a prescribed environment, socially related to the peculiarly human relationship between organism and self. . All human activities can experience the process of habituation (*habitualisation*). Any action that is often repeated will eventually become a pattern which can then be reproduced with the least effort possible and which, therefore, is understood by the culprit as the intended pattern. Subsequent habituation means that the action concerned can be re-done in the future in the same way and with the same effort. . (Berger & Luckman, 2012: 72)

According to Weber, the task of interpretive sociology is to understand and interpret social action. Social action is that action which by virtue of the subjective meaning attached to it by the acting individual (or individuals), takes account of the behavior of others, and is thereby oriented in its course. In ‘action’ is included all human behavior when and in so far as the acting individual attaches a subjective meaning to it. Action in this sense may be either overt or purely inward or subjective; it may consist of positive intervention in a situation, or of deliberately refraining from such intervention, or passively acquiescing in the situation. (Walsh & Lehnert, 1967:15)

Berger and Luckman begin an explanation of social reality by separating the understanding of “reality” and “knowledge”. Reality is defined as a quality that exists in the fact that it is acknowledged to have existence that is independent of our own will. While knowledge is defined as a certainty that reality is real or real and has specific characteristics. (Sobur, 2003:186)

Community institutions are created and maintained or altered through human action and action. Although societies and social institutions are visibly objective, they are in fact constructed in subjective definitions through interaction processes. New objectivity can occur through the repeated assertion given by others who share the same subjective definition. At the highest level of generality, man creates the world in a universal symbolic sense, that is, his comprehensive outlook on life, which legitimizes and regulates social forms and imparts meaning to various areas of his life.

The construction process, when viewed from the perspective of Berger & Luckman theory takes place through the dialectical social interaction of the three forms of reality that become the entry concept, namely subjective reality, symbolic reality and objective reality. It also takes place in a process with three simultaneous moments, externalization, objectification, and internalization. (Berger & Luckman, 2002:176)

Methodology

The method used is descriptive with qualitative data

Collecting Data Technique

To obtain the required data, the author performs the following data collection steps.

1. In-depth interview to get data in accordance with reality. Interviews are conducted in depth to obtain information about environmental education activities by utilizing proverbs “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*”
2. Observation systematically and participatory. Observation of observations on environmental education by using proverbs

3. Observation systematically and participatory. Observation of observations on environmental education by using proverbs “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*”, Record a symptom with the help of instruments and record it in order to obtain the required data from the informants in the Upper Citarum basin.
4. Study documentation/literature. Researchers use various references related to the reality under study. The required documents consist of words and pictures that have been recorded without the intervention of the researcher, available in written form, notes, sounds, drawings, and so on.

Determination of Research Data Sources

Informants in this research are environmental activists who used to do environmental education in Upper Citarum watershed. Determination of this resource is done purposively, and meet the requirements set by Bogdan and Taylor (1993: 163) in Bakti (2013), namely :

1. Subjects are willing to accept the presence of researchers.
2. Capable and willing to express past and present experiences.
3. Have something interesting, like have a special experience.

Data Validity

To check the validity of the data, researchers do triangulation, either in the form of source triangulation, triangulation of data and triangulation method.

Data analysis technique

One way that can be recommended according to Nasution (1996: 129) in Bakti (2013) Is to follow the following steps that are still very general, namely (1) data reduction, (2) display data, (3) take conclusions and verification.

Data reduction. In this process, all observational data and interviews about environmental education using a proverb “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*” reducible, summarized, selected the main things, focused on the things that are important, sought the theme or pattern so easy to process.

Data Display. In order to see the whole picture or certain parts of environmental education by using “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*”, The authors make the charts and drawings, so that can be verified by researchers.

Taking conclusions and verification. Researchers are trying to find and collect data about environmental education using a proverb “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*”. For that sought

patterns, themes, relationships, equations, things that often arise, and so in order to find conclusions. Conclusions are always verified during the study.

RESULT AND DISCUSSION

The meaning of the proverb "*leuweung kaian, lamping awian, legok caian, tegalan sawahan, hambalan kebonan*" according to environmentalists

The proverb "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*" used by environmentalists in environmental education in the Upper Citarum Basin is a meaningful action. This can be seen from the interviews with informants below:

The Meaning of Proverbs "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*" according to Deni Riswnadani is "inspire awareness of the Sundanese to manage the environment". Similar opinion expressed by Devi Jamatin, the use of the proverb is interpreted in order to "restore, minimize environmental damage, and make people aware to maintain the environment".

Another opinion expressed by Aam Amiruddin, the meaning of the proverb "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*" is "as a manifestation of concern for the damaged environment", while Asep interpreted the proverb with his statement that, "*Allah atos maparen amanah dijantenkeun khalifah di muka bumi sebagai wakil Allah kanggo ngalestarikeun ieu alam, kudu dijaga, kudu dipelihara*".

Meanwhile, Ida Suhara interpret the proverb "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*" As "the struggle of parents to protect the environment first, not to be neglected", while Dede Juhari interpret the proverb as "... example given by parents, not by talking, but with reality". The last opinion expressed Sahidah that proverb is interpreted in order to "functioning the forest according to its designation".

Based on the opinions expressed by the environmentalists above, the meaning of proverbs "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*", Can be categorized as "the awakening of the Sunda consciousness to manage the environment, the manifestation of its concern for the condition of the environment, the parent's struggle to protect the environment, the example given by the parents, and the touch of the inner aspect of the human being to be environmentally conscious".

The process of forming the meaning of proverbs "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*", In environmental education in the Upper Citarum watershed does not just happen. The meaning given by the environmental activist to the proverb is determined by his subjective awareness. The emergence of subjective awareness in itself is based on the experience of daily life when he interacts with his environment. This is in accordance with Blumer's opinion (1969: 5), "*Meanings are social*

products or creations that are formed in and through the defining activities of people as they interact” .

The ability of environmental activists to interpret the proverbs of “*leuweung kaian, lamping awian, tegahan sawahan, kebonan slang*”, according to Krech and Crutchfield (1962) in (Rachmat, 2005: 56), “depends on the influence of needs, mental readiness, emotional atmosphere, Behind the culture “, where the upstream Citarum watershed which is a region that still maintains local wisdom both verbal and nonverbal (supporting everyday behavior) supports mental and emotional energies of the environment to perform its activities using the proverb.

The meaning given by the environmental activist to the proverb “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*” As “the awakening of the awareness of the *Sundanese* to manage the environment, the manifestation of their concern for the condition of the environment, the parent’s struggle to protect the environment, the examples given by the parents, and the touching of the inner aspect of the human so that the environment is conscious” emerge based on their appreciation when thinking and interacting, Meaning that tends to be the same about the maxim. Therefore according to Raho (2007: 100-101): “In order to maintain the survival of a social life, the actors must live the symbols with the same meaning. The processes of thinking, reacting, and interacting are possible because the important symbols in the social group have the same meaning and generate the same reaction in the person who uses those symbols as well as on the person who reacts to the symbols. “

Thus, the process of establishing the meaning of proverbs “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*” In environmental education in the Upper Citarum watershed is based on the needs, emotional atmosphere, and cultural background of environmental activists, so that the constructed meaning of the proverb is a product of thinking that produces personal meaning and becomes a provision for interpersonal and intepersonal meaning arising from interaction results.

The Meaning Construction of the Call to Maintain the Environment

The resource persons who convey that proverb “*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*” is an invitation to preserve the environment, according to them seen from the meaning of each word that emerges from the proverb. *Leuweung* which means forest, *kaian* which means having timber, can be interpreted as an invitation to the community to keep forests still have trees whose timber can be utilized by the surrounding community. *Lamping* which means mountain slopes, *awian* which means having bamboo, translated as an invitation to keep the slopes of the mountain is not bald by keeping bamboo trees (*awi*) so there is no avalanche on the

slope. *Tegalan* which means watery soil, surely mean land that functioned as rice field, so they mean the aquatic soil should be maintained as rice field. *Hambalan* itself has the meaning of dry soil, the *kebonan* is dry land that is used as a garden or planted with plants other than environmental awareness farmers as an invitation to the community to keep their garden to plant the plant.

Respondents can interpret the maxim of the proverb in accordance with the literal meaning of the proverb because it corresponds to the process of externalizing the individual who gained experience during his life either before becoming an environmental activist, or after becoming an environmental activist. If linked to Weber's thinking, each individual will process the subjective meaning that is the basis of the externalization process. Respondents or informants are mostly activist who lived in the big city before, the process of understanding the sentence on this proverb they get from the results of a chat with the elders or elders that they come. According to their decision to use the proverb was the result of discussions with them, which they say is the best proverb for use in the case of upstream Citarum watershed preservation. The results of discussions with local elders also led to the process of internalization in which they then processed it as a meaning that encouraged their subjective reality. These activists feel what they mean from this proverb to their subjective reality which then becomes a part of their behavior. As a part of their behavior they make them develop that behavior which is expected to encourage others to behave in the same way.

The Meaning Construction Environmental Preservation

Similarly, the construction of the meaning of an invitation to preserve the environment, to the meaning of environmental preservation, the environmentalists consider that there is another meaning behind the literal meaning of the proverb. Informants said that to keep forests still have trees, bamboo-cultivated cliffs, wetlands made up of paddy fields, as well as dry land made into gardens, should not be interpreted equally. According to them the meaning behind the phrase is at every step of society in protecting the environment, the community must actively re-green the surrounding environment. People should be aware of the importance of their immediate environment for greening, not to think too much about forests, cliffs, rice fields, or gardens, if there is nothing around them, but the realization that they should preserve and preserve their environment is most important.

The informant that interpret the proverb as an invitation to preserve the environment largely have experience as Sundanese, the proverb is the same as the previous sources they interpret the meaning of the word of the word that is in the proverb, but they try to understand more deeply because of their subjective meaning armed with knowledge of Sundanese language

before. So apart from the elders or elders in the Citarum River Basin, they also have knowledge of language and Sundanese culture although not the same as those in the Citarum watershed. Different externalization processes do not mean that their internalization process is different, because in fact they are also making the behavior that they show as an environmental activist trying to influence others (society) by the behavior they show. Its objectification is more or less the same because the repetition of behaviors shown by always bringing plants that can be planted in the area is very prominent. They are very familiar with the plants that are very suitable for use in the area, even always trying to cultivate it.

The Meaning Construction of Religious

The speakers who interpret this proverb as a proverb that has a religious meaning is a resource that does have a very strong religious values. They do not show the same cultural background but the religious values they hold. In fact, according to them any proverbs used should still have a religious link. As Weber points out, information's and religious promises are basically addressed to people who desire salvation. (Weber, 2002:18)

Referring to Weber's view, religion is essentially an integral part of the process of human rationalization, in which case environmentalists see religious promises as sure to happen so that if society can safeguard the environment as an intended behavior Worship will be rewarded with a reward in accordance with the promised.

The speakers who interpret the proverb as a religious meaning consider the meaning of the maxim as a bridge in conveying religious sentences. The verses in the Qur'an that should be a reference society in maintaining and taking care of the environment. This is because, according to them, the preservation of nature cannot be attributed to personal needs, but merely because we are creatures of Allah SWT.

The informants constructed it with an externalization based on the subjective meaning derived from the religious meanings that are part of their daily life and views, it encourages the internalization of their behavior which is demonstrated not by the behavior of preserving the environment but rather the submission of paragraph -places associated with the environment.

C O N C L U S I O N

Based on the above exposure, it can be concluded

The meaning construction of environmentalists on the proverb "*leuweung kaian, lamping awian, tegalan sawahan, hambalan kebonan*" very much depends on the background of these environmentalists before becoming

an activist, and after becoming an activist. Different cultural backgrounds with these proverbs make the environmentalists only interpret the proverb based on the literal meaning of the words that appear in the proverb. The same cultural background makes environmentalists meaning the meaning behind the sentence that appears, while the religious background makes the environmental activists interpret the proverb as a tool to spread the verses of the Qur'an.

The meaning is based on the behavior of activists in inviting the community to maintain the environment in the Upper Citarum watershed. Social interactions based on these behaviors encourage the different ways that every environmentalist demonstrates even though they share a common goal, which invites society to take care of, and preserve, the environment around the Upper Citarum basin.

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