

THE AFFIRMATION OF ECOLOGICAL CAMPAIGN IN IWAN FALS ENVIRONMENT CRITICAL LYRICS

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ABSTRACT

This study aimed to reveal the affirmation of the ecological movement through Iwan Fals' green lyrics. There are three lyrics song chosen in this study, entitled *Isi Rimba tak ada tempat berpijak lagi*, *Tak biru lagi lautku*, and *Balada orang pedalaman*. Actually, there are many lyrics by Iwan Fals that told about the environment, but these three themes are taken as a form of musicians' rage towards the increasingly disturbed environment. Ecological Theory is the most effective approach to analyze each verse of this lyric. Garrard (2004) said that eco-critical perception helps to open, determine, explore, and even solve ecological problems in a broader and more detailed manner. The method used in this research is descriptive qualitative method, content analysis method or content analysis to examine the contents of a document. The results of this study indicate that 1) *Isi Rimba tak ada tempat berpijak lagi* as a representation of corrupt capitalist criticism, 2) *Tak biru lagi lautku* as a figurative form of ecological anxiety, and 3) *Balada orang pedalaman* as a romance of human life and nature which is lost by the greed of capitalist humans .

Keywords: Ecology, Ecocriticism, Environment, Nature, Green lyrics

1. INTRODUCTION

Nature and the earth are places where artists are very close. It is undeniable that nature is an integral part of an artist's creativity, a place for self-reflection, a place for inspiration to produce phenomenal works. The vast

expanse of nature that is so exotic makes the artist unite with nature and make nature as a part of himself. The role of nature is so great for the artists themselves that many artists care about

nature and instead become one of the pioneers for the preservation of nature.

Nature and the earth become emotional outlets for artists and writers. The emotions of attachment, loss and eternity towards nature are present as reflections and explorations for poets and writers to give the title of work of romanticism. However, when attention to nature becomes an intellectually critical form of a poet's work, then this criticism is known as eco-criticism or green literature. Among the many poets who put forward commercialism, there are many poets who care about the environment and natural sustainability. Because it is from nature that they get peace. Thus, when nature begins to be disturbed, the artist will feel hurt and that's when eco-critical ideology begins to flow within the artist.

Bronfenbrenner's article (1997) toward an experimental ecology of human development, they have started to take a critical approach to anthropocentric human behavior towards nature. Brondenbrenner looks at the perspective of methodology in studying personality from the side of the environment in which the individual is located. An entity as role is interrelated to become a unit, namely between humans and the environment (Garbarino & Abramoqitz, 1992). The ecological approach is a movement that begins to see the existence of nature as an inseparable part of human life. Ecology is starting to see that the highest point of civilization lies not only in humans so that humans freely exploit nature. Humans and nature should synergize, complement and protect each other (Harsono, 2008).

Eco-criticism becomes a bridge for literary critics to attribute phenomena to the relationship between humans and nature. Garrard (2004) said that eco-critical perception helps to open,

determine, explore, and even solve ecological problems in a broader and more detailed manner. Assumptions about the environment and nature that so far have only been understood as aesthetic elements in literature can be explored in more detail and depth as values, messages, or movements for environmental and natural wisdom. Kerridge (1998) added that eco-criticism traces ideas about environmental and natural areas and their representations. Thus, various related phenomena will be achieved using this approach.

In the eco-critical dimension, there are several characteristics that are concern in issues that carry eco-critical themes in them, according to Buell (1955) stated that there are several criteria including 1) The environment in which other than humans appears is not only used as a display like a frame but as an entity that has implications for history the existence of nature, 2) Human interest in nature is not only seen as the only fully authoritative and delegitimized interest, 3) human self-accountability for nature and the environment is part of the ethical orientation of the text, 4) The ethical perspective of the text includes responsibility humans to the environment. 5) This text at least implies that the environment is a process rather than a given constant. This indicates that eco-critical criteria tend to appear very broad because they combine various environmental issues from many literary works where nature describes everything as well as narrower encompassing criteria where literature places a clear ecological orientation in it.

The role of artists in fighting for the environment is not the first time this has happened. Many artists are concerned about the destruction of the environment

and feel angry with capitalists who enjoy exploiting nature. The figure of a singer who is quite phenomenal who criticizes injustice harshly is also not spared from the lyrics of her concern for the environment. One of them is the phenomenal singer Iwan Fals. Not only through his poetry, Iwan Fals' concern for the environment is also directly related to his physical activities. Starting his concert at Palembang Trade Center Square, Iwan Fals, as published in the news, Antara News, gave a message to the public or their fans to maintain cleanliness in the concert environment. That night Iwan performed 16 songs consisting of old songs that became legendary such as Bento, People's Representative, Aku Sayang Kamu, and several new works with environmental and social themes, such as fat accounts, and trees (antaranews.com, 2013). Medeka.com also reported that this is not the first time Iwan Fals has carried out an environmental action. In fact, it is almost certain that in every concert he performs, Iwan Fals always invites the audience to instill a clean lifestyle, picking up scattered trash and planting trees (Merdeka.com).

The form of Iwan Fals' concern for the environment is also reflected in the several poems he composed. This research tries to raise three themes of Iwan Fals' songs which raise about the environment entitled; *Isi Rimba tak ada tempat berpijak lagi*, *Tak biru lagi lautku*, and *Balada orang pedalaman*. Actually, there are many poems by Iwan Fals that talk about the environment, but these three themes are taken as a form of musicians' rage towards the increasingly disturbed environment. It is this feeling of continuity that makes the artist worthy of being a green poet as a symbol of green literature in eco-critical works. This green

theme later became a symbol of the ecological movement born of the poets.

2. LITERATURE REVIEW

2.1 Ecocriticism

Garrard (2004) said that eco-critical perception helps to open, determine, explore, and even solve ecological problems in a broader and more detailed manner. Assumptions about the environment and nature that have so far only been understood as aesthetic elements in literature can be explored in more detail and depth as values, messages, or movements for environmental and natural wisdom. Kerridge (1998) adds that eco-criticism traces ideas about environmental and natural areas and their representations. Thus, various related phenomena will be achieved using this approach.

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as well as narrower encompassing criteria where literature places a clear ecological orientation in it.

Talking about the environment is of course not solely talking about engineering problems of individual human behavior. However, anthropocentric ethics can be the root of problems in the environment. Wolfe (2003) states that modern life narratives within the framework of anthropocentric monologues assume that nature is an inanimate commodity to be owned, controlled, exploited, consumed and then discarded. It is this anthropocentric ethic that gives rise to ecological criticism against this conception. All components of the universe are interdependent and inseparable from each other. On the other hand, the biocentric view that views living things as important components in the environment also forgets that there are other creatures that are never separated from the universe. Mountains, water, rocks, oceans, and all other non-biological creatures are an integral part of ecocritic ethics.

Ecocritic broadens the understanding of ethics towards the environment. Ethics is no longer limited only to humans but also applies to all contents and components of the universe. There is no conflict between nature and humans or between nature and civilization. Both have interests that must recognize the mutualistic symbiotic network and the nature of compromise between nature and humans. Therefore, to produce harmony between the two, the relationship and interaction components (nature) must be balanced.

The environmental literary movement uses texts and literary situations as vehicles and methods for movements that explore ecological potential, harmonize

humans and nature, and control anthropocentric ethical ways of thinking. It also stimulates cosmic awareness. Of course, this movement can be implemented by 1) developing an ecological paradigm in a literary perspective, 2) popularizing the ecocritical movement, 3) exploring environmental wisdom values in literature, 4) studying modern literature that critically elevates the environment and provides ecological empowerment.

2.2 Previous Studi

Eco-criticism as an effort to fight for the existence of nature from anthropocentrism greed has become a hot topic in various researches until nowadays. There are several studies that are sufficient to inspire the authors in the development of this research. The first research, among others, was conducted by Septriani, etal (2022) who took an eco-feminism approach in studying several South Sumatran folklore. The results of this study indicated that the legend of the South Sumatra region represented and narrated a gender perspective that puts women as the central life of nature. Even though there are discriminatory discourses about women's space and power, in continuity women's discourse is always strong and attached to natural life. The second study was written by Widiанти (2017) with the theme Literary Ecological Studies in the 2014 Kompas Selection of Short Shorts Collection on Tarra's Body in the Womb of a Tree. The results of this study have implications for learning in schools, namely the Kompas 2014 Selection of Short Short Stories on the Body of Tarra in the Womb of a Tree can be used as teaching material for class VII semester II to express responses to short story reading and explain the relationship

between the background of a short story and the reality of a short story. Sultoni, A. (2020) also conducted ecological criticism in the poetry book *Air Mata Manggar* by Arif Hidayat using a literary ecological study approach. Arianto, et al (2020) conducted eco-critical research on the story of the sea ghost Mak Ungkai. The sea ghost Mak Ungkai, who has been frightening the community, turns out to be a protector of nature and maintains a harmonious relationship between humans and nature.

3. RESEARCH METHOD

This study uses descriptive qualitative methods, content analysis methods or content analysis to examine the contents of a document. Harold D. Laswell's content analysis method aims to find out the content and meaning contained in the analyzed data by in-depth discussion of the content of written information, in this case three Iwan Fals song lyrics with an ecological theme written as a response to the content of environmental damage caused by humans who are greedy for nature, the data sources in this study are: (1) text, song lyrics Iwan Fals; (2) relevant literature books. The data collection techniques used were reading techniques, note-taking techniques, and literature review techniques. The method used is data analysis. Data validity uses theoretical triangulation. The data analysis technique used in this study is the analysis technique of Miles and Huberman (2007), which consists of data reduction, data presentation, and drawing conclusions or verification. The activities of the three components are carried out interactively with the data collection process.

4. RESULT AND DISCUSSION

In ecological studies, humans have a relationship with the environment; this relationship is closely intertwined between organisms and the environment. Without realizing it, the state of the natural environment has an influence on literature and the needs of human life. Literary ecological studies study how humans adapt to the natural environment, the relationship between human activities, and natural processes that are interdependent as a natural community. Ecocriticism comes from the word ecology an criticism. Ecology is the scientific study of the relationship patterns of plants, animals and humans to one another and to their environment. Criticism is a form and expression of judgment about the good or bad qualities of something. Thus, eco-criticism can be understood as environmental criticism. Environmental problems require scientific cultural analysis because these problems are the result of interactions between ecological knowledge and cultural changes (Juliasih, 2012)

Poetry or song lyrics are also no different from literary works, they are the chanting of language which is an appreciation for the author's anxiety. In this case the lyrics are used as a medium for poets to convey their aspirations. Song lyrics are even easier for many people to absorb, especially if the poet already has high enough credibility and has quite a lot of fans. Iwan Fals as a poet who is famous for his social criticism lyrics also conveys his anxiety in the lyrics of the songs he composed. This study tries to reveal the affirmation of ecology through 3 lyrics of Iwan Fals' songs which were deliberately chosen because they are the most critical in voicing concern for the environment.

4.1. "Isi Rimba" As a representation of corrupt capitalist criticism

Iwan Fals' first song was titled berjudul "*Isi Rimba tak ada tempat berpijak lagi*". Looking further at the lyrics of the song sung by Iwan Fals, it feels like we are being invited to the spirit of resistance against the domination of corrupt and discriminatory power. Although not all of Iwan Fals' songs reflect resistance to corrupt power, in general, his songs contain elements of resistance to power domination. One of the most interesting to hear from his songs which tells about the form of resistance is the song entitled "The Jungle Fills No More Standing Ground", a song that tells about the arrogance of capital holders who take forest products carelessly without having a forest logging permit from the government. beautifully told through the description of the story of the forest timber barons.

Language that is easy to understand and full of meaning makes this song even more pleasing to the ear and whips up enthusiasm to imagine what is conveyed. "Preserving nature is just chatter, preserving the forest why not from the past, oh why...oooh obviously we are disappointed to hear the chainsaws never stop, for the sake of personal pockets we don't remember the fortune of future generations." That's a piece of the song, the contents of the jungle, where there is no more footing. The sentence preserve nature is just chatter, is a satire sentence to the government which only boasts empty promises about forest sustainability, on the other hand this sentence reflects distrust of the government as the executor of the State.

Lesatrikan mengapa tidak dari dulu, shouted Iwan the nickname Iwan Fals in his singing, a question addressed to those

in power. After the question was ejected the next sentence was the outpouring of the author's heart, "obviously we are disappointed". This disappointment is very reasonable considering the destruction of forests as a producer of oxygen that humans need to breathe. If the forest is getting barren, then oxygen is not produced, the consequences are detrimental to humans.

"jelas kami kecewa, mendengar gergaji tak mau berhenti". It has been mentioned above that the figurative language used in Iwan Fals' songs is very beautiful, concise and easy to understand, "hearing a chainsaw won't stop" if taken in the context of other sentences is very easy to interpret, that the saw in question is the saw of the forest loggers who more and more unstoppable deforestation of forests. In another sentence it is said, "Without the HPH doing whatever they want", on the one hand these loggers are carrying out illegal methods, but this is also allowed by the government. This is not unknown to the government, but it is allowed because the government also gets commission money from the financiers.

"demi kantong pribadi, tak ingat rejeki generasi nanti". It is clear in this sentence that the interest of illegal logging is only for personal interests, not for people's welfare. The interests of the financiers who have a lot of capital by paying the workers of the forest loggers, so that their wealth increases. These personal interests are clearly very out of balance with what the people will get in the future. From a health standpoint, oxygen will surely decrease, global warming will be unstoppable, and the greenhouse effect will be difficult to avoid, so that the loss will not only be felt by local residents but also globally.

Meanwhile, from a material standpoint, forest timber, which could actually be used by the government to finance the state with the help of local people, is also becoming increasingly difficult to implement due to illegal logging. And Iwan describes it with a simple but meaningful sentence, “*tak ingat rejeki generasi nanti.*”

4.2. “Tak biru lagi Lautku” allusion to ecological anxiety

Iwan Fals is better known for his songs with the theme of criticizing someone's behavior. The theme songs are diverse, not only about love, but there are also songs with natural, socio-political, disaster, religious and family themes. The touch of his music had encouraged renewal in the world of Indonesian pop music. Iwan Fals' popularity is due to several factors, including the courage to create songs with the theme of social criticism using figurative language.

The figurative song which is quite memorable is reflected in the song No longer blue sea. This song was released in 1982, long before the ecological movement began to spread throughout the country. Iwan Fals has created an ecological movement because of his anxiety at seeing the sea that is no longer blue.

*Hamparan pasir
Tampak putih berbuih
Kala sisa ombak merayap
Hamparan pasir
Terasa panas menyengat
Di telapak kaki yang berkeringat*

The paradoxical chant of the lyrics reflects two things that are in opposition to one another. Like the lyrics in the poem, the lyrics of this song also reflect feelings of discomfort again seeing the sea that has been polluted. The stinging warm feet

seem to make the beach no longer a place to relieve fatigue because the sea is already foaming white.

*Gurau mereka
Oh, memang akrab dengan alam
Kudengar dari kejauhan
Dan batu-batu karang
Tertawa ramah bersahabat
Memaksa aku 'tuk bernyanyi*

The second stanza gives a beat that nature is actually a friend of humans, especially fishermen who depend on the sea for their fate. However, at another glance, it is stated that the beach waves seem to be no longer friendly with their stomping waves filled with the roar of the water.

The song No longer blue in my sea describes that in the past, the sea was still clean, clear and truly blue, not polluted. It's different now, the sea is already polluted with lots of plastic waste scattered in the Indonesian seas – in fact our country is the second largest contributor of plastic waste dumped into the sea in the world. Therefore, it is hoped that there will be a strong synergy between the community and the government in overcoming the problem of polluting the Indonesian seas.

4.3. “Balada Orang Pedalaman” The lost romance of human life and nature

This song is a testimony that reveals the loss of the romance of humans and nature due to a number of greedy humans who have taken away this harmony. A number of true stories about the injustice that befell a human community that in ancient times, were actually known as a mighty tribe and close to nature. Now the story of the romantic life of those who are friendly with nature, is just a memory.

The story turns into a story of more or less the same suffering. Land, forests, and even the sea, which have become their source of life and livelihood, are now almost all damaged and cannot be used anymore due to excessive exploitation carried out in the name of development, modernity and regional or national income. They also never got anything, except the remnants of damage, which made them live in prolonged poverty, in fact some of them have lost their identity as a tribe or even as humans.

Manusia yang datang dari kota (he)
Tega bodohi mereka (ya ho)
Lihatlah tatapannya yang kosong (he)
Tak mengerti apa yang terjadi

These lyrics are very piercing deeply for humans who behave urban. They erode nature in droves, destroy forests, and get rid of the culture of inland people who have been close to nature. Furthermore, the greedy man replaces the harmony of humans who are close to nature with exploitation of nature. Green nature is cut down into settlements, cities, factories, plantations that are not environmentally friendly, even mining exploitation.

Di mana lagi cari hewan buruan (he)
Yang pergi karena senapan (ya ho)
Di mana mencari ranting pohon (he)
Kalau sang pohon tak ada lagi

This phenomenon even occurs everywhere, in Sumatra, in Kalimantan, in Papua, tribal people who are known as jungle people are made as nomadic people without a place to live. Migrant humans who have capital seize their territories and even deprive those who depend on nature for their lives. Despite being limited in knowledge and strength,

these marginalized indigenous peoples demonstrate efforts to struggle for the values of justice that they should receive. Even though some of them have to pay for it by being in prison, terrorized and intimidated and even threatened with life

From the description above it is clear that the three lyrics of Iwan Fals above are very thick with their eco-critical movements. Criticism of ecology includes 1) developing an ecological paradigm in a literary perspective, 2) popularizing the eco-critical movement, 3) exploring environmental wisdom values in literature, 4) studying modern literature that critically elevates the environment and provides ecological empowerment. From the themes raised it is very clear that the lyrics campaign against antropocentricity which makes humans the top of the food chain. This paradigm makes humans do whatever they want because it seems as if they are the highest level of civilization and can exploit nature at will.

5. CONCLUSION

Facing the current environmental crisis, eco-criticism has a role as a negotiating medium between humans and non-humans throughout the earth's surface. Ecocriticism is the study of the relationship between text (as media) and the physical environment (natural). By taking an earth-centered approach to the study of textual studies including song lyrics, it generally examines the relationship between the writer, the text, and the world. The ecological principle states that everything is connected with others, eco-criticism expands the view of the world which includes all ecological

elements. The three lyrics of Iwan Fals' songs entitled Contents of the Jungle have no footing anymore, My sea is no longer blue, and Ballads of inland people are reflections of the movement of poets who care about the environment. In the lyrics of the song, the poet's anxiety, anxiety, and anxiety are depicted about the environmental conditions that are increasingly being damaged by human behavior. Song lyrics that are used as media for aspirations should be able to bring change and lead people to continue to care about the environment.

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