

Lanjar Maibit Oral Literature and Environmental Education: Climate Change Mitigation

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Abstract: *This article aims to provide an alternative environmental education through oral literature. One of the oral literatures that is used as an alternative is the Lanjar Maibit oral literature in Tuban as an effort to mitigate climate change. Based on the dynamic nature of literature, oral literature is able to go beyond the limits of its perspective. Lanjar Maibit oral literature for climate change mitigation. In other words, Lanjar Maibit oral literature is able to discuss the environment as an effort to mitigate climate change in the local area as part of environmental wisdom. The approach used in this article is literary ecological. Data collection methods and techniques use library techniques and field observations based on the type and source of data. Data analysis methods and techniques use Miles and Huberman. The results of the study show that Lanjar Maibit oral literature has environmental education content as an effort to mitigate climate change in the local area. This shows that loving the environment as voiced by Lanjar Maibit oral literature is very important in order to build a harmonious and balanced relationship between the environment and climate change. This kind of relationship can ultimately be used as a breakthrough for climate change mitigation. Oral literature is able to enter into environmental wisdom spaces. Thus, Lanjar Maibit oral literature becomes important as a vehicle for climate change mitigation. Lanjar Maibit oral literature is able to convey messages and move its audience to care about the mitigation of climate change that has occurred recently.*

Key Words: climate change, environmental, Lanjar Maibit oral literature, and mitigation

Introduction

Humans in interacting with the environment, should still be guided by the principle of human moral values in relation to the environment. Humans as part of the environment that cannot be separated from other creatures and are not the rulers of the environment. Humans must love themselves, all living things, and their environment. God created the environment for all inhabitants of the universe, not just for humans. Humans, as *halifah*, must manage the environment correctly and fairly.

Along with the development of science and technology, humans have experienced a change in attitude, namely that previously humans were controlled by the environment, changing to humans controlling the environment. The practice of humans controlling the environment has been going on since mastering technology (Sodiq, 2014:180).

In relation to this, the environment is harmed. The more humans control the environment, the more damaged it is. Strategic steps are needed to protect the environment in order to restore environmental harmony so that climate change can be overcome. The impact of damaged environmental ecosystems can spread to climate change. Therefore, climate change mitigation steps are needed (Baga, et al., 2024:746).

One of the efforts to mitigate climate change can be taken through conventional environmental conservation, such as zoning, national parks, and nature reserves or through

applied environmental conservation, as well as protection of forests and agricultural land (BSKAP Kemdikbudristek, 2024:8).

Applied environmental conservation is then developed in this study. Where conservation is carried out using oral literature. One of these applications is implemented in Tuban Regency as a karst area of the Kendeng Mountains which is severely damaged as a result of excessive limestone mining. The oral literature referred to in this study is Lanjar Maibit. Lanjar Maibit which is told is expected to be able to resolve environmental problems as a result of humans exploiting the environment and the universe. Furthermore, another impact of environmental ecosystem damage is climate change. This kind of phenomenon requires mitigation steps through Lanjar Maibit oral literature by integrating it into environmental education.

Oral literature as a part of the oral tradition has several functions. As stated by Bascom (1965:20); Dundes (1965:277), Sudikan (2014:151) oral tradition has at least four functions: 1) as a form of entertainment, 2) as a tool for validating social institutions and cultural institutions, 3) as a tool for educating children, and 4) as a tool for coercion and supervision so that community norms will always be obeyed by its collective members. In addition, Danandjaja (1998:70) added that another function is for the development of the identity of an ethnic group or to develop tourism.

Based on these functions, in addition to being a medium for developing tourism, oral literature is expected to be able to solve environmental problems and climate change. One of the efforts in the mission to save the environment in order to prevent climate change is environmental conservation. In this environmental conservation, oral literature also plays a role as a medium for applied conservation.

Oral literature as a medium for environmental conservation and mitigating local climate change has been carried out by several indigenous communities in Indonesia. One of the indigenous communities that has succeeded in carrying out environmental conservation through oral tradition is the Wakatobi community. Sumiman Udu's research (2013:202) states that the concept of environmental conservation built through a sacred process built through myths can be one form of alternative conservation, amidst the near failure of conventional conservation areas. Environmental conservation issues are closely related to water, land, forest, mineral, and wildlife conservation (Jasin, 2013:182).

Based on these conservation issues, Lanjar Maibit oral literature in Tuban Regency is closely related to water, land as farming land for the Maibit community, forests, flora, and local fauna in Maibit. In relation to this, in Lanjar Maibit oral literature there are myths about water, forbidden forests, and local flora and fauna. These myths can be used as an alternative to maintain the sustainability of nature by the community and local government in order to develop tourism potential that is safe for environmental sustainability in Maibit, Tuban Regency. Thus, the development of potential regional areas requires environmentally conscious development, especially areas that are prone to environmental damage that triggers global climate change. Lanjar Maibit oral literature in Tuban Regency is one of the alternative and applied media to solve these problems.

Method

This research is designed in the form of qualitative research. The research is built on the basis of field data developed based on the research objectives. The main data is in the form of Lanjar Maibit oral literature obtained from observations and interviews with informants. In addition, the main data is obtained through interviews with informants. The type of data in this study is qualitative data. The data in question is data that cannot be measured or assessed with numbers directly (Prastowo, 2010:3; Bungin, 2003:64; Kutha Ratna, 2010:509). The determination of informants uses the Spradley concept (2007:61) and the Danandjaja concept (1994:28).

There are several criteria in determining informants according to Spradley, namely (1) full enculturation, (2) direct involvement, (3) unfamiliar cultural atmosphere, (4) sufficient time, (5) non-analytic. Other criteria are active heirs and passive heirs. In addition to the concept, the determination of informants is supported by the concept of Endraswara (2006:57) and Sudikan (2001:91), the determination of key informants must be people who have extensive knowledge of the problems being studied.

Data collection uses several techniques. One of them refers to the ethnographic method of Spradley (2007:63) The Development Research of Sequence, such as; participant observation and in-depth interview techniques. This technique is a data collection technique through natural observation and in-depth interviews. This technique adheres to the concept of Spradley (2007:106) that researchers try to store informant conversations, make repeated explanations, emphasize informant conversations, and do not ask for meaning but their use.

Data analysis in this study was carried out through several stages. The stages in the analysis of this research data are no different from the stages in the analysis of qualitative research data. According to Sudikan (2014:136), these stages as quoted from Miles and Huberman, include: open coding, axial coding, and selective coding to produce conclusions that are raised as general design.

Results and Discussion

Oral traditions contain values, including values of local wisdom with environmental insight. Sumiman Udu (2013:194), stated that discussions about oral traditions cannot be separated from economic aspects, power, value systems, and family structures in society, including their relationship to the environment. These values are integrated into the myths of a particular society. Myths in oral traditions are usually spread orally by linking a region, location, place of occurrence, and certain events. Javanese people generally know Dahyang

desa, Mbah Buyut, Mbah Baureksa desa, and the like to actualize myths into oral stories or more broadly oral traditions.

As Barthes (2011:151) myths are not words, but types of speech. Myths are a communication system in which there are messages. In folklore or oral traditions more broadly, there are messages to be conveyed, usually through myths that are built as constructions through marking. The marking has been built previously.

Myths that gradually developed into a local ideology that was then adopted by the local community. The concept of myth expressed by Barthes (2011), of course, can be used to understand how the Lanjar Maibit Folklore is a medium for environmental education through the myths in the story. The myths of the Lanjar Maibit story related to environmental education can be used as climate change mitigation.

Local Character Stories as a Basis for Environmental Education

Basically, every community has local wisdom. This local wisdom is in the process of becoming smart and knowledgeable. This is related to the desire to be able to maintain and continue life, so that community members will spontaneously think of ways to create and do something.

Based on this opinion, Sudikan (2013:43), states that local knowledge, local genius, and local wisdom are essentially the same. These three terms underlie the view that culture has been owned and passed down sustainably from generation to generation for thousands of years by the local community.

Every region or village has local intelligence (local genius) which is maintained by the local community. Local intelligence is usually used as punjer, village dahyang, and pepunden which are sacred and manifested in several sacred places, such as: water sources (wells and springs), village graves, local (historical places for the supporting community, and local figures as local heroes themselves. Local figures as local geniuses of the Maibit community are preserved. Each local figure holds extraordinary wisdom.

This wisdom is able to inspire the community to continue to maintain the wisdom of local culture through their local figures. These local figures are: 1) Mbah Moyi, 2) Mbah Suro, 3) Mbah Ako, 4) Mbah Abdurrahman, 5) Mbah Gambira Laya (supernatural grave), 6) Jaka Mursada, and 7) Mbah Bibit. Mbah Moyi, Mbah Suro, and Mbah Ako are buried to the east of Sendang Maibit, 250 meters from Sendag Maibit. The existence of the three graves of local figures is integrated with the public grave of the Maibit hamlet. In addition to being sacred as local Maibit figures. The three figures are always remembered and guarded by the community through earth alms or village cleaning after earth alms at Sendang Maibit. Before sedekah bumi are carried out, the Maibit community always does community service to reforest the area around the tomb. Another figure as a local Maibit figure is the tomb of Sheikh Abdurrahman. This figure is a descendant of Sunan Bonang. He was buried on the Sendang Maibit hill to the west.

In addition, there is also the tomb of Jaka Mursada which is located on the Sendang Maibit hill to the east. Initially, Jaka Mursada was the son of a concubine from the Rum country. The concubine was banished by the Patih Negara Rum because her pregnancy was

not desired by the king. The banishment used a boat. The place where the boat was moored is known as Pring Sedapur. According to word of mouth from the Maibit community, Pring Sedapur comes from a boat pole that was used as a boat rudder when banishing Jaka Mursada. This place is currently a sacred place for the Maibit community, both its flora and fauna.

One figure that is still considered sacred is Pilang Gambira Laya. The figure is located on Mount Pilang. The mountain is located north of Sendang Maibit, about 0.5 km north of Sendang Maibit. The tomb is believed by the community to be a supernatural tomb. Not everyone can know the existence of the tomb. The tomb is only a small part of the supernatural kingdom in Maibit. Maibit local figures have at least three dimensions which are maintained by the Maibit community as a medium for environmental education.

First, the dimension of local knowledge. The Maibit community has local knowledge related to their environment. Local knowledge as a local genius is manifested in how to calculate the implementation of the 'manganan' cultural ritual. Given, every local figure in Maibit is always respected by the community by holding a 'manganan'. The Maibit community understands when the discharge of the Sendang Maibit water source decreases. They also know the steps to take if the water discharge decreases. When the dry and rainy seasons are, can be known when holding a 'manganan'. This ability is part of local knowledge that is adapted to local knowledge and environmental conditions. Such ongoing phenomena for years have become the basis for local environmental education

The second dimension is the dimension of local values. Every individual in the Maibit community has local rules or values that are obeyed and agreed upon together. These values have dimensions of past, present, and future time. Values that are formed to regulate human life with God, humans with other humans, and humans with nature.

Third, the dimension of local resources. Sendang Maibit, which is famous through local figures Nyai Bibit and Lanjar Maibit, is a potential natural resource used by the community for all life's needs without being commercialized. Ownership of these local resources is collective.

Fourth, the dimension of local group solidarity. The Maibit community is united by communal ties through local figures to form local solidarity. This solidarity is built through the way the Maibit community holds cultural rituals to honor local figures. Usually the local community holds joint contributions and community service together to begin the 'manganan' cultural ritual. The solidarity of the Maibit community is formed through religious rituals and traditional rituals such as the implementation of the siratan ritual at Sendang Maibit.

From the four dimensions, it can be understood that the existence of local figures and their myths can be used as an alternative for environmental education. The formation of environmental education through local figures is not done conventionally as is applied by government institutions. The concept of education through local figures is infiltrated through non-material ideologies. In this case, ideology is inserted through the Maibit community's thought system. This kind of ideological infiltration requires subtle movements. One of these ideological tools is the manganan ritual. The obligation to follow

the manganan ritual for the entire community is a powerful tool to convey a message of awareness and concern for the environment. In the manganan ritual there are strict sanctions against the community's cognitive, both related to ethical and social sanctions.

The Myth of Siratan as a Foundation for Climate Change Mitigation

Siratan Maibit, is held every Wednesday Legi after the harvest season every year. Approaching the transition period between the rendeng (rainy) season and the ketigo (dry) season. The community calls this tradition Siratan Maibit, because in one of the series of Manganan cultural ritual traditions, they will throw spring water (sirat) at each other after praying together. This is what distinguishes the Manganan tradition in Maibit Village from the Manganan tradition carried out in other areas. The tradition begins one day before the Siratan Maibit event is held. It begins with cleaning two spring centers. The two springs are located to the north of the spring. The cleaning is carried out by the community through mutual cooperation. They must enter the location of the brubulan (spring) which is located right under one of the large trees. Although the entrance to the brubulan which resembles a small cave looks narrow, it can actually accommodate up to 20 adults. It is natural that this spring gets special attention. Because so far, residents have used it for drinking and processing food. Until now, the water from the maibit spring is still very clear. Many residents take this water for drinking and to prepare food.

There is another unique custom in this process. Many parents wipe their children's faces with water from one of the Sendang Maibit ponds. This spring is believed to be the first spring used by Sri Pangenti to bathe and cleanse herself. Philosophically, they hope that their children will always be healthy and have a safe future, and inherit the virtues of Sri Penganti.

Some residents also place cok bakal (offerings), containing garden flowers, black sticky rice straw, sticky rice, village eggs, salted fish, coconuts, and coins. The presence of this cok bakal is placed right in front of the original spring (believed by the community to be the first spring). More precisely, on the edge of one of the holes on the edge of the spring which is believed to be a container for Sri Pangenti's bathing equipment. The presence of this cok bakal is believed to be a sign of hope for positive energy in community life, a symbol of prosperity, and the garden flowers are used as a fragrance and environmental fragrance.

The siratan procession, begins with the Village Head, complete with all his male staff carrying several tumpeng consisting of rice, complementary spices, roast chicken, and beef skewers down to one part of the spring. It is located right on the flow of the spring that is made towards the dam. Where, there is a piece of wood that is believed to be a relic from the time when Sri Penganti was still alive.

When the Village Head and village officials entered the spring, they then placed food and tumpeng on the wood that was indeed installed crosswise. Several residents were seen following the steps taken by the village officials by also soaking in the spring. Meanwhile, hundreds of other residents, joined the village officials to pray.

After praying, surprisingly, food was thrown and thrown in various directions. At the same time, both residents and village officials implied water in all directions while joking.

Residents who were previously still above the spring also looked enthusiastic by joining in the spring.

They believe this ritual is a tradition to remember Sri Penganti who liked to bathe in the spring and play with the water. There are also those who believe that it is a form of prayer as an expression of gratitude for God's gift in the form of abundant water sources. Water is a symbol of blessing, by implying it in all directions with the hope of blessing.

It is natural that the people of Maibit Village, Rengel District, Tuban Regency, East Java, still maintain the existence of a water source that they call Sendang Maibit. Apart from folklore accompanied by unique traditions that they carry out. Sendang Maibit is a blessing from God sent to the Maibit community.

The use of water from Sendang Maibit is very large. Sendang Maibit is the pride of more than 1,500 Heads of Families (KK) in Maibit Village. In addition to being a ritual tool, Sendang Maibit water also irrigates more than 100 hectares of agricultural land owned by residents. Even some of the agricultural land in Bulurejo Village and Pekuwon Village also get water from here. During the dry season, where many springs dry up. The flow of water from Sendang Maibit continues to flow throughout the season. Even the volume of water is felt to never recede, and is always sufficient for local village farmers. Clean water is also used by residents as drinking water and to process food.

The folklore of Maibit Village also seems to be related to other villages. This can be seen from the many visitors who often come to the location to hold nyadran or manganan. Especially the people of Temayang Village, Kerek District, who believe that the end of Sri Penganti's life story is in the village. Where in Temayang Village, there is a tomb that is believed to be the tomb of Lanjar Maibit or Sri Penganti.

Water unites residents in Maibit. Water is the main key to the social ties of the Maibit community. The planting of residents' need for water is an effective medium for maintaining the environment. Water must not decrease in volume. To maintain water volume, one way that can be included in the ideology is a plague due to actions. On the one hand, residents still hold water sacred because of the myth of the Lanjar Maibit story. On the other hand, the water source must be maintained in its volume and even its clarity must be maintained. The movement to maintain the clarity of the Sendang Maibit spring is carried out by cleaning the water source and reforesting the community forest in the Sendang area. The people's forest becomes sacred by instilling that in the people's forest is the kingdom of demons, the nest of supernatural beings. To cut down trees must go through ritual stages. This kind of effort is carried out as a symbolic step in mitigating climate change.

Lanjar Maibit and the Myth of Water as a Basic Concept of Environmental Education

Each region, area, or village has a cultural icon that is the strength of the local community's culture. This culture is then maintained because it is a form of joint responsibility of the local community in maintaining the cultural wisdom it has. Maibit Village, in terms of symbolic behavior or community habits in identifying themselves, cannot be separated from the identity of the Maibit community itself. Consciously or unconsciously, the Maibit community has an interesting cultural icon. The icon is in the form of women,

water, and myths. Maibit Village is famous for its female figure, Lanjar Maibit. This figure is the identity of the Maibit community. Maibit and Lanjar Maibit are one face. Talking about Maibit certainly cannot be separated from its female figure: Lanjar Maibit. Thus, Lanjar Maibit is the Identity of the Maibit Community known by other communities outside Maibit Village. The figure of Lanjar Maibit who is famous for being beautiful and 'seducing' the leader of other villages becomes an arrow, that Maibit is a charming and exotic village with Lanjar Maibit's arrow. This exoticism appears on the surface of people's thoughts as a tool to recognize Maibit Village. So, when asked about Maibit, it is definitely inseparable from the local female figure, Lanjar Maibit.

Water is the source of life. That understanding is increasingly spreading like the Sendang Maibit spring which is mostly used as a source of life for the Maibit community. The Sendang Maibit spring is never separated from the Maibit village index that the water that flows to agricultural land and is mostly used for fish breeding is an index that there is the Sendang Maibit spring. This spring is very important for the Maibit community. Through the Lanjar Maibit oral literature, the Maibit community is given symbolic education about the importance of maintaining, preserving and mitigating environmental damage that has the potential for global climate change.

According to Arwan, Dewi, and Wahyudin (2021:24), the large impact of climate change on aspects of human life encourages the need for literacy and strengthening of adaptation and mitigation. Climate change adaptation is understood as an effort to adjust oneself to anticipate or mitigate the real impacts of change. The aim of adaptation and mitigation is to reduce the negative impacts of these changes so that humans are expected to find real tips for adaptation and mitigation activities.

Conclusion

Oral literature can provide valuable contributions to human life and the surrounding environment. Oral literature in the form of Lanjar Maibit folklore that developed in Rengel District, Tuban Regency is used as an alternative for environmental education media through myths in the story. Environmental education through oral literature is intended to be carried out in an applied manner, not conventionally such as zoning, nature reserves, cultural reserves, or other conventional conservations that have been implemented. Applied education is carried out by instilling myths in the supporting community. The intended cognition is that society needs to be side by side with nature. Nature needs to be preserved. Myths, nature, humans, and orality are interrelated in a network. Thus, humans in this case active supporters of oral literature will depend on other nodes in the network. Through this study, Lanjar Maibit orality is expected to contribute to solving environmental problems including climate change. In other words, oral literature participates in saving and mitigating environmental damage and climate change.

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