

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Culture

1. Definition of Culture.

Culture is the way man use to survive and win in a society.⁷ A man is not only an individual creature, but also a social creature. People connect each other to communicate, to socialize, to help, to fight, and others. In this matter, people produce things and create some roles to maintain their life in the society. Those things and roles are then called culture.

E. B. Taylor in his book under title "**Primitive Culture**" describes culture as a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of society.⁸ This supports the previous definition of culture that is everything people produce in their life. Here, Taylor also focuses on the man as the member of society. This becomes one of the characteristics of culture that it exists in the social set or community.

"Kebudayaan adalah cara berfikir dan merasa yang menyatakan diri dalam seluruh segi kehidupan dari segolongan manusia, yang membentuk kesatuan-kesatuan social dalam suatu ruang dan suatu waktu." (Drs. Sidi Gazalba)⁹

⁷ This definition was also presented on a seminar held in Harvard Academy for International and Area Studies on 1990s.

⁸Prasetya, Joko Tri et.al. 1998.*Ilmu Budaya Dasar*. Jakarta: PT. Rineka Cipta. p 29

⁹ The translation is "Culture is human's way of thinking and feeling that states themselves in their part of life, that creates a social unity in certain place and certain time".

Here, Gazalba states that culture relates to the man's thinking and effort to show themselves in the society. Those thinking and effort are different one to others. Those then are connected and used by man in certain set and time. Finally, they can create culture.

Culture is also described as the human's scope in showing themselves.¹⁰ Showing here means showing their existence to others and getting some pride. They need to express their feeling and thought. Thus, people use many techniques those may be different one to others. These techniques then find their own characteristics and become the people's characteristics in a certain set of social community.¹¹

The culture understanding relates to the understanding of meaning, value, and symbol those become the orientation of a society.¹² Society shapes the meaning, value, and symbol. However, those meaning¹³, value¹⁴, and symbol are very important to support the existence of the culture in a society.

Overall, the researcher concludes that culture is shaped by man and supports the social life. It is a manifestation of man's thinking, creativity, and feeling. It is described in many ways by many researchers, but those researchers belong to the same point that culture is the proof of man's existence as a member of society and will always exist and develop through the man's existence and

¹⁰ SJ, J.W.M. Bakker. 1994.*Filsafat Kebudayaan: Sebuah Pengantar*. Yogyakarta: Penerbit Kanisius. p 15

¹¹*Ibid*. p 17

¹²Kartika, Dharsono Sony. 2007.*Estetika*. Bandung: Rekayasa Sains. p 111

¹³ Meaning in culture is described as the meaning of every elements or components in the culture. It relates o the interpretation of the member of the society to the components of the culture.

¹⁴ Value means the importance of the components of culture to the members of the society.

development. This also relates to the meaning, value, and the symbol used by the member of the society.

2. Types of Culture.

As a product of man as the member of society, culture is defined into some types which are different each other. This depends on who introduces the culture and where it exists; the society of culture to develop.¹⁵ The understanding of types of culture is very important to get because this can help in qualifying, analyzing, and describing the culture.

There are two major types of culture.¹⁶ Those are,

- a. Material culture; that is the culture which can be touched, seen, tasted, heard, and smelled. For instance clothes, food, music, and many more.
- b. Immaterial culture; that is the culture which belongs to man's thinking and knowledge. For instance custom, language, knowledge, law, habit, and many more.

B. Ethnic

Generally, ethnic is described as a group of people having a common national or cultural tradition.¹⁷ Each member of certain ethnic is aware of their cultural identity that they have unity and pride of their culture. Sometimes, they may think that their ethnic is better than others'. This is then called ethnocentrism

¹⁵ Different pounds different fish. This means that different society the culture exists will make its types different.

¹⁶ *Op.cit.* p 31

¹⁷ Concise Oxford English Dictionary for PC.

that is a strong feeling of pride of a certain ethnic by its members and is usually followed by underestimating others.

Ethnic is also described by Chris Barker as a concept of culture which focuses on the ownership feeling of the same norm, value, belief, cultural symbols, and practical things.¹⁸ Ethnic is the next generation of culture that man can say if he is the member of one ethnic or he is not. Thus, the man's ethnicity is defined by his awareness and characteristics of one ethnic, for example Javanese are not Sundanese and vice versa.¹⁹ The Javanese will not care about the Sundanese and vice versa. They have different unity and pride and may have their own ethnocentrism.

Ethnic is the part of a nation. Hence, there are many ethnics can be found in every nation all over the world. Indonesia is one of nations and has hundreds of ethnics. Those ethnics have their own characteristics and belong to the Indonesian pride that cannot be separated each other.²⁰ One example of ethnics in Indonesia is the Javanese.

C. The Javanese Culture

Java comes from the word "*Jawa*" that means "*jawawut*", a local plant which could only be found in this land that the Hindustan people were selling things in this land and found the plant. Other definition states that "*Jawa*" may also be derived from the word "*yava*" in *Sansekerta* language that also means

¹⁸ Aloysius, Mark in the essay *Masalah Etnisitas, Ras, dan Bangsa; Suatu Pendekatan Cultural Studies*

¹⁹ *Ibid.*

²⁰ It is the Indonesian motto that can be found in *Kitab Sutasoma* that is *Bhinneka Tunggal Ika*. This means "We are different but are still a strong unity".

“*jawawut*”.²¹ However, there is no any accurate information or data about what “*Jawa*” actually means or who used this word at the first time.

Java is one of five big islands Indonesia. It lies on the 7° on the southern of the equator. It is 1200 km length and 500 km width. It takes 7% of the total land in Indonesian archipelago. This land has many volcanoes that produce mineralsthat are brought by many rivers. Thus, this island is very fertile and the most of the citizens work as farmers; this makes Indonesia becomes an agrarian country.²²

As a big ethnic in Indonesia, Javanese, the people of Java, have very complex culture components which are kept for centuries. These components consist of habit, custom, law, lifestyle, language, and cultural symbols. Some examples of the Javanese culture are *Batik*, *Kebaya*, *tata laku*, *tata trapsila*, and many other more.

Javanese appreciate their culture as a great pride. They keep all customs, laws, and symbols. The Javanese culture also develops time to time and has new system which depends on the development of the Javanese’s creativity and knowledge. However, the Javanese has a philosophy in developing their culture; that is *alon-alon waton kelakon*²³. This means that the Javanese does not too desirous in developing the culture. This relates to the principal of the Javanese that they want to reach the composure of life.²⁴

²¹ www.wikipedia.com/asalusulnamapulaujawa

²² Hariwijaya, M. 2013. *Semiotika Jawa: Kajian Makna Falsafah Tradisi*. Yogyakarta: Paradigma Indonesia. p vii-x

²³ The translation is “slow but sure”.

²⁴ *Op.cit.* p 116

D. Kinesics

In the society, people use many ways to communicate. Here, they use language that also belongs to the components of culture. In communicating and using language, every different culture shows different way. Generally, they use oral or spoken and written language using their own language and ways. The Javanese use their own way of communicating using *Basa Jawa*.

However, spoken and written languages are not the only ways to communicate. Sometimes, people use facial expression, posture, gesture, smile and all parts of body motion. This kind of communication, although using nonverbal language, is not only used by the mute ones or by the normal people to the deaf ones, but also among the normal ones. This kind of communication is called kinesics.²⁵

Kinesics helps people to express things they cannot express using spoken and written languages. People can use a smile to express happiness. They can also shake their heads to express disagreement and nod their heads to express agreement. Even, they can have certain distance when having conversation to show certain intention.

E. Semiotics

Semiotics is a science people need to investigate and analyze symbols in the cultural studies. This science helps people to assume some thought and

²⁵Chaika, Elaine. 1982. *Language: The Social Mirror*. Massachusetts: Newbury House Publishers, Inc. p 54

concept to analyze symbolic system systematically.²⁶ By understanding the semiotics, the researcher can analyze many symbols in the culture objectively and systematically.

The objectivity and the systematic of the symbol analysis are by consulting the analysis to the investigator and the references found. Moreover, the researcher also needs to understand the symbols before having the research. The researcher must understand that symbols, such as colors, shapes, and patterns, represent the global messages from the maker.

F. The "Java Heat" Movie Resume

This movie was directed by Connor Allyn who is also the writer and the screen player of the movie. The other screen player of this movie is Rob Allyn. This film shows very good thriller which is starred by Kellan Lutz, Mickey Rourke, Ario Bayu, and Atiqah Hasiholan. "Java Heat" was screened at the Dallas International Film Festival in the U.S. on April 4, is playing in Germany, and will run at the Taormina Film Festival in Sicily, Italy, from June 15 to 22. It opens in Indonesia on April 18.²⁷

The movie captures a team of U.S. marine and a Muslim lieutenant of Indonesian Detachment 88 in investigating a terrorist bombing done in Yogyakarta and the kidnapping of the Javanese Queen-to-be, the Sultana (Atiqah Hasihollan). The bombing is full of political conspiracy. The conspiracy is about

²⁶Denzin, Norman K. and Lincoln, 2000. Yvonna S. *Handbook of Qualitative Research*. California: Sage Publication. p 617

²⁷ www.wikipedia.com/thejavaheat

the crown of the Javanese next Sultan that is going to be grabbed by the Sultan's cousin, the Vizier.

The movie starts with the exposing of Jake Travers (Kellan Lutz) when he is investigated by the Indonesian police. He is as the witness of the bombing and the last man to speak to the Sultana before she is kidnapped and is recouped by a woman that has done face lifting to be likely the Sultana. The woman has a dragon motif tattoo that then gives the clue to Jake and Hashim (Ario Bayu) about the bombing scene.

The bombing engages the Sultan (Rudi Wowor) that has already known that his daughter is kidnapped by his cousin to get the position as the Sultan of the Java. The Vizier is helped by Malik (Mickey Rourke) that wants to rob the Javanese jewelries. However, he finally cannot get the jewelries as the Sultan and the Sultana have ever sold the jewelries to feed the people of Java when they had a bad economical condition.

The movie is full of thriller that exposes Malik's effort to kill Hashim and Jake before they can save the Sultana. The Vizier also kills the Sultan by shooting him in the aqueduct when he meets Jake and Hashim to discuss about the Sultana's kidnapping and the political conspiracy of the Vizier. At the end of the movie, Jake can kill Malik and return one necklace that is stolen by Malik.

It's too bad that similar effort hadn't been expended on the screenplay, which misses nary a predictable note. Not helping matters is Lutz's boringly bland performance which mainly relies on his beefcake credentials, showcased in gratuitous scenes featuring the hunky actor engaging in a sweaty, shirtless

workout and enjoying a nude massage. Far more impressive is Bayu, who delivers a thoughtful, nuanced performance as the righteous detective who inevitably succumbs to his partner's more slam-bang methods.

The other interesting side of this movie is that the exposing of the Javanese culture in some ways. The first is on the clothes by exposing Batik, *Bekap*, *Kebaya*, and the accessories. The second is from the Javanese kinesics. The third is on the Javanese addressing role. The last is on the exposing of the Borobudur Temple and the *Wayang Kulit* show.

