

“風土(Fuudo)” as Lingkungan Hidup

Kawasaki Naomi¹, Andrik Purwasito², Titis Srimuda Pitana³, I Wayan Sukarma⁴

¹Postgraduate School Sebelas Maret University, Surakarta, Indonesia.

^{2,3}Sebelas Maret University, Surakarta, Indonesia.

⁴Hindu Indonesia University, Denpasar, Indonesia.

¹ hanasirusi.kain@gmail.com, ² andrikpurwasito@gmail.com, ³ titispitana@gmail.com,

⁴ perama.diksa@yahoo.com

Abstract: There is a Japanese word which consist of two characters, that is “風 (sounds “*fu*” and/or “*kaze*” which means wind)” and “土 (sounds “*do*” and/or “*tsuchi*” which means land and/or earth)”. This word “風土 (*Fuudo*)” was noted by Watsuji (1889-1960, a philosopher from Japan) as a word that was toward environment which can not be apart from life of human beings, which are going on and within it. In Watsuji’s view, environment as *Fuudo* is not only a matter of natural science but also a matter of humanities. It is a thing same like a word “*lingkungan hidup*” as environment in Indonesian language, which is implicitly toward the condition of human being’s life within it. In this paper, try to seek for a web of meaning in-between “風土(*Fuudo*)/Japan” and “*lingkungan hidup*/Indonesia” through interpretation for understanding.

Keyword: 風土(*Fuudo*), *lingkungan hidup*, language, meaning, interpretation

Introduction

A word in certain language not always can be found in another language quite same. In spite of it, the meaning which is contained within a word give a possible place in-between two language to understand each other, as a word “風土(*fuudo*)” in Japanese language always has a chance to convey to others who lives in different language.

It gives a great hope, but also become a difficult point to understand and convey a meaning of the word 風土(*Fuudo*) within Watsuji’s view. However, behind of many difficulties, it brings an interesting journey for seeking a word into the sea of different language, that is Indonesian language, as a ship of meaning to contain. Although it isn’t a journey that can be ended only in this paper, but this paper makes a starting point in a long journey for seeking a ship of meaning from one word to another word in-between two language, namely Japanese and Indonesian, to understand and convey each other.

Method

This study try to do re-interpretation toward a word “風土(*Fuudo*)” in Watsuji’s thought as “*Lingkungan Hidup*” in Indonesian language. As an effort to seek for web of meaning in-between “風土(*Fuudo*)” and “*Lingkungan Hidup*”, make analysis qualitative date which is obtained thorough study of literature by paradigm of interpretation (as a theoretical view) and hermeneutic approach (as a philosophical view) from Gadamer. Analysis qualitative date, in this study, is an effort through proses of interpretation to make a new understanding of understanding before about an object (Bungin, 2010, p. 3-16). It is as same as Gadamer’s view toward hermeneutics that is not a method of interpretation to find out the absolute truth but an effort to understand which come from the other’s life within different time and place (Muzir, 2010).

Result and Discussion

A word “*風土(fuudo)*” had be a place of birth for Watsuji’s thought (*Fuudo*) (2010, Iwanami bunko 52th-printing) which has interesting possibility for care of environment. To open its possibility needs an effort to make a re-interpretation toward a word “*風土(Fuudo)*” to understand and convey to others within different time and place.

This word, which is called as *風土(fuudo)*, is a general term which refer to whole that is known as an element of environment at the present time, like climate, weather, geology, fertile soil, geography, scenery, and so on. What does bring Watsuji’s thought into *風土(fuudo)* is that *風土(Fuudo)* within everyday life is not same as environment within each of the natural science perspective (Watsuji, 2010, p. 9-10). It becomes the first place for Watsuji to open a door to journey of thinking into the word *風土(Fuudo)* as a matter of human beings.

Like as Watsuji’s attention into the word *風土(Fuudo)*, language make door open to understanding and convey the meaning within it which comes from and leaves for the others. Language, according to Cassirer (1990, p. 39 and p. 48), it is a portion of the symbolic world of human beings. Within the symbolic world, all of portion make a certain web within a thought and an experience of human beings (symbolic system). On the other hand, symbol is a something which come from the world of human meaning. It is as same as Berque’s (2011, p. 42) thinking aloud that “isn’t *風土 (Fuudo)* a weaving (web) of symbol? ”.

Watsuji (2010, p.10-15) had also told that a sense of “cold” as a phenomenon of *風土 (Fuudo)* had never come alone, but it always comes together with another portion of *風土 (Fuudo)* into experience of life. In Japanese life, a sense of cold is coming together with sense of changing four seasons, which make Japanese joy to see blooming flowers, and which also make Japanese sorrow to know that time has come for blooming flowers to fall. That means, a sense of “cold” in Japanese life has a symbolic meaning within *風土 (Fuudo)* as a web of symbol. That is to say, *風土(Fuudo)* within Watsuji’s thought is a whole, a web of meaning.

Within this view, *風土(Fuudo)* can be interpreted as a environment which can’t understand separate from human life how to experience, feel, and give a meaning. It is as same as how *風土 (Fuudo)* was experienced, understood and explained Berque (1994, p. 27), that is a something to have meaning. A meaning come from certain *風土(Fuudo)* is not different than a meaning come from human life within one’s *風土(Fuudo)* which is lived, felt, understood, cared, and suggested.

On the other hand, a word “*Lingkungan Hidup*” was noted Keraf (2014, p. 27-46) as the Indonesian equivalent of “environment”, not only “*lingkungan*”. A word “*Lingkungan Hidup*” which come from Keraf suggests an environment together with a web of life within it. In other words, “*Lingkungan Hidup*” is a whole in-between “*lingkungan (environment)*” and “*hidup (life)*”, not without human life. The meaning within a word “*Lingkungan Hidup*” which come from Keraf give a possible place to interpret *風土(Fuudo)* as “*lingkungan hidup*”. It is due to an understanding within a word *風土(Fuudo)* which come from Japanese deep past toward environment that a life of human beings within it as a whole (Watsuji, 2010, p. 9).

Conclusion

A meaning in-between a word “*風土(Fuudo)*/Watsuji/Japan” and a word “*lingkungan hidup*/Keraf/Indonesia”, a life of human beings is within environment together with all life, give a possible place to understand and re-interpret one’s thought within different place and time.

A journey for seeking a possible place in-between a word “*風土(fuudo)*” and “*lingkungan hidup*” can’t end at this point only in this paper, but it needs a journey to be continue. A word “*風土(fuudo)*”, as a ship of the meaning, consists of two characters, that is “*風*” which means wind and “*土*” which means land and/or globe. On the other hands, in Indonesian language a ship of meaning can be found as a word “*tanah air*”. A word “*tanah air*” consist of two words, that is “*tanah*” which means land and/or globe and “*air*” which means water. It can be understood as a place of birth (Department Pendidikan Nasional, 2014, p. 1391 and p. 957). This word suggests a new possible place for next journey to understand and convey “*風土(fuudo)/lingkungan hidup*” as a matter of human beings for care of environment of all.

Acknowledgment

Although can’t mention all name, but thank you/ *ありがとうございます*/Terima kasih for all person and institution which give all chance and support to study environment, not only directly but also indirectly. Can’t forget thanks for two “*Tanah Air*”, Japan and Indonesia, as a place of birth and study.

Reference

- Berque, Augustin. (1994). *Huudo toshitenno chikyuu*. (K. Miyake 三宅京子, Trans.). Tokyo: Chikumashobou.
- Berque, Augustin. (2011). *Fuudo no nihon Shizen to bunka no tsuutai*. (K. Shinoda 篠田勝英, Trans.). Tokyo: Chikumashobou.
- Bungin, Burhan. (2010). *Analisis data penelitian kualitatif Pemahaman filosofis dan metodologis ke arah penguasaan model aplikasi*. Jakarta: Rajawali Pers.
- Cassirer, Ernst. (1990). *Manusia dan kebudayaan: Sebuah esei tentang manusia*. (A. A. Nugroho, Trans.). Jakarta: Penerbit PT Gramedia.
- Department Pendidikan Nasional. (2014). *Kamus besar bahasa Indonesia pusat bahasa (4th ed.)*. Jakarta: PT Gramedia Pustaka Utama.
- Keraf, A. Sonny. (2014). *Filsafat lingkungan hidup Alam sebagai sebuah sistem kehidupan*. Yogyakarta: Kanisius.
- Muzir, Inyia Ridwan. (2010). *Hermeneutika filosofis Hans-Georg Gadamer*. Jogjakarta: Ar-Ruzz Media.
- Watsuji, Tetsurou. (2010). *Fuudo Ningengakuteki kousatsu*. Tokyo: Iwanamishoten.