

## THE IMAGE OF WOMENS' IN A COLLECTION OF BARA PATTYRADJA POEMS (CULTURAL ANALYSIS)

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### Abstrak

Tujuan penelitian ini untuk mengetahui bagaimana nilai budaya yang terdapat di dalam puisi Bara Pattyradja dan apa citra perempuan Adonara pada budaya Lamaholot dalam puisi Bara Pattyradja. Penelitian ini menggunakan metode deskriptif kualitatif, untuk mengetahui nilai budaya yang terdapat di dalam puisi Bara Pattyradja dan menggambarkan citra perempuan Adonara pada budaya Lamaholot dalam puisi Bara Pattyradja. Hasil dari penelitian ini adalah puisi Bara Pattyradja merupakan refleksi kultural tentang budaya suku Lamaholot. Bagaimana nilai – nilai budaya dan bagaimana citra perempuan di gambarkan penyair dalam puisinya melalui representasi kehidupan sehari – hari, kebiasaan turun – temurun, dan adat istiadat masyarakat Adonara.

**Kata kunci:** *Puisi, Perempuan, Masyarakat Adonara, Nilai, Budaya, Adat Istiadat.*

### Abstract

The study aimed determine what is the image of Adonara Women in Lamaholot culture in Bara Pattyradja's poetry and what are the culture values contained in Bara Pattyradja's poetry. This study method was used descriptive qualitative, which describe about the image of Adonara Women in Lamaholot culture in Bara Pattyradja's poetry and to find out the culture values contained in Bara Pattyradja's poetry. The result of this study is that the Bara Pattyradja poetry is a cultural reflection on the culture of the Lamaholot tribe. How the image of women and cultural values is describe by the poet in this poetry through representations of daily life, hereditary habits, and customs of the Adonara community.

**Keyword:** *Poetry, Women, Adonara society, Values, Culture, Customs.*

### INTRODUCTION

Sandwiched between the idealism and activism of the 1960s and the greed of the 1980s, the 1970s tended to be gives a narrow role in America's culture and social history. It is only now that scholars are beginning to examine the suspect it seems too imminent, at least to many who live it, and partly because cultural critics have made it synonymous with cultural stagnation and

overall sloppiness. Ironically, in everything from retro fashion to interior design to music, today's American culture is so influenced by this decade that it's routinely derided by academics. Starting from the idea that a preoccupation with nostalgia masks the true cultural meaning of this decade, the essays at *Disco Divas* reveal that the 1970s, far from being an area of cultural stasis, were a time of great social change, especially for women. *Disco Divas* argues that 1970s popular culture provided an arena in which women's roles could be negotiated in new ways and, through individual chapters on topics ranging from film, music, television, and advertising to cheerleaders, teen idol fans, and feminists. Second wave, showing how these roles were renegotiated. The great cultural shift of the 1960s still resonates in the 1970s, and American society, while adhering to the ideals of the nuclear family and the white picket fence, had to accept these changes. These tensions create a time of interesting, if complex social opportunities for women; the essay here maps the history of the women's movement from a truly liberating movement to a truly liberating movement to a tool of corporate profit. Offering commentary on the source of our fascination with the period, *Disco Divas* is an ambitious tour of how mass-mediated popular culture in the 1970s shaped public perceptions of women and the actualities of women's lives.

Muhajir, Anuar, Mohd Bin Abdul Rahman (2013) reveals that poetry is not literature, but distinctive type of writing, which even beyond what is commonly known as 'Literature'. In the poetry room contradiction, ambiguity, symmetry and asymmetry can be played and optimized without deforming. Bara Pattyradja's poetry has intensely built Literary friendship from a frozen situation and helping those in need a reconciliation. This study only focuses on the image and culture values of the Adonara woman in the Bara Pattyradja poems by using cultural analysis. From several collections of poetry, the writer only takes some as information material, namely poetry; Adonara Tanah Mahar Gading and Siti.

## METHOD

The type of study used is qualitative descriptive study. In this study, the authors used primary data source and primary data sources secondary data. Of course, the characteristics of the data secondary means in the forms of relevant theories, study relevant past, poetry text and cultural adonara community by Bara Pattyradja. Secondary data sources in the form of library excavation through books, journals and other print media in accordance with the object to be studied. The study instrument used in this study was document observation on the object of the study is a poem by Bara Pattyradja. The data collection technique carried out at this study stage used a literature study where to find out by searching of data using the process of reading and taking notes. Further study this study uses a descriptive method, that is by using suggesting that the study which carried out solely based on existing facts or phenomena that empirically live speakers so that produced or recorded in the form of the culture values and the image of Adonara women in a collection of poems by Bara Pattyradja.

## FINDINGS

### The culture values contained in Bara Pattyradja's poetry

The cultural values is something in the form of values that have been embedded and agreed upon by the community in the form of habits as a form of behavior and response to a situation after or before it occurs. Adonara people are very firm traditional traditions.

*Adonara,*

*Ivory dowry land but never gave birth to an elephant  
Waiwerang - Witihama, with a thousand angels  
When blue love come knocking on the door of your heart  
Sheath an ivory (A.1)*

On data A.1. The line of poetry describes the cultural reality of the Lamaholot ethnic group in marriage. When you want to marry a Lamaholot woman, the dowry is in the form of ivory. The tusk comes from elephants but surprisingly there is not single elephant living on the island but the traditional been passed down from generation. And the dowry is the form of ivory is coupled with an animal, namely a horned goat as a form of appreciation for the Lamaholot and Adonara women in particular.

*For centuries I set aside your history  
I doubt that in your land  
Blood is water  
That war is courage (A.2)*

On data A.2. The verse in the poem explains about the cultural values of Adonara, namely war. So Adonara has a tradition that is still happening today, namely a duel war, the war usually occurs because of land disputes. The blood that flows because of the war is like flowing water because it is a normal thing that happens in the place. Adonara is an island that still upholds customs, usually the war over land disputes occurs between tribes from two sides, there is I party who is more injured, it is known to have speech errors in the term of customs and that is believed by the local community.

*Courage is not machetes and a spears  
What you hold up  
But it's your sweet that I'm gulping down  
Like a rhyme in the mountains  
Because live. (A.3)*

On data A.3. explains the cultural values of war. The duel on the island of Adonara still uses traditional tools, namely machetes and spears. The machete and spear are confirmed in a traditional Adonara dance, the hedung dance. The hedung dance is a form of depiction of war. The machetes is a symbol of the throne pillar as an enforcer of justice. Traditional term Lamaholot tribes call it, Liko Jaga Gerian, machete and spears is a weapon used by the ancestors of the Lamaholot. And these two traditional tools to this day are used as symbols of the island of Adonara as a sign that the island has a great history, namely fighting wars which are still passed down from generation to generation as a habit of the local community.

### **The image of Adonara Women in Lamaholot culture in BaraPattyradja's poetry**

The portrait of Adonara women in the Adonara tribal community is lackingsignificant in the public sphere. The adonara tribe is part of the Lamaholot tribe. The lamaholot tribe is one of communities in Indonesia East Flores, Tanjung Bunga, Adonara, Solor and Lembata Districts, which all of them are in the province of East Nusa Tenggara. In marriage customs Lamaholot people, women getting married is a must have a party, so the organizer the party is all members of the tribe. So the whole tribe members are required to donate. For them, they will feel ashamed if they can't donate. Somehow people have give something, no care if it is obtained by borrowing or borrowing.

*Carry me, Siti  
Carry me everywhere when  
You keep swinging,  
Keep swinging in your  
Arms like holding a baby a shawl of  
Fate like an ax, Siti. (B.1)*

In data B.1 illustrates that mother is the first school for every child as the name of the female icon, Lamaholot, is a female character who bears great responsibility. That responsibility and in this case take care of their children selflessly and as big role for children's growth and development.

*Siti has mouth but doesn't have a tongue  
Siti has a tongue but has no right to  
Speak even Siti has a  
Heart has a heart but can't bote favoritism (B.2)*

In data B.2. describe the figure of a mother, Siti a Lamaholot woman who is quiet and doesn't talk much about all life situations, both household and community. It is in situation shackled by a patriarchal cultural structure (power is in the hands of (men) but that is not how it is exolained in the verse in the mood of a mother "Siti" whose love is so great for her children poured out fairly.

*Carry me, Siti on  
Siti carry me everywhere  
Your back I fill your lunch but  
Your back Siti on your  
Back a backpack full of wounds (B.3)*

In data B.3. the Adonara woman represented by Siti as a figure mother in this poem describe the form of strunggle of woman who grieving because of his son's misbehavior "on your back is a packpack full of wounds" that a mother's advice is a blessing to the fate of a child, if ignored the regret that makes the child feel gutly.

*But don't know how to cry don't  
Know how love  
Leaves it alone carrying the contents  
Of the chest (B.4)*

In data B.4. this poem the author says "Siti want to cry, But don't know how to cry, don't know how love, Leaves it alone, vcarrying the contents of the chest". The studier saw that the figure of Siti who was resigned to her fate, Siti, a widow, had to strunggle alone to live life without her husband figure, fithout a strong life support. In this suffering, Siti did not find a foothold in her heart. She did not know who to share the story with.

*Siti keeps walking  
Keep walking  
Carry me somewhere  
Siti carry me inside (B.5)*

In data B.5. The studyer found the verse "Siti continuous to walk on" carry me somewhere, Siti continues to walk on " carry me somewher, Siti carry me inside " here the author position yourself as a small child who is carried and never out of his mother's arms. That Siti is a strong

female figure has great love for her son. Siti is the image of love and compassion willing to sacrifice.

*Adonara,*

*Ivory dwory land but never gave brith to an elephant  
Waiwerang- Witihama, with a thaousand angels  
When blue love come knocking on the hedoor of your heart  
Seath an ivory. (B.6)*

In data B.6. The image of the female Adonara is described in the verse “if blue love comes knockling on the door of your heart, sheath an ivory” is a description of the social state of Adonara women in customs symbolized by an as a form of appreciation for women and their parents. Ivory in Lamaholot culture is a symbol of sovereignty and dignity. This symbolization is used as dowry to emphasize the high position of women in cultural stratification Lamaholot culture.

*I'm not on a pilgrimage here*

*I have gond through ceremony after ceremony*

*And at the feet of mother,*

*I found the meaning of home (B.7)*

In data B.7. it reaffirms the image of Adonara women in mother figure “and on the soles of mother’s feet, I find the meaning of home’ that a mother is a house where children leave after them adventure outside. A mother who provides shade and protection in times children face the harshness of the world.

*Adonara*

*It's not scalloped hand that touches my heart*

*But the recesses of ina’s eyes.*

*Lady eyes,*

*Those who are steadfast in pedaling sweat at the market (B.8)*

In data B.8. in the verse “it is not the hand that touches the machete” my heart” indicate that in Adonara there is a tradition of deep duel war every traditional ceremony, namely hedung dance. The image of a woman Adonara who always steadfastly accepts her destiny as a woman. Seen in the quote of his poem, “but the recesses of Ina’s eyes steadfastly pedalling sweat in the markert stalls”. It can be ssen in the poems yhet it describes courage, not the courage, not the courage of a man holding a machete or spear but the courage of a woman, in this case Ina (in the Lamaholot language) who is so brave and steadfast to earn a living in the market. Studyers see the figure of a woman who earns daily sustenance. As a trader by selling garden and marine products in the market with steadfastness.

*Without complaining*

*He keeps walking support lifer drenched*

*While remembering ama’s face.*

*Your broken face at the top of the city (B.9)*

In data B.9. the poem describes potraits of women, windows at the hardworking Adonara. The poem describes the caharacter of the female Adonara who is tough and tireless in earning a living. They have sacrificed their entire live to serve husband without going against patriarchal culture.

*Adonara*

*Courage is not a machete and a spear*

*What you hold up,*

*But it's your sweet sea that I'm gulping down  
Like a rhyme in the mountains  
Courage is like a woman,*

In the ripeness of his chest every man waved the wings of his destiny. (B.10). In data B.10. the symbol of women's courage is implied as an implied nature in the phrase "courage is like a woman, in her breast every men flutter the wings of their destiny" said ripe chest dada is a place to flow the milk of a mother that gives life to child. So every human indebted to the so-called women.

## DISCUSSION

Based on the results of the study on a collection of poetry by Bara Pattyradja, the studyers have found as many 13 data in 2 poems that used as data source. A there are 3 data and B there are 10 data, total of 13 data can describe the cultural values of Adonara and the image of women.

### **The culture values contained in Bara Pattyradja's poetry**

The culture values contained in Bara Pattyradja's poem there are customs, namely at the time of marriage and war. Adonara really respects a woman, the form of appreciation given is an ivory dowry at the wedding. Ivory (functionally) as dowry reserved for Lamaholot women has placed Lamaholot women on a noble "degree". This poem tries to look deeper into how women are in the eyes of culture. Adonara people are very firm traditional traditions. In the life the Adonara tribe, there is tradition that obeyed by the people of Adonara, namely the tradition of duel war, which is a tradition of settlement of customary disputes that is believed to prove historical truth. If there are casualties on the battlefield, it is believed to have customary error.

### **The image of Adonara Women in Lamaholot culture BaraPattyradja's poetry**

Adonara women are tough, patient and responsible women as describe in the stanza of poetry by Bara Pattyradja. Each of the poems describes or defines the image of the female Adonara who is patient and steadfast in dealing with life situations both in the household and in the environment. Adonara woman who is responsible for obligations as a wife and as a mother, on the other hand, Adonara woman is a worker. Hand, earns sustenance for a trader selling seafood and garden in market. With all the limitations as a female Adonara, she must be aware of the patriarchal culture that surrounds the living place, making Adonara women in a class 2 order according customs. The domestic shutter while men are the decision makers in all matters, especially traditional ceremonies.

## CONCLUSION

Based on the result of study and discussion according with the problem statement, the author concludes as follows; based on the first problem statement the culture values are also reflected in Bara's poetry, namely the poem Adonara, ivory dowry land. This poem is a depiction of Adonara through custom. The poem is an information space that explains the thick government rule that cannot be sparepart from the cultural shutter. Ivory is a marriage tool to glorify Adonara women, ivory has a symbol of purity and nobility. The hedung dance is representation of duel war. The second problem statement is the image of adonara women in Lamaholot culture in the bara poems. The poems is a reflection of how the patriarchal culture that gets rid of Adonara women expresses

opinions in the public sphere according to customs and government, women tend to be in their natural position as women tend to be in their natural portion as women.

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