

## An Analysis of Inner Structure in Poto Watu Lo'e Traditional Ceremony in Wolokoli Village Bola Sub District Sikka Regency East Nusa Tenggara

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### Abstract

The aim of this research is to describe and identify the process and inner structure of traditional poetry Poto Watu Lo'e. The approach used in this research is the inner structure, because this approach places literary works as the basis for research and looks at literary works as a basis for research as well as a multi-layered food system as a totality that cannot be separated. The method used in this research is descriptive qualitative method namely analyzing descriptive data by describing and describing something that existed. Sources of data obtained from sources in the form of processes and traditional poetry Poto Watu Lo'e. Techniques and data collection in the form of recording, notes, observations, interviews documentation. Data analysis techniques buy means of translation of traditional poetry Poto Watu Lo'e, classify data, analyze data and conclude. Based on the results of the analysis can be concluded as follows: there are 6 stages in the process of Poto Watu Lo'e and inner structure from Poto Watu Lo'e: first Theme (Theme of introduction and the Theme of divinity). Second Tone (Romantic Tone, Scary Tone, Request tone). Third Feeling (happy, Sad and embraced). Fourth the Mandate (Mandate to maintain chastity, mandate to maintain duties and responsibilities, mandate to live always be grateful to God).

**Keywords:** Inner Structure; Lyrics; Poto Watu Lo'e; Traditional Poetry

### INTRODUCTION

Traditional ceremonies are one of the traditions of traditional communalities that are still considered to have values that are still quite relevant to the needs of the supporting community. A part from being a human effort to be able to relate to the spirits of the ancestors, it is also a manifestation of the human ability to adapt actively to nature or its environment in a broad sense. The relationship between nature and humans is necessity that cannot be denied, because the relationship has very high sacred values. This is expressed in the mystical personification of natural forces, namely belief in supernatural beings, belief in a creator "God, or by conceptualizing relationships between various social groups as relationships between animals, birds, or natural forces. According to Coomans (1987:73) tradition is a description of the behavior or attitudes of society in a very long period of time carried out from generation to generation starting from their ancestors.

According to Ghazali (2013) traditional ceremonies are closely related to religious rituals or also called rites. Rites are religious human tools to make changes.

Religious rituals are carried out by the community based on the beliefs held by the community, beliefs like this that encourage humans to perform various actions that aims to find a relationship with the supernatural world ruler of nature. Trough rituals, both religious ceremonies and other traditional rituals that are felt by the community as critical times, which can bring supernatural danger, misery and disease to humans and plants. Implementation of traditional ceremonies and religious rituals based on the existence of supernatural powers is still carried out by some community groups in Indonesia, either in the form of death rituals or thanks giving rituals.

Wolokoli community still preserve traditional rites as part of their daily life, even though modern lifestyles are starting to creep into this region and threat their ancestral traditions many rituals that have become traditions and are still maintained by the Wolokoli village community such as Poto Wu'a Ta'a, Huler Wa'ir, Poto Watu Mahang, Lega Mitani, Hu'er Heren, Pa'at Krus and Poto Watu Lo'e.

The death ritual is an important ritual for the Wolokoli Village, Bola Sub-district, Sikka Regency, East Nusa Tenggara. Where there is a ritual tradition that is still maintained by the community to this day namely the Poto Watu lo'e. Ritual to those who have died as for the chanting or words in the Poto Watu Lo'e ritual, that which has value and for those who died and those who are still alive. Although the rituals and chanting of the words of death are full of sadness, the rituals of death almost always fulfill a positive and purposeful tone which contains values that can influence the judgment of a society and how people maintain their ancestral traditions until now, what still needs to be proven through further studies. not only to pray those who have died but also for those who have been left behind or are still alive, in this it can be seen in the death ceremony tradition, as explained above that the chanting of the PotoWatuLo'e ceremony. Death is an event where the spirit leaves the human body and is a process of separation between body and soul. So that is become a fundamental experience for humans, so that the relationship between the living and the left behind.

According to Hertz (2009), a death ceremony is a ceremony that is always carried out in the context of the customs and social structure of the community, which in manifested as a collective idea. The death ceremony also contains cultural values that can be used as a reference in living together and providing for life in the future. Culture shows how patterns of behavior both from worldly life and towards the supernatural, and religious in terms of norms and belief systems as behavioral guidelines in all aspects of life. As a cultural system traditional culture is a comprehensive system consisting of ways and aspects of forming meaning for teachings, rituals and others. In the process of the death ceremony explain that the series of activities carried out are related to the event of death someone who shows emotional sadness. The ceremony is carried out in accordance with the customs of the community concerned.

Based on the above background, the writer wanted to make this research because of the development of this era, traditions like this will be lost or eroded if not developed. Besides, based on the pre-research conducted by the writer, it was found that lot of young people today don't know currently about the tradition of Poto Watu Lo'e. Based on the background, this research focused on the analysis of process and meaning in Poto Watu Lo'e ceremony in Wolokoli village. In the inner

structure there are four types: theme, tone, feeling and mandate based on Waluyo's theory (2009). Based on the background the writer as described then the problem in this research are: How are the process of Poto Watu Lo'e Traditional Ceremony in Wolokoli Village? And What are the meaning of Inner Structure in Poto Watu Lo'e in Wolokoli Village? The objectives in this research are: o describe the stages of the process of poto watu lo'e in Wolokoli village and to analyse the meaning of poto watu lo'e in Wolokoli village.

## **REVIEW OF LITERATURE**

### ***Tradition***

According to Shils (2011) tradition is everything that is channeled or passed down from the past to the present. The Tradition criterion can be further limited by narrowing its scope. According to Bastomi (2013) Tradition is one of the culture, with tradition the cultural system will become stronger, if tradition is eliminated, there is hope that a culture will end right away. According to Van Reusen (2009) tradition is inheritance or customary norms, rules, treasures. However, tradition is not something that cannot be changed. Tradition is actually a blend with various human cations and is raised in its entirety. Based on the opinions of the expert above, the writer conclude that tradition is a habit that has been passed down from ancestors and will continue to be preserved by the younger generation because it is always continuous between life, culture, customs, traditions, and beliefs. Traditional Tradition a part of their daily life, even though modern lifestyles are starting to creep into this region and threat their ancestral traditions many rituals that have become traditions and are still maintained by the Wolokoli village community such as Poto Wu'a Ta'a, Huler Wa'ir, Poto Watu Mahang, Lega Mitani, Hu'er Heren, Pa'at Krus and Poto Watu Lo'e.

### ***Poto Watu Lo'e***

According to local community view Poto Watu Lo'e is traditional ceremonies commemorated by residents or a tribe or community whesn someone dies. The category of stones that can be moved are medium-sized stones that are around the head of the grave to the right. The types of spirits that can be udes in this tradition are: first a spirit that died in a distant place, then the family wants to be buried in a new grave, where the grave already has a spitit that has died first, and the second both graves that have been damaged or not appropriate then the family wants to moved it to a new grave.

### ***Inner Structure***

According to Siswanto (2008) inner structure is the discourse of the whole poetic text which contains meanin or meaning that can only be seen or felt through appreciation. The Inner Structure is also said to be content or the real meaning that the poet wants to express through the poetry. According to Fauziah (2016) Inner Structure is expresses what the poet wants to say. Based on the opinions of the expert above, the writer conclude that inner structure is elements that build poetry that do not appear directly in the writing of the words. The inner structure consists of: theme, tone, feeling and mandate.

#### **2.4 Types of Inner Structure**

According to Siswanto (2008), there are four inner structure, including the following: theme, tone, feeling and mandate.

1. Theme

Theme is the main idea put forward by the poet through traditional poetry. The main idea guideline for the poet in expressing traditional poetry. In this theme has two types namely: the theme of introduction and the theme of divinity.

2. Tone

Tone is the attitude of the singer to the feeling and the attitude of the singer to the leader, the tone is often associated with the atmosphere. In this tone has three types namely: romantic tone, scary tone and request tone.

3. Feeling

Feeling is a sense of care for the subject expressed in poetry. Poetry usually expresses feelings of happy sadness, embarrassed and so on. In this feeling has three types namely: Joy, Sadness and Shame.

4. Mandate

The mandate is a message or meaning conveyed by the singer to the leader. . In this mandate has three types namely: Mandate to keep chastity, mandate for duties and responsibilities, a message for a life that is always gratefuls.

This first previous research was done by Gisela Nuwa (2019), by little analysis of the Inner Structure of traditional poetry in the Sikka Krowe community in the” Poto Wu’a Ta’a” in Sikka Regency, East Nusa Tenggara. The purpose of this study is to describe the inner structure in the traditional poetry of Poto Wu’a Ta’a. The approach used in this research is inner structural because this approach places literary works as the basis of reserach and as a system of meaning that is layered as a totality that cannot be separated. The method use in this research is descriptive qualitative method, namely analyzing descriptve data by describing and describing something that exists. Sources f data obtained from sources in the form of traditional poetry Poto Wu’a Ta’a. Data collection techniques and procedures include : recording, taking notes, observing and intervieswing. Data analysis techniques are : translation of traditional poetry Poto Wu’a Ta’a, classifying data, analyzing data and concluding.

Based on the results of the analysis, it can be concluded as follows. First, the themes in the traditional poetry of Poto Wu’a Ta’a are (1) the theme of introduction, (2) the theme of marriage, (3) the theme of family, (4) the tzheme of divinity. Second, the tone in Poto Wu’a Ta’a traditional poetry is (1) a romantic tone which includes a question tone, an answer tone, an inviniting tone, (2) a gripping tone, (3) a tone of intention/begging, (4) a tone of possessing. Third, (1) joy, (2) sadness, (3) shame. Fourth, the mandate contained in the traditional poetry of Poto Wu’a Ta’a is as follows: (1) the mandate is related to maintaining the sanctity of marriage, (2) the mandate is related to the duties and responsibilities of the head of the family, (3) do not forget to be grateful to God, (4) must live in harmony and peace with fellow creatures of God.

There are similarities and differences in the research. The similarities in the research is using qualitative descriptive methods, inner structure and meaning. And the differences in the research is object, This research in the Technique of data collection the writer use Observation, Interview and Documentation. And Gisela

Nuwa research used in technique of data collection recording, note, interview and dokumentation.

## **METHOD**

This research used the type of qualitative reserach. According to Tohir (2013) qualitative research is research that seeks to build views of people who are studied in detail and formed with words, holistic (through and deep) and complex picture. According to Afifuddin (2009) qualitative research method is to examine the condition of natural objects, (the opposite is experiment), where the researcher the key instrumen, data collection techniques are carried out tringulation (combined), data analysis is inductive, and research results qualitative emphasizez meaning rather than generalization.

Therefore, it can be concluded that, qualitative research methods is a research approach oriented to natural phenomena to understand human problems and social media where the reserchers is the key instrument, data collection technique carried out by triangulation (combined), data analysis is inductive, and the results bresearch emphasizez meaning rather than generalization. The writer chose this method because descriptive qualitative method is the formulation of the problem that guides research to explore or photograph the social situation to be thoroughly, broadly and in-depth researched. And the writer think this research fits with the writer research related to describing and analyzing problems in the field dire

## **Procedures**

According to Sugiyono (2009) data collection techniqu is the most strategic step in research, because the main purpose of research is to obtain data. In this study, researchers used 2 research techniques namely:

### **1. Interview**

According to Riyanto (2010) interview is a data collection method that requires direct communication between investigators and the subject or respondent. While according to Afifuddin (2009) interview is method of data collection by asking something to someone who is an informant or respondent.

In this research, the researcher interviewed three tribal chiefs at Wolokoli Village. The interviewed was aimed for getting data about the lyrics used in the ceremony.

### **2. Documentations**

According to Sutopo (2006) said that document is a source of research, which is stable and supported. This technique is used by researcher to support the data collection from observation and interview. It has an important role in qualitative research.

The document data is found from the journals and articles that relavanted to this study. The data is used to complete information obtained through observation and interview.

## **Data analysis**

According to Sugiyono(2014) analysis data is the process of systematically compiling data obtained from interviews, field notes, and documentation by organizing data with categories describing it into elements, synthesizing, compiling

into patterns, choose a name that is important and which will be learned and draw conclusions so that they are easily understood by themselves and others.

#### 1. Data Reduction

The data obtained from the field is quite large, so it needs to be recorded carefully and in detail, the more researchers in the field, the more data will be complex and complicated. For this reason, it is necessary to immediately conduct data analysis through data reduction. Reducing data means summarizing, examining the main things, focusing in the important things and the pattern.

#### 2. Data Display

In quakitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories. Most often used to present data in qualitative research is narrative text. In this case, the researchers will make data in the form of text to clarify the results of the study, it can be helped by determing tables of figures

#### 3. Drawing Conclusion

Conclusions in qualitative research may be able to answer the formulation a problem born from the start, but maybe not, because as already stated that the problem and problem formuation in qualitative research is temporary and will develop after research is in the field. Conclusions in qualitative research is a new finding that has never axisted before in the form of a abject that was previously stiiil dim. Dim or dark so that after research it becomes clear, it can be in the form of causal or interactive relantionship.

## **RESULTS AND DISCUSSION**

### ***Finding***

#### ***Overview of Wolokoli Village***

Wolokoli is a village in Bola sub-district, Sikka Regency, East Nusa Tenggara province, Indonesia. This village is one of 6 villages and sub-districts in Bola district. This village has a large population of Flores ethnic groups, most of the population work as famers. This village is located not far from the south coast of Flores. The people of this village still preserve some of the traditional tradition that are still heavily carried out, one of the traditional traditionof death that is still being preserved is PotoWatuLo'e.

#### ***Geographical Location***

Wolokoli Village is one of the Villages in Bola District, Sikka Regency, East Nusa Tenggara Province broad view 5,39 km2. Geographically, Wolokoli Village borders the area as follows:

1. To the North: By the Village of Blatatatin
2. To the South: By the Sawu Sea
3. To the East : By the Village of Umuta
4. To the West : By the Village of Wolonwalu

In the Village of Wolokoli there are also handicrafts such as making pottery from clay and making pots, where some people support everyday life. The time taken to go to Wolokoli Village is 1 hour by Car and 30 minutes by motorbike, the distance from Maumere to Wolkokoli Village is 35 Kilometers.

### ***Process of Poto Watu Lo'e Traditional Ceremony in Wolokoli village, Bola District, Sikka Regency, East Nusa Tenggara Province.***

Based on the result of an interview with Mr. Matildes, as a customary institution. PotoWatuLo'e is a custom or ritual that has been passed down from generation to generation since the time of their ancestors and continues to be preserved by the Wolokoli village community, which is where the community makes a belief behind the ritual there are values that can be taken and made as a guideline for human life. Ritual of the process PotoWatuLo'e the ritual of the itself is when someone dies in a place far or near and the family want to move the body symbolized by the stone to a new or better grave, because the old grave has been damaged or has not been for a long time cared for by the living.

Regarding the process of the PotoWatuLo'e Traditional ceremony in Wolokoli village, Bola District, Sikka Regency East Nusa Tenggara Province as follow:

#### **1. Negotiation Stage**

Before the stone collection ceremony begins, the family will hold a meeting between the two families from the father's family and from mother's family. In the meeting the two family groups will discuss when they will take the stone, if there is agreement from the two family groups then the date set it that they will go and gather at the old grave, where a stone-picking ceremony will be held later, not all families are directly involved in the ceremony, only a few designated people are allowed participate, such as traditional leaders or people who understand the ritual of taking the stone, 3 representatives from mother's side and 3 representative from the father's side.

#### **2. Preparation Phase**

As for the items that need to be bring down during the ceremony are: Candles, white cloth betel nut, cigarettes and sarongs, if the deceased is a woman then the female sarong is below but if the deceased is a man then what must be underneath is the Lipa Mitan.

#### **3. Retrlevel Stage**

Arriving at the grave intended for stone removal, they begin to stand around the grave right, in part on the the right and left side of the grave. Some are at the foot of the grave, then the chairman or the person leading the ceremony will stand on the right side of the head of the grave. Then the chairman starts to jerk his feet 3 times which means they Are calling the spirit to wake up and go to a new place or a new grave.

#### **4. Stage of pray at the old grave**

After that the candles lit and start by praying, the prayer that is usually recited during the ceremony is the Rosary prayer which symbolized that humans ask for prayers from mother Mar for the salvation of souls who have died as much as 1 Rosary event. After the betel nut as well as cigarettes and sarong are place right at the head of the grave which symbolized as sign that you have officially made peace with the deceased and are allowed to invite the deceased to live in a new place

#### **5. The Stage of laying the stone in the new grave**

The ceremonial leader or traditional elders will recite traditional lyrics in the Sikka Language. After that, one of the stones at the head of the grave on the right side will be lifted and then place on top of a plain white cloth then under to a new place or a new grave.

6. The closing pray stage after the stone is place in the new grave

A new burial has been prepared with an empty place right at the head near the cross a hole has been made for the stone to be planted, before the stone is put in the new grave, and the candles is life a prayers is held 1 event of the Rosary after that the traditional elders will place the stone into new graves recite traditional poetry in the Sikka Language.

Based on the results of interviews with the three informants (Matildes, Kamilus and Marietha) it can be concluded the process of Poto Watu Lo'e is taking the stone from old grave to put in a new grave. It contains six stages that is:

1. Negotiation stage
2. Preparation phase
3. Retrieval stage
4. Stage of pray at the old grave
5. The stage of laying the stone in the new grave
6. The closing pray stage after the stone is placed in the new grave

### ***Meaning of Inner Structure in PotoWatuLo'e Traditional ceremony in Wolokoli village, Bola Sub-istrict, Sikka Regency, East Nusa Tenggara***

Based on the result of an interview with Mr. Kamilus as a customary institution, the meaning of inner structure in Poto Watu Lo'e Traditional Ceremony in Wolokoli village Bola Sub- district Sikka Regency East Nusa Tenggara is presented below.

### **CONCLUSION**

One of the customary traditions of death that is still preserved in Wolokoli Village, Bola District, Sikka Regency, East Nusa Tenggara Province is the Poto Watu Lo'e. Poto Watu Lo'e is a process of taking stone from one grave or an old grave to be place in a new grave with various kinds of customary rituals held. In the Poto Watu Lo'e process there are 6 steps, among others: Negotiation stage, preparation phase, retrieval stage, stage of pray at the old grave, the stage of laying the stone in the new grave, the closing pray stage after the stone is placed in the new grave. Meanwhile, in the process of Poto Watu Lo'e there are chanted lyrics that contain meanings of Theme, Tone, Feeling and Mandate.

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