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PREFACE

First of all, Let us praise The Almighty Allah SWT, who has given health and opportunities to all of us, so that today we can carry out the International Conference on Learning and Education (1st ICLE) STKIP PGRI Pacitan in 2022. Hopefully, this activity will provide blessings and benefits for all of us.

On this occasion, we would like to express our sincere gratitude to the speakers who are willing to share with us in this seminar. This seminar raised the theme "Demand for innovation and education connectivity". It is hoped that it can unravel the demands for innovation and educational connectivity, as well as disseminate various ideas, thoughts, and results of scientific research as well as empirical experiences related to these themes in order to make government programs successful with the jargon of independent learning. The output of this seminar will be published in the International Seminar Proceedings of STKIP PGRI Pacitan. This seminar will also be held regularly every year with an up-to-date theme and present competent speakers from within and outside the country.

We thank all of you for your participation, and we wish you all the best for participating. Thus, if there are things that are less pleasing, I sincerely apologize to all of you. May we always be given health and given ease in all our affairs.

Pacitan, 22 July 2022
Committee Chairman

ttd

SUGIYONO, M.Pd.

SPEECH FOR INTERNATIONAL CONFERENCE

Assalamu'alaikum Warahmatullah Wb.,
Blessings to all of us.

The Excellency:

1. The Governor of East Java, Hj. Khofifah Indar Parawangsa, in this case was represented by the Deputy Governor of East Java, Dr. Emil Elistianto Dardak, M.Sc
2. The Chairman of the PGRI of East Java Province, H. Teguh Sumarno, M.M.,
3. The Regent of Pacitan, Mr. Indrata Nur Bayuaji
4. Associate Professor Roger Chen (Department of English, Tzu Chi University Taiwan)
5. Associate Professor Dr. Anis Malik Thoha (UNISSA Brunei Darussalam)
6. The Chairman, and all Management of PPLPT STKIP PGRI Pacitan
7. Invited guests (Head of Education Office, Head of Branch Office, College Colleagues, Chancellor and Chairperson)
8. Vice Chairs, Heads of Study Programs, Heads of Bureaus, Heads of Institutions, Heads of Technical Services Units, and staff
9. Lecturers, presenters wherever you are,
10. Students, alumni and all seminar participants.

For a moment, let us praise and thank Allah SWT who has given His mercy, taufiq and inayah, so that we can be present virtually at the International Conference on Learning and Education (1ST ICLE). Let us give shalawat and greetings to the Prophet Muhammad SAW, hopefully one day we will get his intercession, amen.

Dear virtual guests,

First of all, I would like to welcome, virtually, to all ladies and gentlemen in the City of 1001 caves, the city where the 6th President Susilo Bambang Yudhoyono (SBY) was born. Pacitan is a city, which is very charming, comfortable, friendly, beautiful and scenic. This city is well worth it for anyone to visit.

This international seminar was very special, because the Deputy Governor, Chair of the PGRI of East Java Province, and the Regent of Pacitan were pleased to join us all online. On behalf of the leadership and the entire academic community of STKIP PGRI Pacitan, I would like to express my sincere and infinite gratitude. Their presence certainly confirms to all of us for their commitment, dedication and concern for the quality of education, including higher education. We would also like to thank all the resource persons who are willing to spend their time and thoughts in this forum. Moreover, we would also like to express our gratitude to all the committee members who made this event a success.

Dear Ladies and Gentlemen.

This international seminar is actually a series of activities on the 30th Anniversary of STKIP PGRI Pacitan. Carrying the theme "Demands for Educational Innovation and Connectivity". This theme emphasizes that this campus is very serious in improving institutional capacity, quality of graduates and preparing themselves to respond to the challenges of the times. We ask for prayers, blessings, support and assistance, ladies and gentlemen, especially to the Governor of East Java who was represented by the Deputy

Governor, The Chair of the PGRI of East Java Province and the Regent of Pacitan so that this Campus would be of higher quality, standing firm, and highly competitive.

Ladies and gentlemen, in virtual space wherever you are,
We hope that this international seminar can be a medium for transfer of knowledge and transfer of value for lecturers, teachers, education staff, students and the wider community who are engaged in education. The various knowledge gained later, hopefully can be a provision to face the changes and demands of life in this era.
Welcome and congratulations on attending the seminar, hopefully you will be enlightened. That's all we have to say, for all our mistakes, we ask for forgiveness. To conclude this speech, we ask the Regent of Pacitan and the Deputy Governor of East Java to give a speech. **Waallahu muafiq ila aqwamitthariq, wassalamu'alaikum warahmatullahi wabarakatuh.**
Wassalamualaikum wr. wb.

Pacitan, 22 July 2022
Chairman,

signed

Dr. Mukodi, M.S.I.

PROCEEDING
INTERNATIONAL CONFERENCE ON LEARNING AND EDUCATION
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THE CULTURAL SYSTEM OF NIAS SOCIETY IN J. A. SONJAYA NOVEL MANUSIA LANGIT

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Abstract : This research aimed to describe the kinship and ceremonial system of people in Manuaba Nias that was contained in *Manusia Langit* novel. It used the cultural system theory from Clifford Geertz as the basic study to solve the problem. This research was descriptive qualitative research. The data which were words and sentences used to strengthen the analysis of the research. As a comparison, it also used a scientific study of Nias' culture. Thus, the result of the study was from the interpretation on data presented in the novel and other scientific studies. The analysis results showed: 1) Men had an important position in the family; 2) Though women were weakened in the family, they were among the benchmarks of a man's position; 3) Marriage separated women from their families as well as men's legitimacy controlled them completely. 4) The feast determined someone's dignity and position.

Keywords: cultural system, novel, society

1. INTRODUCTION

JA Sonjaya's *Manusia Langit* novel was published in 2010 by Kompas publisher. His first novel tells about the traditional lifestyle of the Nias people. It is specially written as an anthropological novel that contains a meaningful value of life of the community where the story takes a place.

Mahendra's character is described as an archaeologist and lecturer at Yogyakarta University who ran away from his university and was stranded in a village called Banuaha, Nias.

Banuaha, one of the interior villages on Nias island where all the people are descended from *Manusia Langit*. The people still retain strong beliefs of animism and dynamism. All aspects of life in Banuaha are carried out ceremonially. Even, the ceremonies become very prominent beyond a kinship system, such as *Adu Zatuo* to summon the spirits of great men to have a dialogue.

Manusia Langit attempts to bring readers to know about Nias' culture and accepts it more closely. As an ethnographic novel tells about a certain culture, it successfully provides the reality of Nias people with a fascinating fictional world.

The cultural forms in the ethnographic novel are certainly very interesting to be explored by using Clifford Geertz's cultural system concept and it is used as a basic study.

Culture is also called a document or action text of public nature (Geertz, 199:12). Therefore, it is not just to explain, but also used to understand the meaning of cultural symbols in people's behaviors.

Geertz thinks that culture is running text. To capture the meaning, it needs deep interpretation as a man who is trying to understand the meaning of the text. (Nasruddin, 2011:35). The way Clifford Geertz views the culture then implies a method of interpretation called in-depth painting (thick description).

According to Geertz, cultural significance is public. It is suspected that the meanings found in culture are also a historical product (Nasruddin, 2011:36). People can pass on such meaning through symbols or rituals performed by succeeding generations. Moreover, the statement is also corroborated by his findings that culture consists of various meaning structures that are dynamic. People are able to add, subtract, or remove them according to the influence and conditions of the times. Meanwhile, this research was microscopic to find profound meaning

where the researcher decided on certain areas as ethnographic study such as clan, family name, tribe, ritual, or particular village.

According to the background above, this research aimed to: 1) Describe the kinship system of Nias' society in JA Sonjaya's Novel *Manusia Langit*; 2) Describe the ceremonial system of Nias' society in JA Sonjaya's Novel *Manusia Langit*.

2. RESEARCH METHOD

2.1 Data Sources

The data source in this research was from a novel entitled "Manusia Langit: An ethnographic novel" by JA Sonjaya. It was published by Kompas publisher in 2010. Number of pages: xi+210 pages. The data taken were words, sentence phrases, and paragraphs.

2.2 Techniques of Analyzing Data

This research used descriptive analysis techniques and content analysis techniques. The descriptive analysis technique is carried out by describing the facts followed by analysis (Ratna, 2004:53)

The data findings in this study were collected, compiled, analyzed and interpreted according to the theoretical study used. The analysis was carried out with the following steps: 1) The data were obtained by observing words or sentences to support research findings; 2) The collected data were divided according to categories of research problems; 3) The data which have been classified in categories were interpreted and analyzed by using other researches as comparison; 4) Making conclusion.

3. DISCUSSION

3.1 Family System

3.1.1 The wife's position in the family

Kinship is one of the smallest systems in society. According to Wilken as cited by Meiyani (2010:182) that the nature of human life essentially comes from a small (family) community which is more than one individual as a member of a group.

The kinship system in *Manusia Langit* novel was patrilineal. By putting the female position in the secondary position. As shown in the following quotation:

The sad song ended with Saita's shrill cry because she had to be separated from her parents and siblings in the truest sense. She would live with her husband and her fate would be determined by him. (Sonjaya, 2010:163)

The marriage caused the women's position to be controlled by their husbands. Even, in some cases, women are always the ones who are defeated and become objects of oppression. It is represented in the following quotation:

As day turned into night, the men were chatting in front of the house while the women were still busy preparing a wooden fireplace to cook dinner.

However, although women were seen as complementary, their position in the kinship system in Nias was very important. They became markers of man's perfection. They weren't only meant to comply with biological needs but also fulfilling social functions. It is represented in the following quotation:

An unmarried man, regardless of his age had equal status as a child who didn't have voting rights. Behind the *gagamboto*, there was a great sense of self-esteem because that was the purpose of Nias' lives, not even mere wealth. (Sonjaya, 2010:145)

The weakest position of women was seen when they had to pay their husbands' debts as part of their obligations. It was as same as when Saita had to pay her husband's family debt due to their wedding party.

It was like other Banuaha women, Saita had to work hard to pay off the debt (Sonjaya, 2010:166)

3.1.2 The man's position in the family.

Men are the family's leaders. Their figures were also considered to be more important and powerful in the patrilineal kinship system. So, having a wife was such an effort to get confirmation as the head of the family. It was represented in *Manusia Langit*, men were considered to be downgraded when they did women's work. As in the following quote:

Within the limitations, Ama Budi finally married a 27-year-old girl who lived in the mountain. It wasn't because of his biological need but it was more to be named as a man who was *sumange* and knew his own customs. (Sonjaya, 2010:125)

According to the quotation above, Ama Budi remarried just because he wanted to keep his steady position as a tribal leader and always be respected by the people. Since, a man in Banuaha would be considered losing his dignity when he did not have a wife and did a woman's work.

3.2 Ceremonial System

Ceremonies were part of inseparable events in traditional society. As an anthropological novel that told the story of traditional society, *Manusia Langit* outlined many ceremonies in Nias. The following ceremonies are explained in *Manusia Langit*, as follows:

3.2.1 Problem solving ceremony

The highest ceremony to solve problems in Nias based on *Manusia Langit* novel was the decapitation ceremony. It was only held to punish those who committed serious transgressions, such as sexual abuse and having affairs. It could be seen in the following incident of sexual abuse committed by Arafosi:

Arafosi who was already married at that time, raped our grandmother's young sister. In the end, they were both sentenced to customary law. Arafosi was beheaded in Osalinadu, while our innocent grandmother was also punished. She has swept away in the river with the baby inside her womb. (Sonjaya, 2010:167)

The decapitation ceremony was presumed as the way to solve problems. The blood in Osolinadu, a huge stone upon which the elders gathered, was believed to solve the problem and avoided people from disaster or curse.

The blood that flowed down the stones in Osalinadu was a sign that the problem was over. (Sonjaya, 2010:168)

Beheading became a rite of passage to complete the supreme punishment. As for payment of the fine for using pigs had to be made as punishment for minor violations.

3.2.2 Wedding ceremony

3.2.2.1 Solaya Iraono

The wedding ceremony in Nias started with *Gantung* marriage or *Solaya Iraono*. It was held to bind a bride from childhood. After carrying out *Solaya Iraono*, a girl could no longer be disturbed by other men. *Gantung* mating was done by paying 2/3 wedding dowry first. As in the following quotation below:

It was done in Nias since the bride was still young by paying 2/3 of her wedding dowry first. (Sonjaya, 2010:140)

3.2.2.2 Paying Jujuran.

The second step after bargaining the bride's dowry was paying *Boli Niha*. The women's prices were determined by their position and beauty. In this process, both sides (man and woman) would bargain for a price. When the price was settled, the woman would get some pigs from the man's family.

"Banuaha's woman was supposed to be bought because it was set by *Boli Niha* term here, we should give the woman a certain amount of treasure" (Sonjaya, 2010:139)

In *Boli Niha* term, the women's families no longer had their daughters anymore. They would be under men's responsibilities. In this context, women were severely weakened.

3.2.3 *Famatu*

Famatu is the peak procession before a woman is taken home by her husband. It is consisted of giving messages to the bride. In this scene, the messages were told with full of compassion. Because this final procession would separate the woman from her family to be carried by her husband.

Tears dripped from my eyelids after knowing the lyrics of the song that the women sang. The direction and message to the bride was called *Famatu*. (Sonjaya, 2010:163)

So, *Famatu* was the culminating procession of the wedding. Because the women would be brought home by their husbands afterward.

3.2.4 Inaugural Status Ceremony (*Mongowasa*)

Mongowasa is the highest feast for Banuaha people to gain status. A man would be considered to have a high status and his words were obeyed by the community when he carried out *Mongowasa*.

The tradition has outlined that only those who have been running parties have their words heard by the people. (Sonjaya, 2010:163)

Mongowasa was held to raise someone's status in society. It was considered to be more precious than any property. It was like the character of Ama Budi who became poor after carrying out *Mongowasa*.

It's all true about how much I had to pay to be heard, to be noble, to be a village headman again. I am satisfied though I have been in debt until now. (Sonjaya, 2010:102)

4. CONCLUSION

Those descriptions above indicated that men were central to the family. It was told in the story that a man's pride was determined by his status in society in accordance with Manuaba's cultural system. It also elevated one's status by using marriage and *Mongowasa* ceremonies.

Marriage became a ceremony to legitimize the domination of men over women. Because the dominating woman was part of their way to increasing their status in society. The purchase money of women was used as a measurement of a man's wealth. The more expensive a woman was, then, the more prestigious the man would be.

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