

CHAPTER I

INTRODUCTION

A. Research Context

In this modern era cultural issues can influence people`s thought. Because cultural cannot escape in human life. The importance of cultural values to develop an education in national cultural. Cultural is a social heritage.¹There is another opinion about cultural, cultural is a literary work produced by humans.²

Three forms, namely:

1. Cultural is a complex of ideas, values, regulation, and other.
2. As complex of activities from individuals to society.
3. As objects of human work.

While the elements of cultural in general are as follow:

1. Universal system of religion and ceremonies.
2. Community organization.
3. Knowledge.
4. Language.
5. Art.
6. Livelihood.
7. Technology

¹ H. Muhammad Bakar Akkase Teng, “*Filsafat kebudayaan dan sastra*”, Jurnal ilmu budaya,1 (Juni 2017), hlm.,71

² H. Muhammad Bakar Akkase Teng, “*Filsafat kebudayaan dan sastra*”, Jurnal ilmu budaya,1 (Juni 2017), hlm.,72

The cultural of the society is rooted in the society itself. The work of the community produces, technology, community behavior, artistic, and the other. Because the researcher examined one of the writers who came from Madura. Than tell the existing cultural in Madura.

Madura is famous for its unique cultural values.³ In addition to being famous for its distinctive cultural, Latif wijaya stated that the uniqueness of Madura cultural can be seen from respect, unity, to four main figures, namely, *buppa`*, *babbu*, *guruh*, *ben ratoh*⁴. Based that madurese are also famous for their uniqueness in making friend are often expressed in word *taretan*. The means that other people are considered brother or sister. For madurese community, friend is not always synonymous with blood/kinship relations, there are also brotherhood that may still be one family, can turn into hostility, because there are problem that cannot be solved by family.

Madurese society is also famous for its salient characteristic.⁵ Namely simple character, sensitive natural, for people self-esteem is a cultural that still remains in the high today. Self-esteem is a very based cultural value for Madurese people.⁶ Therefore self-esteem is a very important thing that must be maintained so that it is not underestimate. For madurese who have low self-esteem, they will feel ashamed, then they will take an action called *carok*. Towards the person who had embarrassed her.

³Mahrus Ali , “*Akomodasi Nilai Nilai Budaya Masyarakat Madura Mengenai Penyelesaian Carok Dalm Hukum Pidana*”, Jurnal hokum, 1 (Januari 2010), hlm., 88

⁴ Ibid. hlm.,90

⁵ Ibid. hlm.,89

⁶ Ibid.hlm.,89

Harassment of dignity is tantamount to abuse of self-capacity for Madurese.⁷

Similarly with the values of politeness in Madurese society. Respect Madurese people value very high politeness. The value of politeness is very important for the Madurese community, so there are many expression related to it, as an expression *ta` tao batona langgar* (never felt learning religious knowledge) reflection an expression that a person who has never entered a boarding school/religion science student.

Talking about religion Madurese is not also famous for its religion. The Madurese community cannot be separated from teaching of Islamic in their daily live.⁸ Islamic in Madurese society like two things that cannot be separated and are interconnected between that. The attitude of the Madurese community is so strong with Islamic teaching, that it has a considerable influence on the formation of cultural values in Madurese society, the values of Islamic one of the defining characteristics of Madurese. So that it can be concluded that Madurese must be muslim. But there are cultural differences in Madura from one district to another district in Madurese.

One of the poems examined by the researcher was a poem entitled “Madura Akulah Darahmu” which was created by a writer namely is D. Zawawi Imron.

The eastern end of Madura island, namely in sumenep regency, a national cultural figure was born, he is D.Zawawi Imron. Madurese cultural

⁷ Ibid.hlm.,89

⁸ Ibid.hlm.,90

observer who has many awards for his work. D. Zawawi Imron was born in Batang-Batang village on January 1, 1945, on the eastern tip of Madures Island. Began to be famous in Indonesian literary literature since the Meeting of 10 City Poets in Taman Ismail Marzuki, Jakarta in 1982.⁹ In 1990 the poetry collection *Celurit Emas and nenek moyangku airmata* was selected as a poetry book at the Center for Language Development and Development. The first winner in the AN-TV poetry writing competition on the occasion of the 50th anniversary of Indonesia's independence in 1995. His other poetry books are *Berlayar di Pamor Badik* (1994), *Lautmu Tak Habis Gelombang* (1996), *Bantalku Ombak Selimutku Angin* (1996). *Madura, I am Your Blood* (1999), and *Kujilat Manis Bili* (2003). Several of his poems have been translated into English, Dutch, and Bulgarian. Since graduating from People's School, he has continued his education at the Lambicabbi Islamic Boarding School, Gapura, Semenep. His poetry collection *Bulan Tertusuk Ilallang* inspired Director Garin Nugroho to make the silver screen film *Bulan Tertusuk Ilallang*. His collection of poetry, *Nenek Moyangku Airmata*, was selected as the best poetry book with a Prize from the Main Book Foundation in 1985.¹⁰

She is currently a Member of the Board of Caregivers of boarding school Ilmu Giri (Yogyakarta). D Zawawi Imron spoke a lot of religion as well as reciting his poetry, in Yogyakarta, ITS. Surakarta, UNHAS Makasar, IKIP Malang, and Senayan Jakarta Court Hall. The first winner wrote poetry

⁹ Diakses dari <http://pellokonengguru.blogspot.com/2012/04/biografi-pendek-d-zawawi-imron.html?e=1> tanggal 30 November 2020 pukul 07:46

¹⁰ D.Zawawi Imron, *Air terisak membelah batu*, Yogyakarta, Akar Indonesia, 2014.hlm 4

in ANTV. Speaker of Brunei Indonesia Language Assembly Malaysia (MABBIM) seminar and Southeast Asia Assembly (MASTERA) Brunei Darussalam (March 2002). Until now, Zawawi Imron still lives faithfully in Batang-Batang, Madura. The island of his birth and a source of inspiration for his poetry. This poet who did not graduate from People's School won the grand prize for writing ANTV poetry (1995).¹¹

Some of his works:

1. Semerbak Mayang (1977)
2. Madura I am your Sea (1978)
3. Celurit Gold (1980)
4. The Punctured Moon of Weeds (1982; which inspired Garin Nugroho's film of the same name)
5. My Ancestors Tears (1985; got the Prize Foundation Main Book Department P & K, 1985)
6. My Pillow Waves My Blanket Wind (1996)
7. Your Sea Is Endless Waves (1996)
8. Madura I am your blood (1999).

The work of D.Zawawi Imron is very good so that not a few students are researching his work. Here the researcher will analyze one of the poems from D.Zawawi Imron entitled "Madura Akulah Darahmu" the researcher will analyze in terms of culture and motivation of D.Zawawi Imron in making the verses.

¹¹ <https://www.liputan6.com/regional/read/3922709/susah-payah-d-zawawi-imron-menulis-puisi-ibu>

By looking at the importance and understanding of literature, there is evidence that literature can provide solutions for the world of education. Good for instilling basic religious morals and intellectual knowledge. This will give different colors to the other subjects. The purpose of teaching literature is to enlighten the educated so that can appreciate the noble values. The teaching of poetry is an integral part of the teaching of literature. Poetry is one of the literary genres that contain expressions of the poet's feelings, contains rhyme and rhythm, and is expressed in a careful and precise choice of words. In poetry, the poet conveys a message or message through his poetry in the language he uses that contains rhythm and metaphor.

The research covered by the thesis, entitled *Dangan Saya Puisi* by Siti Choriyah¹². After reading the research results of Siti Choriyah that he analyzed the poetry to find out the moral message contained in it, the poet's feelings, and the rhythm used by the singer. What I am doing is the same as analyzing a poem and the difference is the context in which the research is examined, he focuses on the content of the poem, while I focus on culture and the motivation of the poet in the poem.

The researcher chooses the poetry “Madura Akulah Darahmu”, because the poetry have madureses cultural. We can know if the poetry have madureses cultural values which the title *Madura Akulah Darahmu*.

B. Research focus

According to Art, Jacobs, Razavieh in M. Adnan Latief, research focus refers to question raised in a research project which clearly reflects

¹² Siti Choriyah, “*dengan puisi aku*”(stkip pgri pasuruan 2016)

what kind of answer is explain discovered through the process of research.¹³

1. What are cultural values in D. Zawawi Imron poetry “Madura Akulah Darahmu” Based on Koentjaraningrat Perspective?

C. Research objective

Research objective is the same as purpose of research or the goal of research and how to find the problem solving of research. According to Creswell research objective is statement of intent for study which declares specific goals which the investigator plans to achieve in a study.¹⁴ Based on the problem of study above, the objectives of the research are:

1. To know the cultural values in D. Zawawi Imron poetry “Madura Akulah Darahmu” Based on Koentjaraningrat Perspective.

D. Significance of the Study

This section explains the usefulness or importance of research, both scientific uses and social use. Scientific use in the development of science, while social use is directed as an effort and stages in solving social problem.¹⁵

The result of this research has significant such as:

1. Theoretical Significant

¹³ M. Adnan Latief, *Research methods on Language Learning an Introduction*, Malang: UM Press, 2013.p 20.

¹⁴John W Creswell, *Education Research* (united State: Person Education,2012), p.627.

¹⁵ *Pedoman Penulisan Karya Ilmiah Edisi Revisi, Sekolah Tinggi Agama Islam Negeri* (Pamekasan: STAIN PMK Press, 2015), 18.

The results of this study will help to contribute and information about the education especially in language. And also, for people who are doing research analyzing a poem will be alternative reference to enrich knowledge about English learning.

2. Practical Significant

a. For Researcher

Will be new knowledge and experience in the science of research and science of English in the future.

b. For Students this research will help students to understand a poetry analyze and can be used as a reference.

E. Definition of Key Terms

This section describes the terms used so that there are similarities in interpretation and avoids the obscurity of meaning.¹⁶ Explanation of the definition of terms below:

1. Cultural Values of D. Zawawi Imron Poetry “Madura akulah Darahmu” Based on Koentjaraningrat Perspective.

Before studying and understanding broadly about cultural values, it is necessary to first understanding what cultural values.

Cultural values is a value that is agreed upon and embedded in a society, environment, organization which become a belief and

¹⁶*Pedoman Penulisan Karya Ilmiah*, (STAIN Pamekasan Press, 2015), hlm, 23.

habit with certain characteristic depending on the area where the cultural is applied.

2. The D. Zawawi Imron Poetry

Banyak karya Puisi dari D. Zawawi Imron Poetry, namun peneliti memilih salah satu puisi yang berjudul “Madura Akulah Darahmu”

F. Review Related of Literature

The review of related literatures that is containing the underlying theories which closely related to this study, there are:

1. The Cultural Values D. Zawawi Imron Poetry

The researcher will discuss the values in D. Zawawi Imron's work entitled Madura, I am your blood. The value of poetry is an assessment of a poem, or the process of observing the important parts in a poem.

In general, the values of poetry contained in a poem are as follows.

a. Moral Values

A literary work can play its role as a communication medium in conveying the rules about moral values to its readers. Be it the community of 'little children' or students, and others. In the general Indonesian dictionary, moral means teachings about good and bad behavior like, Obligations, and so on. Moral is an order of behavior that is considered good and bad by a

society. Or moral is a rule that is considered important to be enforced in society. In the community, because with good morals the community will consider it good.

In a poem many have moral values in it because moral values will always exist in the life of a poet. Of all D Zawawi Imron's works, there are also many that have moral values in them.

b. Social values

Many of a poet has a goal to convey some social values in the community / where a poet lives. Social values are a rule in a society about something that is considered good and bad by society. As a simple example, someone helping has a good moral value, while stealing has a bad moral value. Values in society can regulate the behavior of the community. Social values become a guide to behaving well to do something.¹⁷ This also has a relationship that social values become a controller for humans.

Social values have the following characteristics.

- a) Is the result of the interaction of the individual with the community

¹⁷ Elizabeth K. Nottingham, *agama dan masuyrarakat*, (Jakarta, PT Raja Grafindo Persada, 1994), hlm.45

- b) Not congenital, but the influence of a person or society.
- c) Formed through the process of social learning.
- d) Can affect a person. Either positively or negatively.
- e) Can influence someone individually, as part of society.

Many poems convey/have social values in them, because social values are also important to convey to the readers/community.

c. Religion Values

Many writers choose to preach by writing down religious values in their poetry.

Religion is not only about the relationship with God, but religion also has a relationship between humans and humans, and regulates the relationship between humans and their environment. Religion has values for individual life and society. In addition, religion also has an influence in everyday life. There are those who argue that religion is a belief system that is embodied in certain beliefs.¹⁸

¹⁸ Dadang Kahmat, *Sosiologi agama*, (Bandung PT Remaja Rosdakarya, 2009), Hlm.45

d. Culture values.

Culture means the whole of human ideas and works that must be familiarized with learning and the whole of the results of character.¹⁹ So it can be concluded that culture is everything related to humans. In accordance with the title above, the researcher will discuss the cultural values contained in a poem by D. Zawawi Imron Poetry entitled “Madura Akulah Darahmu” based on the konetjaraningrat perspective.

e. Historical values

Historical values are values that have been inherited by the previous community, which are still carried out today by the community. There are those who argue that history is a science that deals with stories as a result of interpreting events in the past.²⁰

Some poems also have historical moral messages. In D. Zawawi Imron's poem entitled “Madura Akulah Darahmu” also has several historical messages such as the following poem.

-Madura,engkaulah tangisku
Bila musim labu hujan tak turun
Kubahasi kau dengan denyutku

¹⁹ Koentjaraningrat. *Culture, a Critical review of Concepts and Definitions*, (1952), Hlm.8

²⁰ Sidi gazalba, *pengantar ilmu sejarah*. (jakarta. Bhrata, 1981).Hlm.223

Bila dadamu kerontang
 Kubajak kau dengan tanduk logamku
 Di atas bukit garam
 Kunyalakan otakku
 Lantaran aku adalah sapi kerapan.

In the stanza tells a historical value of Madura, that Madura is an island that is very hot and not yet modern.

f. Political value

Politics is basically a phenomenon that is closely related to humans, which basically always exists in the community. Political values are often in a poem, because a poet will always pay attention to the surrounding environment. This can be in the form of criticism to a leader or government that is conveyed through a work in the form of a poem.

g. Esthetic value

Aesthetics is a science that studies beauty, and aspects of something that will be called beautiful. Beauty is in human life. Or society. In D. Zawawi Imron's poetry, he also thinks about aesthetic values, namely in the following stanza.

Aku lari mengejar ombak aku terbang
 Memeluk bulan
 Dan memetik bintang-gemintang

Di ranting ranting roh nenekmoyangku
 Di ubun langit ku ucapkan sumpah
 -Madura akulah darahmu-

The stanza has aesthetic values found in D. Zawawi Imron's environment.

Cultural values will be very interesting if examined using a more specific cultural theory, using the theory of Koentjaraningrat using 7 cultural elements.

The values contained in D. Zawawi Imron's work "Madura I am your blood" were analyzed using the Kontjaraningrat perspective. Is a cultural value contained in the environment of D. Zawawi Imron, and cultural values contained in the environment of Madura and the people around D. Zawawi Imron live. From the title of the poem, it can be seen that he wants to tell that he is proud of Madura, and all the cultures that exist in Madura.

2. The Poetry Of D. Zawawi Imron

There are poetry on D.Zawawi imron like Celurit Emas and other poetry. But the researcher will take only of the poetry that is "Madura Akulah Darahmu".

MADURA AKULAH DARAHMU

Di atasmu, bongkahan batu yang bisu
 Tidur merangkum nyala api dan tumbuh
 Berbunga doa
 Biar berguling di atas duri hati tak kan luka

Meski mengeram di dalam nyeri cinta tak
Kan layu
Dari aku
Anak sulung yang sekaling anak bungsumu
Kini kembali ke dalam rahimmu,dan tahulah
Bahwa aku sapi kerapan
Yang lahir dari senyum dan airmatamu
Seusap debu hinggaplah,setetes embun
Hinggaplah
Sebasah madu hinggaplah
Menanggung biru langit moyangku,
Menanggung karat
Emas semesta,menanggu parau sekarat
Tujuh benuah
Di sini
Perkenankan aku berseru
-Madura,engkaulah tangisku
Bila musim labu hujan tak turun
Kubahasi kau dengan denyutku
Bila dadamu kerontang
Kubajak kau dengan tanduk logamku
Di atas bukit garam
Kunyalakan otakku
Lantaran aku adalah sapi kerapan
Yang menetas dari senyum dan airmatamu
Aku lari mengejar ombak aku terbang
Memeluk bulan
Dan memetik bintang-gemintang

Di ranting ranting roh nenekmoyangku

Di ubun langit ku ucapkan sumpah

-Madura akulah darahmu-

