

# CHAPTER I

## INTRODUCTION

### 1.1 Background Of The Study

Each nation has a certain type of *lopo*. It represents the culture of its people. In Indonesia, people tend to build their house on the basis of their cultural existence and physical referent of their own lives. Its category may be used abstractly to distinguish, not just *lopo*, but social groups of varying sizes. The '*lopo*' in this sense is a cultural category of fundamental importance. It defines a social group, which is not necessarily the same as the *lopo*'s residential group.

The house, as a physical entity and as a cultural category, has the capacity to provide social continuity. The memory of a succession of *lopo*, or of a succession within one *lopo*, can be an index of important events in the past. Equally important is the role of the *lopo* as a repository of ancestral objects that provide physical evidence of a specific continuity with the past. It is these objects stored within the house that are a particular focus in asserting continuity with the past.

Most Austronesian *lopo* also possess what may be called their particular 'ritual attractor' as part of the structure of the *lopo*. It may be a specific post, beam, platform, niche, altar or enclosure that has a pre-eminence among the other parts of the *lopo* and, as such, represents, in a concentrated form, the *lopo*

as a whole. The rituals of the houses acknowledge this attractor, generally from the moment of construction.

The *lopo* itself, and not just the objects and elements within it, can also constitute a ritually ordered structure. As such, this order can be conceived of as a representation of a cosmological order. In some Austronesia societies, the *lopo* is regarded as the ancestral ‘embodiment’ of the group it represents. As either representation or embodiment, the *lopo* may become a centre — a combination of theatre and temple — for the performance of the ceremonies of social life.

This, in a complex way, the *lopo* is culturally emblematic: it has a clear, concrete representation but relates to and embodies abstract social ideals and a variety of culturally specific values. From a physical structure — a particular arrangement of posts and beams — one can begin to trace the ideals and social values of a society. To do this is to view a society from ‘inside’ its *lopo*.

These include the idea of the *lopo* as an animate entity, as a kinship unit, as a forum for the expression of social relationships and as an image of power and growth. One of the types is *lopo*. It belongs to Dawanese people living in some west parts of Timor island. It is called a place of residence for man, namely a masculine symbols, a round pole (column) and a place to store agricultural products which is the result of male work even though its impression feels strong because there is a vertical linear element formed by a column and a shade area in from of a roof.

*Lopo* is a social symbol of Dawanese which describes the spatial concept of the settlement's brotherhood relationship of the ethnic/tribe, spiritual relationship, relationship of the obedience to the tradition, and the special relationship of humans and nature. It also means a "rounded kitchen" in bahasa meto, the language of the Dawan people, particularly of South Central Timor Regency.

To know more about the symbols used in *Lopo*, the writer would like to conduct a study entitled THE VALUE OF *LOPO* OF *METO* TRADITIONAL HOUSE TAPENPAH VILLAGE.

## **1.2 Statement Of The Problems**

The problems of this research are stated as follows:

- 1.2.1 What are the of *lopo* ?
- 1.2.2 What are the values?

## **1.3 Objectives Of The Study**

The objectives of this study are stated as follows:

- 3.1 To find out of *lopo*.
- 3.2 To identify the values.

## **1.3 Significances of the Study**

The results of the present study are hoped to contribute for the following parties:

- 1.3.1 To help the young generations meto students to know about of the of *lopo*.
- 1.3.2 To improve the researcher knowledge about the values.

1.3.3 To facilitate the next researchers to conduct a research about *lopo*.

#### **1.4 Scope and Limitation**

In this study, the writer focuses on the values of *lopo* of meto traditional house at Tapenpah village. Than to know whether it is benefits for teaching English, she will involve meto students to take part in the field research.

#### **1.5 Defenition of the Terms**

There are some terms used in the Title of this Study that should be defined in order to avoid misunderstanding among the readers. The terms are defined as follows:

1.5.1 The values of *lopo*..

1.5.2 *Lopo* is a type of house of Meto people.

#### **1.6 Organization of the Writing**

This research consists of five chapters. Chapter one, Introduction is devided into background of the study, statement of the problems, objectives of the study, significances of study, scope and limitation, defenition of the terms and organization of the writing. Chapter Two, review of related literature, Previous Studies, symbol, *lopo*. Chapter Three, Research Method, research design, subject of the study, instrument, procedures of data collection and technique of data analysis.chapter four finding and discussion, location of research myth of *lopo*, ,ritual symbol of *lopo* ,influence of symbol, background of the mytical symbol of *lopo* ,role in the ritual, value of *lopo*, the *lopo* conical. chapter five, conclution and suggestion.