



AN ANALYSIS POETRY OF SACRAL HOUSE INAUGURATION IN DIROMA VILLAGE OF LURO LAUTEM MUNICIPALITY

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ABSTRACT

This study was a phenomenological study based on the lived experience of poetry Kirata Lolo. Through five informants, the study found that the meaning of the poetry Kirata Lolo was a symbol of spirituality used to inaugurate the traditional house of *Luahira Maluhira* in Diroma village became a sacral house. The function of the poetry kirana lolo was an instrument of communication between humans and nature. The poetry Kirata Lolo is a traditional law that justifies or governs the habitual action of everyday life. The Positive impact of using poetry Kirata Lolo to get blessings from the spirits and ancestors' souls arrived at that sacral house. The negative impact on the lives of people in Diroma either faced big risks or underwent various natural disasters; the husband and wife could not give birth and suffered death. The poetry Kirata Lolo has an important role in teaching us to respect each other, live in harmony, be friendly, and create unity, and stability to avoid bad action.

INTRODUCTION

In reality, language is a vital part to be used to convey cultural ideas and beliefs. Furthermore, culture and language allow us to look backward in history, which helps shape our ideas, thoughts, and feelings toward others. Culture refers to the ideas, customs, and social behavior of a particular people or society and heritage refers to the cultural

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values that influence the way we perceive, talk, and communicate with others in the present and which will be preserved for the future. In the Constitution of the Republic Democratic and Timor Leste, (2010:19), article 59 nu.5 officially approved that everyone has the right to cultural enjoyment and creation and the duty to preserve and defend the value of cultural heritage.

Furthermore, the culture of the ritual and traditional speech ceremony which was generated from ancient prehistoric moments till up to date is still being implemented in every social life of local doctrine. It is usually used to express feelings, emotions, and thoughts between people and the universe or nature as a belief of animism and dynamism in ancient times. In other words, language also can normally be used to communicate with each other in everyday activities and it is also used to communicate with the universe or non-human as a worship based on every belief as a supernatural belief. On the other hand, culture is a rule of habitual action to govern the life of the social action, and culture may describe the identity of the people from every specific area in Timor-Leste. As the beliefs of animism, Timorese believes in a local wisdom that has various types of values to dignify people from every corner of society.

Culture is the fruit of the human mind which is the result of human struggle against two strong influences, namely *time* and *nature*. It is proof of the triumph of human life to overcome various obstacles and difficulties to achieve safety and happiness. (Ki Hajar Dewantara). Understanding Culture as quoted from Saifuddin, (2005: 23) pointed out that culture is the human experience, and it is a complex totality that includes knowledge, beliefs, art, morals, laws, customs, and lifestyles possessed by humans as members of society. Lisa, C. Nicki (2019) also expressed her similar ideas above that culture is a term that refers to a large and diverse set of mostly intangible aspects of social life.

As one of the studies of culture by Sebastion Pereira in ISLLAC Journal, (2017: p.121) stated that culture alternatively is called the solution to the problems of double contingency. It is shown the meaning is the more basic term whose description reveals a form of rule of social systems whereas Parsons (1977) said: that culture is a memory and control device of society. On the other part, both literature and culture have a relationship and inseparable issues. When we talk about culture, literature can also appear unconsciously. Literature increases the culture of a population and is often expressed by its literature. For better or worse, literature and culture are two sides of

the same coin. Habbar, W. (2016) agreed that literature and culture are deeply interrelated, and both have a strong relationship with each other, because years from the oldest of time, literature personified culture.

The sociological mainstream describes culture as "an ongoing argument about the rightness of choice Douglas (1989; p. 89), high culture is an argument about taste Bourdieu (1979), and low culture being an argument about morals. Culture is a "shared understanding" developed in situations where all orientation relates to how others orientate to the situation Becker, (1982). The sociological system, as the same thing in Lautem Municipality Luro sub-District of Diroma village may consider culture as a "shared understanding" developed in situations where all orientation relates to the situation and they believed their tradition which is poetry called "Ki Rata Lolo" is one of the ritual tradition through the poetry of local dialect with the intention for worship to Gods during the inauguration ceremony of Sacral house.

The word inauguration also commonly refers to a ceremony in which a person or thing is inaugurated. The inauguration refers to the sacral house where Jan Rabiej Politechnika Śląska and Gliwicach (2015) said that the sacral is a beautiful building space for meditation, prayer, and liturgy. In inauguration of the sacral house in Diroma village people in the surrounding area used a traditional cloth called "*tais*" and prepared food or meals for their family and for people who lived around that area with other invitees.

At the beginning the ritual ceremony for materials delivering poetry speech to make those materials sacral with the poetry called *Ki Rata Lolo*. It means that this sacral house becomes a protector or shade for those people that belong to this sacral house and grandchildren will get prosperous from that sacral house. According to Percy Bysshe Shelley, (1818), Poetry is the record of the best and happiest moments of the happiest and best mind (The way to deliver the poetry as verbal, using a heightened sense of language to convey experience, feeling, or modes of consciousness).

In ancient poetry, these devices took the form of word rhythms, rhymes, and imagery. The tradition was the name given to those cultural features which, in situations of change, were to be continued to be handed on, thought about, preserved, and not lost. An anthropologist Claude Levi-Strauss (1966: p. 23-34) stated that societies those who believe that every generation recreates. The ancestors of Diroma village deliver poetry during the inauguration ceremony of the sacral house expressing their feelings, beliefs, and ideas which are given intensity using distinctive style and rhythm. Poetry is used

to transform people into who they are because poetry is part of human life. Horner (1990) argues that tradition refers to both the process of handing down from one generation to another generation, and something custom, or thought process that is passed on over time. This custom is applied in the dialect of Sa'ini Luro as a tradition called *Ki Rata Lolo*.

People in Diroma village use the local dialect as affirmed by Ben Jonson (1598), that: Local dialect is fashionably thought to be imaginary. **Poetry** is an imaginative awareness of experience or a specific emotional response through language chosen and arranged for its meaning, sound, and rhythm. Hayden Carruth (2013), furthermore, said that Poetry is the rhythm, pattern, and tone of language including Intonation. Poetry is the feeling confessing itself to itself, in moments of solitude John Stuart Mill (1863). When we read a poem, we feel something happens within us where it brings to life a group of images, feelings, and thoughts. The object of poetry is confessedly to act upon the emotions, and there is poetry sufficiently distinguished from what is affirmed to be its logical. Wordsworth, (1802) manifests that Poetry is the state of mind in which the one and the other may be contemplated.

John Stuart, Mill (1863) & Ebenezer Elliott (1850), says he, "is impassioned truth". He defines poetry, as man's thoughts tinged by his feelings. The persons who have the most feelings of their own, if intellectual culture has given them a language in which to express it, have the highest faculty of poetry. Poetry is simply the most beautiful, impressive, and widely effective mode of saying things, Mathew Arnold (1857) says that Poetry teaches the enormous forces of a few words R.W. Emerson (1847). Poetry is the art of uniting pleasure with truth by calling imagination to help reason. Poetry is the record of the best and happiest moments of the happiest and best mind Percy, Bysshe Shelley (1818). According to Arbuthnot, (1735), poetry can be a broad meaning in the rhythm, pattern, and tone of language including intonation. Poetry is form rhythm and form are closely related. Rhythm is componential and form is paradigmatic. The qualities of the rhythmic components are the source of formal paradigms. People in Diroma village during the deliberation of poetry to the inauguration of sacral house, using rhythm pattern, and tone of dialect and intonation. Anna Christina (1980) said: poets must contend with, their poetic intentions are unavoidably bound up with the artistic concerns of their predecessors. They use their local language or dialect to express their intention through poetry.

Poetry is the art of uniting pleasure with the truth by calling imagination to help

reason. Today, writers use poetry to help readers see life from different or deeper perspectives the kind of thing poets written by Robert Frost (1961). Arbuthnot, (1735) explains that a broad meaning is the rhythm, pattern, and tone of language including intonation. Poetry today is lyric poetry, characterized by the expression of the speaker's innermost feelings, thoughts, and imagination. William Wordsworth (1802) defined that Poetry is formal rhythm and form are closely related. Rhythm is componential and form is paradigmatic. Poetry also has been used in religious communities seeking new ways of shaping a common future. Ellen Collesano (1950).

People in rural areas still believe that culture, tradition, or even poetry has value. Poetry according to Daniel Essay (2013), is the way of teaching fundamental values. B. Anderson (2018), argues that poetry encourages discussion about values as well as Wolf (2011), also argues that poetry is an excellent way to teach values. The reason is that: poetry helps students to understand other contexts and the lives of other people, poetry opens doors to the emotional life and can help students to handle feelings, poetry can help students to handle difficult situations and put words on their own lives and life stories.

Eliot (2015) gives his ideas that poetry always adds more to the reader's knowledge of the subject and sharpens his/her thinking power for that particular area. There is always the communication of some new experience, or some fresh understanding of the familiar, or the expression of something we have experienced but have no words for, which enlarges our consciousness or refines our sensibility" (p.18). "The impulse towards the literary use of the languages of the peoples began with poetry" (p. 19). Eliot (2015), states that poetry must be written in our language because 'it has primarily to do with feeling and emotion; and that feeling and emotion are particular, whereas thought is general.

A poet is a man of extraordinary intellect and observation having a command over human nature that allows him to versify his people's emotions in poetry. This expression of feelings enriches the language and keeps it alive forever. Eliot (2015) says that: unless they go on producing great authors, and especially great poets, their language will deteriorate; their culture will deteriorate and perhaps become absorbed in a stronger one" (p.21). It is thus the responsibility of a poet and every citizen to write poetry in their language to enrich it by making it more social and interactive.

Another important social function of poetry according to Eliot, is that it ought to have a universal appeal. In other words, poetry should not be confined to a particular

time or age. "It matters little whether a poet had a large audience in his own time. What matters is that there should always be at least a small audience for him in every generation" (p 21). Universality in poetry produces a definite influence on the future poets that makes them stay connected with the past and hence keep it alive forever, as Eliot (2015), says "It is, moreover, through the living authors that the dead remain alive" (p.21-22).

Eliot believes that poetry in its function to preserve language and influence people at a universal level is a social phenomenon. It also contributes to the improvement of language affects people's communication in a society and polishes their artistic sensibilities. In a living and healthy society where there is a continuous reciprocal influence and interaction' of each upon the other. Poetry influences them also who do not read it. And this is what Eliot means by the social function of poetry in its largest sense, "that it does, in proportion to its excellence and vigor, affect the speech and the sensibility of the whole nation" (p.22).

RESULT AND DISCUSSIONS

Poetry

Carruth, H. (2013) expresses that Poetry could be considered literature that evokes feeling the thinkers to concentrate imaginative awareness of experience or a specific emotional response through language chosen and arranged for its meaning, sound, and rhythm. The Encyclopaedia Britannica (2014) also describes similar ideas that poetry is the rhythm, pattern, and tone of language including intonation. In other words, John Stuart Mill (1863) says that poetry is feeling confessing itself to itself, in moments of solitude. Furthermore, the point of view of Stageberg & Anderson (1952) is that when we read a poem something happens within us where it brings to life a group of images, feelings, and thoughts. Poetry is the state of mind in which the one and the other may be contemplated by John Stuart Mill (1863).

According to Ebenezer Elliott (2019), his point of view is that with the truth of the definition of poetry, "man's thoughts tinged by his feelings." Poetry and eloquence are both alike in the expression or utterance of feeling; but, if we may be excused the antithesis, and eloquence is heard; poetry is overheard. Eloquence supposes an audience. Arbuthnot, (1735), further agreed that a broad meaning is the rhythm, pattern, and tone of language including intonation, if its link to prosody can signify emotional states, sarcasm, and emphasis concerning poetic diction.

——— Ellen Collesano (1950) said Poetry for specific communities has adopted the practice

instead of conventional punitive discipline programs as the tradition of culture. Parsons (1977), insisted on the possibility of speaking of the cultural system as that specific aspect of action that is organized around symbols, ideas, beliefs, and other "stable patterning of meaning." Culture means control without being able to control. It is an interpretation by symbols it knows to be incommensurable Lévi-Strauss, (1950).

The most popular form of poetry today is lyric poetry, characterized by the expression of the speaker's innermost feelings, thoughts, and imagination William Wordsworth (1802). The words that accompany the melody in a song are called lyrics Pickering and Hoepfer (1980). Reaske (1966), said that an interpretation weakness in terms of its relativity being too subjective should consider the various possible responses. A thematic approach attempts to find what a poem is saying.

Wordsworth London (1802) argued Shakespeare, Sonnet (2012; 130) said: The sound Rhyme is determined by sound, not spelling. Browning (2007) & the Pied Piper of Hamelin (1942) mentioned: that Bowers is Internal rhyme is the rhyming words are found within the line, often a word in the middle of a line rhyming with the last word or sound of the line. John Stuart Mill (1980), said that poetry is not in the object itself, not in the scientific truth itself, but in the state of mind in which the one and the other may be contemplated. Ebenezer Elliott (2019), says he, "is impassioned truth. Poetry and eloquence are both alike in the expression or utterance of feeling; but, if we may be excused the antithesis, and eloquence is heard; poetry is overheard. Eloquence supposes an audience. A large group context, an initial duet is answered by multiple duets sung simultaneously Rappaport (2015, pp. 141-2).

Poetry also has been used in religious communities seeking new ways of shaping a common future Ellen Collesano (1950). Poetry is connected based on every culture and poetry is created from every different local language which can imagine and contemplate the local atmosphere and social life, particularly in any certain group. Lévi-Strauss (1950) according to him, culture means control without being able to control. It is an interpretation by symbols it knows to be incommensurable. The inauguration refers to the sacral house where Jan Rabiej Politechnika Śląskaw Gliwicach (2015), said: that the sacral is the beauty of the building space for meditation, prayer, and liturgy. Ritual is often synonymously used with rite, ceremony, and sometimes liturgy or performance. Music and ritual can be integrated from a variety of standpoints: Encyclopaedia: Rituals (1954).

Parsons (1973) mentioned culture as a distinction between correct and incorrect behavior. Parsons (1977), also insisted on the possibility of speaking of the cultural system

as that specific aspect of action, which is organized around symbols, ideas, beliefs, and other "stable patterning of meaning". Lévi-Strauss (1950) said: Culture means control without being able to control. It is an interpretation by symbols it knows to be incommensurable. Caitlin Morneau (2019) said that poetry for specific communities has adopted the practice instead of conventional punitive discipline. Etruscan (1984: p.966) affirmed ritual stems from Latin rituals, "belonging to a ritus," with ritus meaning certain temple services in ancient Rome, and the Catholic Church's worship in medieval Europe. Ritual theories have been developed during the past century, mainly in anthropological writings, but also in sociology, psychology, education, and literature studies. Encyclopedia: Rituals (1994). Tradition or even poetry has value.

Poetry according to Daniel Essay (2013), is the way of teaching fundamental values. Bo Anderson (1972) argues that poetry encourages discussion about values. Wolf (2011) also argues that poetry is an excellent way to teach values. The reason is that: poetry helps students to understand other contexts and the lives of other people. Poetry according to Daniel Essay (2013) is the way of teaching fundamental values. Bo Anderson (1972) argues that poetry encourages discussion about values.

Understanding Culture Taylor as quoted by Saifuddin (2005: p. 23) views culture as the human experience. Therefore, she says that culture is a complex totality that includes knowledge, beliefs, art, morals, laws, customs and capabilities, and other habits possessed by humans as members of society, (Thesse Sebastion Pereira (ISLLAC 2017: p. 121). Parsons said: that culture is a memory and control device of society. A local language is first present in families, and then it is developed by speakers to be spoken in society (Fitrahayunitisna & Zulvarina, 2017). Language is a cultural identity that grows and develops in individuals in a group of ethnic communities. (Adolina V. Lefaan and Athon Maturbongs: Tesse ISCE 2018).

The sociological mainstream describes culture as "*an ongoing argument about the rightness of choice*". Douglas (1989, p. 89) said that high culture is an argument about taste, and Bourdieu (1979) has contrasted ideas that low culture is an argument about morals. Becker (1982) concludes that Culture is a "*shared understanding*" developed in situations where all orientation relates to how others orientate to the situation. It combines a well-chosen bias with the social relations that are to be maintained Thompson/Ellis/Wildavksy (1990). Professor Gunnel Colnerud (2006) says that fundamental values have always been taught in school, yet in very different ways. The fundamental values had some focus areas: democracy and respect, intrinsic value of every human being, freedom and integrity of the individual, equal value of human being equality between men and women, solidarity

between people.

Refers to Christer Hed and Pirjo Lahdenperä (1997) say that democracy is constructed on a continuous discussion about what values should be implemented and how these should be conveyed. The idea of reality Gunnel Colnerud (2006) suggests the importance of clear definitions to be able to speak about values in general and the fundamental values of school specifically. Refers to Christer Hedin & Pirjo Lahdenperä (1997) that Democracy is constructed on a continuous discussion about what values should be implemented and how these should be conveyed. Then, Jan Schreiber (2019) defined the function of poetry as an empirical phenomenon of the positive functions that Poetry can entertain or amuse.

The Social Function of Poetry” aims to highlight the function of poetry in a society. He says that the term ‘function’ refers to ‘what a thing ought to do rather than what it does or has done’. Poetry has always had a ‘deliberate, conscious social purpose’ (p.16). In primitive ages, it had been used in religious rituals for magical purposes in the form of runes and chants. Greeks (2020) also developed their drama out of religious rites.

Eliot (2008) observes that poetry always adds more to the reader’s knowledge of the subject and sharpens his/her thinking power for that area. Eliot (2008) says “It is moreover through the living authors that the dead remain alive” (p.21-22). T.S. Eliot (2015) believes that poetry in its function to preserve language and influence people at a universal level is a social phenomenon. Eliot means by the social function of poetry in its largest sense, “that it does, in proportion to its excellence and vigor, affect the speech and the sensibility of the whole nation” (p.22).

Types and Functions of Poetry

Poetry of acrostic is another common poetic form also known as name poem acrostic poems generally spell out a person’s name, a word, or a phrase. The names of phrases are usually formed by the first letters of each line in the poem. However, there are more complex versions of acrostic poems, including poems where the last letters in each line also spell out a name or phrase.

The first line contains five syllables then the second and third lines contain 7 and 5 syllables, one stand-out feature of the haiku poem is their remarkable shortness, both in the length of their lines as well as their stanzas. A typical haiku has 17 syllables spread across three respectively. Ode: a long lyric that in subject and treatment, rhyme style, and elaborate in its stanzas structure, an ode is simply a poem that praises a person thing, or event. A sonnet is traditionally a poem of fourteen iambic pentameters linked to an intricate rhyme

and is one of the oldest verse forms.

An ekphrastic poem is not a form of poem, it is just a term for any poem that takes a visual image or work of art as its inspiration. The ghazal is an Arabic form of verse poem that was adapted by medieval Persian poets. Duplex a subversion of the sonnet that takes cues from the ghazal, the duplex was intended by the poet. The Golden Shovel is a more recently invented by poem Teranceyes, the last word of each line in Golden Shovel's poem should, if read from top to bottom, be words from a line or poem written by Gwendolyn Brooks (2002).

Poetry also has three types of poems: lyric of poetry writers expresses their thoughts and feelings about a subject in a brief but musical way. A narrative of poetry tells a story like a short story, a narrative poem has a plot, characters, a setting, and a theme. Narrative poems like other kinds of poetry are often divided into stanzas, or groups of lines that form a unit rather like paragraphs in prose. The stanzas of a poem usually have the same number of lines and the same rhyme pattern. In dramatic poetry, the speaker is someone other than the poet. Some of the best dramatic poetry consists of dialogue in which more than one character speaks.

The last type of poetry has four types of structure: The Couplet, two lines of verse, usually coupled by rhyme, has been a principal unit of English poetry since rhyme entered the language. The first of the anonymous thirteenth and fourteenth-century lyrics in this anthology (p. 13). Is in couplets, but the first poet to use the form consistently was Chaucer, whose "general prologue" to the Canterbury Tales (1797: p.17) exhibits great flexibility. Tercent is a stanza of their lies usually linked with a single rhyme, although Williams' "poem" (1987: p.1167) is unrhymed. It may also be a three-line section of a larger poetic structure.

The Quatrain a stanza of four lines, rhymed or unrhymed, is the most common of all English stanza forms. The most common type of quatrain is the ballad stanza, in which lines of iambic tetrameter alternate with iambic trimeter. Rhyming abcb (lines 1 and 3 being unrhymed) or, less commonly, abab. This is the stanza of such popular ballads as "Sir Patrick Spens" (1952: p.87). Cinquain a stanza with four lines. Couplet A stanza with two lines. Ballad: poetry that tells a story like a foliate, often includes quatrains and lines that are iambic trimeter.

The function of poetry is looked at as an empirical phenomenon of the positive functions that poetry can entertain or amuse. It can offer an unexpected insight or a sharp observation. Jan Schreiber (2019). All these functions are sources of value for individuals, even in poems acknowledged as being excellent. The Social Function of Poetry" aims to

highlight the function of poetry in a society. He says that the term 'function' refers to 'what a thing ought to do rather than what it does or has done'. Poetry has always had a 'deliberate, conscious social purpose' (p.16). In primitive ages, it had been used in religious rituals for magical purposes in the form of runes and chants. Greeks (2018) also developed their drama out of religious rites.

The social function of poetry is that it 'has to give pleasure': (i) pleasure of entertainment and (ii) pleasure of value. Entertaining pleasure suggests mirth and relaxation, while the pleasure of value indicates information and learning. Eliot (2015) defined that poetry always adds more to the reader's knowledge of the subject and sharpens his/her thinking power for that particular area. "There is always the communication of some new experience, or some fresh understanding of the familiar, or the expression of something we have experienced but have no words for, which enlarges our consciousness or refines our sensibility" (p. 18). "The impulse towards the literary use of the languages of the peoples began with poetry" (p. 19).

Eliot (2015), states additional ideas that poetry must be written in our language because 'it has primarily to do with feeling and emotion. The feeling and emotion are particular, whereas thought is general. Moving from poetry to poet, Eliot states that a poet's social function is to utilize his language in expressing his people's feelings and emotions because 'his direct duty is to his language, first to preserve and second to extend and improve' and indirect duty then is to his people.

A poet is a man of extraordinary intellect and observation having a command over human nature that allows him to versify his people's emotions in poetry. This expression of feelings enriches the language and keeps it alive forever." says Eliot "Unless they go on producing great authors, and especially great poets, their language will deteriorate; their culture will deteriorate and perhaps become absorbed in a stronger one" (p.21). It is thus the responsibility of a poet and every citizen to write poetry in their language to enrich it by making it more social and interactive.

Another important social function of poetry, according to Eliot, is that it ought to have a universal appeal. In other words, poetry should not be confined to a particular time or age. Universality in poetry produces a definite influence on the future poets that makes them stay connected with the past and hence keep it alive forever, as Eliot says, "It is, moreover, through the living authors that the dead remain alive". Eliot (2015: p. 21-22).), believes that poetry in its function to preserve language and influence people at a universal level is a social phenomenon.

Poetry influences them also who do not read it, and this is what Eliot means by the social function of poetry in its largest sense. This does in proportion to its excellence and vigor, affect the speech and the sensibility of the whole nation, and the foremost social function of poetry is to give pleasure. Douglas A. A. Beran B., (1989) mentioned that the functions of poetry are: (i) pleasure of entertainment and (ii) pleasure of value. Entertaining pleasure suggests mirth and relaxation, while the pleasure of value indicates information and learning.

Narrative Writing based on lived experience of five Informants

The result of in-depth interview from five informants lived experience of using dadolin (poetry) Kirata Lolo to inaugurate the sacral house of Luarira Muarira in Lautem Municipality, Luro subdistrict of Diroma Village.

1) Tomás Soares

He is one of the traditional leaders who usually delivered the dadolin (poetry) Kirata Lolo to inaugurate the sacral house of Luarira Muariraa on behalf of the ancestors. As he said in the poetry expressing that we all should respect each other and live in harmony to obey the rules of the culture and tradition values must be maintained. Tomas explained that the meaning of the sacral house was rebuilt and inaugurated with the delivering dadolin (poetry) Kirata Lolo by the traditional leaders to save the people of Diroma from suffering natural disasters, sickness or death. The life of the people in Diroma village could be blessed to be fruitful and well-being.

The function of the inauguration of the sacral house is to conserve or keep the sacral objects such as *beetle, areca, chest, stones*, male and female *traditional clothes (tais)* even *sacral rings* that belong to ancestors save it inside the sacral house to do the ritual ceremony. He also emphasized that every generation must live in peace according to the ancestor's beliefs. The family members do not insult and offend each other but everybody might care for each other and obey the traditional rules. The function of *dadolin* (poetry) since the beginning from the ancestors and handover to one generation to the new generation created strong relationships among the descendants, unity, and well-educated with people and nature.

Concerning the value of culture as justice means, the poetry of Kirata Lolo could be used to forbid irregular actions. The dadolin (poetry) Kirata lolo is symbolically expressed to nature and the souls of ancestors to make the words that are pronounced sacral words and to bless the objects saved inside the sacral house such as *stone, sword, gold* become

sacral. It may have a spirit to save its people and to forbid the bad action to do as a rule of life. If the inauguration of the sacral house by using dadolin (poetry) is not implemented, this will be a big risk and affect the lives of the people of Dhiroma causing sickness and death. The lives of the descendants (sons or daughters and grandchildren) wouldn't be prosperous and fruitful.

1) Agapito Aquino

From his point of view, the delivering dadolin (poetry) Kirata Lolo was a prayer of thanksgiving to inaugurate the sacral house and for corn harvest time in February every year and to worship the gods to bless their local products to become green and fertile. The power of the universe and their ancestors' souls might accept their prayers to assist them in getting unlimited harvest results abundantly.

He also highlighted that the poetry of Kirata Lolo has the value of education because the words of poetry have a spirit to inspire the human mindset to be smart in working and guide us to act in good action and to express good words. It can also open our mindset, open our eyes, open our ears naturally to govern every one of our actions respect each other and it may also lead our way to achieve our hope.

The poetry of Kirata Lolo is a sacral word that makes us believe in the natural power of our imagination to contemplate the existence of nature itself. Therefore, it also guides people to respect one another because those sentences or words as doctrines of life. If the inauguration of the sacral house without the delivering dadolin (poetry) of Kirata Lolo means the house is ordinary, not sacral. So, it is meant that the people do not let the house be occupied by the souls of their ancestors. Therefore, the House for Souls must be inaugurated with the of poetry Kirata Lolo.

2) Joaquim Ricardo

Joaquim Ricardo stated that the traditional house or sacral house was inaugurated through the poetry of Kirata Lolo means the house has been officially delivered or handed over to the souls of ancestors to stay. In other words, the sacral house has been ready to save cultural objects like *sacral swords, costume jewelry, rings gold*, and worship gods with local products in February every year.

Since the ancestors' period, the sacral house and the sacral objects have been believed would have had some effect and effect on the life of the people of Diroma. It indicates the value of religion because, in the ritual speech, the old man could speak with the nature or

power of the universe through poetry. Nature would show the answer of poetry through the time signals such as *sunshine, rain, summer, winter, and spring* to grow the plantation and make it fruits. So, if the worship is blessed or a positive response, farming will be fruitful, and the negative response will be fruitless.

He stressed that it is a value of morals because the traditional custom can sensitize to every legacy to maintain and create a strong family relationship without end. Now is a globalization era from time-to-time descendants that looking to study or for their life even abroad or in the countryside they should respect and trust, because through respect they can find out good things in their lives because from this tradition all souls are together with them to get good life. The nephew couldn't be allowed to get married to the nephew. It's a traditional rule that regulates the life of the people.

3) Abilio Soares

Abilio Soares manifested his experience about the use of Poetry Kirata lolo to inaugurate the sacral house of Luahira Maluhira in Lauten Municipality, Luro sub-district of Diroma village. When he worshiped the gods and souls of ancestors by using the poetry of Kirata Lolo while killing animals like; pigs, and buffaloes he was killed to read the signal or mark in its heart about what has happened and what is going to happen in the future.

He further explained that the traditional house is sacral when it has been inaugurated by expressing poetry of Kirata Lolo which means the house had been handed over to the ancestors to stay forever. It has been mentioned the name of Luahira Maluhira means the names of sacral house has been given with the poetry of Kirata Lolo to be sacral. And it may start to have a spirit when we worship or ask for help, the people who belong to that sacral house would get helped when they mention the name of the sacral house Luarira and Murira.

The main objective of Dadolin's poetry Kirata lolo was to get blessings from the spirits and ancestors' souls that arrived at that house to be sacral. If the poetry of kirata lolo was not delivered or expressed, the house is not sacral, but it is an ordinary house. And it would bring a big risk to the life of the people even if the generation gets married, but they could not give birth and have no descendants who could continue to survive. If we did not follow this rule of tradition, we would lose our generation or suffer or die. The descendants may be ended.

Based on his knowledge, concerning the value of culture in delivering the poetry of Kirata Lolo mentioned to someone who stole some animals, consequently, he would suffer and die. Otherwise, the thief must recognize him/herself to come back to the owner of the

sacral house to be forgiven by delivering the poetry of Kirata Lolo. He also pointed out that, the content of the poetry of Kirata Lolo could be considered as a value of education because it taught the people of Laurira Muarira could be united and respect each other. The poetry of Kirata Lolo is also used to express the job seekers to find a job or pass the exam.

4) Delfin Marques

Delfin said that the meaning of the tradition of Dadolin (poetry) Kirata Lolo is a culture that was generated by the ancestors who inaugurated the sacral house in Diroma. When the ancestors expressed the Dadolin (Poetry) Kirata Lolo used to talk with the power of the universe to make the house become sacral and have a spirit to protect the people from the dangerous.

The function of Dadolin (poetry) Kirata Lolo is used to communicate between human beings and nature. It is an instrument of communication that was normally used by the old man to speak with nature or the souls of the ancestors to heal his people from sickness or ask for help from his people who are being tested to pass the exam. When the dadolin (poetry) Kirata Lolo was implemented, everybody from the families of the bride and groom gathered to contribute and facilitate each other in live and death cultures.

The dadolin (poetry) Kirata Lolo normally expressed or talked with nature to make the house sacral when they inaugurated the sacral house. It was also to deliver for corn harvest time every February to get a blessing from their ancestors and bless them abundantly to have more generations. He believed that the dadolin (poetry) Kirata lolo has a value of religion because the ritual could imply the spirit to make the house become sacral. When delivering or telling Dadolin (poetry) it's shown as a sacral character in the inauguration ceremony or telling dadolin (poetry) in the corn harvest to dedicate the product to the souls of ancestors to bless more abundantly.

The value of justice, the dadolin (poetry) Kirata lolo was used to solve the problems among the families, and the one who was a doer of the problems might be given sanction and condemned based on the traditional law. If he/she was part of the bride or groom, he must recognize himself as a victim with a condemned pig and traditional clothes and the part of the groom received with money or buffaloes. Furthermore, they may approach each other and shake hands with each other for peace and love to become a family relationship as previously. Then, one of the traditional leaders may deliver or make speech poetry of Kirata Lolo in order not to create problems or insult each other again.

In the value of morals, the dadolin (poetry) of Kirata Lolo emphasized the rules of local

tradition by declaring sanctions that would be penalized for the next problems. If we ignore the rules and break again the local law, we will be judged with animals like; buffaloes, money, and male and female traditional clothes as the instruments to solve the next problems in the future.

As the negative, If the dadolin (poetry) Kirata Lolo is not implemented, there is a vacuum of rules to dignify the life of the people. Then, the problems could not be solved, and nothing will judge the life of local people to live in peace and love. The positive impact of dadolin (poetry) Kirata Lolo was local wisdom to empower the local law to create a strong relationship among humans and connect human connections with nature. It is a doctrine to follow the steps rules and regulations to build as a self-awareness, good mental to believe that every natural law may affect the life of the people. The dadolin (poetry) could create unity, peace, and tranquillity and harmonize life in the family, society, and nation as well. It can also govern the actions of the people in everyday life to maintain good relationships and know each other as a brotherhood.

The Meaning of Poetry of Sacral House Inauguration in Diroma Village of Luro Lautem Municipality

The people of Diroma in the Luro subdistrict believed that the poetry of Kirata Lolo has a spiritual function to inaugurate the traditional house and become sacral as a principal in the value culture and religion for the life of people in Diroma village. The meaning of local poetry Kirata Lolo is a connection between humans and nature to speak with God through tradition, which is called Religion, and connecting humans is called Moral, Justice, Education, and Culture.

The poetry of Kirata lolo was used to inaugurate the traditional house of Luarira Muarira became sacral and had been considered as their doctrine and local wisdom. This local poetry of Kirata Lolo was implemented by the ancestors in long time ago in the pre-history period and the people did not know the letter to write yet now. The local people of Lautem municipality, Luro subdistrict of Diroma village need to preserve the values of culture, religion, education, morals, and justice.

At the inauguration of the sacral house, the old man must deliver the dadolin (poetry) of Kirata Lolo so that the descendants who belong to the sacral house Luarira Muarira may get prosperity and fruitful life for more generations to fulfill that sacral house of Luarira. So only delivered the dadolin (poetry) Kirata Lolo and they followed the regulations of the sacral house to get more descendants in the next generation. This dadolin (poetry) is true

and sacral words that were used to talk with gods or the power of the universe to bless all the descendants fruitfully and abundantly.

To rebuild the sacral house of Luahira Maluhira and inaugurate by delivering the dadolin (poetry) Kirata Lolo by the traditional leaders to inaugurate the traditional house become sacral. This tradition of a sacral house may affect the people who own it would be undergoing the suffering natural disaster, the consequences of it, sickness or death because this was traditional belief from generation to generation. The objective of the inauguration of the sacral house is to conserve or keep the sacral objects such as beetle, areca, chest, stones, traditional clothes (tais) even Jewelry that belong to ancestors save it inside the sacral house to do the ritual ceremony. If this tradition of poetry kirata lolo was not realized the next descendants or families who are generated from that sacral house of Luarira Maluhira, could not live abundantly but mortality would be greater than natality. Those sons or daughters and grandchildren the ones who get married, could not give birth and get prosperity and descendants could be disappeared. So, delivering the poetry Kirata Lolo was used to inaugurate the sacral house as a last requirement to follow the rules and regulations to get more descendants from one generation to another generation. This expression of dadolin is true and sacral. Those who did not obey the dadolin tradition would lose everything and die.

The content of the poetry Kirata Lolo used by the old man to inaugurate the traditional house becomes sacral that has several values consisting of;

- 1) The value of morals: The traditional poetry of Krata Lolo has the conscience and knowledge to create harmony and peacebuilding within the huge family in this tradition for their poetry to respect each. It taught us to maintain a strong relationship among the families who are the legacies of the sacral house Luarira.
- 2) The value of education: The poetry of kirata lolo has an important role in teaching the young generation to know and respect each other, harmony, and friendly and create unity, stability and avoid expressing bad action. The content of it might educate the people to facilitate and contribute to one another. It guided us to follow the rules and regulations that were created by our ancestors. Every younger man and woman must follow the steps of older ones.
- 3) The value of culture: The poetry Kirata Lolo was believed to be a spiritual knowledge to regulate the human mind and souls to worship the universe through the ritual speech ceremony by inaugurating the traditional house to become sacral. Furthermore, telling the Dadolin (poetry) is shown as the sacral character.

Inauguration ceremony or telling dadolin (poetry) in the corn harvest means to express sacral words to the things that we could not see but we can believe the existence of it may influence or affect the life of the people naturally.

- 4) The value of religion: The dadolin (poetry) Kirata lolo has a value of religion because the ritual could imply the spirit to make the house become sacral. The words of poetry were used to worship the gods or to speak to gods or nature through human traditions as shown as sacral character in the inauguration ceremony or telling dadolin (poetry) in the corn harvest to dedicate the farming product to the souls of ancestors to bless more abundantly.

The value of Justice: The traditional dadolin (poetry) Kirata Lolo is a symbol of justice and natural law for gathering people together to solve problems based on cultural requirements. Natural law could punish the life of the people based on good or bad actions in every day. The dadolin (poetry) Kirata lolo was used to solve the problems among the families and the one doer of the problems might be given sanction and condemnation based on the traditional law which was expressed in the poetry of Kirata Lolo.

CONCLUSIONS

The meaning of the poetry Kirata Lolo was a symbol of spirituality used to inaugurate the traditional house of Luahira Maluhira in Diroma village became a sacral house. It may be considered as one of the local wisdoms that became the classical philosophy of life. The function of the poetry kirata lolo was used as an instrument of communication between humans and nature. The content of poetry could be a traditional law to justify or govern the habitual actions of the people in Diroma's everyday life.

The Positive impact of using poetry kirata lolo to inaugurate the traditional house to become a sacral house is to get a blessing from the spirits and ancestors' souls arrived at that sacral house. If the poetry of Kirata Lolo had not been implemented, the negative impact on the lives of people in Diroma faced a big risk. We would undergo various natural disasters even the grandson and daughter got married but they could not give birth, and no descendants could continue to survive. We would lose generations and suffer or die. The life of the descendants may be ended. It has been discovered several values; *culture, education, morals, religion, and justice*.

The poetry kirata lolo was believed as a spiritual symbol to regulate the human mind and souls to worship the universe through the ritual speech ceremony and it was shown as the sacral character. The poetry kirata lolo has an important role in teaching every

generation to respect each other, be harmonious, and friendly and create unity, and stability, and avoid expressing bad action.

The poetry Kirata lolo could imply the spirit to make the house become sacral. The words of poetry were used to communicate between humans and nature to speak with God or worship to creator through human traditions. The words and rhyme of the poetry Kirata Lolo as a symbol of justice and natural law for gathering people together to solve problems based on cultural requirements. Natural law could punish the life of the people based on good or bad actions in every day.

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Apendix 1

Poetry of Kirata Lolo

Poetry of Sai'ni Dialect Language	Translation in the English
<i>/Amu kar ini ere konai/ /Ia rauraunae ere konai/ /Tana raurarau ere konai / /Mali tu mata lolo ra-kutu/ /Omara ha lolo ra-katu/ /Umur lolo ra-katu/ /Ho pun lolo ra- kutu/ /La ini mata tufur kou la'a/ /La ini mata name kou la'a/ /La umur lolo// /ho pun lolo/ /Tu-mata lolo/ /Omara ha lolo/ /Mata tufur ki-si'I lolo/ /Mata name ki-si'I lolo/ /Fanu mei'ini la-ere ko nai/ /Dadau Du ere kia ana ere ko-nai/ /Omar ere kia-ana re-konoi/</i>	Arms and feet are healthy All families Live secure and healthy The legacy goes well death and life goes well Sons and daughters Will be fine in the future
<i>/Lia nini mei'ini hika la'a/ /Ata mei 'ini hika la'a/ /Nuku mei'ini hika la'a/ /Ata ere mei'ini hika la'a/ /Dada mata ia raurau/ /Tana raurau/ /La ini tui/ /La ini lara'a/ /La ini feseke'e/ /La ini su'ulu/ /La ini wekuru/ /Mata tufur ki 'si'I lolo/ /Mata name ki'si'I lolo/ /La ini rau e'e nese la'a/ /La ini riku e'e nese la'a/ /Wani ki-nei kolar/ /Ke'nei pinana/ /ki'nei pai/ /Ki-nei kei-keil/ /Ia pere kei ili/ /Mei ini du ere ki'a/ /Du ini ere'e/ /Omar rin ini ere'e/ /Ia ini ere'e/ /Hati'ini ere'e/ /Ki -nei du, Ki-nei omar/ /Ki-nei ia'ana, ki-kinei hata'a/ /Ki-nei Luarira ki si'i,/</i>	to build the sacral house with this tradition ceremony Has been placed the sacral tradition Has offered the sacral wood in place Be healthy sons and grand children Be multiplied Be welfare Be prosperous Come together in this sacral house for “decision making” of sons wives (Fetosan) and sons parents (umane) To be walfare To be rich So that the traditional women clothes (tais feto) abd traditional men clothes (tais mane) As clothes for hanging pig, cow, horse names Placed in Tradition house Placed in fences Placed insides The tradition is here The sacral house is here The place is here The shadow is here The tradition belongs to Luahira and Maluhira Sons and grand children Who is wearing tie who is not Who wearing toys who is not Born in this sacral hosue - He or she born inside this tradition So that follow the life So that trust to Tradition

<p><i>/ki-nei Maluhira ki si'i/</i> <i>/ki-nei dana ira ki si'i/</i> <i>/Dada mata, anu mata/</i> <i>/Ki-nei sae ku'u/</i> <i>/Ki-nei sae lolu/</i> <i>/Ki-nei urat tali/</i> <i>/Ki-nei lawan wali/</i></p> <p><i>/Mei'ini du e kia wala/</i> <i>/Mei ini omar e kia wala/</i> <i>/Mei ini du ere hika wala/</i> <i>/Mei ini du ere hika wala/</i> <i>/Wai ta mi rau na'a/</i> <i>/Wai ta mi lafu hana/</i> <i>/Wai ta wekur ana/</i> <i>/Wai ta piar ana/</i> <i>/Wai ta lafu hana/</i> <i>/Wai ta ia raurau/</i> <i>/Wai ta tana raurau/</i> <i>/Wai ta afuru raurau/</i> <i>/Wai ta hika su'ul ana/</i> <i>/Wai ta wekur ana/</i> <i>/Wai ta ia raurau tana raurau/</i> <i>/Wai ta uar urau kasu'u mera'a/</i> <i>/Wai ta ate urau kasu'u mera'a/</i> <i>/Wai ta wekuru wai ta holoto/</i> <i>/Ki-nei kia ini fanini/</i> <i>/Ki-nei kia ini fala ini/</i> <i>/Mei ini du ere hika la'a/</i> <i>/Mei ini omar ere ika la'a/</i> <i>/Mei ini omar ere kia'a/</i> <i>/Ki -nei du pere ini ere'e/</i> <i>/Ki-nei oma pere ini ere'e/</i> <i>/Ki-nei du pere ini were'e/</i> <i>/Ki-nei oma pere ini were'e/</i> <i>/Ki-nei ko uwa e ini ere'e/</i> <i>/Ki-nei asa nomar e ini ere'e/</i> <i>/Ere ini ki-nei Luarira, ki-nei Maluhira/</i> <i>/Ki-nei pupul, ki-nei tui/</i> <i>/Ere ini Maluhira ki omar/</i> <i>/Ere ini ki du, ere'e ini ki omar ini ere'e/</i> <i>/Ere ini maluhira ki du ki omar/</i> <i>/Ere ini du pere e mite'e</i> <i>Ere ini omar ini e/ /mitere'e, ki-nei riku</i> <i>ommar, ki-nei lesa omar/</i> <i>/Anu mata kia ini wai ta ura'u hula tu'i/</i> <i>/Wai ta urau hula la'a/</i> <i>/Uwar wai ta kasu poul,ate o wai ta kasu</i> <i>poul/</i> <i>/Du ini ere'e, omar rini ere'e/</i> <i>/Tufura ini mau'u/</i></p>	<p>So that long life So that get healthy</p> <p>So that get healthy. So that get healthy So that long life and healthy. Don't choked up the stones Don't choked up the wood So that long life forever To feeding inside and create inside Fixed in this house. Fixed in this tradition Keep in this house Keep in this tradition. It name is Sacral house It name is Luarira It name is Maluhira This is it horn This is the spread This is the Luahira tradition This is the rich house This is the poor house Sons and grand children in this sacral house never died and forever</p> <p>The stones are not shape to you The Wood are not shape for you This is the house This is the tradition Sons wives and sons parents are coming, uncles and aunts are coming, Sons and grand children are coming, Cousin , mother and father in law are coming Bringing notice Come for conversation Talking the life and death Come to talk about the marriage value between sons wives and sons parents</p> <p>Talk about men and women traditional clothes Come to talk about pig and dog This is their house, this is their tradition Come sitting here and rest here.</p>
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<p><i>/Mata ini mau'u/ /Hopun nini mau'u/ /Dada ini mau'u/ /Mau du ere ena ini mau'u/ /Mau omar ere ena ini mau'u/ /Mau ai hau miti'i/ /Mau ini ai hau nata'a/ /Tufu ini mau'u, mata ini'I mau'u/ /Mau ini kolar lolo/ /Mau ini pinan lolo/ /Mau ini hopun lolo/ /Opu ini mau'u, dada ini mau'u,paki ini mau'u/ /Mau ini ni asu heke e lolo/ /Mau nia asu pardau lolo/ /Mau'u du ere ena ini mau, omar ere ena ini mau/ /Mau'u nia asu pai lolo/ /Mau'u nia asu sefar lolo/ /Mau ini a ha u nata'a/ /Mau ini ai ha'u mi'iti/</i></p>	
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