



## ***LEDAWI (THE LANNY TRIBE LAMENTATION): ITS STRUCTURE, TYPES, AND SOCIO-CULTURAL VALUES***

**Pemius Yikwa<sup>1</sup>, Napius Kogoya<sup>2\*</sup>, Manase Halitopo<sup>3</sup>,**

<sup>1</sup>English Education Study Program, Teacher Training and Education Faculty, STKIP Abdi Wacana,

\*munizeyikwa@gmail.com/napiuskogoya93@gmail.com/manasehalitopo11@gmail.com

\*email Koresponden: [manasehalitopo11@gmail.com](mailto:manasehalitopo11@gmail.com)

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### **Abstract**

The objectives of this research are (1) to explain the structure of the Lendawi (Lanny lamentation), (2) to find out the type of stanza among the Lanny tribe, (3) to discuss on what occasions the Lendawi (Lanny lamentation) lamented, and (4) to elaborate the socio-cultural values contained in the Lendawi (Lanny lamentation). This research is qualitative because it only gives explanations about a problem in the form of words, not numbers. The writer found a structural pattern in the lendawi structure. Pattern (1) for men: silent trigger (inhale) + men starting pattern (2) for women: silent trigger (inhale) + women starting. Occasion: (1) to mourn the death of twenty-one people; (2) to welcome the new family who has just returned from a foreign land; (3) to release the family member to go overseas; (4) to release a girl to marry and follow her husband; (5) to remember a family member who has died; (6) to thank people for offering; (7) to mourn for a person who looks similar to a family member (dead or alive); and (8) to think about hard work in the garden that used to be shared with other family members (either dead or alive but living in some other place). Types of stanzas range from 3 lines (triplet) up to 12 lines (sonnet) or more. Sociocultural values are as follows: 1. Kinship address, 2. Using local cultural expressions, e.g., "rainfall," "white, 3. Mount Tari, 4. The Donggi and Konda rivers 5. The Walem bird 6. The Gweage River, 9. The Ugwa River, 12. The Prikokir Bird 13. Special respect for uncles (mother's brothers), 14. The Mukoko Clan, and 15. Grandmother as a protector for orphans.

**Keywords:** *Lanny tribe lamentation, structure, types, socio-cultural values.*

### **Abstrak**

Tujuan penelitian ini adalah untuk: (1) menjelaskan struktur Lendawi (ratapan Lanny); (2) untuk mengetahui jenis-jenis stanza di antara suku Lanny; (3) untuk membahas tentang peristiwa-peristiwa yang menurut Lendawi (ratapan Lanny); (4) untuk menguraikan nilai-nilai sosial-budaya yang terkandung dalam Lendawi (ratapan Lanny); Pendekatan yang digunakan



dalam penelitian ini adalah kritik sastra. Penelitian ini bersifat kualitatif karena hanya memberikan penjelasan tentang masalah dalam bentuk kata, bukan angka. Temuan: Penulis menemukan yang berikut: pola struktur struktur lendawi. Pola (1) untuk pria diam memicu (menghirup) + pola awal pria (2) untuk wanita diam memicu (menghirup) + wanita mulai. Kejadian (1) Meratapi untuk kematian dua puluh satu, (2) untuk menyambut keluarga baru yang baru saja kembali dari negeri asing dua, (3) Lendawi untuk melepaskan saudara perempuan yang akan pergi ke perantauan tiga, (4) untuk melepaskan seorang gadis pergi mengikuti suaminya satu, (5) untuk mengingat seorang anggota keluarga yang meninggal empat, (6) untuk berterima kasih kepada orang-orang yang bawa sumbangan pada saat kegiatan pesta berlangsung dua, (7) untuk seseorang yang terlihat menyerupai atau mirip dengan anggota keluarga yang (meninggal atau masi hidup) dua dan (8) untuk memikul beban pada saat kerja keras di kebun sambil mengingat anggota keluarga lainnya (entah meninggal atau hidup tetapi tinggal di tempat lain). Jenis stanza terdiri dari 3 baris (triplet) hingga 12 baris (sonet) atau lebih. Nilai-nilai sosial budaya dapat ditemukan sebagai berikut: 1. Alamat kekerabatan, 2 Menggunakan ekspresi budaya lokal misalnya “hujan turun”, “putih, 3. Gunung Tari, 4. Sungai Donggi dan Konda, 5. Burung Walem, 6. Sungai Gweage, 9. Sungai Ugwa, 12. Burung Prikokir, 13. Penghormatan khusus untuk paman-paman (saudara laki-laki), 14. Clan suku Mukoko dan 15. nenek sebagai pelindung anak cucu.

**Kata Kunci :** Ratapan, Struktur, Jenis, Nilai Sosial-Budaya Lanny.

## 1. INTRODUCTION

Human beings need a philosophy that conforms to reality. People use many new things in real lives (Dur, 2014). What is meant by new things here are the imitations of foreign cultures, and we often forget about our native culture, which contains a lot of local indigenous wisdom. It is related to the culture in the community, which is accumulated and passed on through the generations (Abas et al., 2022). Along with modernization, now the views of many people are changing, and people are starting to leave their native culture and to use more modern culture and languages.

Culture is the set of attitudes, values, beliefs, and behaviors shared by a group of people but different for each individual, communicated from one generation to the next Matsumoto in (Oatey, 2012). If the culture is not maintained by the community, the culture will perish. (Fatubun, 2021) points out that one aspect that may give information is their oral literature through the archetypes found in the oral folk stories. Similarly, (Lwin, 2015) mentions that a folktale is a traditional story that has been passed on by word of mouth before writing systems were developed. Folktale that needs to be written down and to be spread and shared to keep it alive. Folktales originate from older people who may have passed away, forgotten, or neglected to tell their children or grandchildren the story (Kogoya & Halitopo, 2024). They will keep, protect, and practice it.

The old people in the Lanny tribe still lament during these occasions; a lamentation is an expression of deep regrets or sorrow for the loss of a person or position (Cuddon, 1999) The youth that are expected to carry on this traditional practice rarely practice or attend ceremonies where there are lamentations. Similarly, as a genre of poetry that expresses prominent ecological values, criticizes environmental degradation, and advocates natural ethics (Yektiningtyas & Dewi, 2023), the lamentations are necessary and important for the Lanny youth to learn and maintain. If they cannot lament now yet, it is fine as far as they can still



attend the ceremonies or rituals in which people lament the *Lendawi*. So that they can learn how to do it in the future. The tradition of lamentation that is there until now no one, then through this research should immediately be revived.

The *Lendawi* is both individual and communal (Ino et al., 2020), the *Lendawi*, as part of the Lanny culture, should be carried out by the Lanny community. In the lamentation of *Lendawi*, the language used is the Lanny language. The use of language in the lamentation of *Lendawi*, in ceremonies or rituals, is adjusted to the purpose and occasions. The *Lendawi* death rituals have different lyrics from common *adat* rituals, welcoming guests, saying goodbye to children leaving for foreign lands, remembering the ancestors who have long been dead, lamenting when giving a party, lamenting in the garden, lamenting on the way when meeting someone not met for a long time, or those who are living in foreign lands. From the brief explanations above, the writer would like to do a study entitled *Lendawi* (The Lanny Tribe Lamentation): Its Structure, Types, and Socio-Cultural Values. This study needs to be done because the Lanny youth rarely go to attend ceremonies in which *Lendawi* is lamented.

(Dur, 2014) argues that culture is formed throughout history as a composite of human emotions, thoughts, teachings, and experiences fashioned by social processes. It is expected that the youth can read and will make them aware of the *Lendawi* (Lanny lamentation). They will realize their heritage, and therefore, they will attend ceremonies and rituals in which the *Lendawi* is lamented.

The writers hope that the Lanny tribe community, the youth in particular, understand the process of the *Lendawi* (Lanny lamentation) continuously so that the *Lendawi* can still be maintained and will not die. This study is also expected to become a documentary, which can become a reference for the understanding of the *Lendawi* lamentation.

## 2. RESEARCH METHOD

The approach that is used in this research is literary criticism. (Kogoya & Halitopo, 2024) point out that literary criticism is the method contemporarily used in scholarly work studies. The researchers use qualitative methods (Muhammad & Rosdi, 2022), the qualitative technique allows for fluid interaction between people and the physical environment. This type of research aims to make this description, illustration, or design systematical, factual, and accurate about facts, characteristics, or connections between phenomena that are investigated.

The sources of data that the researchers got were information obtained from informants or women who are still skillful from their tribe (Maswekan et al., 2018), they are native speakers of the Lanny language, and they have spent most of their lives on the Lanny land since they were born until now.

The data that were analyzed were the primary data, whereas the secondary data were. In the first step, the researchers read all the *Lendawi* very carefully to get the general impression. The second step was the writer reading all the *Lendawi* again very carefully to determine the structure of each *Lendawi*.

## 3. RESULTS AND DISCUSSION

The lamentation in the Lani tribe is called *lendawi*. *Lendawi* consists of five parts, such as *lendawi* to die, welcoming the family member who just got home from overseas, thank you for the offerings, farewell, and remembering the family member who is far away and died. These *Lendawi* will be explained in four parts, such as (1) structure, (2) occasion, (3) types, and (4) socio-cultural values.



## STRUCTURE

### *Lendawi Structure for the Death*

This *lendawi* usually will be chanted by the Lanny tribe in two groups, such as the men and the girls. The men's group usually picks up the guests or the family who will come to mourn together in the yard funeral house. Meanwhile, the women's group will take part inside the Onai or the funeral house where the corpse is taken, and also in the yard of the funeral house beside the men. Every time, the people usually come to the funeral house the men's group will stand to welcome the guests and the families who have just come, while *lendawi* will be chanted by one of the men from the guests or the family members. First, the situation in the funeral house will be quiet in a few seconds. After that, a man who brings the *lendawi* will give a code or provoke the people who are in the group to focus on *lendawi* activity. The *lendawi* leader will chant *lendawi* in a sentence or phrase then at the end of the sentence is the last word. The last word is chanted by all the people in the men's group. The sound, which is pronounced together, produces two sounds, such as the first, second, third, and fourth sounds. This *lendawi* usually consists of some lines.

In addition, *lendawi* which is brought by the man usually short. After the *lendawi* has done the next *lendawi* will be brought by one of the men from the mister mourning as the answer to the *lendawi* from the guest or the family member who has just come. After they have done the second *lendawi* they will shake the hand. Then the women will join with women's group in the Onai or the house where the corpse is laid down, or join the women's group besides the men's group in the funeral house yard. When the woman usually presents the *lendawi*, it is a little bit different from the *lendawi* from the man. First, the condition will be quiet for a second. After that, the woman will give the code or trigger the women who sit around the place so that they can focus on *lendawi* activity. The woman will present *lendawi* approximately in some words or phrases. Then the other women will divide their sounds, such as first voice, second voice, third voice, and fourth voice. The activity is done continuously until this *lendawi* is done.

### *Lendawi Structure is Used to Welcome the Family Member who has just Returned to his or her House from the Overseas*

This *lendawi* usually is chanted by Lanny citizens when their family member has just returned to the house from overseas. First, before chanting, the condition will be quiet for a few seconds. After that, a person will lead the *lendawi* by triggering or provoking the people in the house so that they are also sad and cry. A person will lead the *lendawi* in the form of the sentence and phrase until the last word so that all the people in that place also chant. As a result, they can produce the voices such as the first, the second, the third, and the fourth voices. This *lendawi* is also almost the same as the death *lendawi*, but the volume of the sound for this *lendawi* is not really big like the *lendawi* in mourning. In the end of the *lendawi*, it will be covered with prayer by the people who have led the *lendawi*. Almost every *lendawi* is covered by the prayer because it has a relationship with the Lanny societies, who adhere Protestant Christian religion.

### *Lendawi which is Used to Say Thank you for the Offerings*



It is usually chanted when their family members give the offering in the party place. First, one of the men from the party host says the word “wa....wa....” to welcome their arrival. After that, the party host and the guests still stand while one of the men from the party host leads the *lendawi*. *Lendawi* is only short. In the end, of the sentence or phrase will be chanted together. This sound will be chanted in four sounds, such as the first, the second, the third, and the fourth sounds. After chanting. They are shaking hands while the host is saying, “Wa.....wa.....” Then the guests submit the offerings to the party host. (*Lendawi* which is used to say thank you is, usually presented by the men).

### ***Lendawi which is Used to the Farewell***

It is usually chanted by the Lanny tribe when their family members or their friends go to the other district and have not met again or live in the other district, such as when their children go overseas to gain knowledge, their family moves to the other house because of the assignment, and their girl goes to her husband in the husband's village. Inside this, *lendawi* usually contains the message, advice, and motivation for their family who will leave them. This *lendawi* usually will be presented by the man or the woman in the place. Before the *lendawi* is chanted, the condition will be quiet for a moment in a few seconds, and then one of the people who will present the *lendawi* will give the code or trigger the people together with them to do the *lendawi*. The *lendawi* carrier chants until the last word, so all the people in the place together chant the last word. The last word usually does not have the meaning. (The last word sounds like eee/ooo/aaaoooo/iigee).

### ***Lendawi to Remembers the Family Member in the Overseas and have Died***

This *lendawi* is usually chanted by a woman when she works alone in the garden, on the riverbank, or in the house. This *lendawi* is chanted to recall the family members such as the children, the husband, and the relative who has died or has gone overseas. In this *lendawi*, the singer usually thinks that if her family member that she remembers is still here, they will help him or her to do the job so that the job is not heavy for him or her.

## **OCCASION**

### ***Lendawi***

*Lendawi* is for the death. This *lendawi* was chanted in the afternoon in the yard. This *lendawi* was chanted by a man named Aka Y. He lamented his brother, whose named Rudi Kogoya.

### ***Lendawi***

This *lendawi* is chanted by a child named KY. It was chanted in the afternoon at the house when he or she lived alone.

### ***Lendawi***

This *Lendawi* is chanted by a father named Y Y. The father is chanting this *lendawi* to release his daughter, Salera Yikwa, who will follow her husband to her husband's village. This *lendawi* is chanted in the night inside the house.

### ***Lendawi***

This *lendawi* is chanted by the father named NK. The NK father is chanting the *lendawi* to his child Wk, who will go overseas to study at the school. This *lendawi* is chanted in the afternoon inside their house.

### ***Lendawi***





This *lendawi* is chanted by a father named NK. This *lendawi* is chanted to say thanks to the family who comes and brings the offering to the place where the party is celebrated. It was chanted in the morning where they celebrate the party.

## TYPE OF STANZA

The *lendawi* lines amount in the Lanny culture is not specified because it depends on the singer. Based on the data from the writer in the field, every *lendawi* has the line, which is not specified in the culture. The least number of lines in slime is 3 rows, and the greatest number of rows is 12. This *lendawi* has the same sound and the rhyme.

## SOCIO CULTURAL VALUES

### *Kinship address*

Besides using the family or fam from the father's name, they also have the specific names that are usually used in their life. The Lani citizens who live in the Kelila are given a term, or the polite call for their man group, names such as Yikwanak, Tabenak, Kogoyanak, Wanimbonak, Paganak, and Wedanak. These names are called when their mother's Yikwa family name will be mentioned. Yiwaknak meant the boy from the Yikwa woman. If his mother's surname is Tabuni, he will be called Tabenak, meaning the boy from the Tabuni woman. If the mother's surname is Kogoya, he will be mentioned or called Kogoyanak, which means the boy from the Kogoya woman. If the mother's surname is Wanimbo, he will be called Wanimbonak, which means the boy from the Wanimbo woman. If the mother's surname is Pagawak, he will be called Paganak, meaning the boy from the Pagawak woman. In addition, if the mother's surname is Wenda, he will be called Wendanak, meaning the boy from the Wenda woman.

Meanwhile, the Lanny citizens who live in the Kelila give a name or nickname to the women's group, such as Yikwagwe, Tabunigwe, Kogoyagwe, Wanimbogwe, Pagakwe, and Wendagwe. Every girl will be called according to the name that has been written above. If the father's surname is Yikwa, she will be called yikwagwe means the girl from a father surname Yikwa. If the father's surname is Tabuni, she will be called Tabunigwe, meaning the girl from a Tabuni father. If her father from the Kogoya is surnamed, she will be called Kogoyagwe. It means a girl from the daughter from the Kogoya father's surname. If she is called Wanimbogwe, her father is from the Wanimbo family. If she is called Pagakwe, it means that her father is from the Pagawak family. In addition, if she is called Wendagwe, it means that her father is from the Wenda family. The words or the phrases that show inheritance like this are not found in the other tribe's civilization. There is a taboo for the certain tribe that cannot hold the marriage with the specific tribes for example; Yikwa, Wenda and Wakerkwa families cannot celebrate the marriage between them because they are one family. The Kogoya, Tabuni, Wanimbo, and Pagawak families are also the same. However, the Yikwa, Wenda, and Wakerkwa families can celebrate the marriage with Kogoya, Tabuni Wanimbo, and Pagawak.

The quote from the words or the phrases are Yikwanak, Kogoyanak, and Tabenak can be looked at as follows:

Hai Yikwanak ...relative....It becomes the foreign place for you here, dear...

Hello the Yikwanak child, we have prohibited or have reprimanded, but you do not listen. In the end, you are brought to the clouds.

Hello Yikwanak, the bird's tweet is under the foot Tari Mountain.

Hai Yikwanak.



Hello Yikwanak.

In the Lanny citizens *lendawi* are often spoken words that are not the true meaning, like the words “the rainfall,” mean “crying.” The quote from the socio-cultural will be presented as follows:

Ather Arlon Babingga eeee, my mother’s... the rain has fallen (crying) in residence or the Mukoko relative house. Relative or brother...the rain is falling (cry). It wets the people in Kurulu, sayang eee Hello Yikwu Tabuni’s father, the rain falls from your house (the rain is not the real meaning, but the tears). The rain falls on the uncle’s residences In residence or Yikwa Tabuni people’s houses, the rainfall (the rainfall means “crying”) The rainfalls in Kogoya people’s houses My child, in Kira village, the rain falls, sayangeee (the rain: cry).

The *lendawi* in Kelila, citizens often usually mention Tari Mountain because they believe that when the Lani people from the Yikwanimbo and Yikwakogoya tribe who lived in Kelila die, their spirits will live there. The message/the news is brought by the wind passing the tortuous Tari Mountain. Kimagi bird lives under Tari mountain, ooo.... The rain falls under Tari Mountain. The soft breeze under Tari Mountain aims to Mamberamo Grandmother...your tale/your memory/your story will be brought by the wind to the foot of Tari Mountain, surrounding the Gweage riverbank. The news or the message is being carried by the wind to Tari Mountain. In the Tari mountain part, there is a flood, dear... Your story/your tale/your memory will live in the foot of Tari Mountain, dear... My children, your fathers will live under this foot of Tari Mountain. Hello, Yikwanak, the bird’s tweet is under the foot of Tari Mountain.

When Lanny citizens sing *Lendawi* they also will mention the white cloud as the eternity symbol. The quote from the socio-cultural values will be presented as follows: The white cloud is above the house/the Kogoya citizens’ residences. Kelila citizens believe the water springs from the Donggi and Konda River, the first river met by the ancestors from the Yikwa family as Yiwarak, Tabo, and Mirik.

The sentence above explains that a person who chants the mourning will mention the river names. The singer will tell the story in Dala lines lament, which is chanted by him with the sad condition while remembering the river in Lanny citizens. Some examples of the river names that are often mentioned are Donggi and Konda. With the lyrics that are chanted in this lament, every person or group of people who live around the river or walk past the river will feel sad and pity. The people remember the sadness of the family members who have died across the river village. The lyrics from this *lendawi* make the listeners become sadder and cry.

The quote from socio-cultural values will be presented as follows. Hello, my mother...goes to Dongi and Konda river springs. Kimagi bird tweets when you pass Gweage river, and Ugwa where your uncles live.

#### 4. CONCLUSION

Based on the result of data analysis and the discussion of the result in the previous chapter, the researcher concludes some points as follows: first, *Lendawi* or lamentation, could be anyone: men and women, the old people. The speakers have different age, and also varied profession. Second, after recording the lamentation, I listened to the lamentation carefully and then wrote in Lanny language, English, and Indonesian. The third, from the data, the researchers have explained the lamentation structure, the occasion, types of stanza, and socio-cultural values in the Lanny *lendawi*/ lamentation. Lamentation structure consists of five parts, such as lamenting the dead, welcoming the family member who just got home from overseas,



a thank-you note for the offerings, farewell, and remembering the family member who is far away and died. Fourth, types of stanzas in the Lanny are not limited. According to this research, the lower stanzas of the *lendawi* are 3 stanzas long rather than 12 stanzas. Then in the last sound, have the same voice; the *lendawi* occasion, usually taking place in the home, Onai, and room yard; and explain some socio-cultural values consisting of Lanny lamentation.

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