APPENDICES

APPENDIX I

Summary of Tarian Bumi

In Tarian Bumi, Oka using narrative description as the genre. The story was begun in the middle of the event, when the story was continuing. Telaga as the narrator, Telaga regard her mother, grandmother and her dancing teacher as the women that influence her journey.

Telaga begins the story from her mother’s life, Ni Luh Sekar. Sekar was Sudra caste (lower caste in Hindu). As a sudra, Sekar was excluded from society because of poverty and her father was a PKI ‘communist party in Indonesia’ even when she was nine years old her mother get an accident. Her mother Luh Dalem was raped and this accident made her mother was blinded. This situation made Sekar had an ambition becomes a pragina ‘woman who is considered excellent in dance’ to made the society respect to her family. After become a pragina Sekar have a new ambition, made her family get out from poverty by marrying man from Brahmin caste (higher caste in Hindu).

Finally Sekar married with man from Brahmin caste, he was Ida Ngurah Pidada. After married, Sekar should changed her name to be Jero Kenanga and leaved her family and her best friend Luh Kenten. In her new life, Sekar get many trouble. Her husband was a man that unfaithful, likes gamble, and gets drunk. Her mother in law, Ida Ayu Sagra Pidada always blames her for Ida Ngurah Pidada’s behavior. And that was consequences for her ambition.
Few years later, *Ida Ayu Telaga* was born. *Sekar* had an ambition for her daughter. She want her daughter became a beautiful woman, a good dancer and one day she can married with man from Brahmin caste. *Luh Kambren* was chooses as the dancer teacher for *Telaga*. *Kambren* was a famous dancer. She never want to married, even she ever refuse purpose from king. She states that become a dancing teacher more honorable than become a concubine of a king. *Telaga* become her favorite student, Kambren gives her *taksu* ‘the spirit energy that made dancer having an authoritative bearing’. And finally, *Telaga* become a *pragina* like her mother ambition.

*Telaga* consider that her grandmother was an arrogant woman, but this perception was change after she hears the story of her grandmother. Her grandmother, *Ida Ayu Sagra* married with *Ida Bagus Tutur*, her grandfather. He was a poor man with ambition to get the higher position in government. The ambition made he forget that he have a wife and a son. *Ida Ayu Sagra* hate herself because she falling in love with her husband. The fact that her husband dishonest with the other woman from sudra caste, and her son married with woman from Sudra caste made she losing her pride as Brahmin.

*Telaga* refused the Brahmins men that choose by her mother. Since was child, *Telaga* loving *Wayan Sasmitha*, the younger painter who always calls at her grandfather’s house. *Wayan* always become *Telaga* partner when there is celebration in village. One day, *Wayan* to propose *Telaga*, and *Telaga* decided to accept that propose. She aware that her decision can made she get many trouble. Because of *Wayan* was a Sudra meanwhile she was a Brahmin. She will exclude from Brahmans and she will become a scandal for Sudras.
After married, Telaga leave her luxury as the Brahmins and become a wife of Sudra. Wayan often leave Telaga for his jobs. This situation made Telaga often get hooting from her mother in law, Luh Gambreg and her sister in law, Luh Sadri. Few months later, Telaga giving birth a beautiful daughter who named Luh Sari.

When Luh Sari was five years old, Wayan found died in his workshop. Luh Gambreg feels that Wayan dead was the curse of marrying Telaga. Luh Sadri married with Putu Sarma, even already married Sadri still worry her mother. Putu Sarma was a poor man but he never want to try found a jobs. Sarma really like teases Telaga, even he ever tries to rape Telaga.

In the end of this novel, Luh Gambreg asks Telaga to do patiwangi ‘extrication ceremony’ in griya. This ceremony as the validation that Telaga already leave griya and become a Sudra.
APPENDIX II

Oka Rusmini Biography

*Tarian Bumi* was written by Oka Rusmini and published in 2000. Oka Rusmini was one of many Indonesian writers who writes about women’s problems especially against traditional practices in Bali. She was Balinese and Brahmin who born at Jakarta in July 11th, 1967. She always brings theme which talk about old Balinese tradition especially about the caste system and patriarchal system, she was Brahmins but she brave to explores the bad habit of her tradition which harms women. Oka also writes about women sexual life and taboo, such us in her poetry *Mekatu* (1999) in Bali. *Mekatu* have a meaning coitus. There are many things about women’s problems like injustice, violence which can be found in Oka’s works. She can be said as feminist writer.

The inspiration of Oka about women life in *griya* was not only shown in her works, but also in her real life. Oka’s grandparents was Balinese who uphold their tradition and life as headman and ‘pratima’ statues maker. they also can read the old Balinese book and know Balinese black magic. Her parents was divorce, her father decided to married with another women and she lived with her father. Her father was soldier who really discipline, in her life she felt her father didn’t respect her mother. This situation made her gave no reverence to her father and whole men. Even, Oka ever decided not to get married.

Oka developed a passion of writing by writing her diary. When she was teenager, Oka was move to Denpasar, Bali. She was started famous when her poetry was published in Bali Post, who lead by Umbu Landu Parangi. Her novel *Kenanga* (published 2003) was written when she was in high school, her first poetry was
published in *Rindu Anak Mendulang Kasih* poetry book (1987). After graduated from senior high school, Oka decided become litterateur and learn in literature majors but her father against that he wants Oka become a doctor. Oka rebel her father and decided to be independent, she pay own her fee and graduated from Indonesia Department, Faculty of Literature in Udayana University, Bali.

She decided to remove her nobility, her name ‘Ida Ayu’. And received Arif Bagus Prasetyo’s propose, the poet who was a Muslim. It means that Oka got married with the man who had different religion with her. Her married was defy by her father and her families in griya.

**SOME WORKS OF OKA RUSMINI**

1. **Anthology:**
   - Doa Bali Tercinta (1983)
   - Perjalanan Malam (1991)
   - Ambang (1992)
   - The Ginseng (1993)
   - Negeri Bayang-bayang (1996)
   - Mimbar Penyair Abad 21 (1996)
   - Pandora (2008)

2. **Poetry:**
   - Monolog Pohon (1997)
   - Patiwangi (2003)
   - Warna Kita (2007)

3. **Novel:**
   - *Tarian Bumi* (2000) already translate to English Earth Dance (2013), and to German Erdentanz
   - Tempurung (2007)

**Short Story:**
- Sagra (2003)