

CHAPTER I

INTRODUCTION

1.1. Background of the Research

Pre Christian culture and customary law, known as Fondrakö, had a significant influence on marriage in Nias, especially its traditional paradigm. Because of this, it is not only unclear how local wisdom is commemorated in practice, but it also acts as a reminder whenever religious education is given. The primary goals and points of this text are the Nias marriage system, the Fondrakö customary law that governs its application, and the theological and religious remnants of the customary marriage system. Using preliminary data about Nias from books and research findings, a qualitative analysis subject study approach is employed. Finding potential brides (*famaigi ono alawe*), fighting (*fanunu manu*), and carrying out the marriage (*falöwa*) are the three phases of Nias marriage customs. Cultural values are still very much present in Nias marriages and are still upheld today. The Nias people continue to place a high priority on and uphold their cultural traditions today. Through marriage rituals, the church in Nias has been successful in bringing the tribe and Christianity together spiritually. The Nias generation itself must be aware of this everyday occurrence, as one of the research's contributions is that the next generation of Nias should be able to comprehend the Nias philosophical scheme in its values rather than disregarding it for convoluted and onerous procedural reasons.

The Lawelu village community's customary marriage is one instance of their highly valued local wisdom. This village has a rich and varied cultural heritage and is well-known for its strong values that are ingrained in daily life. This demonstrates how closely each group is related to the others. Particularly in Lawelu village, Ulu Moro'ö district, they uphold and develop the local values. Values like empathy, tolerance, and mutual respect are the cornerstones of community life. This demonstrates that every community upholds the prevalent traditional values and has strong familial relationships, particularly in Lawelu village, Ulu Moro'ö district.

According to Ahn 2020. The sociolinguistic analysis of local wisdom values in marriage customs suggests that the Nias' ancestors arrived in Tanö Niha gradually or in waves. Over a considerable amount of time, the language

that gave rise to different accents (idioms) and other belief systems within its socio-cultural system underwent gradual assimilation or renewal between ethnic groups. But it should be remembered that there are conflicts and wars associated with interethnic unity. The issue is that because this region developed gradually, the Nias' forefathers who arrived likewise saw development in their culture. Groups that had lived on Nias Island during the Mesolithic or Neomegalithic period interacted with groups that arrived during the Paleomegalide period, followed by Neolithic groups and Mengolide groups. Each group attempted to subdue other groups that were attempting to preserve their own identities and customs, resulting in a mindset of rejection or conquest, or embracing one another.

Researching local wisdom values in marriage practices, particularly in Lawelu village, ulu moro'ö sub district, is of interest to scholars for a number of intriguing reasons. Lawelu village, in particular, has many rich and distinctive customs, including differences in marriage rituals. Social relationships, cultural wealth, and cultural preservation are a few of these. The distinctive marriage customs of Lawelu village, Ulu Moro'ö Sub District, however, are based on rituals and ceremonies; each community has its own variations on this practice. Ulu Moro'ö has some customs or symbolism that are distinct from those of neighboring villages, and the importance of local knowledge in marriage rituals might vary from village to village. For instance, familial obligations and responsibilities, social standing, or certain symbols that might only be found in Lawelu village. Researchers were drawn to Lawelu village to conduct research because of their interest in village marriage customs, which call for social knowledge and represent the community's beliefs and social structure. By examining the marriage ritual, researchers can gain a better understanding of the Lawelu community's interactions and mutual respect. Furthermore, researchers look into subjects that are very pertinent to the community, which raises the study's significance and worth. In addition to being a scholarly study, this is a true contribution to the community. The Lawelu wedding rite, which demonstrates the passing down of moral values from generation to generation, is based on a basic respect for parents and elders. Talcott Parsons, however, contends that promoting social harmony is the

primary goal of custom and ritual. The wedding ritual in Lawelu Village, which emphasizes kinship and societal harmony, reflects this idea.

According to research by (Tradisi & Takanab, 2020) values, ideas, and behaviors that are appreciated by a group or community are significant at all societal levels. Local wisdom is one of the distinctive characteristics of each place that might aid in its development. The traditions and viewpoints that are treasured by local communities in every area and transmitted from one generation to the next are known as local knowledge. Local wisdom is the creation, preservation, use, management, and transmission of information and abilities from one generation to the next.

According to (Wiradnyana, 2020), local wisdom serves as a way to preserve customs that have been handed down through the generations and promotes peace in coexisting with the environment. In a given society, social activities that are founded on cultural values, customs, and norms might be regarded as a type of local wisdom. Values, customs, ethics, beliefs, practices, special laws, and norms are all examples of local wisdom, which can take many various forms. Examples of local knowledge include morality, ethics, and standards that are advantageous locally. Local knowledge refers to a certain communal group's identity. Certain values also inevitably surface as society changes. Local wisdom may be the source of traditional values.

The Nias people are familiar with the term "böwö" from a wedding celebration, which describes the honesty or dowry that the bride must accept from the man. The word "gift" is the root of the word "boewö," meaning "free gift." Therefore, part of the fundamental meaning of böwö is the dimension of parental affection for their children being manifested. Many members of the bridal party must be folaya, or honored by presenting pigs, in accordance with Nias customs. Furthermore, a number of pigs are killed for a variety of traditional reasons, including two bawi wangowalu (wedding pigs), one pig for fabanuasa (cut pig distributed to villagers), one pig for the bride's parents (tandrösa), one pig for the mothers (ö ndra alawe), who serve as the bride and groom's advisors, one pig for the solu'i (who escorts the bride to the groom's home), and numerous other pigs are killed.

In addition, there are also pigs used for famolaya sitenga bö'ö, such as at least one for the uncle from the bride's mother's side (nga'ötö nuwu), at least

one to three for the uncle from the bride's side "uwu," one for "talifusö sia'a nono" (eldest child from the bride's side), one for "sirege" (sibling from the bride's parents), one for "mbolo-mbolo" (village community from the bride's side); usually, these pigs are sold to get money, and the proceeds are distributed to the village community; one for "ono siakhi" (youngest sibling from the bride's side), one for "si'o balö ndrela" (given to siso bahuho), and if the mother, father, uncle, or sirege from the sister's side attends the wedding party on the "H" day of the wedding. In Nias, pigs are significant and symbolic, representing riches, honor, and the family's social standing. Pigs are therefore required at wedding celebrations. The quantity of pigs donated in the customary wedding procession is a mark of honor because pigs are valued animals. Pigs are also used as a sign of honor and wealth in Nias wedding rituals; this is called "simbi mbawi" at celebrations.

At the peak of the wedding (falöwa) there is a series of events that must be followed and carried out, in a wedding party there is a traditional event that must be done and takes a long time, traditionally this is known as "fanika gera-era mböwö". Fanika has a basic word, namely "tika", which means "tear", era-era means thoughts or opinions and mböwö is honesty. Böwö or dowry, also known as mahar or (jujuran) which is a very important custom at a wedding party.

Fo' ömö mböwö ba wamalua falöwa simane ba na mu'era ba mbulu nohi safusi, ötanö ba dödü böi be'e ba gölu-gölu mbumö, böi be'e ba ono mbarumö, hiza i öbe'e ia ba dödümö. "is that everything that is your responsibility after this marriage is over, you should keep it well in your heart. Don't take it lightly by just keeping it in your hair or your clothes, which will one day be forgotten".

The study is entitled "Sociolinguistic Analysis of Local Wisdom Values in Marriage Customs of the Lawelu Village Community, Ulu Moro'ö Sub District" seems like an intriguing project for the author to undertake, based on the material above.

1.2 Research Focus

The primary emphasis of this research is the examination of local wisdom values in the marriage ceremonies of the Lawelu village community, Ulu Moro'ö sub-district. The focus of this study is the traditional marriage ceremony and the key phases involved in its execution.

1.3 Formulation of the Problem

The formulation of the problem in this study is as follows:

1. How are the local wisdom values expressed through the language used in each stage of the marriage customs particularly falöwa?
2. How does sociolinguistic analysis help reveal the relationship between language and local culture in these marriage customs particularly falöwa?

1.4 Objectives of the Research

The goals for this research have been set, and the target is something that must be completed while carrying out a work. This study's purpose is absolutely necessary, considering how important the target is in providing guidance for the implementation of the research.

1.5 Benefits of Research

The results of this study are expected to provide benefits:

1. Expanding the collection of regional literary and language works, especially wedding party culture, which is rich in meaning and value.
2. Maintaining cultural values, especially those related to local wisdom in wedding customs, to remain sustainable without being affected by today's technological advances.

1. 6 Significance of the Research

The usefulness of research results is the benefits that are expected to be obtained after conducting research. The usefulness of this research is:

I. Theoretically

Increasing the knowledge of local wisdom values in wedding customs.

II. Practical

Providing a deeper understanding for the community and the younger generation about the importance of maintaining local wisdom values.

III. Significance for Student Research

This study serves as a reference for other students conducting research in related fields, such as sociolinguistics, anthropology, local wisdom, or cultural studies. It provides a model of how to combine sociolinguistic analysis with cultural exploration particularly in rural and traditional settings.

IV. Significance for Villagers and Traditional Leaders

The research offers valuable documentation of marriage customs in Lawelu village. It helps traditional leaders and villagers reflect on the cultural and sociolinguistic richness of their heritage, encouraging them to maintain and pass it on to future generations.

V. Significance for Researcher

This study opens up opportunities for further interdisciplinary research, inviting other scholars to explore the intersection of language, culture, and local wisdom. It encourages deeper analysis of sociolinguistic phenomena in other regions with similar cultural values.

VI. Significance of Future Research

The findings can serve as foundation for future studies on Nias culture or other ethnic groups, especially in terms of how language expresses local wisdom.

VII. Significance for University of Nias

This research contributes to the academic development of University of Nias, showcasing the richness of local culture and strengthening the university's role in preserving regional heritage through education and research. It also demonstrates the capacity of the university's students to conduct valuable and locally grounded research.