

CHAPTER II

LITERATURE REVIEW

2.1 . Theoretical Framework

2 .1.1 Definition of Sociolinguistics

According to Wardhaugh 2023, sociolinguistics is the study of the relationship between language and society. It examines how social structures, identities, and cultural practices influence the way language is used, and how language itself shapes society.

According to Wilson 2023, sociolinguistics explores how language varies and changes in different social contexts, and how people use language to construct social meaning. Sociolinguistics is the study of the relationship between language and society. That is, sociolinguistics looks at how people use language in everyday life. Sociolinguistics analysis of the local wisdom values expressed through the language used in each stage of the marriage customs language is used indirectly and politely.

According to Meyerhoff 2023, sociolinguistics is the branch of linguistics that investigates the ways in which language and society intersect, focusing on variation, identity, and the functions of language in social life.

Sociolinguistics is an interdisciplinary science. The term itself shows that it consists of the fields of sociology and linguistics. In the term linguistic-social (sociolinguistics) the word socio is the main aspect in research and is a general characteristic of the field of science, while linguistics in that case also has social characteristics because language also has social characteristics, namely language and its structure can only develop in a particular society. The social aspect in that case has special characteristics, for example specific social characteristics and language sounds in relation to phonemes, morphemes, words, compound words, and sentences.

1. ASPECTS OF SOCIOLINGUISTICS

The following table is below:

No.	Sociolinguistics Aspect	Explanation
1.	Language and Society	The relationship between language and socio-cultural context, including how language

		reflects the identity of the Lawelu community.
2.	Language Variation	Includes dialects, accents, or specific speech styles used in the Lawelu traditional marriage ceremony.
3.	Language Choice and Code Switching	The use of regional language, Indonesian, or a mix during the wedding customs.
4.	Function of Language	Language as a tool to convey values, norms, traditions, and symbols in the wedding rituals (e.g. in <i>fame'e laeduru</i> or <i>fanunu manu</i>).
5.	Language Change	Change in terms, expressions, or speaking patterns in marriage customs across generation.
6.	Language and Social Identity	Language reflects social status, gender, age, and roles within the traditional community.
7.	Language and Local Wisdom Values	How local wisdom values are transmitted through language in the context of marriage customs.
8.	Speech Acts	Specific utterances used in the ceremony that carry deep cultural meanings.
9.	Social Pragmatics	How language use is influenced by social norms, politeness, and customs.
10.	Language Attitudes	The community perception toward the use of local language in formal settings like marriage ceremonies.

2. FOCUS OF THE ANALYSIS

In this study, the author analyzed how language is used in the wedding customs of the Lawelu village community, especially in :

- i. Expressing local wisdom values
- ii. Reflecting social and cultural identity

iii. Regulating social interactions through linguistic expressions and speech acts.

Table. Focus of the Analysis

No.	Component Analysis	Sociolinguistic Analysis
1.	Sociolinguistic Analysis	Analyzes the relationship between language and society, including how traditional language use reflects social structure, roles, and cultural norms in Lawelu.
2.	Local Wisdom Values	Identifies cultural values such as mutual cooperation, respect, loyalty, and family responsibility that are expressed through traditional language and rituals.
3.	Marriage Customs	Explores how language is used in stages of the wedding tradition, such as fame'e laeduru, fanunu manu, and others.
4.	Lawelu Village Community, Ulu Moro'o Sub District	Focuses on a specific speech community to examine local linguistic practices and how they are shaped by and shape social behavior.

The focus of sociolinguistics analysis is to examine the relationship between language and society. In the contexts of this study, the analysis centers on how language is used to express local wisdom values in the traditional marriage customs of the Lawelu village community.

2.1.2 Definition of the Local Wisdom in Language Society

Local wisdom in language society refers to the traditional values, norms, beliefs, advice, and life principles that are embedded in the language used by a particular community. Language is not merely a tool for communication, but also a medium through which cultural values and local wisdom are expressed, preserved, and transmitted from one generation to the next. In a sociolinguistic context, local wisdom reflects how a community uses language to convey moral teachings, social rules, respect for elders, family values, and harmonious living.

Sociolinguistics is the study of the relationship between language and society. It examines how language is used in different social contexts and how it reflects the culture, identity, and social norms of a community. One important aspect that sociolinguistics explores is how local wisdom is expressed and maintained through language use within a society.

Sociolinguistics connects language and society, while local wisdom is the cultural knowledge embedded within that language. Therefore, sociolinguistic analysis is essential for uncovering how local wisdom is preserved, expressed, and transmitted through language in a cultural context.

According to Baloyi, 2022, local wisdom maintains traditions and customs that have been passed down through the generations and promotes a harmonious order of life with the environment. Local knowledge is something that the community values and use as a guidance in day-to-day activities. Social practices based on cultural wisdom, such as values, norms, ethics, beliefs, customs, customary laws, unique regulations, and many more forms, might be considered local wisdom in a culture. A local thought that is wise, full of wisdom, has high values, and is accepted and ingrained by members of a culture is considered to be local wisdom.

2 .1.3 Traditional Wedding Steps in Lawelu Village

Marriage (falöwa) is seen by the Nias people as the establishment of a new family with sacred significance in order to produce off spring or regeneration; its performance must comply with pertinent customs, be approved by religion, and meet legal conditions set forth by the state or government. Specifically, among the things that need to be ready for a wedding are kefe (paper money), bawi (pig), böra (rice), firö (silver money), and ana'a (gold). A person's wealth is indicated by these five forms of dowry or honesty. Therefore, it may be concluded that the worth of the dowry (honesty) is one of the primary variables that determines whether a marriage continues in Nias society. In a wedding celebration, a man may offer a woman a dowry of 40–60 million dollars, which may contain 30 pigs, 20 sacks of rice, and gold. The amount of dowry paid to a woman depends on several factors, including her genetic composition, degree of education, and employment. If the wife is employed, the dowry may be between 80 million and 100 million. The woman's status and employment determine how much of the dowry is provided, therefore even if she is highly educated but unemployed, it won't matter. When the groom offers something to someone who has the authority to decide whether the bride can be taken to the yard to be given over during the celebration, it is referred to as sumange (giving something with respect) in some countries.

Many times, the wedding ceremony lasts from morning to night only because of the sumange issue. The most well known sumange who questions this is the bride's uncle. If the recipient accepts the amount provided as congratulations, the handover might go on until the wedding ceremony is over. Furthermore, there is a wedding ceremony known as fame'e ni'owalu, which translates to "an opportunity to validate the marriage ceremony" and indicates that the main event of the wedding starts with the girl receiving advice (famotu ono nihalö), which makes her feel so sad and moved that she can't contain her tears and then sobs as she hugs her parents. For this occasion, the groom also supplies pigs, rice, and other essentials.

An event known as "Fangosara dödö," the first of several wedding-related events, takes place prior to the wedding. At this event, all of the family's male members declare their intention to wed (wama'ötö) the family's son. In order to help pay for the costs of organizing the wedding celebration later, the family also requests for assistance from all members at that time (mano'i wadono). In general, the steps of a traditional wedding ceremony are as follows:

1. Famaigi niha

Famaigi Niha's objective is to find a decent girl to marry. When a suitable girl is found, the family is informed. If the family agrees, a si'o sanörö balala, or family member, is dispatched. He plays a vital role in fostering the soon-to-be connection. This si'o then explains the man's family's plans and intentions to wed the girl. This request is granted by one of the girl's relatives, who thereafter becomes samatöfa or biza gitö. These two people are essential to the marriage's future prosperity.

2. Fame'e laeduru

The fame'e laeduru celebration is held once both parties have found a positive place to begin their relationship. During this occasion, the man's family visits the girl's home and, using si'o, declares their intention to wed the girl in order to have a son. As a proof of their friendship, the man's family also brings some cash to the ceremony. This fame'e laeduru event also includes what the terms "Tekhe bawa ndrühö" and "Bola silö ösi" imply. "Only between the two parties" is what tekhe bawa ndrüh ö implies. Si'o, his parents, and the boy. It entails merely presenting a ring and some cash (ösi mbola) to establish a partnership. In addition, Bola silö ösi indicates that the girl's family invites their

family, and that not only do both parties attend, but also a number of members of the man's family. At this occasion, the girl's mother presents her future son-in-law with a chicken as a sign that the dowry she gave will be lost if she calls off the engagement (nidou manu gana'au). However, the girl's parents will have to pay twice as much as their future son-in-law has offered if they accept the proposal from another man.

3. Fanunu manu

Because both parties' banua are invited, the Fanunu Manu gathering is a little bigger. In this case, the girl's mother presents her future son-in-law with a piglet, while the prospective groom is required to provide a nafo ball, an engagement ring, rice, and some cash. Both partners formally start the wedding rituals (famakhai tanömö sisökhi) in this way. The two sides then meet through si'o and beza gitö to assess each other's honesty. We refer to this occasion as fangerai tanömö rigi.

Fanunu manu is an affirmation of involvement at the village (banua) level, namely:

a . Famaböbö töi

Famaböbö töi is the binding of names. This means that the customary chief mentions the names of the boys and girls in prayer.

4. Femanga bawi nisila hulu

The man's home is the venue for Femanga Bawi Nisila Hulu. The dowry that was decided upon collectively is then given to the girl's family. Because a pig was killed at the time and split in half for each party, according to the bone line, it is known as femanga mbawi nisila hulu. This ritual also determines the wedding date (fangötö wongi) and involves the transfer of half or two-thirds of the dowry acquired by the girl's family (fanema gana'a).

5. Mangötö wongi

In the framework of carrying out customary marriage ceremonies, mangötö wongi refers to the settlement or preparation of all customary decisions that have been discussed and established beforehand. It also includes determining the day of the marriage ceremony and outlining the duties that will be assigned to the bride's and groom's families on that day.

6. Famözi aramba

An event was conducted at the man's house the next day after they returned from the mangötö wongi event to let the Banua, the local village community, know that the family had found a match for their son, paid a set amount of Jujuran (böwö), and performed some of the customary rituals. The Banua were also invited by the family to participate in the wedding ceremony on this particular occasion. At that time, göndra and faritia were present when the aramba was beaten as a sign that the party was about to start. In addition to practicing the maena (dance) and sinunö (choir) that would be performed during the wedding celebration, the salawa hada performed the first beating of the aramba.

7. Folau bawi

The pig prepared for the wedding party is shown to the girl's family at the groom's residence a week prior to the wedding celebration. In order to ascertain when the pig will be given to the bride's home, it is important to observe whether the groom's family has supplied the pig in accordance with the request, both in terms of the pig's size and color of fur, among other things. When the bride's home (sowatö/host) is approached by the groom's entourage (Tome/guest), the customary greeting at the Folau bawi stage is "Olala mbawi," which refers to a special greeting given by the fathers, one of whom is able to perform olala mbawi. Olala mbawi and hendri-hendri share a similar format, with the sowat ö entourage delivering a pantun with multiple verses to the tome and vice versa.

The following is an example of olala mbawi delivered delivered by Tome (guest) as follows:

So'ö yomo andrö magu Balugu 3x
Notohare ndra'aga ba mbulu golayama
Notohare ndra'aga ba mbulu zebolo
Ya'aga tome silö oya-oya
Ya'aga tome silö ato-ato
Meno oroisa moroi ba götö -götö
Meno oroisa moroi ba ngarohua
Meno fazazi gafore aya ndra ama
Meno fazazi lauru aya ndra tua
Ba wolohe böwö oroisa ndra ama

Ba wolohe böwö oroisa ndra tua
Ya'e nono mbawi andre oroisa ndra ama
Ya'e nono mbawi andre oroisa ndra tua
Sitebai mena'ö mangötö idanö
Sitebai mena'ö manawö banua
Me ono mbawi sambö ba du'e-tu'e
Me ono mbawi sambö ba golola
Hatö dali ami naso khömi wa ebolo dödö
Ba simanö ligu amagu Balugu

The following is an example from olala mbawi deliered by Sowatö as follows :

Ba sindruhu sibai huhuomö mabu balugu
Meno mirugi dalu golayama
Meno mirugi dalu zebolo
Ya'ami tome sato sibai
Ba no ökaohasi-kaohasi wanguma'ö
Ba no ökaohasi-kaohasi wehede
Ba hiza ba wondrugi mi talu golayama
Ba hiza ba wondrugi mi talu zebolo
Ba ena'ö sifalukha si to'ölö ita
Ba lö oya huhuoda ba lö oya niwa'öda
Ba we falukhata da andre
No oroisa moroi ba götö-götö
No oroisa moroi ba ngarohua
Andrö wa tola faondra ita ba mbulu golayama
Andrö wa tola faondra ita ba mbulu zebolo
Ya'ia niwa'öu huhuo mö mege Balugu
No mi ohe nono mbawi böwö andre
Sangetuna ba nasi, sangetuna ba Noyo
Si siwa fakhe fangebua, si siwa afatö fondra'a ba wangebua
Ba hiza omuso dödöma le Balugu
Me hawaraö numönö simöi khöma solohe simanö
Ba simanö ligu magu Balugu ba simanö da'ö.

8. Falöwa

The falöwa event, when the groom (marafule) and all of his family members depart to pick up the bride (bene'ö), is the high point of the wedding celebration. Following this event, fanika gera-era mböwö, ngona mböwö, and fonda'u danga nina will take place.

a. Fanika gera-era mböwö

Fanika gera-era mböwö is when the bride's family formally informs the groom of his lifelong obligations after he becomes the son-in-law or brother-in-law of the family.

b. Ngona mböwö

Ngona mböwö is an affirmation that the obligations of the man's family during the marriage have been accepted by the woman's family. This is symbolized by the giving of a gold hairpin to the woman's family.

c. Fonda'u danga nina

Fonda'u danga nina is when the son-in-law (groom) expresses his gratitude to his mother-in-law for her efforts in raising his daughter. For this, he gives his mother-in-law a gold necklace.

9. Mame'e gö (famasao)

Mame'e gö is held a few days after the wedding party is over, when the bride's family comes to visit their daughter. In this event, they only bring food.

10. Mamuli nukha (manga gahe)

Mamuli nukha is when the bride and her husband come to the bride's family home. The purpose is to collect the remaining wedding clothes. Manga gahe is when the women eat some of the preserved pork from the wedding feast.

According to the aforementioned research, following marriage customs should not be done carelessly; rather, it should be carried out by professionals who truly understand how to follow the traditions to prevent unintended consequences. Local wisdom values are reflected in the customs surrounding marriage in Lawelu village. Several ceremonies and traditions that hold great significance for the community are part of the process of putting marriage customs into practice.

The following table is below:

The complete statges of Nias Wedding Customs		Explanations
1	Famaigi niha	Finding a suitable girl to marry is the goal of the Famaigi Niha. The family is notified once a suitable girl is found. A family member, known as si'o sanörö balala, is sent if the family agrees. His contribution to bridging the soon-to-be-formed relationship is crucial.
2	Fame'e laeduru	After both parties find a bright spot to start this relationship, then the fame'e laeduru event is held. At this event the man's family comes to the girl's house and through si'o expresses their desire to marry the girl to be the wife of their son. At this event the man's family also brings some money as a sign of a relationship between the two parties. At this fame'e laeduru event there is also what is meant by the event (Tekhe bawa ndrühö) and (Bola silö ösi).
3	Fanunu manu	Fanunu manu event is a slightly larger event by inviting the banua of both parties. Here the prospective groom must provide a pig, rice, and some money, bring a nafo ball, and an engagement ring, and the girl's mother gives her prospective son in law a piglet. In this way, both parties officially begin the series of wedding customs (famakhai tanömö sisökhi). And then a meeting is held between the two parties through si'o and beza gitö to determine the honesty. This event is called fangerai tanömö rigi. Fanunu manu is an affirmation of involvement at the village (banua) level, namely: a . Famaböbö töi
4	Femanga mbawi nisila hulu	Femanga bawi nisila hulu is an event held at the man's house. Then the girl's family receives the dowry that has been agreed upon together. It is called femanga mbawi nisila hulu because at that time a pig was slaughtered and divided for both parties, exactly half based on the bone line. At this event, there is also a handover of half or 2/3 of the amount of dowry received by the girl's family (fanema gana'a) and the determination of the wedding date (fangötö wongi).
5	Mangötö wongi	Mangötö wongi is the settlement or preparation of all customary decisions that have been discussed and established beforehand in the

		framework of the implementation of customary marriage ceremonies, as well as the determination and determination of the day of the marriage ceremony and the depiction of responsibilities on that day, both for the bride's family and the groom's family.
6	Famözi aramba	The next day after returning from the mangötö wongi event, an event was held at the man's house to inform the local village community (banua) that the family had found a match for their son and had paid a certain amount of Jujuran (böwö) and had carried out some of the traditional events. On this occasion, the family also invited the Banua to join in the wedding ceremony. At that time, the beating of the aramba as a sign that the party was about to take place was carried out accompanied by gö ndra and faritia. The first beating of the aramba was carried out by the salawa hada and continued with practicing the maena (dance) and sinunö (choir) which would be performed at the wedding reception.
7	Folau bawi	One week before the wedding party, the girl's family comes to the groom's house to see the pig that has been prepared for the wedding party. With the aim of observing whether the groom's family has provided the pig according to the request, both in terms of size and color of the pig's fur, and so on to determine when it will be delivered to the bride's house.
8	Falöwa	The peak event of the wedding party is the falöwa event, which is when the groom (marafule) and all his relatives leave to pick up the bride (bene'ö). After this event is finished, it is continued with fanika gera-era mböwö , ngona mböwö and fondra'u danga nina. a. Fanika gera-era mböwö b. Ngona mböwö c. Fondra'u danga nina
9	Mame'e gö (famasao)	Mame'e gö is held a few days after the wedding party is over, when the bride's family comes to visit their daughter. In this event, they only bring food.
10	Mamuli nukha (manga gahe)	Mamuli nukha is when the bride and her husband come to the bride's family home. The purpose is to collect the remaining wedding clothes. Manga

gahe is when the women eat some of the preserved pork from the wedding feast.

At each stage of the traditional procession, there are a number of sections where both parties the sowatö (tuan rumah) and the tome (guest) must adhere to all customs and traditions.

2.1.4 Cultural Values

Each cultural specialist has a distinct understanding, which is not surprising. The idea that culture is an activity, reaction, and solution to life's challenges as well as a guideline or direction for doing or behaving is shared throughout the many different points of view. Issues pertaining to cultural values are one significant area that cultural experts are constantly concerned about. According to Koentjaraningrat, many cultural specialists believe that a culture's soul is found in its ideals. Issues pertaining to cultural values are one significant area that cultural experts are constantly concerned about. When discussing culture, this idea is essential. Many cultural specialists believe that a culture's principles are what truly define its spirit. Individuals can produce great cultural works, such as traditional homes, customs, and so forth, but they are worthless if they lack certain values.

The aforementioned explanation leads to the conclusion that cultural values are the core and origin of human existence as well as life on an individual, societal, and religious level in order to preserve the community's perspective on life. Ancestral history, patterned behaviors (customs), and oral traditions can all be used to trace or track the nature of Nias cultural values. Several general Nias cultural values were discovered following a search employing theories of oral tradition, particularly literary anthropology:

1. Religious values

Although religious values are a measure of qualities that are beneficial to humanity and are connected to beliefs and teachings, when they are tied to the Nias community, they are ideas about the highest regard that the Nias community has for holy life. The Nias community's forebears wanted for their generations to constantly live in a ceremonial world that is nothing less than possessing high spirituality, and these religious ideals have become their ideal vision.

2. Philosophical values

Philosophical values are opinions on appropriate behavior and the ultimate objective that people aspire to. Nonetheless, when correlated with the Nias community, philosophical ideals represent the group's connectedness to the wider world. In other words, the harmony of all aspects of life was something that the Nias society, via their forefathers, strived for.

3. Ethical values

The word ethics, which means "arising from habit," is derived from the ancient Greek word *ethikos*. One of the main areas of philosophy is ethics, which is the study of moral standards and judgments as well as values or attributes. The Nias community's commitment to morality and goodness is likewise linked to ethical ideals. The core of human existence, including in Nias, is goodness or morality. The Nias community is taught that sustaining morality and kindness is what real life is all about through cultural beliefs that have an ethical component. Aesthetic values, on the other hand, are the Nias community's devotion to things that are wonderful, joyful, and pleasant, and they show themselves in speech, conduct, and attitudes.

In essence, the Nias community's communication practices support aesthetic principles that aim to ensure that the words said are good and do no harm to the listener. The classic queries, such as "Hadia za mi ba manu?" demonstrate this. (What makes chicken delicious?) "Ha iwo-iwo" (only the crowing sound) and "Hadia za mi ba niha?" are the responses. "Hali sisökhi" (just his speech) is the response to the question, "What is delicious for humans?" This demonstrates the Nias people's love of aesthetics, beauty, and artistic creations including traditional architecture, carvings, and symbols. The significance of the Nias cultural values as previously said can be inferred from the description above. Regarding religious, philosophical, and ethical principles, it is discovered that the Nias people yearn for harmony, status clarity, perfection, and a cohesive, mutually supporting way of life.

The aforementioned explanation leads to the conclusion that the Nias people's ancestral culture describes or expresses different aspects of life. The motivation, control, speech, deeds, kindness, and conduct of the Nias people as decent people are all based on the values and meanings that have been proposed.

The Nias people's predecessors found this cultural value to be advantageous or beneficial, or at the very least, desirable.

1.1.5 Local Wisdom Values in Marriage Customs

The following table is below:

No.	Local Wisdom Values in Marriage Customs	Explanation
1.	Social Values	Put community and family relationships first and reinforce social bonds.
2.	Spiritual Values	Incorporating religious elements into every stage of marriage and honoring customs and ancestors.
3.	Economic Values	Taking into account the financial aspects of planning a wedding, including expenses and materials.

According to the aforementioned research, the knowledge, customs, and culture of the community that are passed down from one generation to the next are reflected in the values of local wisdom in marital rituals.

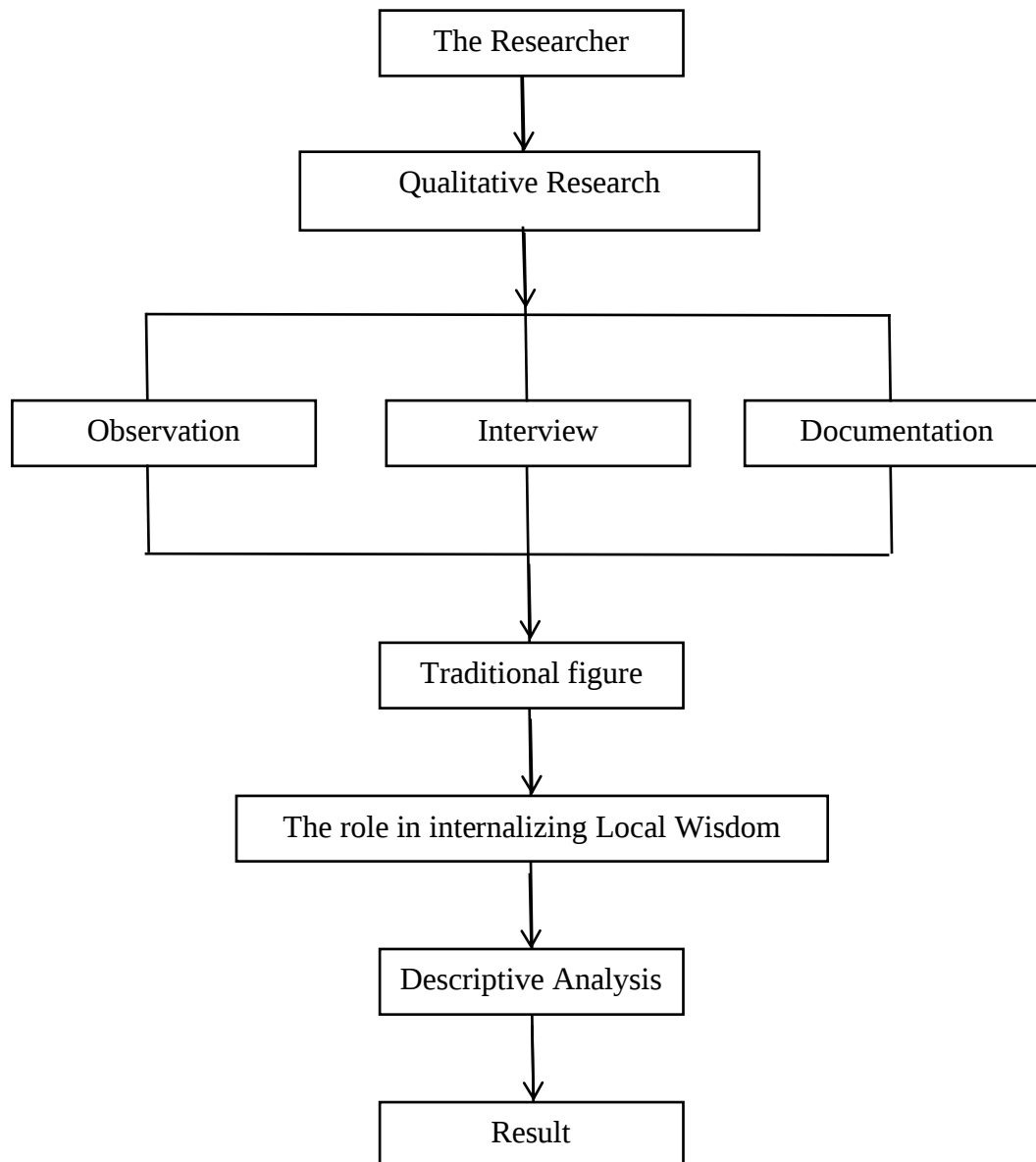
2.1.6 Relevance of local wisdom in a modern context

Even though society is always changing, local knowledge about traditional marriage is still essential. These principles must be upheld in order to preserve cultural identity and fortify society. Particularly when it comes to the marriage rituals of the Lawelu village community in Ulu Moro'o sub-district, the applicability of traditional knowledge in a contemporary setting is crucial. Cultural identity and values that have been transmitted from one generation to the next are reflected in local wisdom. Local wisdom in marriage customs encompasses a variety of elements that are distinctive and significant to the community, including ceremonies, rituals, and procedures. This local knowledge is not only a significant component of cultural identity in the present era, but it also acts as a source of motivation and guidance while overcoming contemporary obstacles. For instance, ancient traditions like "nganten" (viewing the prospective wife's home) and "nyongkolan" (wedding ceremony) are still performed with great fervor and reverence in Lawelu village's marital customs. The community continues to follow this practice in spite of the impact of modernization as a method to honor ancestors and improve social ties among neighbors.

Additionally, preserving peace and social harmony in the community is aided by local knowledge of wedding traditions. The community's sense of unity and solidarity can be strengthened by performing traditional rites, which is crucial in the face of social and economic change in the current period. Therefore, the value of local knowledge in the contemporary era rests not only in attempts to maintain customs but also in the ways in which they can be modified and used to meet contemporary issues and improve society's social fabric.

2.2 Conceptual Framework

It is anticipated that this conceptual framework will aid in the comprehension and preservation of local culture and offer clear guidance for study on the wisdom values found in the marriage practices of the Lawelu village community.



Figures 2.2 : Conceptual Framework