

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

4.1 Research Result

4.1.1 Research Background

The research location is Lawelu village, Ulu Moro'ö Sub District, located in West Nias district. This village has several traditional leaders who known have strong traditional systems. Most of the residents of Lawelu village still uphold traditional values that have been passed down from generation to generation. The uniqueness of Lawelu village also lies in the life of its people who make customs the main guideline in daily activities, including in traditional marriages. In the social structure of Lawelu village, traditional leaders play an important role as directors, guardians of tradition, and mediators in various traditional events, including marriages. It is the duty of traditional leaders to guarantee that customs are carried out in a way that upholds the principles of local wisdom. The significance of customs in marriage life According to Lawelu village customs, marriage is the joining of two extended families in addition to two individuals. The implementation of marriages is governed by traditional authorities, who also decide whether traditional symbols such as dowries, ceremonial processions, and family- and community-wide prayer rituals must be followed.

The Nias community in this study is very much in line with pluralistic life; in fact, the term "sowanua and sifatewu" refers to the historical development in the traditional social system, whereby individuals declare themselves to be members of the Banua community through customary ceremonies, and sosifatewu becomes a part of fabanuasa.

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. For example, In famaigi niha, instead of saying "we want to propose," they use poetic or respectful phrases like: (Kami datang membawa niat baik dan harapan menjalin tali kekeluargaan.) These expressions reflect politeness strategy and indirectness, which are important in traditional societies.

Sociolinguistic analysis help reveal the relationship between language use and local culture in these marriage customs.

Sociolinguistic analysis helps by: Identifying how social relationships influence language choice, such as using respectful speech to elders. Revealing the cultural

meaning behind words and phrases, not just literal translation. Showing that language reflects power dynamics, traditions, and social roles, such as the role of male and female elders in negotiations.

By analyzing the language used in rituals, we see that language is both a mirror and a tool of culture. It encodes values like respect, identity, solidarity, and continuity.

The modern Nias population is essentially different in many aspects, but they nevertheless share a core culture in terms of language and habits, as demonstrated by the interaction of the long renewal above. The terms "amakhoita zatua" (ethnic tradition) and "amakhoita mbanua" (mutual agreement that has been assimilated between ethnicities), which are referred to as "Fondrakö" in the east, west, and north, have their roots in this variety and assimilation. The phrases "sara nidanö, sambua ugu-ugu, sambua mbanua ba sambua bua-bua" are always used to start customary activities among Banua, demonstrating an awareness of unity in difference. Additionally, both sides typically look for areas of agreement to cooperate and cover one another's shortcomings out of a sense of unity. The aforementioned explanation supports the claim that the arrival of Nias ancestors was diverse in both time and location, and that after so much time spent interacting with other communities, a shared tradition, mindset, and behavior, language (though there are variations), skin color (also varied), and aspects of Ono Niha culture were born. A local strength for this era of living in variety and plurality is the experience (local knowledge) of the Nias community in meeting or engaging with other parties who are open or inclusive, which is provided by the backdrop of this unity and diversity.

There are several ways that this culture is implemented, including in wedding parties. The most significant traditional Nias custom is the party (falöwa), which is also known as mangai owöliwa (taking the bride), which refers to preserving the Nias tribe's descendants and the cultural heritage that needs to be passed down from one generation to the next as a catalyst for change (Mböwö, 2024).

The Nias people's traditions are passed both orally and in writing. The majority of these traditions, however, are passed down verbally from ancestors to their off spring. But eventually, all of these customary principles were codified and incorporated into a "fondrakö" requirement of customary law. Apart from following customs, the Nias people's cultural history is also present in a variety of different forms, including megalithic stones passed down from ancestors, traditional dances (maena), stone jumping (hombo batu), and traditional dwellings (omo hada). Therefore, Nias' cultural

heritage encompasses not just customary laws but also a variety of facets of daily life and customs passed down from earlier generations.

A culture is a custom that is inherited and transmitted from one generation to the next by a group of people. Society and culture are inextricably linked, particularly when a tribe like the Nias tribe produces the culture. The Nias tribe is a civilization that continues to grow and live according to rigid cultural norms. The customs that have been practiced thus far, which were started by the traditional chiefs and the community's forebears, have shaped the culture of the island of Nias.

4.1.2 The Results of the Interview Conducted by the Researcher

The first resource person, Mr. A. Serni Gulo, stated that the following are the stages of marriage: famaigi niha (selecting a potential spouse), fanunu manu/fameli (proposing), same'e köla (fame'e laeduru/presenting the ring), femanga bawi nisila hulu (paying the dowry/deciding the wedding day), fangötö wongi, famözi aramba, folau bawi, falöwa (the pinnacle of the traditional event), famasao (mame'e gö), and manga gahe/mamuli nukha (a banquet on the bride and groom's first visit to the bride's house, as well as the taking of the wedding dress).

A number of procedures must be followed and carried out during the peak of the event, or falöwa. For example, at a wedding party, a customary activity known as "Fanika era-era mböwö" must be performed, and its execution takes a long time. The underlying word for fanika is tika, which means torn; era-era, which denotes thoughts or opinions; and böwö/mböwö, which means honesty. Böwö, sometimes referred to as honesty or dowry, is a habit that is significant at wedding parties, particularly in Nias.

Böwö is the phrase used in the Nias wedding ritual to describe an act of generosity performed by one person for another without anticipating anything in return. The phrase "fefu mböwö si sökhi sino öbe'e khöma tebai masulöini" (all the kindness that you have given us we cannot return) is used by Nias people in response to unselfish compassion from others. This indicates that böwö is synonymous with the word masi-masi (feeling of affection). Fanika era-era mböwö, or telling the man about the woman's extended family history and calculating the dowry, is the most significant event at a wedding celebration. "Hönö mböwö no awai, hönö mböwö no tosai siwoya-woya rozi mbu" (thousands of dowries have been paid, thousands of dowries have not been paid) is a message even the traditional leader leaves for the groom. This means that even after paying the dowry, the groom still owes the bride's family money, either at marriage or upon her passing. "Namatörö böi oro'ö khöma zulu, ohega yomo he sa dania möiga ba

he göi nalö'ö" is another message left by the traditional leader. It says that if you meet the bride's family, you should invite them to your home even if they don't come back later.

According to the Nias people, marriage (falöwa) is the creation of a new family with holy value in order to generate children or regeneration; its execution must adhere to relevant customs, be sanctioned by religion, and satisfy state or governmental legal requirements. In particular, some of the things that need to be provided in a marriage are kefe (paper money), bawi (pigs), böra (rice), firö (silver coins), 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 elements influencing the sustainability of a marriage in the Nias culture. At a wedding, a man may offer a woman a dowry of 40-60 million, which may contain 30 pigs, 15 sacks of rice, and gold. The amount of dowry given to a woman depends on several factors, including her career and educational background, as well as her genetic composition. If the wife is already employed, the dowry may be between 80 million and 100 million. Even if a woman has a high level of education but is unemployed, it will not affect the amount of dowry she receives because it is based on her rank and career.

Additionally, when the wedding party is being held, a custom known as sumange (giving something with respect) is used in some places to refer to a gift that is given by the groom to the person who has the authority to decide whether or not the bride can be taken to the yard to be given over during the festivities. Many times, the wedding ceremony lasts from morning to night only because of the sumange issue. If the recipient accepts the amount provided as congratulations, the transfer might go on until the wedding ceremony is over.

"Fanika gera-era mböwö" is the traditional term for the traditional event that must be completed and takes a long time during a wedding party. There are a number of events that must be followed and carried out during the peak of the wedding (falöwa). Fanika has three primary words: "tika" (meaning "tear"), "era-era" (meaning thoughts or opinions), and "mböwö" (meaning honesty). Böwö, or dowry, is a very significant custom at a wedding party. It is also referred to as mahar, or honesty.

According to the first source, **Mr. A. Serni Gulo**, he said that each implementation of the marriage process in Lawelu village:

1. Falöwa

Falöwa is one way to preserve the Lawelu community's traditions and customs, bringing ancestral values into the mainstream. It is implemented through collaborative deliberation, demonstrating the value of unity in customary decision-making. All family members and the local community participate in Falöwa activities, demonstrating the custom of mutual assistance and collaboration.

According to Mr. A. Serni Gulo, at the time of the wedding party (falöwa) where the wedding party is already valid according to the customary law, is also valid according to religion, and also according to the government to carry out the marriage at the specified time, so that its value is valid according to religion, government, and custom, the term is fanika gera-era mböwö.

Thus, the conclusion drawn from the first resource person's interview is that each custom has its own unique set of customary values. In Lawelu village, Ulu Moro'ö sub-district, for example, the customary leader has approved that Lawelu village is rich in customs, so if a wedding ceremony is held, it must be conducted in accordance with the village's customs; if it is not, it will be subject to the law, in accordance with what the custom has agreed upon.

The researcher searched for data, determined, and transformed the data was closest after the interview, then presented the data to carry out a deeper data analysis, then drew conclusions to obtain research result in Falöwa and fanika gera-era mböwö.

The cultural values contained in Falöwa until Fanika gera-era mböwö at Nias traditional weddings are as follows :

- a. Ba na'ö'o'ö fefu niwa'ö ma andre awö mene-mene ma ba, ba ifahowu'ö wongambatömi Lowalangi, ya tobali ami satua, ya tobali ami salawa, ya tobali ami tuwua. **(Data 1)**. "If you follow all the instructions we have given you, God will bless your marriage. May you become the head of the family, grow in progeny and prosper".
- b. Yaugö sa no mangowalu, no tobali zatua ba tenga simanö me ono matua yaugö, öfabö'öini gamuata he ba lala halöwö he ba lala fasumangeta. **(Data 2)**. " Now that you're married and a parent, you're not the same as when you were single. Change your behavior, both in your work and in your respect".

According to the second source, **Mr. A. Peti Gulo**, he said that each implementation of the marriage process in Lawelu village:

1. Falöwa

The falöwa event, when the bride (owöliwa) is picked up by the groom (marafule) and all of his family, is the high point of the wedding celebration. Following this event, fanika gera-era mböwö, ngona mböwö, and fondra'u danga nina will take place.

According to Mr. A. Peti Gulo, the customary value of falöwa is the confirmation and acceptance according to custom, both by government, religion, and also in front of other communities, so that according to custom the man is accepted as part of the woman's family, which indicates that it is legitimate in the eyes of custom.

According to the findings of the interview with the second informant, marriage customs in Lawelu village are not only a ceremony but also a manifestation of local wisdom values that need to be upheld and carried out in line with accepted customs. For this reason, it is crucial that customs in Lawelu village be preserved in order to guarantee that cultural heritage is preserved and appreciated by future generations. Each stage of the marriage customs in Lawelu village, Ulu Moro' ö sub-district, exemplifies the depth of meaning of family ties and responsibility for cultural values that are passed down from generation to generation. These customs also include noble values like deliberation, respect, togetherness, responsibility, and customary confirmation.

The researcher searched for data, determined, and transformed the data was closest after the interview, then presented the data to carry out a deeper data analysis, then drew conclusions to obtain research result in Falöwa and fanika gera-era mböwö.

The cultural values contained in Falöwa until Fanika gera-era mböwö at Nias traditional weddings are as follows :

- a. Ba oya niwaö zatua oya gamonita ba mbasitö'ö oya gamonita ba wakhe, andrö börö da'ö na fatötöi ama, na faudu ami yomo na mofönu ndraugö khönia sibakha na ilau ia baulu, böi o'ö ia bada'ö, böi bözi ia ba da'ö, ama nia da'ö na ölau da'ö ba maoso gömöu sadaha-daha, na mofönu yomo, na ilau ia tou ba newali böi o'ö ia ba da'ö, böi bözi ia bada'ö , sitenga bö'ö nia da'ö, banua nia da'ö, na ölau da'ö ba maoso gömöu sadaha-daha. **(Data 3)**. "Many parents have told us that there are many mesaages in harvesting rice, therefore, if you quarrel, scold your wife in the room and

if she goes to the front, dont follow her, dont hit her there, her parents, if you do that, you will have a bigger debt, if you are angry at home and she goes to the yard, dont follow her, dont hit her there because she is her sister, from the same village as her, if you do that, you will have a bigger debt”.

- b. Hönö mböwö no awai, hönö mböwö no tosai siwoya-woya rozi mbu. **(Data 4)**. “Thousand of debts have been paid off, thousand of debts have not been paid off”.

According to the third source, **Mr. A. Ozis Gulo**, he said that each implementation of the marriage process in Lawelu village:

1. Falöwa

The fabanuasa are together during the wedding celebration, strengthening the bonds between the extended family and bringing the two families together in traditional ties, particularly in Lawelu Village, Ulu Moro'o Sub-District.

Falöwa has a customary value, according to Mr. A. Ozis Gulo, which is the value of confirmation, where the male is seen as having legally joined the woman's family and is accepted by custom, government, and religion.

The conclusion drawn from the third source's interview is that, despite the difficulties posed by modernization, the people of Lawelu village continue to uphold the fundamentals of marriage customs, emphasizing that marriage is not just about the union of two individuals but also of two large families with all the social and cultural obligations that go along with it.

The researcher searched for data, determined, and transformed the data was closest after the interview, then presented the data to carry out a deeper data analysis, then drew conclusions to obtain research result in Falöwa and fanika gera-era mböwö.

The cultural values contained in Falöwa until Fanika gera-era mböwö at Nias traditional weddings are as follows :

- a. Fo'ömö mböwö ba wamalua falöwa simane ba na mu erai ba mbulu nohi safusi, ötanö ba dödöu böi be'e ba gölu-gölu mbu mö, böi be'e ba ono mbarumö, hiza i öbe'e ia ba dödömö. **(Data 5)**. “Your debt of dowry in the implementation of the party has been counted on the white coconut leaves, plant it in your heart, dont give it in your hair bun”.
- b. He ya'aga saboto, ba he ira sibayau, ba ö'owai, öfolagö naso nafo ma roko ba nalö'ö ba na ölau da'ö ba oi alö-alö gömöu mböwö. **(Data 6)**. “Whether we are

the ones who are carrying out the event or your uncle, respect them, give them betel or cigarettes if there is any or not, if you do that then your dowry debt will be reduced”.

Tome

Tamane magu Balugu, ma ya’ami magu Salawa
Ba sindruhu sibai sa huhuo mi andrõ
Omuso dõdõma ba wamondrongo
Me lõ fatimba khõmi we’asoma andre.
Sindruhu wa lõ sitebulõ khõmi Zalawa
Sanga’azõ-azõkhi
Sindruhu wa lõ sitebulõ khõmi Zatura sangehangehao
Ena’õ nalõ khõma taromali fehede si sambua
Lawai dania sangosiwawõi banua ndra ama
Lawai dania sangosiwawõi banua ndra tua
Na lõ masofu zi sambua lala wehede
No tohare ndra’aga
Ba wolohe onombawi oroisa ndra ama
Ba wolohe onombawi oroisa ndra tua
Hezo ma’amõhõgõ nono mbawi andre
Hezo narõ gosali ndra ama
Hezo narõ gosali ndra tua Ba simanõ ligu magu Balugu.

Sowatõ

Tamane magu Balugu
Sindruhu na niwa’õmõ
Ba ena’õ na lõ ma’ombakha’õ khõmi narõ
gosali ndra ama
Ba ena’õ na lõ ma’ombakha’õ khõmi narõ
gosali ndra tua
Ba hulõ zilõ ba dõdõma ami ba hulõ na ma aohasi ami
Ba hiza me mirugi mbalõ mbanua Ba sindruhu le Balugu
Wa bawimi andre si siwa fakhe fangebua ba
siwa afatõ fondra’a
Hiza me irugi dalu golayama,
Ihõfuni, oi humombo gizinõ bakha barõ gosali,

Ifadekha ia baohi tugela wanikha, atoru mbua solagara
Lahalõ ono alawe sidasiwa lafarõ lamane :
Da tabe'e fangalõsõ nono mbawi bõwõ andre
(Ba tamane õ'ila sa'ae da'õ magu Balugu,
yomo sa'ae dania tafatunõ)
Ifuli zui ifadekha ia ba mbõrõ nohi tugela wanikha,
Atorun lehe-lehe, ihandro dalu golayama,
tamane : Mahemolu ta'ila da'õ, no labe'e yawa.
Na dali ia nono mbawi,
Me misofu hezo mi'amõhõgõ,
ba mi'amõhõgõ, ba yomo sa'ae tatohugõ wamatunõ.

Tome

Fagaõlõ mbõli hae bõli bõhõli,
Talabu mbõli hae bõli bato
Yaita tome silõ oya-oya,
Ya'ita tome silõ atoto
Hana fulõ dõdõ murõga-rõga,
Hana alio gahe ribo-ribo
Meno lakaoni ita oi fatutu,
Meno lakaoni ita oi dozi
Andrõ fulõ dõdõ murõga-rõga,
Andrõ alio gahe ribo-ribo
Meso khõda gohiõ khamõtõ dõdõ,
Meso khõda gohiõ khamõtõ mbo
Meno latawi garamba ba zaita,
Meno latawi garamba fatao

Sowatõ

Yomo ba Zowatõ ba zonahia,
Yomo ba Zowatõ ba zonuza
Andrõ tasõsõ hili sihai sumbila
Andrõ tasõsõ hili sihae moyo
Mõita mamaigi sa bola lahina
Mõita mamaigi sa bola nafa

Meno fazazi gafore aya ndra ama
Meno fazazi sa lauru aya ndra tua
Meno tehõngõ teholi no teturia
Sowatõ solomasi ba numõnõ ba la'o
Andrõ abõlõ zakela-kela
Andrõ alio zani'o tugala
Meso khõda sa gomusola dõdõ
He ya'ita tome he sowatõ

Oroisa

- 1) Na fa'udu ami wo'omou, bõi rugigõ moroi furi
- 2) Na õbõzi ia ba mbate'e, bõi gohi ia baulu
- 3) Bõi õtõ Mbola Nafo Nia
- 4) Bõi õtõ Nukha Nia
- 5) Bõi be'e ia furiu na mofanõ ami balala.
- 6) Bõi fa'õtõ ia ba niha na mi'õtõ molõ
- 7) Bõi bõzi zolau nafalukha ami zitenga bõ'õu, he ha afo / roko be'e khõra.
- 8) Bõi wuwu ndra'ugõ ba mbawa duwu-tuwu na latõrõ fõna nomou ira sitenga bõ'õu.
- 9) Bõi be'e solora na bongi ira.

4.1.3 Discussion

1. Analysis and Interpretation of Research Findings

The findings of this research reveal that the traditional wedding ceremony in Lawelu Village contains various local wisdom values reflected through the use of customary expressions in the Nias language. These expressions appear in each stage of the wedding procession, such as famaigi niha (asking for the person), fame'e laeduru (presenting the proposal), fanunu manu (symbolic offering), and Falõwa (final agreement and blessings).

Traditional wedding ceremonies in each region of Nias differ in both the words spoken and the intonation. Each region possesses its own distinctive characteristics, as the Nias proverb goes, "sambua nidanõ sambua ugu ugu, sambua mbanua ba sambua mbua-bua," which is

synonymous with the saying "different fields, different belelangs, different pools, different fish." This means that each region has its own language, and these differences are what enrich the culture.

In Lawelu, wedding ceremonies can also be delivered through songs and rhythmic intonation, sometimes accompanied by hand gestures. They also use varied words with similar meanings, such as proverbs, words of praise, or metaphors. It should be explained that the falöwa ceremony is not the same as the famaigi niha ceremony. When we meet someone (Tome), meet a friend, or someone else we already know, we say "Ya'ahowu" (a greeting used by the Nias people). The falöwa referred to here is the traditional fangowai ceremony at a wedding ceremony, which has a deep meaning to show respect and appreciation to the tome (guest) who has arrived.

During the falöwa ceremony, there is what is meant by the fame'e afo ceremony, which is performed when a guest arrives at the woman's house. Then we greet them with the words "Ya'ahowu ina" or "Ya'ahowu ga'a" and then we invite them to sit. Usually after that, the host, in this case the mother, takes a nafo ball (betel quid container) complete with its contents, which consist of five (5) kinds: areca nut, betel leaf, betel lime, gambier, and tobacco. Then, these five ingredients are combined into one and called afo and given to the guest to eat. This is a customary practice in Nias society to welcome guests, and it differs from welcoming guests at traditional ceremonies, both in its implementation and, more importantly, in its meaning. Essentially, the words used in fangowai and fame'e afo at traditional weddings are amaedola, words of praise to elevate the status of the tome (guest), while the sowatō (sipangkalan) always use words of a demeaning nature.

Usually before carrying out falöwa, there are first introductory words (forewords) from the traditional leaders of the sowatō (sipangkalan) party, namely: "Ba tamane ira Amagu Balugu ba Amagu Salaŵa ba zowatō ba he ira talifusō fefu ba Zowatō. Me noa tohare ndra Tomeda ba noa gōi lalau monganga afo fa'ilasa basō-basō-dōdō ba ena'ō na lō'ō hede-hede da khōra, ba alai na lawalinga so zabao-dōdō khōra, si manō dome si so ba

dalingambatõ, ha laŵa'õ-dõdõra na lõ'õ ta'owai ira he ha sambua fehede. Andrõ na hasara-dõdõda ba na lõ'õ fatimba khõra, ba data'owai ira".

This means: "This is how it is, gentlemen of nobility, the village heads of Sipangkalan and all the relatives of Sipangkalan, after our guests arrive and have enjoyed a few words of introduction that soothe the heart, if we do not greet them, they will assume that we are not happy with their arrival. But because it is our customary custom, Nias people, that says: enemy while on the road, but children when have arrived at home, such are our guests, imagine how they would feel if we did not greet them even just a word. If we are of one mind and if there is no objection, then let us extend a respectful greeting to our guests."

Tome

"Tamane magu Balugu, ma ya'ami magu Salawa" (This expression is said when a guest (tome) informs the sowatõ of his arrival).

"Ba sindruhu sibai sa huhuo mi andrõ" (This expression indicates the sincerity of the sowatõ's words).

"Omuso dõdõma ba wamondrongo" (This expression expresses his pleasure to the woman's family for accepting the prospective groom as her companion).

"Me lõ fatimba khõmi we'asoma andre" (This expression indicates that the woman's family has no objections to the groom's arrival).

"Sindruhu wa lõ sitebulõ khõmi Zalawa Sanga'azõ-azõkhi" (In the continuation of the conversation between the tome and the sowatõ, the tome praises the village for welcoming them).

"Sindruhu wa lõ sitebulõ khõmi Zatusa sangehangehao" (revealing that it is true that the traditional leader in the village has not changed).

"Ena'õ nalõ khõma taromali fehede si sambua" (expressing gratitude to the sowatõ even though they have no other way of expressing their gratitude).

"Lawai dania sangosiwawõi banua ndra ama" (these words are uttered during a wedding reception).

"Lawai dania sangosiwawõi banua ndra tua" (this expression is uttered so that the traditional leader does not object to their arrival).

"Na lõ masofu zi sambua lala wehede no tohare ndra'aga" (this expression reveals the purpose of the guest's arrival to the sowatõ).

"Ba wolohe onombawi oroisa ndra ama, Ba wolohe onombawi oroisa ndra tua" (notify the sowatõ that the tome has brought the pig that was previously promised).

"Hezo ma'amõhõgõ nono mbawi andre, Hezo narõ gosali ndra ama, Hezo narõ gosali ndra tua" (tome asked the sowatõ where they put the pork they had provided).

"Ba simanõ ligu magu Balugu" (that's the expression from tome to sowatõ).

Sowatõ

"Tamane magu Balugu, Sindruhu na niwa'õmõ".

(This expression was conveyed by sowatõ while responding to the expression from the tome party).

"Ba ena'õ na lõ ma'ombakha'õ khõmi narõ gosali ndra ama, Ba ena'õ na lõ ma'ombakha'õ khõmi narõ gosali ndra tua, Ba hulõ zilõ ba dõdõma ami ba hulõ na ma aohasi ami".

(sowatõ revealed to tome even though they did not tell him where the bride's house was located, at least their arrival was welcomed well by sowatõ).

"Ba hiza me mirugi mbalõ mbanua Ba sindruhu le Balugu, Wa bawimi andre si siwa fakhe fangebua ba siwa afatõ fondra'a".

(sowatõ revealed to tome that your arrival brought the pig that was promised earlier).

"Hiza me irugi dalu golayama, Ihõfuni, oi humombo gizinõ bakha barõ gosali, Ifadekha ia baohi tugela wanikha, atoru mbua solagara, Lahalõ ono alawe sidasiwa lafarõ lamane : Da tabe'e fangalõsõ nono mbawi bõwõ andre (Ba tamane õ'ila sa'ae da'õ magu Balugu, yomo sa'ae dania tafatunõ) Ifuli zui ifadekha ia ba mbõrõ nahi tugela wanikha, Atoru lehe-lehe, ihandro dalu golayama, tamane : Mahemolu ta'ila da'õ, no labe'e yawa. Na dali ia nono mbawi, Me misofu hezo mi'amõhõgõ, ba mi'amõhõgõ, ba yomo sa'ae tatohugõ wamatunõ".

(After you arrive at the bride's house, we will welcome you well as you respect us as bridesmaids, with the gift you brought, namely the pig that was promised earlier, therefore we will treat you as well as possible).

Tome

“Fagaõlõ mbõli hae bõli bõhõli”, Talabu mbõli hae bõli bato, Yaita tome silõ oya-oya, Ya’ita tome silõ atoto, Hana fulõlõ dõdõ murõga-rõga, Hana alio gahe ribo-ribo, Meno lakaoni ita oi fatutu, Meno lakaoni ita oi dozi Andrõ fulõlõ dõdõ murõga-rõga, Andrõ alio gahe ribo-ribo”.

(This expression is expressed by the tome to the sowatõ, and informs the sowatõ of his arrival, and brings good intentions for the tome's pleasure to the sowatõ so that they have reached the stage of marriage).

“Meso khõda gohiõ khamõtõ dõdõ, Meso khõda gohiõ khamõtõ mbo, Meno latawi garamba ba zaita, Meno latawi garamba fatao”.

(This expression symbolizes that they are very happy with the way the woman's family treats the man, so that their arrival is welcomed very well).

Sowatõ

“Yomo ba Zowatõ ba zonahia, Yomo ba Zowatõ ba zonuzi, Andrõ tasõsõ hili sihai sumbila, Andrõ tasõsõ hili sihae moyo, Mõita mamaigi sa bola lahina, Mõita mamaigi sa bola nafo, Meno fazazi gafore aya ndra ama, Meno fazazi sa lauru aya ndra tua, Meno tehõngõ teholi no teturia, Sowatõ solomasi ba numõnõ ba la’o, Andrõ abõlõ zakela-kela, Andrõ alio zani’o tugala, Meso khõda sa gomusola dõdõ, He ya’ita tome he sowatõ”.

(This expression was expressed by the sowatõ as a response to their expression to the tome, for the arrival of the tome who had brought various kinds of betel lime in it, namely, betel leaves, gambier, areca nut, betel lime, and tobacco. Because the traditional leaders on the tome side and on the sowatõ side had promised the continuation of the wedding party).

Oroisa

- 1) Na fa’udu ami wo’omou, bõlõ rugigõ moroi furi

(This expression is expressed to the groom so that if one day he and the bride have an argument, the man will not involve the woman's family in their problem, this is the expression of the traditional leader to the man).

- 2) Na ōbōzi ia ba mbate'e, bōi gohi ia baulu
(don't hit your wife in front of many people, especially in front of her siblings, and don't chase her when you are angry).
- 3) Bōi ōtō Mbola Nafō Nia
(don't step over the betel nut given by your wife, even if you don't want to eat it).
- 4) Bōi ōtō Nukha Nia
(don't step on her clothes, even if you see there are better clothes out there).
- 5) Bōi be'e ia furiu na mofanō ami balala
(don't put your wife behind you when you go out together, but put her in front of you as if she were your wife).
- 6) Bōi fa'ōtō ia ba niha na mi'ōtō molō
(Don't leave him with anyone else when you step over the river, but lead him as you go through the storm together).
- 7) Bōi bōzi zolau nafalukha ami zitenga bō'ōu, he ha afo / roko be'e khōra.
(don't hit your bottom or spit when you meet the woman's family or relatives, but welcome them well as they allow your wife to be your life partner).
- 8) Bōi wuwu ndra'ugō ba mbawa duwu-tuwu na latōrō fōna nomou ira sitenga bō'ōu.
(Don't hide behind the door when female relatives pass by the front of your house, but welcome them well).
- 9) Bōi be'e solora na bongi ira.
(don't give them a flashlight when they come home, but accompany them as they accompany your wife to your family).

From a sociolinguistic perspective, language in these ceremonies is not merely a tool of communication but functions as a symbol of social identity, respect between families, and cultural preservation. The expressions used reflect values such as mutual cooperation, honor, equality, and the sacredness of marriage.

The interpretation shows that each expression carries a specific sociolinguistic function directive (giving commands), expressive (showing feelings), and representative (conveying cultural meaning). For example, in the fame'e laeduru stage, the language used not only conveys intent but also shows politeness and respect, which are essential in Lawelu's cultural context.

2. Research Findings Compared to Previous Studies

This study supports previous findings which emphasize that language in traditional ceremonies represents cultural values and community identity. For example, Zebua (2022) found that traditional wedding expressions in Central Nias hold deep social meaning and cannot be replaced with modern language without losing their essence.

However, this study contributes more specifically by using a sociolinguistic analytical lens, which has not been deeply explored in the context of Lawelu's wedding customs. Rather than only describing the ceremonial stages, this research examines the social functions and meanings of the utterances used. Therefore, it offers a more detailed and theory-based analysis of cultural language use in Lawelu.

The findings of this study align with sociolinguistic theories that suggest language functions as a reflection of social structure, cultural values, and group identity (Wardhaugh 2020). The traditional expressions used in Lawelu's wedding customs demonstrate how language operates within a specific socio-cultural context, fulfilling roles beyond communication such as conveying respect, preserving tradition, and strengthening community bonds.

In line with this, Fishman (2023) emphasized that language is a key component in the continuity of cultural practices and intergenerational knowledge transmission. The results of this research reflect these theoretical perspectives, as the use of Nias language in wedding rituals acts as both a symbolic and functional medium for expressing collective values and cultural heritage in Lawelu.

3. Research Findings Compared to Theories

The results are consistent with sociolinguistic theories proposed by Joshua Fishman and Ronald Wardhaugh (2020), who state that language reflects social and cultural structures. In Lawelu's wedding context, the language used reflects social relationships, family status, and cultural values.

Specifically, during the falowa stage, which marks the final agreement and blessing, the language carries symbolic and communal significance. This aligns with Fishman's view that language serves not only as a communication tool but also as a medium for transmitting cultural identity and reinforcing social cohesion. The ceremonial utterances during falowa express collective consent, mutual respect, and the spiritual unity of families, which demonstrates how language functions within deeply rooted cultural and social frameworks.

Thus, this study affirms the theoretical perspective that language is central to the expression of local wisdom, and that traditional utterances are not merely decorative but are essential components of social rituals and cultural continuity.

4. Implications of the Research Findings

The implications of this study are as follows:

1. For the local community

The findings highlight the importance of preserving traditional language in sacred ceremonies to prevent cultural erosion due to modernization.

2. For the education sector

The research can serve as a learning resource in sociolinguistics and linguistic anthropology, especially in multicultural and multilingual contexts like Indonesia.

3. For local governments and cultural activists

The study can provide insights for policymaking regarding language and culture preservation.

4. For future researchers

This study opens opportunities to analyze other cultural events (e.g., birth or funeral ceremonies) using a similar sociolinguistic approach.

5. Limitations of the Research Findings

Although this research has successfully revealed the sociolinguistic aspects and local wisdom values embedded in the marriage customs of the Lawelu Village community, there are several limitations that must be acknowledged:

I. Limited Scope of Data

The study only focuses on the marriage customs within one specific village Lawelu in the Ulu Moro'o Sub-District. Therefore, the findings cannot be generalized to represent the entire Nias culture or even other villages within the same region, which may have different expressions, traditions, or language use.

II. Oral Tradition Dependence

Much of the data is based on oral interviews and field observations, as the traditional expressions used in the ceremonies are rarely documented in written form. This reliance on oral sources may lead to variations in interpretation or potential loss of certain expressions due to memory gaps or generational differences.

III. Linguistic Complexity

The traditional expressions used in the Nias language are deeply rooted in cultural symbolism, which may be difficult to interpret accurately without a profound understanding of the local context. The researcher interpretation may still carry a level of subjectivity despite efforts to maintain objectivity.

IV. Time Constraints

Due to time limitations, the study was unable to explore other ceremonies related to marriage, such as post-wedding traditions or conflict resolution practices, which could also enrich the sociolinguistic analysis.

V. Lack of Comparative Analysis with Other Ethnic Groups

This research did not compare Lawelu's marriage language traditions with those of other ethnic groups or Nias sub-regions. As a result, the uniqueness and universality of the local expressions could not be thoroughly evaluated.