

Semantics Analysis on the Proverbs of Traditional Nias Wedding at Dahadanö Gawu-Gawu Village, Gunungsitoli City

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Abstract

Proverbs are one of the cultural heritages that contain noble values and traditional wisdom passed down from generation to generation. In the era of globalization, the younger generation, especially in Dahadanö Gawu-Gawu Village, Gunungsitoli City, tends to ignore proverbs spoken in traditional Nias wedding ceremonies, due to a lack of understanding of their meaning. This study aims to analyze the types of meanings contained in proverbs used in traditional Nias wedding ceremonies, to preserve and revitalize cultural values among the younger generation. This research uses a qualitative approach using semantic analysis. Data were collected through interviews with traditional leaders and relevant books, and then analyzed through the stages of data recognition, coding, reduction, interpretation, and representation. The researcher used Geoffrey Leech's semantic theory which classifies meaning into seven types: conceptual, connotative, social, affective, reflective, collocative, and thematic. A total of 40 proverbs were identified and categorized. The results show that the most dominant type of meaning is conceptual meaning (31%), followed by connotative (29%), social (12%), reflective (11%), affective (9%), collocative (4%), and thematic (4%). The findings show that proverbs are not only rich in literal meaning, but also rich in cultural, emotional, and social values. This study concludes that semantic analysis is an effective method to reveal the layered meanings in proverbs.

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1. INTRODUCTION

Proverbs are one of the cultural heritages that contain noble values and deep meanings in people's lives. In every region, including Dahadanö Gawu-Gawu Village, proverbs have an important position as part of local identity and tradition. In the context of traditional Nias weddings, proverbs are not only decorative words, but also contain advice, advice and life values that are passed down from generation to generation. These proverbs are usually spoken by the elders at each stage of the wedding ceremony, which becomes an integral part of the sacred procession. However, in the implementation of the wedding ceremony, although it is attended by various groups of people—from the elderly, young people, to children—many of them, especially the young, seem to pay little attention to the procession that takes place. They tend to just sit and chat, without paying attention to the meaning of each stage of the event, including the proverbs that are spoken. This indifferent attitude is a sign of a lack of concern for local culture, which is actually rich in educational and moral values. The lack of understanding and interest from the younger generation towards proverbs and local culture is certainly a common concern. In fact, these proverbs contain important teachings that are relevant to shaping the character and identity of the next

generation. If this is left unchecked, it is not impossible that the cultural heritage will be lost to the times. Therefore, efforts are needed to reintroduce and preserve proverbs in people's lives, especially to the younger generation, so that Nias culture remains alive and is appreciated by future generations. "Proverbs are simple and concrete sayings popularly known and repeated, which express a truth, based on common sense or the practical experience of humanity" (Hoshan, 2021). Because they stem from collective wisdom, proverbs are an important part of everyday communication and are passed down across cultures. A proverb is a traditional expression that contains advice and moral values, delivered either implicitly or explicitly. It is usually composed in a concise yet meaningful manner, making it easy for anyone to use in various situations. This characteristic makes proverbs an effective medium for conveying moral and social messages. In addition, proverbs are often metaphorical, meaning that the meaning conveyed is not always literal but contains figurative meaning. Therefore, understanding the context is very important in interpreting proverbs. Some proverbs describe basic rules of behavior that provide guidance in acting and behaving in society. In this case, proverbs that contain many meanings are certainly related to semantics which is the study of meaning in language. As said by Betti et al (2021) that semantics is the study of meaning in language. It can be applied to entire texts or to single words. In linguistics, semantics is the subfield that studies meaning. One of the factors that make students unaware of proverbs is because they do not understand the meaning contained in the proverbs. Therefore, semantics can address meaning at the levels of words, phrases, sentences, or larger units of discourse. According to Abdurrahman (2019) semantics is the study of talking about the meaning of words, phrases and sentences.

The traditional meaning that a language's words and sentences communicate is the subject of linguistic semantics. Semantic is a subfield of linguistics that studies language meaning. It entails researching how speakers and listeners comprehend and interpret the meaning that words, phrases, and sentences express. Lexical semantics, which examines the meaning of individual words, and phrase semantics, which examines the meaning derived from sentence structures, are both included in semantics. Semantics also studies the connections between words, such as antonyms (words with opposite meanings) and synonyms (words with similar meanings), which aid in our comprehension of the subtleties and variances of language meaning. In semantics, context is also very important because the setting and background of the communication frequently affect an expression's meaning. As a result, semantics aids in our comprehension of how language functions to transmit meaning and how we employ language to successfully communicate.

Additionally, the theory of meaning put forward by Geoffrey Leech serves as a crucial basis for the analysis of proverbs as a component of linguistic and cultural heritage in semantic studies. Conceptual (denotative), connotative, social, emotive, reflective, collocative, and thematic meaning are the seven categories into which Leech separates meaning. Each of these meaning categories contributes to the disclosure of deeper meanings concealed inside basic linguistic constructions. In the context of proverbs, especially proverbs from the Nias language, these seven types of meaning can show how cultural values, social norms, and local beliefs are represented and transmitted through language. Conceptual or denotative meanings in proverbs usually contain literal meanings, which are often difficult to understand if one is not familiar with the cultural context behind them. Meanwhile, connotative meanings lead to emotional associations or cultural values attached to the words or phrases in the proverbs. For instance, the usage of animal or natural symbolism in Nias proverbs frequently symbolizes people's spiritual beliefs and their proximity to the environment. Proverbs are also employed to express specific emotions, like warning, satire, or counsel, or to validate social position, as demonstrated by their

social and affective connotations. However, there are problems when younger people or non-Nias speakers understand these proverbs. Comprehending the reflective, collocative, and thematic implications of proverbs is becoming more difficult due to social changes, globalization, and the absence of local language usage in daily life. Once able to impart moral principles and life lessons, proverbs now frequently seem archaic or even perplexing to people who are unaware of their original meaning. As a result, the messages contained in proverbs can be misinterpreted or even lose their meaning. Therefore, the semantic approach becomes very important in the effort to preserve proverbs as part of cultural identity. Through semantic analysis based on Leech's theory, we can not only understand the explicit meaning but also explore the cultural values implied in it. This effort can be a bridge between the older and younger generations, as well as a means of cross-cultural education. The use of proverbs in education, media and language learning can also strengthen cultural awareness and local identity, especially in the midst of rapid changes and the swift flow of global information. Furthermore, changing cultural norms and customs may cause disparities in the way these sayings are interpreted or used in current marriages, which begs the question of their applicability and relevance in contemporary settings. Therefore, the task is to investigate ways to maintain these proverbs while making sure that their meanings are correctly understood and utilized in a way that balances tradition with the changing cultural context. This research aims to analyze the semantics of Nias proverbs used in traditional wedding ceremonies, exploring how their meanings are constructed, interpreted and transformed over time. It will also discuss the impact of cultural shifts on the perception and application of these proverbs in contemporary Nias society. Through semantic analysis on the proverbs of traditional Nias wedding at Dahadanö Gawu-Gawu village, Gunungsitoli City. So that students can know the meaning contained in the proverbs, also make generations preserve these proverbs as cultural heritage.

2. RESEARCH METHOD

This research applied a qualitative research design supported by quantitative elements to conduct a semantic analysis of proverbs used in the traditional wedding ceremony of the Nias community in Dahadanö Gawu-Gawu Village. According to Patel (2019), qualitative research seeks to explore and understand the meaning that individuals or groups assign to social problems, focusing on perceptions, ideas, and values that cannot be measured numerically. This is supported by Taherdoost (2022), who affirms that qualitative research emphasizes a naturalistic and interpretive approach, aiming to uncover deep meanings through empirical materials such as life experiences and stories. To complement this approach, the study also used quantitative techniques, specifically to classify and calculate the frequency of each type of meaning found in the proverbs, presented in tables and pie charts for clarity.

The data sources consisted of interviews with traditional leaders and parents who were deeply familiar with Nias wedding customs, as well as the local book *Lala Halöwö ba Wamalua Falöwa, Amakhoita Döi Mböwö Bawamalua Falöwa, ba Tandrosania Bakha ba Mbanua* which documents Nias cultural practices. To gather the data, the researcher employed interviews and document analysis. As stated by Oben (2021), research instruments are systematically designed tools used to collect and analyze data. Document analysis, as explained by Ary in Mufidati (2021), includes written and unwritten materials such as books, recordings, and photographs. A structured table was used to map and classify the types of meanings present in each proverb based on Leech's indicators. The data collection process began with in-depth interviews with traditional leaders to extract relevant

proverbs. These proverbs were then transcribed, reviewed, and categorized according to the stages of the wedding ceremony. Each proverb was carefully analyzed for its semantic components. According to Karunarathna et al. (2024), data collection is essential to the success of any research, and Taherdoost (2021) emphasizes that this phase aims to obtain insightful data on the research topic.

Data was then processed through content analysis, which, according to Alem (2020), involves transforming raw data into meaningful information. The semantic theory of Geoffrey Leech served as the analytical framework. The data analysis followed several stages: first, the researcher immersed in the data through repetitive reading (familiarizing); second, the proverbs were grouped based on wedding stages (organizing). After that, the proverbs were examined for indicators of Leech's semantic types and assigned codes accordingly (coding). Proverbs containing one or more types of meaning were color-coded to distinguish each semantic type and then reduced into simpler units of analysis (reducing). In the final stage, the meanings were interpreted with consideration of both the semantic theory and Nias cultural context. The findings were represented in descriptive and quantitative formats. Descriptive explanations detailed the type of meaning reflected in each proverb, while tables and pie charts showed the frequency and percentage of each type. This visualization aimed to identify dominant semantic trends and cultural emphases in the use of proverbs during the wedding ceremony. Ultimately, this study demonstrates that proverbs not only serve as vehicles for traditional wisdom but also carry rich semantic layers encompassing social, emotional, and cultural values.

3. RESULTS AND DISCUSSION

3.1. Research Results

This study aims to reveal the reality of the younger generation's understanding of proverbs (*amaedola*) in the context of traditional Nias weddings in Dahadanö Gawu-Gawu village. Based on the results of in-depth interviews conducted by the researcher to a number of young people in the village, it was found that most of them do not understand the meaning of proverbs that are often spoken by traditional leaders in various stages of the wedding ceremony. They consider that the proverbs are boring and irrelevant to their lives, especially because their meaning has never been explained openly or in the context of formal education. This is a concern in itself because the proverb is an important part of Nias cultural heritage which is full of life values, wisdom, and moral teachings. The ignorance of the younger generation towards proverbs shows the distance between cultural heritage and the owner of the culture itself. The traditional leaders who say the proverb, in its implementation, only dialogue with fellow leaders or main interlocutors, while other attendees, especially young people, only become passive listeners, without a deep understanding of the meaning conveyed.

According to the youth, these proverbs are only considered as mere formalities in the ceremony, so they do not attract their attention. In fact, if explored further, proverbs has a depth of meaning that is relevant to shaping character and understanding of social values, responsibility, and honor in society. Unfortunately, there is no learning media or curriculum that specifically introduces Nias culture, including proverbs, to the younger generation from an early age. To answer this problem, the researcher tried to explore the semantic meaning of each proverb spoken in the traditional Nias wedding process in Dahadanö Gawu-Gawu village. This approach is done so that the hidden meaning in each proverb can be revealed contextually, so that the younger generation can better understand the cultural values contained therein easily and interestingly. The

researchers interviewed three traditional figures and cultural activists from the local village, namely Ama Wance Harefa, Ama Arkan Harefa, and Ina Gawati Harefa.

From the interviews, detailed information was obtained regarding the structure of the Nias traditional wedding ceremony, which consists of ten main stages. In each stage, a meeting takes place between the families of the groom and the bride. This meeting is not only an administrative formality, but also a space for negotiation and exchange of values through proverbs. The proverbs used are not only a means of communication, but also a medium for conveying the philosophy of life of the Nias people. This is the main reason why proverbs are used to convey messages in a subtle, meaningful way, and touch on social and spiritual values. From the three interviewees, there are some differences in answers although the objectives remain the same. This is due to differences in experience, education and age. The first interviewee (A. Wance Harefa) is one of the traditional leaders who in terms of experience have often spoken at weddings. The researcher got information related to the stages of marriage and most of the proverbs related to it, as well as their meanings. The second informant (A. Arkan Harefa) is also one of the traditional leaders as well as a teacher. From him, the researcher got information related to proverbs that had not been obtained from the first informant, so it became an addition. Furthermore, the third resource person (I. Gawati Harefa) is one of the female cultural activists/customary figures who is older than the two previous resource persons. From her, researchers obtained information related to the meanings and deep meanings that exist in Nias proverbs that are often spoken at traditional weddings. From the results of the interview, it was found that there were around forty proverbs used throughout the entire wedding procession.

These proverbs are evenly distributed across the various stages. Most of the proverbs contain messages about family honor, loyalty, responsibility, and the importance of maintaining relationships between families. The researchers then analyzed these proverbs semantically, based on leech's seven types of meaning. From the explanation of the meaning of proverbs conducted by researchers, it was found that the younger generation began to show interest when they learned that proverbs that were initially considered boring actually contain relevant meanings in everyday life. For example, values about responsibility as a husband, wife, or as a family member become very important in their lives. Another interesting finding is that the traditional leaders themselves are aware of the generation gap in understanding culture. They admit that the language used in proverbs is indeed classical and difficult for today's young generation to understand. Therefore, they welcome the efforts of researchers to explain and translate the meaning of proverbs into simpler language without eliminating their cultural values. Based on the results of this study, it can be concluded that the lack of understanding of proverbs by the younger generation is not due to a dislike of culture, but rather because there is no bridge connecting the inherited cultural forms with the context of their lives today. Therefore, exploring the meaning of proverbs is an important first step in opening up a more inclusive and interactive space for discussion and learning of local culture.

3.2. Discussion

3.2.1 What are the Proverbs in Traditional Nias Wedding and their Relationship with Semantics?

3.2.1.1 The Stages of a Traditional Nias Wedding in Dahadanö Gawu-Gawu Village and its Proverbs

A traditional Nias wedding in Dahadanö Gawu-Gawu Village has ten stages. Each stage has a very important meaning and must be done. In each

of these events there is always a meeting between the two families of the male and female parties. During the meeting, both parties will discuss matters relating to the course of the wedding. The submission of these matters is done openly, but some are conveyed through expressions or proverbs. The following is an explanation of the ten stages and the proverbs that appear in the conversation between the two parties.

1) Bridal initiation (famaigi niha)

No	Proverbs	Indicator of Meaning	Types of Meaning
1	Ide-ide ndraono uso dödö, na no ebua ndraono langu dödö, ebua-bua nono alawe ba lele-leletö, ebua-bua nono matua ba lifi-lifitö	Describing the real facts: young children are happy, adult children often bring burdensome thoughts to parents.	Denotative
		Has word pairs: uso dödö - langu dödö (happiness - sadness), lele-leletö - lifi-lifitö (cursing - cursing)	Collocative
		The sentence order is arranged in stages: from childhood to adulthood to emphasize the change in one's role from child to adult.	Thematic
		The sentence order is arranged in stages: from childhood to adulthood to emphasize the change in one's role from child to adult.	Affective
2	Gawöni si lö mutandra, gafoa si lö wohu töla	Describing real facts: (gawöni/gafoa) logs that are real	Denotative
		Has additional cultural meaning: <i>gawöni/gafoa</i> is like a girl who is not yet engaged or has not been proposed to Subjective: <i>gawöni/gafoa</i> (log) = girl	Connotative
		Talking about the status of a woman who has not been engaged or betrothed, which shows her social role and status in society.	Social

Table 4.1 Analysis of meaning and classification of proverbs on bridal initiation

Based on the data analysis of the types of meaning in proverbs, it is found that the total number of occurrences is 7. Of these, the meaning that appears most often is the denotative meaning 2 times or 30%. Meanwhile, connotative, social, affective, collocative, and thematic meanings each appear 1 time or 14%. Meanwhile, reflective meaning is not found in this data (0%).

2) Engagement (fame laeduru/fohu-fohu mbagi lagaene ma mbala-mbala li zihede)

No	Proverbs	Indicator of Meaning	Types of Meaning
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1	Na moroi ba dödöu wowengu, na moroi ba dödöu we'e ba mowöi dawa höröu ana ate, ba na tenga moroi ba dödöu wo wengu, ba na tenga moroi ba dödöu we'e, ba mowöi dawa höröu so gitö gae	Describing real facts: earnestness in getting what we want.	Denotative
		It has additional cultural meanings: <i>dawa hörö so ana ate</i> is serious, <i>dawa hörö so gitö gae</i> is about pretending/not being serious.	Connotative
		Sentence order is staggered: between seriousness and unseriousness	Thematic
		The word "blood" in culture has a religious/symbolic meaning (solemnity, oath, sacrifice).	Reflected
2	Ha kore-kore dötöhua si tou ba namö gana'ua, ira'u'ra'u yomo mbu zatua si so barö gosali	Describing a real fact: a bird that chirps	Denotative
		It has an additional meaning: The chirping bird is not just a real bird, but a symbol of a family beginning to talk about their children's relationship.	Connotative
		Describes the initial process (joking) which then becomes a serious conversation among the extended family. It depicts the transition from informal to formal.	Social

Table 4.2 Analysis of meaning and classification of proverbs on engagement

Based on the data analysis of the types of meaning in proverbs, a total of 7 occurrences of various types of meaning were found. The most frequent types of meaning are denotative and connotative, each 2 times (29%). Meanwhile, social, reflected, and thematic meanings appear once each (14%). The affective and collocative meanings were not found or 0 times (0%) in the analyzed data.

3) Pre-wedding session 1 (manofu li)

No	Proverbs	Indicator of Meaning	Types of Meaning
1	Si no amaedola wönö si so ba dalu nowi, si no lalau ba hinölu ba lö mangawuli bakha ba dalu nowi	Describing a real fact: garbage that is in the center of the garden and then thrown away at the edge, will not return to the center again	Denotative
		Has additional cultural meaning: <i>wönö si so ba dalu nowi</i> is like an agreement in the form of honesty.	Connotative
		The main meaning is overshadowed by other meanings: "wönö" (garbage) is literally a useless object, but in this context it is used to describe a completed "customary promise or dowry" that has been paid.	Reflected

		Sentence order is organized in stages: from being thrown aside to being irretrievable.	Thematic
		Expresses assertiveness and an emotional stance on the part of the speaker who does not want the agreement to be reneged upon.	Affective
2	Lemate nina ba nono, ba mate nina ba ga'a	Describing a real fact: if the <i>nono</i> (baby) is born but the <i>ga'a</i> (placenta) is not removed, the mother could be in danger. This is a biological reality.	Denotative
		Has additional cultural meanings: <i>nono</i> is like a big thing, <i>ga'a</i> is like a small thing that is crucial to be resolved such as clarity of dowry in customs	Connotative
		Sentence order is gradual: while the big things (<i>nono</i>) are done, the small things at the end (<i>ga'a</i>) are still important.	Thematic
		Contains worry and caution so that nothing is missed.	Affective
3	Nifanaba mbulu wakhe ndrawa, ni wuru-wurugö	Describing a real fact: the way to harvest rice is husked (<i>niwuru-wurugö</i>).	Denotative
		It has an additional cultural meaning: <i>mbulu wakhe ndrawa</i> is like a dowry that is given all at once.	Connotative
4	Aramba Luomewöna aramba Luoholi, laholehole wamözi, fategaölögaölö li	Describing a real fact: <i>aramba</i> (gong) is a traditional Nias musical instrument	Denotative
		It has an additional cultural meaning: the finely crafted words like the melodious sound of a gong are a form of communication to persuade that the dowry is not expensive.	Connotative
		Reflects social practices in Nias society, especially in weddings.	Social
		Contains the hope that the negotiation process will run smoothly without tension. The use of beautiful language (<i>laholehole wamözi</i>) shows respect and care in conveying intentions.	Affective

Table 4.3 Analysis of meaning and classification of proverbs on pre-wedding session 1

Based on the analysis, there are a total of 15 occurrences of types of meaning in proverbs at traditional wedding ceremonies of Nias people. The most frequently occurring types of meaning are denotative meaning and connotative meaning, each 4 times or 27% of the total. Furthermore, affective meaning appears 3 times (20%), followed by thematic meaning 2 times (12%). Social meaning and reflected meaning each appeared once (7%), while collocative meaning was not found in the data (0%).

4) Pre-wedding session 2 (fanunu manu/la'olembai yawa ziraha soköli-köli)

No	Proverbs	Indicator of Meaning	Types of Meaning
1	Ha lumö zulu ba mbaewa, ha lumö ho'ae ba wolaya	Describing a real fact: an eel that can still swim and a person who can still dance even by looking at shadows.	Denotative
		It has additional cultural significance: The eel and the dancer here are symbols for people who are already familiar, just a little gesture (<i>lumö</i>) is enough to understand.	Connotative
2	Hana na ebua zusua, hana na ebua noyo, so zu'a su'a sinagaewa, so zu'a su'a sinandro	Describing a real fact: the <i>Zusua</i> and <i>Noyo</i> rivers are large rivers that actually exist.	Denotative
		Has additional cultural meaning: <i>so zu'a su'a sinagaewa/so zu'a su'a sinandro</i> is like a limit or rule in the division of <i>sumange</i> .	Connotative
3	Sonowi ba na'ai, nasökhi atö lai, ba tafadoro tafandrai, nalö sökhi atö lai tatema tabato sibai	Describing a real fact: farmers working in <i>Na'ai</i> village.	Denotative
		Contains additional cultural meaning: farmers symbolize men visiting the woman's house. Acceptance (<i>nasökhi atö lai</i>) means good news. Rejection (<i>nalö sökhi atö</i>) means they stop (<i>tatema tabato sibai</i>).	Connotative
		The sentences are sequential: if accepted, it motivates; if not, they will stop.	Thematic
		Implies feelings of hope, disappointment, or pride depending on acceptance.	Affective
4	Undru ita ba la'izu, ta faoma ta balugö mbua nawöda	Indicates that the female family's response affects society's perception of the male family.	Social
		Describing a real fact: when pumpkin and cucumber grow side	Denotative

		by side, their leaves cover each other's fruit.	
		Has cultural meaning: symbolizes cooperation to cover weaknesses for the success of the event.	Connotative
		Has word pairings: <i>undru – la'izu</i> (Pumpkin – cucumber).	Collocative
5	To'ese-ese mburuti tedou-dou wa'asökhi, to'ese'ese da'una tedou-dou wa'ogaena	Describing a real fact: <i>mburuti</i> and <i>da'una</i> plants grow more beautiful over time.	Denotative
		Cultural meaning: each stage passed makes things better (<i>tedou-dou wa'asökhi/wa'ogaena</i>).	Connotative
		Has word pairings: <i>wa'asökhi – wa'ogaena</i> (beautiful – graceful).	Collocative
6	Tenga kawa'i kawa'o, samaoso sino ahono, sondrudugö bakha ia si no aro	Cultural meaning: <i>kawa'i kawa'o</i> symbolizes people who cause problems. Carries a moral message to avoid creating chaos and instead promote peace.	Connotative
7	Hulö latebu dambu, lö mangandrauli	Describing a real fact: the ground does not bounce back when thrown.	Denotative
		Cultural meaning: <i>latebu dambu</i> symbolizes <i>sumange</i> (gift) given without expecting a return.	Connotative
8	Lö awai mbewewö si lö mudohu-dohugö, lö aetu huhuo na lö muhuohuo'ö	Describing a real fact: crafting must be completed to produce a mat (<i>mbewewö</i>), similar to discussions needing consensus.	Denotative
9	Na mi'ila la'a-la'a wiga sabölö sökhi, ba na mirongo li wofo samala-malala li nia, ba na sawuwu ami ba nidou manu gana'a mi. Ba na ma'ila göi la'a-la'a wiga sabölö sökhi, ba na marongo li wofo samala-malala li nia, ba na sawuwu ndra'aga ba ma fabali gana'a mi	Describing a real fact: if either party cancels, they must face consequences.	Denotative
		Cultural meaning: <i>la'a-la'a wiga sabölö sökhi</i> = another better woman, <i>nidou manu gana'a mi</i> = non-refundable dowry.	Connotative
		Sequential structure: comparing what happens if the man withdraws vs the woman.	Thematic
		Expresses emotions and seriousness in commitment. Violation can lead to sadness, anger, or disappointment.	Affective
10	Hulö malu dahönagö, sambua ihalö ba isaetagö, hulö malu	Describing a real fact: two real characters with different ways of	Denotative

	daföfögö, sambua ihalö ba iföfögö	handling their catch one hangs it, one arranges it neatly.	
		Cultural meaning: symbolizes different human attitudes toward life's problems. <i>Daföfögö</i> represents neatness, order, and good management.	Connotative
		Step-by-step comparison: random vs. orderly attitude.	Thematic
11	Hulö zikhö wöra nafalukha hulö lawoha na faondra mboto, oi zara fa'ago bo'ö oi zara lafatutu gangango	Affected by social status or community: directed at <i>tome</i> and <i>sowatö</i> who host parties. Expected to greet each other when meeting.	Social
		Describing a real fact: ants greeting each other when crossing paths.	Denotative

Table 4.4 Analysis of meaning and classification of proverbs on pre-wedding session 2

Based on the analysis, there are a total of 28 occurrences of types of meaning in Nias proverbs used in traditional wedding ceremonies. The most dominant type of meaning is denotative meaning 10 times (36%), followed by connotative meaning 9 times (32%). Furthermore, thematic meaning appeared 3 times (11%), while social, affective and collocative meanings appeared 2 times each (7%). The reflective meaning was not found in the analyzed data (0%).

5) Pre-wedding session 3 (famalu li/femanga bawi nisila hulu)

No	Proverbs	Indicator of Meaning	Types of Meaning
		Describing a real fact: <i>mbelu</i> (aye-aye) and <i>laosi</i> (mouse deer) are real animals.	Denotative
1	Sara yawa mbelu sara tou laosi, ta'osamuzaigo wamozi enao mate maniri-niri	Has additional cultural meaning: This proverb is not interpreted literally as hunting two animals, but rather as a metaphor to describe efficiency in completing two traditional tasks at the same time.	Connotative
		Indicates social wisdom in uniting two ceremonial agendas.	Social

Table 4.5 Analysis of meaning and classification of proverbs on pre-wedding session 3

Based on the analysis, there are three types of meanings that appear in proverbs, namely denotative, connotative, and social meaning, each with a total of 1 occurrence or 33%. Meanwhile, affective, reflected, collocative, and thematic meanings were not found in the data. Thus, the total occurrence of all types of meaning is 3 times.

6) Pre-wedding session 4 (fotu/fame'e nono nihalö, famözi aramba)

No	Proverbs	Indicator of Meaning	Types of Meaning
1	Na sökhi wowanua na sökhi warange, söfu zita ndramatua söfu haria ndra'alawe, na lö sökhi wowanua na lö sökhi warange, fa'u-fa'u ndramatua tödö gae ndra'alawe	Describing a real fact: <i>söfu zita/söfu haria</i> is a poisonous snake, <i>fa'ufa'u</i> and <i>tödö gae</i> (fern and banana heart) are real plants.	Denotative
		Has additional cultural significance: the importance of maintaining manners and dignity in the household.	Connotative
		Influenced by feelings and social background: families will be respected and likened to <i>söfu zita/söfu haria</i> if they have a good attitude. Conversely, it will lose honor and be likened to <i>fa'u-fa'u/tödö gae</i> if it has a bad attitude.	
2	Ihulö luo sabölö fangahalö, ba tebai ihulö nora	Sentence order is staggered: comparing two conditions: if you behave well, you are authoritative, if you behave badly, you are not authoritative.	Thematic
		Has additional cultural meaning: importance of respecting the role of parents and working according to instructions (<i>tebai ihulö nora</i>)	Connotative
		Contains feelings/moral values: There is a message of advice not to be pretentious, remain humble and obedient.	
3	Böi aekhugö luo bawönu	The sentence order is staggered: it emphasizes that hard work is not enough without following directions.	Thematic
		Emphasizes the importance of hierarchy and following orders, which is the formal structure in a society's culture.	Social
3	Böi aekhugö luo bawönu	It has an additional cultural meaning: when you are angry (<i>wönu</i>) do not let the sun go down (<i>Böi aekhugö luo</i>). This means that if there is a problem, it should be solved as soon as possible on that day, not waiting for the day to change because it is not good.	Connotative

		Describing a real fact: physically not drinking water while gasping for air can make you choke.	Denotative
4	Böi badu nidanö bawehasu-hasu	Subjective: conveys a message of caution in making decisions when emotional. Influenced by feelings, age, or social background: Used in traditional events, especially for bridal couples, as a moral message to control emotions.	Connotative
		Has additional cultural significance: using objects (thread and needle) to convey cultural messages and values of unity and harmony.	Connotative
5	Böi ta'agö guti yomo ba nomo, ta'agö bana, ta'agö falölöwa	Describing a real fact: Scissors, needles and thread are tangible objects that we have at home.	Denotative
		The word scissors can carry a negative meaning as "separator".	Reflected
		Sentence order is staggered: emphasizes the different roles of separators (scissors) vs. unifiers (thread and needle)	Thematic
6	Akha lösumange akha löböwö, nasokhi li no'alösö fehede hulö nidanö	Describing a real fact: a situation where a person who has nothing to bring but is very appreciative of others by saying words that is pleasing to the ear.	Denotative
		It has an additional cultural meaning: <i>fehede hulö nidanö</i> means figuratively that flowing water is like kind words and soothes the heart.	Connotative
7	Amuata nifaigi bua-bua nitongoni	Describing a real fact: people are judged by their behavior and manners. Good manners must be cultivated in order to create a harmonious family and avoid bad gossip.	Denotative
		Touching on the moral and social value of forming a good family, it becomes the community's social expectation of the individual.	Social
8	Böi fate'e nalö asu böi fasikhö-sikhö nalö mao, iwai khönia	Describing a real fact: "asu" (dog) and "mao" (cat) are pets.	Denotative

satua ba dalinga mbatö mangai tödö zimöi yomo	Has additional cultural meaning: Driving away dogs and cats (<i>fate'e, fasikhö-sikhö</i>) is not only an act against animals, but can be interpreted as an insinuation against a person.	Reflected
	Has word pairs: <i>Asu - mao</i> (dog - cat)	Collocative

Table 4.6 Analysis of meaning and classification of proverbs on pre-wedding session 4

Based on the data above, there are a total of 20 occurrences of types of meaning in the proverbs analyzed. The most common types of meaning are denotative and connotative, each 6 times or 30% of the total. Then, thematic meaning appears 3 times (15%), social and reflected 2 times each (10%), and collocative 1 time (5%). Meanwhile, affective meaning is not found in this data (0%).

7) Pre-wedding session 5 (folau bawi walöwa)

No	Proverbs	Indicator of Meaning	Types of Meaning
		Conveys personal feelings and attitudes towards speech: harsh speech can take away the flavor of a delicious meal (<i>Afeto harinake, afoe dawö mbawi</i>). Showing emotions and values upheld in the community, namely the importance of speaking kindly and politely.	Affective
1	Afeto harinake, afoe dawö mbawi, hadia sibai mbörö zami, ha si sambua taromali	Words like " <i>afeto</i> " and " <i>afoe</i> " that usually refer to the taste of food (bitter, astringent) are here used in a symbolic sense, reflecting the displeasure of bad speech. The meaning of "bitter" is no longer just a taste on the tongue, but a symbol of negative feelings due to bad attitudes or speech.	Reflected
		Has word pairs: <i>afeto - afoe</i> (bitter - astringent)	Collocative
		Describing a real fact: <i>sita</i> and <i>tongo</i> (snakes and scorpions) are venomous animals.	Denotative
2	Akha ise-ise na sita, ba mbawa so zöfu, hadia na no ebua na tongo, furi so zöfu	Culturally incremental: a small gift done honestly and openly is more valuable than a large gift done in secret.	Connotative

		Subjective: emphasizes honesty, openness, and respect for intention.	
3	Kauko ba hili ta'uli ba ndraso, faolo ndra'ugö ba ufaolo göi ndra'o, ena'ö a'ozu ita fao-fao	Describing a real fact: two bamboo poles from different places leaning toward each other until they meet and unite It has additional cultural significance: <i>kauko</i> and <i>ta'uli</i> are like two parties that share the traits of humility, cooperation, and unity.	Denotative Connotative
4	Hulö tohare zilaluo zitölu hulö tohare zilaluo zikho, oi humaga narö gosali oi humaga narö ledawa, oi humaga mbulu golayama oi humaga mbulu zebolo, oi humaga nono wobanua oi humaga nono gubalo	It has additional cultural significance: the guest is likened to the arrival of the sun, symbolizing honor because it brings happiness and light. Describing a real fact: the sun shining on the earth It depicts a sense of joy and happiness at the arrival of guests who are likened to the sun. Describes the status and respect for guests in Nias culture.	Connotative Denotative Affective Social

Table 4.7 Analysis of meaning and classification of proverbs on pre-wedding session 5

Based on the table above, the types of meaning that appear most in proverbs at traditional wedding ceremonies of Nias people are denotative and connotative meanings, each of which appears 3 times (27%). Furthermore, affective meaning is found twice (19%), while social, reflected, and collocative meanings appear once each (9%). Meanwhile, thematic meaning was not found at all (0%). Overall, there are 11 occurrences of meaning types in the analyzed data.

8) Customary wedding party (falöwa)

No	Proverbs	Indicator of Meaning	Types of Meaning
1	Sofanö ba gawu-sofanö baene, tafaoma tafabalu lahe	Describing a real fact: people who walk on sand and leave footprints. It has an additional cultural meaning: the footprint (<i>lahe</i>) in the sand is not just a footprint, but a symbol of the weakness that the person walking in the footprint is hiding.	Denotative Connotative
		The order of the sentences is staggered: The sequence of footsteps in front covered by footsteps behind shows the	Thematic

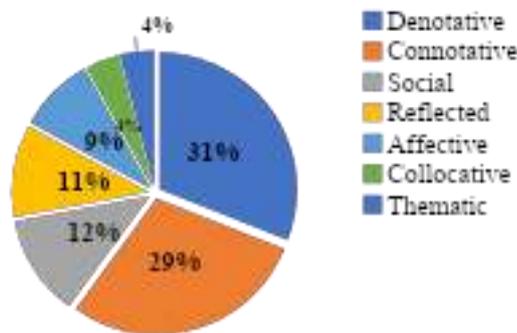
		emphasis that the weakness of one party can be covered by the cooperation of the other party.	
		Conveying mutual understanding, empathy, and togetherness in covering shortcomings	Affective
		Describing a real fact: there are times when the village head speaks in public that he or she will make a mistake.	Denotative
2	Mana na zalawa, mana na gere, fakaole atö li na humede	Has additional cultural significance: implies cultural values such as the importance of humility and awareness that everyone is fallible, including leaders.	Connotative
		Pointing out that even village heads can be mistaken is a reflection on equality in error, and how society deals with social status.	Social
		It has an additional cultural meaning: <i>mbulu geu gölia/mbulu geu danö</i> are leaves that are likened to simplicity.	Connotative
		Describing a real fact: in our simplicity we remain united, regardless of the presence or absence of food.	Denotative
3	Öda mbulu geu gölia, öda mbulu geu danö, öda ziso öda zilö'ö, öda bakha ia wahasara dodo	The sentence order is structured in stages: the repetition of "öda..." emphasizes togetherness despite simplicity.	Thematic
		Implying feelings of hope, togetherness, and simplicity, it shows that even though life is simple, togetherness and love make everything light.	Affective
		Emphasizing the value of togetherness and social simplicity, important in indigenous communities.	Social
4	Faondra zi dombua banua faondra zi dombua salawa, me so khöra gohia dodo me so khöra khamötö dodo, ba wamakhai tanömö zisökhi ba wamakhai tanömö zi'öna'öna	Describing a real fact: a meeting of two villages that aims to establish good relations.	Denotative
		Has additional cultural significance: <i>tanömö zisökhi</i> (a good plant) is a metaphor for the	Connotative

		good purpose of this gathering, which is the wedding feast.	
		Influenced by community groups: the union of two villages/governments called <i>tome</i> and <i>sowatö</i>	Social
5	Heha amoela dotoa heha amoela nakhe, nano labe ba zonekhe ba'ibali'ö afore, ba'ibali'ö lauru fakhe	It has an additional cultural meaning: <i>amoela dotoa</i> is not really spear dust, but rather describes something that is small or leftover but has great potential if managed by the right people.	Connotative
		Describing a real fact: the existence of <i>amoela</i> (sawdust), <i>dotoa</i> (spears), and <i>afore/lauru fakhe</i> (measuring tools)	Denotative
6	Hulö zani'o tugala, anau zazizi moroi ba zitetaru	Describing real facts: <i>tugala</i> is a plant that looks like torch ginger	Denotative
		It has an additional cultural meaning: in conducting a wedding event, the expenses (<i>zazizi</i>) are greater than the income (<i>zitetaru</i>).	Connotative
		Compile a comparison between what seems big (expenses) and what seems small (income).	Thematic
		Describing the social economic system in the marriage custom that expenses are greater than income is a recognized social reality.	Social
7	Löduhu tasou wakhe zowatö	Communicating social norms: about the etiquette of being a guest, i.e. not taking other people's property (in this case "zowatö" = the host's rice).	Social
		Has additional cultural meaning: The words "taking <i>sowatö's</i> rice" are a metaphor for greed, impatience, and violation of norms. This proverb serves as a warning against such behavior.	Connotative
8	Andrö alua gowasa andrö alua dome meno ha sara dödöra ndramatua-ndra'alawe.	Describing a real fact: the implementation of the wedding ceremony (<i>alua gowasa</i>) is due to an agreement or deliberation (<i>hasara dödö</i>) between the two male and female parties.	Denotative

Table 4.8 Analysis of meaning and classification of proverbs on customary wedding

The most dominant types of meaning are denotative meaning and connotative meaning, each appearing 7 times (29%). Furthermore, social meaning appears 5 times (21%), followed by affective meaning 2 times (8%). Meanwhile, thematic meaning appeared 3 times (13%). Reflective meaning and collocative meaning were not found in the data (0%).

Based on the analysis, there are a total of 114 occurrences of types of meaning in proverbs at traditional wedding ceremonies of Nias people. The most dominant type of meaning is denotative meaning 35 times (31%), followed by connotative meaning 33 times (29%). Social meaning appeared 14 times (12%), and then reflected meaning 12 times (11%). Furthermore, affective meaning was recorded 10 times (9%), while collocative meaning and thematic meaning each appeared 5 times (4%). This finding shows that denotative and connotative meanings are used more frequently, reflecting the importance of literal meaning and cultural associations in proverbs used in the context of Nias wedding customs.



Total percentage of each type of meaning

Denotative meaning refers to the literal or basic meaning of a word or expression. In the context of Nias proverbs, this meaning describes real conditions that can be observed directly. For example, the proverb “*Si no amaedola wönö si so ba dalu nowi...*” denotatively describes garbage that is thrown to the edge of the garden and cannot return to the center. This is an obvious physical fact, but it serves as the foundation of a deeper message. This meaning is very important because it is the initial bridge so that the listener can imagine or feel the condition in question before being drawn to the symbolic meaning. Moreover, since indigenous people learn a lot from their environment and daily life, the denotative meaning provides emotional closeness and ease in understanding the message of the proverbs. It is also the main basis before additional meanings such as connotation, affection, or social are added to enrich the interpretation.

Connotative meanings contain additional or figurative meanings that arise due to the cultural setting, social values, or emotional experiences in society. In Nias proverbs, connotations abound when natural elements such as “*gawöni/gafoa*” (log) are used to represent an unengaged woman, or “*söfü*” (venomous snake) to symbolize authority in the household. This shows that literal objects are no longer taken literally, but have strong layers of symbolic meaning. Connotative meanings are often used to convey moral messages,

traditional values or subtle innuendos. This is important in oral cultures such as Nias, where proverbs are used not only to describe things, but also to educate and criticize in a polite yet sharp manner. That's why connotative meaning is the second most used type after denotative.

3.2.1.2 What are the associative meanings of each proverb in the stages of traditional Nias wedding?

Stages	Proverbs	Associate Thing	Reason
Bridal initiation (famaigi niha)	Gawöni si lö mutandra, gafoa si lö wohu töla	Gawöni/gaf oa	Gawöni/gafoa (log) is like a girl who is not yet engaged. Because gawöni/gafoa is a big tree whose trunk is good, has not been cut into pieces and is still intact. This tree, which is still intact and undivided, also has no owner.
Engagement (fame laeduru/fohu-fohu mbagi lagaene ma mbala-mbala li zihede)	Na moroi ba dödöu wowengu, na moroi ba dödöu we'e ba mowöi dawa höröu ana ate, ba na tenga moroi ba dödöu wo wengu, ba na tenga moroi ba dödöu we'e, ba mowöi dawa höröu so gitö gae	- Ana ate - Gitö gae	- Ana ate (blood) is like seriousness or earnestness. Because blood is a vital part of life where losing blood means losing life. Therefore, blood symbolizes seriousness because it represents the ultimate sacrifice, deep commitment, and great consequences. - Gitö gae (banana sap) is like falsehood or pretense. Banana sap is thick and sticky, which when exposed to clothes can leave black stains. This is certainly not good so it is considered a fake.

	Ha kore-kore dötöhua si tou ba namö gana'ua, ira'u'ra'u yomo mbu zatua si so barö gosali	Dötöhua	Dötöhua (stone magpie) is like a person who talks about something that is not serious (joke). Because this magpie is one type of bird whose voice volume is quite loud. The magpie's chirp is very diverse, it can be long, short, up and down in tone, and often unpredictable. Just like a joke that appears spontaneously, not always serious, and sometimes surprising.
	Si no amaedola wönö si so ba dalu nowi, si no lalau ba hinölu ba lö mangawuli bakha ba dalu nowi	Wönö	Wönö (garbage) is like a dowry. Because garbage is usually thrown away and will not be picked up again. Similarly, the dowry that has been given should not be taken back.
Pre-wedding session 1 (manofu li)	Nifanaba mbulu wakhe ndrawa, ni wuru-wurugö	Mbulu wakhe ndrawa	Mbulu wakhe ndrawa (rice leaves) is like a dowry. Because usually when harvesting rice, the way to cut it at once or not one by one. All the leaves are put together in one hand, then cut at once.
Pre-wedding session 2 (fanunu manu/la'olem bai yawa ziraha soköli-köli)	Ha lumö zulu ba mbaewa, ha lumö ho'ae ba wolaya	Mbaewa	Mbaewa (eel) is like a person who does a good job even though the instructions given are only a little. Because eels are known as slippery, agile animals, they can move and adjust in any condition, including mud or

		murky water. So it depicts someone who does not need much direction, but can still complete the task well.
Hana na ebua zusua, hana na ebua noyo, so zu'a su'a sinagaewa, so zu'a su'a sinandro	Zusua/noyo	Zusua/noyo is like a big dish (<i>sumange</i>). The zusua/noyo is the two largest rivers on Nias, but even though they are large, they still have a visible barrier, the sea.
Undru ita ba la'izu, ta faoma ta balugö mbua nawöda	Undru/la'izu	Undru/la'izu (pumpkin/cucumber) are like two people who complement each other. Because pumpkin and cucumber plants when planted side by side, each leaf will cover the fruit next to it.
To'ese-ese mburuti tedou-dou wa'asökhî, to'ese'ese da'una tedou-dou wa'ogaena	Mburuti/da'una	Mburuti/da'una (a fern-like plant) is like something that is done slowly, each stage getting better. Because mburuti/da'una is a fern-like plant whose growth process, stage by stage, is getting more beautiful and beautiful.
Na mi'ila la'a-la'a wiga sabölö sökhî, ba na mirongo li wofo samala-malala li nia, ba na sawuwu ami ba nidou manu gana'a mi. Ba na ma'ila göi la'a-la'a wiga sabölö sökhî, ba na marongo li wofo samala-malala li nia, ba na sawuwu ndra'aga ba ma fabali gana'a mi	Manu	Manu (chicken) is like the cause of the loss of the dowry. Because the chicken is one of the animals that has a beak, which when eating he will peck the food. The food that has been pecked by the chicken, will be lost

			and swallowed by the chicken itself.
Pre-wedding session 3 (famalu li/femanga bawi nisila hulu)	Sara yawa mbelu sara tou laosi, ta'osamuzaigo wamozi enao mate maniri-niri	- Mbelu - Laosi	- Mbelu (aye-aye) is like a job. Because the aye-aye is an animal that is often hunted by hunters in the forest. It usually lives up in the trees and is active at night. - Laosi (deer) is like another job. Because the deer is a land animal that is also often hunted by hunters. These two animals are the most abundant in the forests of Nias and are often targeted by hunters.
Pre-wedding session 4 (fotu/fame'e nono nihalö, famözi aramba)	Na sökhi wowanua na sökhi warange, söfu zita ndramatua söfu haria ndra'alawe, na lö sökhi wowanua na lö sökhi warange, fa'u-fa'u ndramatua tödö gae ndra'alawe	- Zita/haria - Fa'u-fa'u/tödö gae	- Zita/haria (snake) is like a person's authority. Because snakes are poisonous animals, which are calm but influential, they can make other animals reluctant and afraid of them. Similarly, an authoritative person usually has a calm but influential demeanor, which generates respect. - Fa'u-fa'u/tödö gae (fern/banana heart) is like someone who is not authoritative. Because ferns and banana hearts are plants that are easily available and ubiquitous. Although ferns taste good, their habitat

		among weeds makes them worthless. Similarly, the banana heart comes from the growth of a flower on a banana tree that does not become a fruit, making it worthless.
Böi aekhugö luo bawönu	Luo	Luo (sun) is like unquenchable anger. Because when it gets late (in the afternoon) the sun will set, signaling the day will change. This is a warning not to get carried away with your emotions. Try to solve the problem on that day only, not until the day changes.
Böi ta'agö guti yomo ba nomo, ta'agö bana, ta'agö falölöwa	- Gutu - Bana/falölöwa	- Gutu (scissors) is like a separator. Because scissors are an object used to separate something such as paper or cloth. - Bana/falölöwa (thread/needle) is like a unifier. Because threads and needles are objects used to unite something that has been torn / separated.
Böi fate'e nalö asu böi fasikhö-sikhö nalö mao, iwai khönia satua ba dalinga mbatö mangai tödö zimöi yomo	Asu/mao	Asu/mao (dog/cat) is like a person you want to avoid. Because dogs/cats are pets that are often in the home environment.

Pre-wedding session 5 (folau bawi walöwa)	Afeto harinake, afoe dawö mbawi, hadia siba mbörö zami, ha si sambua taromali	Harinake/dawö mbawi	Harinake/dawö mbawi (Harinake/pork fat) is like a word. Because harinake/pork fat is a traditional Nias food that tastes delicious.
	Akha ise-ise na sita, ba mbawa so zöfu, hadia na no ebua na tongo, furi so zöfu	Tongo	Tongo (scorpion) is like a gift that is not given directly. Because scorpions are animals whose venom is behind or hidden in their tails.
	Kauko ba hili ta'uli ba ndraso, faolo ndra'ugö ba ufaolo göi ndra'o, ena'ö a'ozu ita fao-fao	Kauko/ta'uli	Kauko/ta'uli (bamboo) is like two people who complement each other. Because this bamboo is in two different places, namely the lowlands and the highlands. So that with its different positions, the two of them lean towards each other and unite.
Customary wedding party (falöwa)	Öda mbulu geu gölia, öda mbulu geu danö, öda ziso öda zilö'ö, öda bakha ia wahasara dodo	Mbulu geu	Mbulu geu (leaf) is like simplicity. Because the leaves grow naturally, not made up and easy to get.
	Heha amoela dotoa heha amoela nakhe, nano labe ba zonekhe ba'ibali'ö afore, ba'ibali'ö lauru fakhe	Afore/lauru	Afore/lauru (measuring instrument) is like a big thing. The afore/lauru is a traditional Nias measuring tool made of wood.
	Hulö zani'o tugala, anau zazizi moroi ba zitetaru	Tugala	Tugala (kecombrang) is like a person who organizes a wedding. Because tugala is a soft plant, it is easy to peel off.

Table Analysis of associative meaning

Based on the analysis above, it can be concluded that the associated meanings in the proverbs are related to plants (13 = 38%), animals (9 = 26%), objects (6 = 18%), natural elements (3 = 9%), food (2 = 6%), and body parts (1 = 3%).

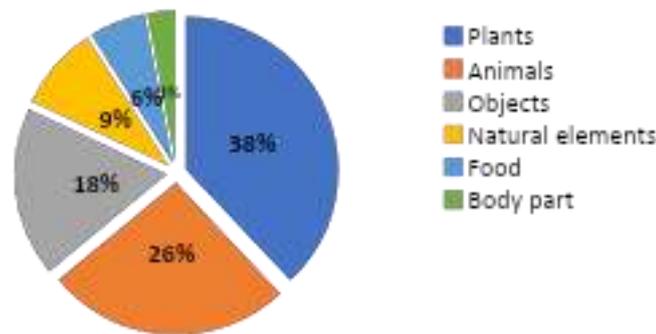


Chart 4.10 Percentage of each associative meaning

The most common meanings found are related to plants: *gawöni/gafoa* (logs), *mbulu wakhe ndrawa* (rice leaves), *undru* (pumpkin), *la'izu* (cucumber), *mburuti/da'una/fa'u-fa'u* (fern), *tödö gae* (banana heart), *kauko/ta'uli* (bamboo), *mbulu geu* (leaves), *tugala* (kecombrang). The reason for this is because it is a part that is close to the lives of agrarian communities such as the people of Nias. They are easy to observe and often utilized in daily activities, and depict nature, growth, process, simplicity, and usefulness in life.

Furthermore, those related to animals: *baewa* (eel), *zita/haria* (snake), *belu* (aye-aye), *laosi* (deer), *asu* (dog), *mao* (cat), *tongo* (scorpion), *dötöhua* (magpie), *manu* (chicken). The reason for this is because these animals are commonly found both as pets and as wild animals in the forests of Nias Island. In addition, because their character or nature has similarities with human behavior or social conditions, it is easy to describe traits such as ingenuity, cunning, anger, loyalty, cunning, and pain symbolically and meaningfully.

Objects are also included in the proverbs: *wönö* (trash), *guti* (scissors), *bana* (thread), *falölöwa* (needle), *afore/lauru* (measuring instrument). The reason is because these man-made objects are often used in daily life. They have symbolic functions that represent actions or values in social relations, such as cutting, connecting, measuring, or removing, which are closely related to the meaning of community customs and culture.

The elements of nature or place include: *gitö gae* (banana sap), *luo* (sun), *zusua/noyo* (river). This is because they symbolize great power, boundaries, change, and are symbols of truth or falsity, as well as representing things that cannot be controlled by humans and have deep meaning in cosmology and traditional values.

Next is *harinake*, *dawö mbawi* (pork fat), a traditional Nias food that tastes good. As a symbol of well-being, enjoyment and cultural values in indigenous communities, it is used in proverbs because it contains high philosophical value and is able to represent the quality of communication and social relationships, both pleasant and unpleasant.

The least is *ana ate* (blood) the most vital part of the body used in proverbs because it symbolizes life, high emotional and spiritual value, and represents important values such as seriousness, bonding, and sacrifice.

4. CONCLUSION

This study was conducted to analyze the semantic meaning contained in proverbs used in traditional Nias wedding ceremonies in Dahadanö Gawu Village. This research was motivated by concerns about the declining understanding and appreciation of the younger generation for local wisdom, especially proverbs that are rich in cultural, moral and social values. Through interviews with traditional leaders and semiotic analysis based on Geoffrey Leech's theory, it was found that the proverbs used in each stage of the Nias traditional wedding ceremony represent various types of meaning, namely denotative, connotative, social, affective, reflective, collocative and thematic meanings. The results of the analysis show that denotative and connotative meanings are the most dominant, but other types of meanings also play an important role in conveying cultural nuances. The study shows that these proverbs are not just ornamental sayings, but carry important messages about family, responsibility, honor, and social harmony. The semiotic approach helps uncover deep values and symbolic meanings that may not be immediately apparent, especially to the younger generation. It can be concluded that proverbs in traditional Nias weddings are important tools of communication, education and cultural transmission. However, without efforts to document, interpret and introduce these proverbs in an accessible way- especially in education- they risk becoming obsolete. Therefore, semantic analysis offers a bridge between generations, ensuring that these proverbs are not only preserved but also understood and appreciated in their full cultural richness

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