

Sociolinguistic Analysis of the Local Wisdom Values in the Marriage Customs of the Lawelu Village Community Ulu Moro'ö Sub District

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Abstract

This research explores the local wisdom values embedded in the marriage customs of the Lawelu village community through a sociolinguistic perspective. Marriage customs in Lawelu village, characterized by traditional ceremonies such as famaigi niha, fame'e laeduru, fanunu manu, femanga bawi nisila hulu, mangötö wongi, famözi aramba, folau bawi, falöwa, mame'e gö/famasao, dan mamuli nukha/manga gahe, are rich in symbolic language and cultural expressions that reflect community values and social norms. Using qualitative methods, including interviews and participant observations, the study examines how these customs communicate respect, solidarity, and familial bonds, reinforcing community identity and cultural continuity. The findings reveal that the linguistic elements used during marriage rituals serve not only as a means of communication but also as a vehicle for transmitting moral values and maintaining social cohesion. This research contributes to understanding how sociolinguistic practices in traditional ceremonies preserve local wisdom and promote cultural sustainability in rural communities, especially in Lawelu village, ulu moro'ö.

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1. INTRODUCTION

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

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

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

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

In addition, there are also pigs used for famolaya sitenga bö'ö, such as at least one for the uncle from the bride's mother's side (nga'ötö nuwu), at least one to three for the uncle from the bride's side "uwu," one for "talifusö sia'a nono" (eldest child from the bride's side), one for "sirege" (sibling from the bride's parents), one for "mbolo-mbolo" (village community from the bride's side); usually, these pigs are sold to get money, and the proceeds are distributed to the village community; one for "ono siakhi" (youngest sibling from the bride's side), one for "si'o balö ndrela" (given to siso bahuhuo), and if the mother, father, uncle, or sirege from the sister's side attends the wedding party on the "H" day of the wedding. In Nias, pigs are significant and symbolic, representing riches, honor, and the family's social standing. Pigs are therefore required at wedding celebrations. The

quantity of pigs donated in the customary wedding procession is a mark of honor because pigs are valued animals. Pigs are also used as a sign of honor and wealth in Nias wedding rituals; this is called "simbi mbawi" at celebrations.

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

Fo' ömö mböwö ba wamalua falöwa simane ba na mu'erai ba mbulu nohi safusi, ötanö ba dödöu böi be'e ba gölu-gölu mbumö, böi be'e ba ono mbarumö, hiza i öbe'e ia ba dödömö. "is that everthing that is your responsibilty after this marriage is over, you should keep it well in your heart. Dont take it lightly by just keeping it in your hair or your clothes, which will one day be forgotten".

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

2. RESEARCH METHOD

In order to fully comprehend the values of local wisdom embodied in the marriage rituals of the Lawelu village community, located in the Ulu Moro'ö area, this study used a qualitative methodology. This method was selected because it can give a more comprehensive view of the customs' meanings and practices. The goal of qualitative research is to comprehend a certain phenomenon. The phenomenon can take many different forms, including as behavior, perception, motivation, action, and so on. Each of these can be fully explained using the appropriate vocabulary to represent the circumstance and discussed in detail using spoken language. The gathered data undergoes qualitative processing and inductive/qualitative analysis. To better comprehend the phenomenon of internalizing local wisdom values in marriage customs, particularly in the research area to be researched, which is Lawelu village, ulu moro'ö district, the researcher employs a qualitative descriptive approach in this study. The researcher will be able to assess and offer explanations and descriptions in the form of words and phrases that are organized in accordance with the findings of the conducted study by employing a qualitative descriptive method.

All sources of information or data used in the research process are considered research data sources. Rahardi 2021 states that the persons from whom data is gathered are known as data sources. Items or persons that researchers see, read, or question regarding specifics pertaining to the research subject can also be considered data sources. Information gathered from various research sources is referred to as data. Data sources can be used in two different ways.

Researcher use data gathering as a method or activity to precisely reveal facts, phenomena, or site conditions. The obtained data is then subjected to additional processing, namely processing and analysis. The technique employed in qualitative analysis is to describe the data using words rather than numbers. The information is gathered utilizing a variety of methods, including concentrated conversations, document analysis, interviewing, and observation, all of which are documented in field notes. Video recording and photography are additional forms that can be employed.

The process of methodically searching and gathering information from field notes, observations, interviews, and documentation is known as data analysis. It involves classifying the information, dividing it into units, choosing what is significant and will be

examined, and coming to conclusions that are simple for both you and other people to understand (Zainal Abidin Fikri, J. K. (2024).

3. RESULTS AND DISCUSSION

3.1. Research Results

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.

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.

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 offspring. 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.

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).

According to the findings of the interview with the second informant Mr. A. Peti Gulo, 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.

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.

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

1) ASPECTS OF SOCIOLINGUISTICS

The following table is below:

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

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

2) FOCUS OF THE ANALYSIS

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

Table. Focus of the Analysis

No.	Component Analysis	Sociolinguistic Analysis
1.	Sociolinguistic Analysis	Analyzes the relationship between language and society, including how traditional language use reflects social structure, roles, and cultural norms in Lawelu.
2.	Local Wisdom Values	Identifies cultural values such as mutual cooperation, respect, loyalty,

		and family responsibility that are expressed through traditional language and rituals.
3.	Marriage Customs	Explores how language is used in stages of the wedding tradition, such as fame'e laeduru, fanunu manu, and others.
4.	Lawelu Village Community, Ulu Moro'o Sub District	Focuses on a specific speech community to examine local linguistic practices and how they are shaped by and shape social behavior.

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

3.2.Discussion

3.2.1 Analysis and Interpretation of Research Findings

3.2.1.1 Language expressions in the Nias Wedding in Lawelu Village Community Ulu Moro'o Sub District

He 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 Falöwa (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 nidanö 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 customs, 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 (sipangalan) always use words of a demeaning nature.

Usually before carrying out Falōwa, 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 dalingambatō, ha lawā'ō-dōdōra na lō'ō ta'owai ira he ha sambua fehede. Andrō na hasara-dōdōda ba na lō'ō fatimba khōra, 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."

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.

Tome

Tamane magu Balugu, ma ya'ami magu Salawa
 Ba sindruhu sibai sa huhuo mi andrō
 Omuso dōdōma ba wamondrongo
 Me lō fatimba khōmi we'asoma andre.
 Sindruhu wa lō sitebulō khōmi Zalawa
 Sanga'azō-azōkhi
 Sindruhu wa lō sitebulō khōmi Zatua sangehangehao
 Ena'ō nalō khōma taromali fehede si sambua
 Lawai dania sangosiwawōi banua ndra ama
 Lawai dania sangosiwawōi banua ndra tua
 Na lō 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 somanõ 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 fangebunga ba
 siwa afatõ fonda'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 tato hugõ wamatunõ.

Tome

Fagaõlõ mbõli hae bõli bõhõli,
 Talabu mbõli hae bõli bato
 Yaita tome silõ oya-oya,
 Ya'ita tome silõ atoto
 Hana fulõi dõdõ murõga-rõga,
 Hana alio gahe ribo-ribo
 Meno lakaoni ita oi fatutu,
 Meno lakaoni ita oi dozi
 Andrõ fulõi 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 Zowatō ba zonuza
 Andrō tasōsō hili sihai sumbila
 Andrō tasōsō hili sihae moyo
 Mōita mamaigi sa bola lahina
 Mōita mamaigi sa bola nafo
 Meno fazazi gafore aya ndra ama
 Meno fazazi sa lauru aya ndra tua
 Meno tehōngō teholi no teturia
 Sowatō solomasi ba numōnō ba la'o
 Andrō abōlō zakela-kela
 Andrō alio zani'o tugala
 Meso khōda sa gomusola dōdō
 He ya'ita tome he sowatō

Oroisa

1. Na fa'udu ami wo'omou, bōi rugigō moroi furi
2. Na ōbōzi ia ba mbate'e, bōi gohi ia baulu
3. Bōi ōtō Mbola Nafo Nia
4. Bōi ōtō Nukha Nia
5. Bōi be'e ia furiu na mofanō ami balala.
6. Bōi fa'ōtō ia ba niha na mi'ōtō molō
7. Bōi bōzi zolau nafalukha ami zitenga bō'ōu, he ha afo / roko be'e khōra.
8. Bōi wuwu ndra'ugō ba mbawa duwu-tuwu na latōrō fōna nomou ira sitenga bō'ōu.
9. Bōi be'e solora na bongi ira.

3.2.2 Traditional Wedding Steps in Lawelu Village

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

Many times, the wedding ceremony lasts from morning to night only because of the sumange issue. The most well known sumange who questions this is the bride's uncle. If the recipient accepts the amount provided as congratulations, the handover might go on until the wedding ceremony is over. Furthermore, there is a wedding

ceremony known as fame'e ni'owalu, which translates to "an opportunity to validate the marriage ceremony" and indicates that the main event of the wedding starts with the girl receiving advice (famotu ono nihalö), which makes her feel so sad and moved that she can't contain her tears and then sobs as she hugs her parents. For this occasion, the groom also supplies pigs, rice, and other essentials.

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

So'ö yomo andrö magu Balugu 3x
 Notohare ndra'aga ba mbulu golayama
 Notohare ndra'aga ba mbulu zebolo
 Ya'aga tome silö oya-oya
 Ya'aga tome silö ato-ato
 Meno oroisa moroi ba götö -götö
 Meno oroisa moroi ba ngarohua
 Meno fazazi gafore aya ndra ama
 Meno fazazi lauru aya ndra tua
 Ba wolohe böwö oroisa ndra ama
 Ba wolohe böwö oroisa ndra tua
 Ya'e nono mbawi andre oroisa ndra ama
 Ya'e nono mbawi andre oroisa ndra tua
 Sitebai mena'ö mangötö idanö
 Sitebai mena'ö manawö banua
 Me ono mbawi sambö ba du'e-tu'e
 Me ono mbawi sambö ba golola
 Hatö dali ami naso khömi wa ebolo dödö
 Ba simanö ligu amagu Balugu

The following is an example from olala mbawi delivered by Sowatö as follows :
 Ba sindruhu sibai huhuomö mabu balugu

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

4. CONCLUSION

Based on the results of the research and Sociolinguistic Analysis of the Local Wisdom Values in the Marriage Customs of the Lawelu Village Community, Ulu Moro'ö Sub-District, the following conclusions can be drawn:

1. The language used in traditional marriage ceremonies serves not only as a means of communication but also carries deep cultural, social, and spiritual values passed down through generations. Traditional expressions such as famaigi niha, fame'e laeduru, fanunu manu, and falöwa reflect the community's social structure, including respect, cooperation, family responsibility, and the sacredness of marriage.
2. A sociolinguistic approach helps explain how traditional utterances function in social contexts, including directive, expressive, and representative functions. The language used in Lawelu's marriage customs is highly influenced by social norms, participants' status, and the cultural context of the ceremony.
3. The local wisdom values embedded in these linguistic expressions reflect communal cooperation, equality between families, respect for traditions, and the preservation of cultural identity, especially among the West Nias community.

Thus, this research confirms that the role of language in traditional marriage customs is inseparable from the social structure and cultural values of the local community.

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