

## Analysis Of The Meaning And Function Of Huler Wair Ceremony In Waiara Village, Kewapante District Sikka Regency

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**Abstract**– This research aims to describe the meaning of “huler wair “ceremony in Waiara village Kewapante ditrict, Sikka regency and describe the function of “huler wair” ceremony in Waiara village Kewapante district, Sikka regency. The formulation of the problem in this study (1) what is the meaning of “ *huler wair*” ceremony in waiara village, kewapante disttict, sikka regency? (2) what is the function of “huler wair” ceremony in waiara village, kewapante district, sikka regency? In this study using qualitative methods and data collection in this research is done by interviews, and documentation. The data that has been collected is analyzed descriptively, namely (1) collecting data (2) selecting data (3) reviewing data (4) drawing conclusions in the form of functions and meanings at the huler wair ceremony analysis in the discussion of this research, it is concluded that the meaning of the huler wair ceremony in Waiara village, the function of the huler wair ceremony in Waiara village and the function of idioms as a function of hope and advice.

**Keywords:** Meaning, Function of Huler Wair Ceremony

### 1. INTRODUCTION

Culture is an invaluable heritage for this nation. One of them is customary, which is an element of culture that is very noble and has the highest value (Handayani, 2016). Between tribes in each region have their own characteristic rituals that are passed down from generation to generations by the ancestors as modern culture (Simatupang, 2016). The implementation of culture is one with rituals ceremonies. Ritual ceremony is divided into two words ceremony and ritual, ceremony is an activity carried out by a group of people and has stages that have been arranged in accordance with the purpose of ceremony (Panjaitan, 2016) while ritual is something related to spiritual beliefs and beliefs with a specific purpose. Traditional ceremony is one of the traditions of the community that is believed to contain values that are relevant to the lives of its supporters. In addition to being able to relate to the spirits of ancestors, it is also a form of active adaptability to nature or the environment in aboard sense in relation to Indonesian traditional ceremonies, in each region with a variety of ceremonies used by the local community.

Indonesia has a cultural diversity which is a reality that exists throughout the history of human life. With cultural diversity provides a unique meaning for the life of nation that must be preserved and become a legacy for future generations. Because awareness of culture allows the nation to fulfill its needs, and gain survival to achieve self-realization as a creature, achieve happiness and fill the meaning of life (Nurrohman, 2013). NTT province has approximately fourteen ethnic groups with a variety of distinctive cultures. One of the ethnic group in NTT is the Sikka ethnic group which is divided into several ethnic groups, namely Sikka, Krowe, Lio, Tana Ai, and Palue. The issue of oral tradition is interesting to be studied scientifically. This is based on the fact that dedicates or motivities through out indonesia, especially the archipelago to see customs as a system that has been tested lon ago, long before the modern religion exists. Custom seen as a moral policy referred to his adherence because i can create and devote the aligment of humans life, the enviroment, and the sema creator (Forshhe, 2006 and Duija, 2005 ). In line with that, as the other community of nusantara, the village of the country of sikka regency, one of the traditions still practiced by the Krowe ethnic group reconized a form of tradition called “ *Huler Wair* “ ceremony. Huler wair is a blessing ceremony, huler wair is a type of plants that grows where human exits. Huler wair is a blessing in which a greeting is performed by chanting traditional verses performed by chanting traditional verses performed by the traditional leader called “kleteng latar“ while sprinkling coconut water and huler leaves.

One of the communities that still maintains ancestral traditions and rituals is the Waiara village community in Kewapante district, Sikka regency, East Nusa Tenggara province, still preserving traditionals rituals as a part of daily life, even though modern lifestyles have penetrated the area this and threaten their noble traditions. Many rituals that have become traditions and are still maintasined by the Waiara community to this day such as rituals lodong me (introducing the stone-born child to the universe), selung tawu (in-kind exchange between children and husband or wife if the couple remarries), *poto wu'a ta'a* (engagements), and “*huler wair* (customary greetings)“ rituals. *Huler wair* is a kind of customary speech in it the various dangers of customary language called “ *Kleteng Latar*”. *Huler wair* is a ritual made by customary leaders with coconut and the hulers leaves then diverted it on a person's forehead while saying the poem of huler wair who was called “ *Kleteng Latar*”. In *huler wair* there are poems that have a specific purpose and intention in their use. Therefore, it is necessary to study more deeply the meaning intended in the expression of *huler wair* verses. The expression of huler wair poems contains aesthetic value because it is one type of folklore, so besides that is also contains functions and meanings of expressions that live are adopted by the community from time to time continue to shift. An expression is an arrangement of several words that have a single meaning. The phrase cannot be interpreted literally, it has special meaning

in called an idiom (in M. A. K, 1996). Idioms are structural patterns that deviate from the general rules of language, usually in the form of phrases whose meaning cannot be logically explained by proverbs (Kridalaksana, 2001).

*Huler wair* expressions are usually use in custom of Sikka regions in events such as revenue guests, the preservation of the resistance of the building, the new people come home from hospital, communion, marriage, and so on. The reason the resesarcher chose this title is because there are still many people in Waiara who do not know the true meaning and function of this ritual, they just carry it out, so the researcher raised the title to introduce the young generation to understand and continue to preserve this ritual. Based on the background describe, this study focus on the meaning and function of "*Huler Wair*" ceremony in especially in welcoming guest Waiara Village, Kewapante District, Sikka Regency. Based on the background of the problem, the formulation of the problem to be studied as follows : What is the meaning of the "*Huler Wair*" ceremony In Waiara Village, Kewapante District, Sikka regency? And What is the function of "*Huler Wair*" in Waiara Village, Kewapante District, Sikka regency?

## 2. LITERATURE REVIEW

### 2.1 Theoretical Study

#### 2.2.1 Tradition

Tradition is a habit that is maintained from one generation to the next which is used as a cultural heritage so that it is maintained and its sustainability is maintained, this is an interconnected and mutually influencing thing between one another both in knowledge which contains human ideas so that it can be done by humans in their daily activities. Because it is closely related to the elements that exist in the culture, both religion, culture, language, science and so on in order to advance in civilization.

The word tradition (Latin) "tradition" means to pass on. Tradition is a habit that is maintained from one successor to another (Solihah, R. 2019) which includes all cultural values in the form of customs, beliefs systems, and so on. In another sense adat means everything that has been going on for a long time and is very important for inheritance (Syam, N, 2005).

#### 2.2.2 Meaning of Idiom

According to Longman (2003) idiom is a phrase which something different from the meaning of the seprate words from which it formed. According to Kridalaksana (2008) idiom is a construction whose meaning is not the same as the combined meaning of its members. Expression in the form of combination of words (phrases) whose meaning cannot be interpreted according to the meaning of its constituent elements (Soedjoto in Sudaryat, 2009). The phrase is a combination of two words or more that one use by a particular situation to asses something. The phrase is formed from a combination of two words or more. Combined this word is no context of accompanying has two possible meanings, the actual meaning (denotation), and the meaning of not true, the meaning of kias (connotation).

According to oxford dictionary idiom is a group of words by usage as having a meaning not dudidible from those of the individual words ( e.g over the moon, see the light), a form of expression natural to a language, person, or a group of people: the dialect of a people or part of a country. A characteristic mode of expression in music or art: they both working in a neo- impressionist idiom. Origin late 16th century: french idiome, or via late latin from greek idioma 'private property, peculiar, phraseology, from idiousthai' make one's own, from idios'own, private.

#### A. Idiomatic Form

There are two types of of idioms based on consstituent elements and word selection, namely full idioms and partial idioms (Chaer, 2009).

##### 1. Full Idioms

Full idioms is idioms whose elements as a whole are already one unit with one meaning.

##### 2. Partial Idioms

Partial idioms is a type of expression whose mening of is constituent elements or still has its own lexical meaning.

There are seven kinds of idioms based on word seletion :

- 1) Idioms Using Body Parts
- 2) Idioms using the word sense
- 3) Idioms using color type
- 4) Idioms using the names of natural objects
- 5) Idioms using numerals

#### B. Idioms or traditional expressions

##### 1. Expression

Traditional expressions are speeches that grow in tarditioanl societies, such as proverbs, or proverbs of education or teaching (Fitriani, 2015). Traditional expressions are usually conveyed orally. There are several types of traditioanl expressions, including :

- a) Adage

A proverb is a proverb that contains advice or teachings from parents (usually spoken to cancel talking). There are also those whose say that proverbs are the art of speaking to disprove other people's opinions.

b) Proverb

Proverbs are a group of words or sentence fragments that have a fixed structure and contain certain meanings, hereditary in nature, used to decorate essays or conversations, reinforce the intent of the essay, give advice, teach and guide life.

C. Idioms Function

The use of idioms is intentionally done by someone to state something that is a word or language that is outside the actual context which is easier to understand or understand by the interlocuter so that there is no misunderstanding between the speaker and the listener. In general the use of idioms has the function of expending speech, showing redundant meaning and shortening speech. As for the function of the idiom contained in the expressions "*huler wair*" in waiara village, kewapante district, sikka regency. Namely 1. Expecting something, 2. Comparing, 3. Mocking, 4. Advising and so on. The idiom in the expression "*huler wair*" waiara village, kewapante district, sikka regency serves to maintain politeness in communication, express feelings, such as feelings of affection, feeling of anger/annoyance, feelings of sadness, feelings of happiness/joy, praise and expressing traits.

## 2.2 Previous of Research

The following are previous study in the form of several journals/articles related to the research conducted by the author. The first previous research conducted by Ismawati (2014) entitled : An Analysis of meaning and function in traditional expressions in the Sasak community of Kediri village and its relations to educational values.

This research entitled "An analysis of function and meaning in the sasak traditional expressions at Kediri's inhabitants village and its relations with the education's values. The hypotheses of this research are 1. What is the values of the traditional expressions by the Sasak inhabitants at Kediri" village; 2. What is the function of those expressions; 3. What is the correlations of the traditional expressions with the educational values. The observation and interview method are used in gathering the data. The data is analyzed in deskriptive method. The researcher explains, describes, analyzes, and interprets the data in forms of meaning, and functions, and the educational functions in sasak traditional expressions at Kediri's inhabitan village until it is esier to be understood. There are 43 data obtained and analyzed based on each categories. Based on the data analysis, it is concluded that: 1. The meaning of the traditional expressions has no longer be based on the lexical and grammatical meaning, however it is based on the interpretation. The meaning of the sasak traditional expression is related to advices and lessons which can be used as direction in human behavior 2. The function of the sasak traditional ekspression as proposed by Bascom are as the projection system, means of validation cultural institution, medium of children education, means of compulsion, supervisor of the society's norm, means of communication, andas a means of entertainment. 3. The educational value that can be found is related to norm values and social values. The similarity of this reserach with previous research using qualitative methods and data analysis while the diffirences : Reserach focus : the reesearch focus in the meaning and function of the traditional expressions in the sasak people of kediri village and their relation to educations values. Place and time : kediri village. Method : the method uses is a qualitative methods in presenting the research findings there are two reserach the formal method and informal method, the formal method of formulation uses sign or symbols, the informal method of formulation uses word. Data analysis : data analysis was carried out at descriptively, namely explaining, describing, analysing, and interpreting data. In the form of meaning, functon, educational values contained in traditional expressions of Sasak Kediri village so as to create clarity that is easy to understand in this study

The second previous study by Nurrahmi (2021) entitled the Analysis of The Function and Meaning and Values of Education in the Traditional Expressions of the Simpasai village Community, Lambu district, bima regency. This research in located in simapasai village, Lambu District, Bima Regency. The background of this research expalin about oral literature contained in traditional expressions of the Mbojo community (Bima) such as proverbs, or proverbs and also folk songs. This study uses qualitative methods based on culture research of data analysis of the data collection proces through observation methods, interview methods, recording methods, documentation methods, and data analysis using translation methods, transcriptions methods, and analytical methods. The focus of this research is on the expression of the function and meaning and values of education in simpasai village, Lambu district, Bim regency. The similarity of this research is that is uses qualitative methods, the difference is in data analysis :

1) Focus research : the focus of the research is the function, meaning and values of educations in traditional expressions in Simpasai village, Lambu district, Bima regency.

2) Place and time : location of the research in Simpasai village, Lambu district, Bima regency.

3) Method : the method uses qualitative method, using four methods of data collection 1. Observations method, 2. Interview method, 3. Recording method, 4. Documentation method.

## 3. RESEARCH METHODOLOGY

### 3.1 Location and Time of Research

The Location

The location of this research was Waiara Village, Kewapante District, Sikka Regency. The waiara society always did the “*huler wair*” ceremony at guest. The ceremony is carried out following its stages according to traditions of the Waiara community that passed down from generation to generation.

The Time

The time in this research started 03th march to march 2023, within a period of approximately a month

No	Activities	Month(Year)/ Week																											
		January				February				March				April				May				June							
1	Submitting title	■	■	■	■																								
2	Writing proposal					■	■	■																					
3	Proposal seminar									■	■																		
4	Field research											■	■																
5	Report writing													■	■	■	■	■	■	■	■								
6	Seminar of result of the research																					■	■	■	■	■	■	■	■
7	Finalizing paper																											■	■

### 3.2 Research Method

The method used is qualitative research. This approach is use the study language associated with “*huler wair*” poetry in Sikka language. This research examines the function and meaning in *huler wair* at the guest reception ceremony. According to Sugiyono (2018), it is a research method based on the philosophy used to research scientific conditions(experiments) where the researcher is an instrument, data collection techniques and analyzed qualitative one emphasize more on meaning. Qualitative research methodology aims to analyzed and describe phenomena of research objects through social activities, attitudes, and perceptions people individually or groups.

### 3.3. Data Source

The source of data referred to in the research is where the data is obtained and has clear information about how to take the data and process the data. Arikunto (2013), the data source referred to in the study is the subjectfrom which the data was obtained, while according to Indrianto and Supomo (2013) the data source is an important factor that is considered in determining the data collection method taht has been made. Data source consist of :

#### A. Primary Data

According to Umar (2013) primary data is data obtained from the first source either from individuals or individuals such as the results of interviews or the results of filling out questionnaires that are usually carried out by researchers. Meanwhile, according to Nur Indrianto and Supomo (2013) primary data is a source of research data that obtained directly from the original source ( not through intermediaries). In this research, primary data was obtained from interviews with three informants, namely traditional leaders and the people of waiara village who have knowledge about *huler wair* using interviews and documentataion.

#### B. Secondary Data

According to Umar (2013) secondary data is primary data that has been fursher obtained and presented either by primary data collectors or by other parties, for example in the form of diagrams or tables. Adrianto dan Sugiono (2013) secondary data is a sorce of research data obtained by researchers indirectly through intermediary media (obtained and recorded by other parties). Secondary data used in this research are journal documents, the internet and also others writings related to the *huler wair* ceremony.

### 3.4. Techniques And Data Collection Procces

Data collection techniques use in this study were carried out by collecting primary and secondary data, where primary and secondary data also data collected directly from the research site to obtain accurate in this study, researchers use the techniques or method use to data collection is :

## 1. Interview techniques

The use of interview techniques by contacting or interviewing informants in order to provide the necessary information or data. According to Sugiono (2018:467) included in- the depth interview category where semi structured interviews are conducted by asking questions freely compared to structured interviews. In this study, the researcher asked a series of questions that were used to get the knowledge possessed by research subjects, especially those related to extracting background information and how the background of local tradition "welcoming guest huler wair". The data source is the data is obtained from informant, as the subject to be studied is: the person interviewed in good, as well as looking for information 3 people they are :

1. The society of Waiara village, Kewapante district, Sikka regency as the implementation of the huler wair traditional ritual that has an important role and preserving the sikka culture in waiara village.
2. The chairman of waiara traditions, as a future successor as actor the founder, and role play in preserving of tradition.

## 2. Documentation

In addition to utilizing the method as mentioned above, the research also collect written data provides information about what is done in the local tradition of "welcoming guests". This research data is intended as a way of collecting data by studying and recording the parts that are considered important from various official available at research locations and other institutions that have an influence that research location. Documentation studies are used to obtain direct data from agencies or institutions including books, reports on activities of agencies or institutions relevant to the research focus. (Ridwan 2012:72)

## 3.5. Data Analysis

Data analysis techniques are the process of searching and compiling, systematically, filed notes and documentations by organizing data into categories, describing, then into units, synthesizing, compiling, onto patterns, choosing which one important to learn, and make conclusions, so that are easily understood by one self and others (Sugiyono; 2015).

Components In Data Analysis :

### A. Data Collection

Wahyuni (2012: 73) data collection can be in the form of primary data and secondary data. Primary data is usually collected through interviews. Secondary data is an internal publication provided by participants to be given to researchers, including published data that is available and relevant to the topic being observed.

### B. Data Reduction

Means summarizing, selecting the main things focusing on things that are important to look for themselves and patterns, namely in data reduction researchers, expected to be able to understand the meaning and role referred to in the utterance of "Huler Wair".

### C. Data Display

Display data after being reduced, then displaying the data it will make easier to understand what happened, plan the next work based on what has been understood. The data dissection in this research is carried out in the form of a brief description in analysing the function and meaning of huler wair in waiara village and surrounding (Miles and Huberman, 1984) the most frequent form of display data for qualitative research data in the past has been narrative text.

Social phenomena is complex and dynamic so what is found when entering the field, will be still hypothetical, is developing or not. If after the field it turns out that the hypothesis formulated is always supported by data when it is collected in the field, then the hypothesis is proven and will develop into a grounded theory. Theory grounded is a theory found in the field, and then tested through continuous data collection in the patterns have been supported by research data.

### D. Drawing conclusion/verification

The third step in data analysis based on the opinion of Miles and Huberman is the conclusion and verification thinking. The initial conclusion is in particular, while we change when there is no strong proof of support. The initial stage of collection is supported by valid and consistent evidence, when researchers return to the field collect data, so the conclusion that is put forward is the conclusion of the credible.

## 4. FINDING AND DISCUSSION

### 4.1. Review of Research Location

Waiara village is one of 8 villages in Kewapante district, Sikka regency, East Nusa Tenggara province, with an area of 14.2 km<sup>2</sup>. Geographically Waiara Village is bordered by the following areas 1) to the north, bordering the Flores Sea, in accordance with the Sikka regency regional regulation, 2) to the east, it is bordered by Wairbleler Village and Pogon village, 3) to the south, bordering Munerana village and Heopuat village, 4) to the west, it borders Namangkewa Village.

Waiara Village consists of 3 hamlets, 5 neighborhood associations, and 14 neighborhood associations. The total population of Waiara Village is 2,410 people consisting of 1,150 men and 1,260 women. In general, the Waiara Village Typology consists of: agriculture, livestock, fishermen etc The topography of Waiara Village in general includes sloping or lowland areas, and based on the altitude the area of Waiara Village is classified as lowland (0 – 200 m asl). The religion adopted by the Waiara village community is mostly Catholic with a total of two thousand one hundred and eleven adherents, there are also Protestants who number twenty one and also Muslims who number two hundred and eighty two people. The average education level of the Waiara village community is elementary school with a total of 734 people.

## 4.2 Finding

### 4.2.1 Process of the Huler Wair

The *huler wair* process by preparing when the event will begin while discussing with the family or organization about this huler wair in terms of what will be held, after that the family will choose who will perform the huler wair, and then choose one person in the event to pick huler leaves and also young coconuts or what the people of Sikka call it “*kabor kubar*” , which means that when picking huler leaves, the coconuts that are not inside are only picked once and the smooth huler leaves are taken, while the young coconuts that are picked should not fall to the ground because according to the beliefs of waiara community, hulers leaves that have fallen to the ground are considered dirty or impure, if huler leaves that have fallen are still used, it will bring bad things(illness, and even death) to the person.

#### 1) Preparation Stage

The *huler wair* preparation process is to prepared the media which is picked in the form of huler leaves and young coconut which is sliced at the top of the head and the slices must not be cut and water, water taken from springs is then mixed and placed in a safe place.

#### 2) Implementation Process

After preparing all the ingredients until the guests arrive, the guests who come will be received with a dance or called soka papak by the sikka people, this soka papak has been used since royal times when they came to visit every area in the sikka district. Then the ceremony of welcoming guests is continued with *huler wair* using huler leaves and young coconut as media. This huler wair will be carried out when a traditional leader wearing full traditional clothes stands while reciting the traditional huler wair poem called kleteng background. After reciting the custom, guests will be sprinkled with two huler leaves and young coconut water while being held by a woman. ( T. Bura. Oktaviani,2020).

#### 3) Closing Stage

When the guests finish the huler wair the guests will be brought into the space provided while the huler leaves and coconut water will be placed in the corner of the room or called “*ulu higung*”by the sikka people.

### 4.2.2 Function of Huler Wair

The function of the huler wair is to provide coolness, abundance, joy, and free people from all that is evil, the meaning of huler wair as apurification process, accept with a sincere heart to welcome guests who come with a cool heart and full of peacefull joy, guests get protection from god and ancestors.

The function of huler wair is to provide coolness and to free people from evil, and to prevent illness. The function of coconut water is to release all the bad things brought from outside at that time, the function of water gives coolness, so water is the same as ” blatan ganu wair bliran ganu bao” which describe the shade in life, the pleasure of feeling shady, cool, the meaning is like that known as bao why people live more influenced by nature.

### 4.2.3 Purpose of Huler Wair

The purpose of the huler wair is as a blessing so that the guests who come are blessed by God and their ancestors. The aim is that the people who come feel joy, the guests who come do not feel doubtful.

### 4.2.4 Meaning of Huler Wair

The meaning of huler wair is coolness so that we receive guests with a cool heart, full of peace and joy, therefore guests receive protection with the support of earthly and heavenly powers so that they are freed from worldly evils, and bring people to live a better life, given abundance, sufficiency, health so that the people we receive at the event or live in that area safely and peacefully and get abundance in that area.

Huler leaves symbolize coolness while coconut water symbolizes purity, huler leaves give meaning to the sprinkling which is peace, serenity for guests or people who are exalted can bring joy and abundant blessings to the host and those around him while the use of water symbolizes freshness or a source of entertainment for the host and can quench thirst. People often use huler leaves and coconut water and then sprinkle it on the guests, to be precise on the forehead, which is beneficial and it is hoped that the young coconut water will be able to free the guests and everyone in the house from calamity or to release all the bad things that were brought from outside at that time which It is hoped that it will provide coolness, tranquility for both of them.

No	Huler wair	Meaning	Meaning					
			Full idioms	Partial idioms				
				Idioms using body parts	Idioms using the	Idioms using color type	Idoms using the names	Idioms using numerals

					words sense		of natural objects	
1	<i>Mai baa e'i nian amin Nian kewa boat bolet Tanah amin waiara, waiara blatanbliran</i>	There has come to our region a dense forest of kewa wrapped around our land waiara, cool fresh waiara					√	
2	<i>Wawa tanah merah dason Wawa tanah mita dason wawa moan bano mapa ata wawabautwalong</i>	On the red ground on the black ground to the father who walks with those under him again.				√	√	
3	<i>Mai naha blatan ganu wair bliran sai ganu bao blatan ganu wair ganu wair wali napun bliran sai ganu bao ganu bao wali wolon</i>	Coming should be fresh like cool water, cool as a banyan like water in the river and banyan in the hills.					√	
4	<i>Bido sai lima a'un santo benjer sain me aun dua mole no lain kama luat rema rua rimu moret tepo tetu ganu amapu naruk nimun rimu wua de taedoda wua duat naha riwun ae lait naha ngasun</i>	Stretch our your hand of love to bless the virgin and her husband so that tomorrow or the day after they will be live according of good, they children giving birth to many virgins children and carrying hundreds of man			√			
5.	<i>Hor kabor baring bura ganu kabor ripa wolon ami neni emai e bawo ami himo amang Ami himo nora hunur mut waten metat</i>	Flying like a “kabor baring” white like coconut in the hills we ask come, come we receive you with a warm stomach and a peaceful heart.			√			
6	<i>Bido sai lima aun santo benjer eung sai ama moan aman ata doe riwun aman ata nadar ngasun</i>	We ask you in the moon of the king on high above the moon in the sevenfold heaven and the eightfold city					√	
7	<i>Bido sai lima aun santo benjer eung sai ama moan aman ata doe riwun aman ata nadar ngasun</i>	Stretch out your hand bless you father, father protector and guardian of society						
8	<i>Ami ena te'i neni himo, himo baa ina nian tanah wawa ama lero wulan reta odi</i>	Today we accept, accept the mother of the earth and the father of the sky who will come to this place.						

	<i>nimu naha mai em baun</i>							
9	<i>Ena tei ami riwun tiun benu Ami ngasun wane atan e'i waiara ami himo aman nora hunur mut waten metat</i>	Today we are millions beehives in the waiara we receive you with a warm stomach and a peacefull heart.	√					
10	<i>Bliran ganu kabor bali kabor bali jong jawa Blirandaa lala wolon Den gata nete tebon</i>	Fresh as coconut bali coconut, coconut bali ship fresh java, to the oily hills all over the body						
12	<i>Kulit naha blatan ganu wair bliran ganu bao ubuk lebuk ganu tebuk lau detut baki plia ganu baki reta ilin</i>	The skin should be fresh like cool water like banyan	√					
13	<i>Ubuk naha lebuk ganu tebuk laudetut baki plia ganu baki reta ilin</i>	Lush and bountifull blooms blossom body and soul like a <i>meraya</i> self						
14	<i>Blatan ganu wair ganu wair sina mitan sina mitanwali napun Blatan daawali rahan</i>	Cool as water like water of <i>sina mitan</i> , <i>sina mitan</i> in the river cold to the chest		√				
15	<i>Odi hu wau lero wawa ma moni beli ata wisung ma orok beli ata wangar ma hu'u ai sai e bawo wua ami nodin hoig bako ami bolot bajak beli ata wungun ma kobor beli ata kua ma hu'u beli ata wungun wungun du blawir kobor beli ata kua kua dudeteng</i>	When the evening comes you will clean up the courtyard you will leave tribe, abandon the clan follow the prohibitions and rules of the massle family uphold the distant tribes and follow the different prohibitions.			√			
16	<i>Ama ata regung werun ama ata sageng sareng em</i>	Father choosen, father exalted, come here ciggarretes we provide betel nuts we serve	√					
17	<i>Odi au gua uma naha ihin kare tua naha dolo ihit hana pi pitu dolo naha lape walu</i>	You will be blessed with abudance and sufficiency and the result will multiply seven and eightfold.						√



From the research above, the author would describe and interpret :

1. *Mai ba'a e'i nian amin nian kewa boat bolet tanah amin tanah waiara, waiara blatan bliran* analysis *nian kewa boat bolet tanah amin waiara, waiara blatan bliran* the situation of kewapante where the place is filled with tubers meaningful is natural condition of kewapante .

*Wawa tanah merah dason wawa tanah mita dason wawa moan meran jawa wawa moan bano mapa ata wawa baut walong*

a. Analysis : *tanah mita dason* meaning fertile black soil suitable for agriculture. Partial idiom because the meaningful is fertility still has idiomatic elements and lexical meaning.

1. *Bido sai lima aun santo benjer eung sai aman aman ata doe riwun aman ata nadar ngasun*. Analysis *bido sai lima aun santo* It means to gratefully ask for God's protection in order to guide the community. Meaningful is protection Idiom partly because it still contains idiomatic and lexical

2. *Hor kabor baring bura ganu kabor ripa wolon ami neni emai e bawo ami himo aman nora hunur mut waten metat*. Analysis *ami himo aman nora hunur mut waten metat* It means to receive with a sincere heart and written intentions. Meaningful sincerity Idioms are partial because there are still idiomatic and lexemical elements.

3. *Ita odi plawi tora ama lero wulan reta, plaen reta raja reta, reta du lero wulan reta hading lain waning reta reta bura dudak wulan reta seu lape pitu reta kota lape walu*. Analysis: *reta seu lape pitu reta kota lape walu* It means above the seven layered city the eight layered city contains the meaning asking God and the universe with all its power to shade it so that it remains strong. That contains meaningful the majesty of God.

4. *Bido sai lima aun santo benjer eung sai ama moan aman ata doe riwun aman ata nadar ngasun*. Analysis *ama moan aman ata doe riwun aman ata nadar ngasun* the guardian father, the protector father, the supervising father, the the father who holds hundreds of people meaningful is The pride of people who have skills meaningful protektor

5. *Ami ena te'i neni himo, himo baa ina nian tanah wawa ama lero wulan reta odi nimu naha mai em baun* Analysis *ina nian tanah wawa ama lero wulan reta* the meaning is Mother earth and father sky that contains meaningful the glory of God.

6. *Ena tei ami riwun tiun benu Ami ngasun wane atan e'i waiara ami himo aman nora hunur mut waten metat*. Analysis *ami ngasun wane atan e'I waiara* meaning that many people are waiting for his arrival with a willing heart and sincere intention to receive. Meaningful sincere a lot of people

7. *Bliran ganu kabor bali kabor bali jong jawa Bliran daa lala wolon Den gata nete tebon*. Analysis *den gata nete tebon* oil all over the body (all the efforts made can be felt by everyone contains) the meaning is have a sense of respon himo baa hosti bura himo lau grau wain himo lau tuang gera. Analysis *himo baa hosti bura* meaning that they have been united as husband and wife in front of the priest meaningful is receiving the sacrament of marriage idioms are partial because they still contain idiomatic and lexemical elements.

8. *Blatan ganu wair ganu wair sina mitan sina mitan wali napun Blatan daa wali rahan*. Analysis *blatan daa wali rahan* meaning fresh to the chest means loving her truly from the heart meaningful peaceful

9. *Kulit naha blatan ganu wair bliran ganu bao ubuk lebuk ganu tebuk lau detut baki plia ganu baki reta ilin*. Analysis *Kulit naha blatan ganu wair bliran ganu bao ubuk lebuk ganu tebuk lau detut baki plia ganu baki reta ilin* meaning that the body is healthy and fresh so that it can do work and produce abundant results. Analysis of *ubuk lebuk ganu tebuk lau detut* meaningful abundance Full idiom because the meaning is not reflected in the words that form it and is interpreted as fertility.

10. *Ubuk naha lebuk ganu tebuk lau detut baki plia ganu baki reta ilin odi ami plawi mora ama lero wulan reta plahi reta raja reta reta du lero wulan reta hading lain waning reta bura dudak wulan reta seu lape pitu reta kota lape walu*. Analysis *bakit plia ganu baki reta ilin* the meaning is lush and bountiful blooms flourish the idiom is full because it implies abundance.

11. *Odi hu wau lero wawa ma moni beli ata wisung ma orok beli ata wanger ma hu'u beli ata wungun ma kobor beli ata kua ma hu'u beli ata wungun wungun du blawir kobor beli ata kua kua du deteng*. Analysis *ma hu'u beli ata wungun* meaningful responsibility Full idiom because it is idiomatic and lexemical because it means responsibility.

12. *Amang ata regunng werun amang ata sageng sareng ama ata tuke nian ama ata nadar tanah emai sai e bawo bako ami nodin hoing wua ami bolot bajak*. Analysis *emai sai e bawo bako ami nodin hoing wua ami bolot bajak* areca nuts and cigarettes are provided means welcoming full idiom because it still contains the meaning of acceptance.

13. *Blatan ganu wair ganu wair wali napun bliran ganu bao ganu bao wali wolon* analysis *bliran ganu wair ganu wair wali napun blatan ganu bao ganu bao wali wolon* the meaning is Cold like water cool like banyan hills means coolness

14. *Amang ata regung werun amang ata sageng sareng emai sai e wua ami nodin hoing bako ami bolot bajak*, analysis *wua ami nodin hoing bako ami bolot bajak* the meaning is areca nuts and cigarettes are provided means welcoming.

15. *Odi au gua uma naha ihin kare tua naha dolo ihit naha pi pitu dolo naha lape walu*, analysis *gua uma naha ihin kare tua naha dolo* meaning is garden works and distilling moke must be successful means hard work.

## 4.3 Discussion

### 4.3.1 Idiom Function

The function of idiom is that a speaker will convey a message to his interlocutor. Many ways are use by someone to convey messages to others when speaking. In order for the intercoluter to feel happy and not easily offended by words

spoken when communicating this message is not directly but using figurative words. The uses of figures of speech is related to the function of idioms, the function of hope and the function of advice.

## A. Expectation Function

Hope is the ability to plan a way out in an effort to achieve a goal despite the obstacles, and to make motivation a means to an end. In general, the definition of hope is a positive mental state in a person with the abilities he has in an effort to achieve future goals. (Snyder, Carr, 2004).

*Amang ata tuke nian amang ata nadar tanah tuke ami ganu tena inan tuba rami ganu jong jawa lopa bikon lpoa lion lopa killing lopa kolok lemer watut naha ita mogat babak papat naha ita mogat tuke asmi ganu tena inan tuba ami ganu jong jawa nia sai ami riwun riwun wawa nian gete tangar sai ami ngasun ngasun wawa woer pengan* “to stay true to our beliefs, not to be easily influenced by new things and to move together to achieve the same goal. the hope of community is to be protected, guarded, and guided like a captain so that day can walk together in accordance with the ideals on life”.

*Lopa bikon lopa lion lopa killing lopa kolok* it means don't turn upside down, don't tilt this idiom gives hope to be a wise leader, in carrying out task in accordance with life programs and ideals.

*Ami tutur mora aman aman ata reta gahar aman ata moan gete moan men deri nia sai mora ami riwun tangar sai mora ami ngasun ngasun wawa woer pengan na plipon sai ami plipong ami ganu wio abo sai ami ngasun abo ami ganu jagong* “hope that they are given advice not to be easily influenced by external circumstances so that they can accept, sort and filter them”.

*Deri nia sai ami riwun tangar sai ami ngasun* it means look at us a lot look at us hundreds this idioms gives hope as a leader must be able to help and fulfill the shortcomings of the community.

*Mai lako ba'a ami riwun ami riwun du kasi asing ami ngasun, ngasun du ngami ngereng ami riwun wawa woer pengan ngasun wawa du ngami ngereng mai tutur leku beli ami wali uwung uwung amin naha bliran harang laba beli ami wali nain harang laba naha naruk molo dena ami lopa diri hulir ami lopa plina hala ami lopa diri ata kesi kelik blerin ami lopa rena ata karong wain gatar ami lopa diri ata pimi wiwir leen ami lopa plina ata plo man blon ami naha diri ganu inan tutur ami naha plina ganu aman nan ami diri ganu inan tutur tutur buta ganu wunga ami rena ganu aman harang harang ami buta hori ganu lado* “coming to see the difficulties, the hardships of life that accour to be able to help fulfill the shortcomings, coming to give advice to the heart, giving advice must be correct so as not to make mistake and repeat them”.

*Ami lopa rena ata karong wain gatar ami lopa diri ata pimi wiwir le'en* it means don't hear people scratching their feet, we don't see people pouting their lips this idiom gives hope that we will not be easily influenced external situations or conditions.

*Ami neni tuke sai me aun dua mole no lain luat rema rua rimu wet tahi naha blino pano lalan naha woer tebon tegor wain gain lohor wawa lema reta* “asking god to always be taken care of so that responsibility is widened in all affairs in the family, the body is always healthy, the legs are strong and strong in earning a living”.

*Tebon tegor wain gain lohor wawa lema reta* it means that the body is strong healthy up and down this idiom gives hope to newly married couples so that they can fulfill the needs of their families.

*Bido sai lima aun santo benjer sain me aun dua mole no lain kama luat rema rua rimu moret tepo tetu ganu ama pu naruk nimun rimu wua de tae doda wua duat naha riwun ae la'it naha ngasun luat rema rua orin uma rimun ia na kamang aman benjer eung beli rimu rim uteri naha hunur mut waten metat* “extend your holy hand protect and bless the married couple to succeed in their struggle and have offspring and always glorify god”.

*Wua du'at naha riwun a'e la'it naha ngasun* that means women should give birth to many men should give birth to hundreds this idiom gives hope of having offspring or giving birth to children.

## B. Advising Function

The function of idioms as advice will provide a way out to be have and think positively. The function of idioms as advice in the expression of huler wair is found in idiomatic expressions *Au lai ma gou utan lau tahit odi naha mai diat sai wain* the meaning is men must go to sea and come must give to his wife this idiom giving advice to a man that must be responsible to his wife.

*Au lai ma gou utan lau tahit odi naha mai diat sai wain wain bait ganu ple ganu plega bata uta reta tanah maran matan dope sai mein mein belar ganu roho ganu tole dadi baa wain nora lain genang baa lihe nora lalan hu wau lero wawa loning utan ele blain wair ele gahu* “responsible for children and wife because they have become a legal couple by custom and formalized by the church”.

*Au lai ma gou utan lau tahit odi naha mai diat sai wain* you men must go to sea must give to the wife this idiom gives advice to work hard and be responsible.

*Tutur wi'in doi-doi kaat wiin maeng-maeng lopa tutur wiin daa gete wawa woer di ata rena mata ngasun ata ileng ita*” speak slowly not to be heard outside the house many eye see and many ears hear if there is a problem solve at home”. The expressions idiomatic of huler wair *Tutur wi'in doi-doi kaat wiin maeng-maeng* the meaning is speak slowly in this expressions give advice to the people if there is a problemsolve it at home

*Tutur wi'in doi-doi kaat wiin maeng-maeng* it means speak slowly while walking on tiptoe this idiom advises that solve problems with good communication

*Odi ma gere leu nete itin deri leu nete oan ma bua buri ganu wetan gaet tetok ganu atong*” go and stay or settle everywhere and be fruitful”. The expressions idiomatic of *huler wair ma bua buri ganu wetan gaet tetok ganu atong* the meaning is go to seed like pimple and stick together like an atong in this expressions give advice to the people that must have offspring.

*Odi ma gere leu nete itin deri leu nete oan* it means go live in all directions and become a person who is prepared for all situations this idioms advises to be independent and disciplined.

Form of traditional idiomatic of *huler wair* :

## 1. Adage

*tutur w'in doi- doi kaat wi'in maeng- maeng lopa tutur wi'in da'a gete mata ngasun ata ileng ita* speak slowly not to be heard outside the house many eye see and many ears hear if there is a problem solve at home”.

*lopa tutur wi'in da'a gete mata ngasun ata ileng ita* it means don't talk a loud outside is also heard by people this idiom expresses problems should be discussed

*Au lai ma gou utan lau tahit odi naha diat sai wain wain bait ganu plea ganu plega bata uta reta tanah maran matan dope sai mein mein belar ganu roho ganu tole* “ responsible for children and wife because they have become a legal couple by custom and formalized by the church”.

*Hu wau lero wawa ma moni beli ata wisung ma orok beli ata wanger huu beli ata wungun kobor beli ata kua ma huu beli ata wungun wungun du blawir ma kobor brli ata kua kua du deteng*” when evening comes you will sweep the yard you will give up the tribe leave the clan and follow the restrictions and rules of the male family upholding a distant tribe and different prohibitions”.

*Hu wau lero wawa ma moni beli ata wisung ma orok beli ata wanger* it means the evening drew to a close cleans up people's yards and gather wealth this idiom expresses hard work and self-reliance.

## 2. Proverb

*Ami lopa diri ata kesi kelik blerin , Ami lopa rena ata karang wain gatar Ami lopa diri ata pimi wiwir le'en, mai tutur leku beli ami wali uwung, uwung amin naha bliran, harang laba beli ami wali toger, toger amin naha pengan, tutur leku ami wali uwung Tutur leku naha dadi*” we pay no heed to those who pout their lips, nor to those who stick out their tongues we follow orders and wrap them up like a wio advising against being influenced by new things.

*Tutur leku beli ami wali uwung, uwung amin naha bliran*, it means talk to the hilt, the crown of the head must be fresh this idiom expresses sincerity

*Dadi baa wain nora lain genang baa lihe nora lalan loning utan ele blain wair ele gahu* “ already a legal couple already husband and wife because vegetables do not wither water is not warm therefore, it cannot be separated, there is a bond”.

*Dadi baa wain nora lain genang baa lihe nora lalan* it means already a husband and wife, their wishes have been obtained this idiom expresses live must have principles

## 5. CONCLUSION

The meaning of *huler wair* as a purification process accept with a sincere heart, accept a sincere heart to welcome guests who come with a cool heart and full of peaceful joy, guests get protection from god and ancestors. The function of *huler wair* is to provide coolness and to free people from evil, and to prevent illness. The function of coconut water is to release all the bad things brought from outside at that time, the function of *huler wair* leaves is for freshness, the function of water gives coolness so water is the same as “ *blatan ganu wair bliran ganu bao*” which describe the shade in life, the pleasure of feeling shady, cool, the meaning is like that known as *bao* why people live more influenced by nature.

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