



## IDIOMATIC PHRASES IN MARRIAGE SPEECH OF HELONG TRIBUTE CUSTOMS AS AN ENRICHMENT OF TEACHING MATERIALS FOR SEMANTIC LECTURES

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### ABSTRACT

The aim of this research is to describe idiomatic phrases in the traditional marriage story of the Helong tribe as enrichment of teaching materials for semantics courses. The theoretical basis used in this research is idiomatic phrases stated by Keraf (2000), namely (2) Idiomatic based on its type (2) Idiomatic based on its form. Using a qualitative approach and the method and collection technique used in this research is the observation method with three techniques, namely (1) skillful listening and involvement method, (2) recording technique, and (3) note taking. Other methods used are the questionnaire method and the note-taking method. The research results show that there are four stages, namely (1) stage *keket kodale'ask*; (2) level *Hilli Hleken'come in and ask*; (3) level *fog wrap'enter marriage or bring dowry*; (4) level *kait tamang in mule te'between*. In these four levels there are 13 idiomatic phrase data.

**Keywords:** *idiomatic phrases, suku Helong, semantics*

### ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan ungkapan idiomatik dalam kisah perkawinan adat suku Helong sebagai pengayaan bahan ajar mata kuliah semantik. Landasan teori yang digunakan dalam penelitian ini adalah frase idiomatik yang dikemukakan oleh Keraf (2000), yaitu (2) Idiomatik berdasarkan jenisnya (2) Idiomatik berdasarkan bentuknya. Menggunakan pendekatan kualitatif dan metode serta teknik pengumpulan yang digunakan dalam penelitian ini adalah metode observasi dengan tiga teknik, yaitu (1) metode terampil mendengarkan dan terlibat, (2) teknik mencatat, dan (3) mencatat. Metode lain yang digunakan adalah metode angket dan metode pencatatan. Hasil penelitian menunjukkan terdapat empat tahapan yaitu (1) Stage *keket kodale'ask*; (2) level *Hilli Hleken'masuk dan bertanya*; (3) level *fog wrap'memasuki nikah atau membawa mahar*; (4) level *kait tamang di bagal te'antara*. Pada keempat level tersebut terdapat 13 data frase idiomatik.

**Kata Kunci:** *frase idiomatik, suku Helong, semantik*

### INTRODUCTION

The Helong tribe's marriage is one of the local heritages that has been passed down from their ancestors until today. Local wisdom that has been passed down from ancestors to the younger generation by looking at its values, meaning, function and form. The continuity of local wisdom will be reflected in the values that apply in certain community groups. These



values become the guidelines of certain groups of people which usually become an inseparable part of life which can be observed through their daily attitudes and behavior. Because customs contain values or norms which are a tool of control over associations in order to direct people's lives to maintain these customs, lifestyles and traditional patterns of thinking that are still visible in people's lives.

Bearing this in mind, the procedures for the traditional marriage ceremony of the Helong tribe for the Semau people are a tradition that is always lived as an ancestral heritage that cannot be erased, so that in traditional society customs have authority because people realize that humans live by determined customs. So the example and teachings of our ancestors are strong reasons to maintain it.

Traditional marriage in the Helong tribe has several stages. First stage; stage *keketskodale*. Level *keketskodale* 'asking your heart' is the stage of reporting your heart's feelings to your parents to propose to the woman. This stage is marked by delivering betel nut and money wrapped in a handkerchief and placed in a betel nut container. "eye mom" to be delivered to the bride's family by the groom's family. Second stage; stage *Hilli Hleken* 'come in and ask'. The traditional objects brought are a set of gold, betel nut and money wrapped in a handkerchief. Third phase; stage *fog wrap* 'entering marriage'. This stage is marked by bringing a dowry. The traditional objects brought by the groom to the bride are (1) solor cake, (2) bananas, (3) betel nut and money wrapped in a handkerchief and placed in the betel nut holder, (4) traditional clothes and kebaya for the bride woman. Fourth stage; stage *kait tamang in mule te* 'bring the bride'. This stage is the last stage after completing the stages *fog wrap* and the bride and groom stayed for a while at the woman's parents' house. This stage is marked by taking the bride to the groom's house.

The traditional marriage of the Helong tribe has the value and meaning of marriage, both implicit and explicit in the stages carried out. Therefore, in this research, idioms are used as a tool to produce implicit meaning in the phrases used in traditional wedding ceremony speech. Badudu (1976:10) suggests that both phrases and clauses are units consisting of a series of words. Phrases can be divided into two types, namely endocentric and exocentric phrases, as follows.

First, endocentric phrases are phrases that have the same function as one or all of their direct elements. Endocentric phrases can be divided into three types, namely: (1) attributive endocentric phrases (Second UL explains that the First UL is not equivalent); (2) coordinative endocentric phrases (the UL is equal or equivalent). (3) appositive endocentric phrases (the UL is the same).

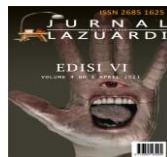
A phrase is a group of words/combination of two or more words that form a unity and have grammatical meaning. The characteristics of a phrase are as follows: (1) it is formed from two or more words in its formation; (2) occupying a grammatical function in sentence form; (3) contains a unified grammatical meaning; (4) is non-predicate.

Second, exocentric phrases are phrases that have the same function as one or all of the elements directly. Endocentric phrases are divided into two types, namely;

a. An objective exocentric phrase (consists of a verb and an object, UL where both objects are objects).

b. A directive exocentric phrase

Based on meaning units that have one formation element, phrases are divided into two, namely; (1) ordinary phrases, namely phrases whose formation results have actual meaning. Example: Mother bought *black sheep*. (2) idiomatic phrases are phrases whose



formation results in a new meaning or not the actual meaning (meaning of connotation). Example: John *working hard* for his family life. An idiomatic phrase is a type of phrase that has secondary meaning or is not the real meaning. So, this idiomatic phrase consists of two words meaning connotation (not the actual meaning).

Based on the description above, this research is entitled Idiomatic Phrases in Traditional Marriage Speeches of the Helong Tribe as Enrichment of Teaching Materials for Semantics Courses.

## PROBLEM FORMULATION

Based on the background above, the formulation of the problem in this research is what is the idiomatic phrase in the traditional marriage speech of the Helong tribe as enrichment of teaching materials for semantics courses?

## OBJECTIVE

Based on the problem formulation above, the specific aim of this research is to describe idiomatic phrases in the traditional marriage story of the Helong tribe as enrichment of teaching materials for semantics courses.

## THEORETICAL PERSPECTIVE

### 1. Phrase

A phrase is defined as a grammatical unit which is a combination of non-predicative words, or commonly also called a combination of words that fill one of the syntactic functions in a sentence (Chaeer, 1991). According to Ramlan, a phrase is a grammatical unit that consists of one or more words and does not exceed the boundaries of function or position (Sudiarni, 2012). This means that no matter how many words there are, as long as they do not exceed their position as subject of a predicate, object, complement, or description, then it can be called a phrase.

Phrases are divided into two parts, namely the core constituent (*head*) which functions as the center and is obligatory (must be present), and other constituents as modifiers; the elements contained in the phrase have a syntactic and semantic relationship.

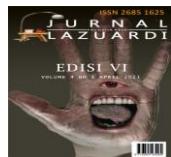
Kridalaksana (1993) states that modifiers are constituents that limit, expand, or characterize a parent phrase, while modifiers are elements that explain the meaning in the core.

Based on the thoughts of several experts above regarding the definition of a phrase, it can be concluded that a phrase is a combination of two or more words which are not predicative in nature and can be formed by two or more words, either in the form of a pattern in a basic sentence.

### 1. Traditional Marriages of the Helong Tribe

The wedding ceremony is carried out with a special ceremony and requires a long time and thorough preparation so that everything runs smoothly. This series of traditional traditions is known as *tradiri'kait correct'*. Etymologically *hooks* means pull. Whereas *correct* means come in. What is meant by a woman who was originally a girl in her own family, then after marriage she is counted as belonging to a man's family.

The wedding ceremony in the Helong community begins with the term Ask the heart or *the kettle is not date*. According to custom, the Helong tribe does not recognize a courtship period. Even if someone is found dating, their parents immediately ask for clarity about the



relationship. The aim is to approach, ask for consent and seriousness from the woman, especially the prospective bride, whether she is willing to be made the man's wife. After determining a good day, the event continued with a meeting between the girl's parents in a ceremony called *this iheken*'a family bonding event between the groom's family and the bride's family'. This stage is often referred to as the request entry stage. *This* in the form of spices, namely magical antidotes to ward off animals that usually damage plants. Whereas *lheken* These are thorns which are used to increase the strength of fences so that animals do not damage plants in the garden. What this means is that the bride is like a sugar cane or banana sapling that grows in her parents' yard. *So this lheken* This is done with the intention that through a bond the girl is protected and protected so that she is no longer tempted or disturbed by other people. In the next stage, namely *fog wrap*, usually *pack khabut lila asu* in the form of gold, whether in the form of a ring, necklace or stud, which must not weigh less than two grams.

The next event is the peak of the ceremony, namely *that's correct* 'take the bride to the groom's house'. At this event the man's family will bring a belis (dowry) usually in the form of 2 cows or if there are none they will be replaced with around 5 million rupiah. After that, the girl is taken to the groom's house by covering her with a blanket and accompanied by a gong dance. After arriving in front of the house, there is deliberation and reaching an agreement, then the bride can enter the groom's house. Then proceed with the wedding ceremony by slaughtering the animal and celebrating with a ging dance party. The wedding process in the Helong tribe takes a very long time, it can take more than 1 year before the wedding ceremony takes place.

## 2. Semantics

The word semantics comes from the Greek *sema* (a noun which means 'sign' or 'symbol'). The verb is *semaino* which means 'to mark' or 'symbolize'. What is meant by sign or symbol here is the equivalent of the word *sema* it is a linguistic sign (French: *linguistic sign*) as stated by Ferdinand de Saussure (1966), which consists of (1) a meaningful component, which takes the form of language sounds and (2) a component that is interpreted or the meaning of the first component. These two components are signs or symbols; whereas what is marked or symbolized is something outside of language which is usually called the referent or thing designated.

This word semantics was then agreed upon as a term used for the field of linguistics which studies the relationship between linguistic signs and the thing being signified. Or in other words, a field of study in linguistics that studies meaning or significance in language. In this way, the word semantics can be interpreted as the science of meaning or significance, which is one of the three levels of language analysis: phonological, grammatical and semantic.

## THEORETICAL BASIS

### From Phrase Idiom

Idiomatics in Indonesian language lessons are no longer strange. However, explaining definitions or limitations sometimes feels difficult and different definitions are often found. This can be seen from the idiomatic definitions in several literature or expert opinions. According to Badudu (1992), the word idiom comes from Greek, an idiom which means something made into a specialty.



According to Badudu (1992), an idiom is a language expression whose meaning cannot be described by the sum of each element. Apart from that, another opinion was put forward by Keraf, saying that idioms are structural patterns that store general language rules, usually in the form of phrases. While the meaning cannot be explained grammatically or logically, these forms can only be learned from experiences, not through general rules. For example, there is no rule that states that an idiom has a limited meaning. Apart from that, the meaning of idioms cannot be explained grammatically. For example, the form of selling a house means that the person who sells receives money, the person who buys receives the house, but in Indonesian the form of selling teeth does not have that meaning but means 'laugh out loud'. So, that kind of meaning is idiomatic.

Chaer (1995) in his introduction to semantics, divides lexical meaning, grammatical meaning and idiomatic meaning. Grammatical meaning is the meaning that exists as a result of grammar, such as affixation, reduplication procedures, and composition processes. Idiomatic meaning is the meaning of a language unit (word, phrase, or sentence) which contains the lexical meaning or grammatical meaning of the elements that form it.

Nida (1965) stated that in analyzing the meaning of idioms you must look at the context in which they are used, both orally and in writing, because context plays an important role in determining whether a phrase is idiomatic or not, especially in the form of translation activities.

Mary McGee Wood (1989) defines an idiom as a complex expression whose overall meaning is not compositional and the overall form is unproductive. From this definition, there are important things that determine idioms, namely (1) continuum, meaning that the meaning of an idiom must be seen as an undivided unit. Idiomatic is a non-compositional expression (2) meaning that the meaning of an idiom is a composition or the result of adding up the meaning of the elements that form it. Idioms are not productive in a form which means that if one or more elements in the idiom are replaced it will not produce an acceptable idiomatic expression.

The definition of idiomatics in the Indonesian Encyclopedia volume explains that idioms are specific forms of language in general. Idioms include all expressions, a series of words that show specificity in a language so as to differentiate it in other languages, idioms usually cannot be translated (Badudu 1992).

Another opinion regarding idioms was put forward by Keraf (2000), namely that idiomatics are equated with proverbs which are defined as groups of words or short, concise sentences containing comparisons, similes, advice and principles.

## 1. Idiomatic Classification

Based on the conclusion of the idiomatic definition above, it can be clearly understood that the scope of idioms can be clarified into several groups. Clarification based on group in question is clarification based on form, the description of the two clarifications is as follows.

### a. Idiomatic by type

Idioms based on their type (Maliki, 1999) are divided into two types, namely straightforward and decorative. What is meant by an idiom that has a straightforward meaning is an idiom where each member has a meaning after being combined. In other words, an idiom with a straightforward meaning describes the harmony of meaning between the meaning of each member and the meaning after the members are combined



This straightforward idiom in Indonesian has a pair that is permanent and a pair that is not permanent. Fixed pair idioms are idioms whose elements cannot be replaced by other elements, for example idioms *because of*, while idioms with non-fixed pairs are idioms whose elements can be replaced with other elements, namely *to* until it becomes *depend on*. The fixed and non-fixed pairs referred to in this statement are pairs that are within the framework of standard idioms, because besides standard idioms there are also non-standard idioms such as *a piece of cloth, a human being*.

The second type of idiom is a figurative idiom. Figurative idioms are idioms that use figurative words or idioms that do not match the literal meaning. Figurative idioms mean the meaning of their members will change after they are combined. The meaning that emerges after the merger is very different from the meaning of the combined result (Maliki, 1999). An example of a figurative idiom is *toil, long arms, and broken charcoal*.

It seems that the opinion expressed by Maliki above regarding idioms has a figurative meaning. In line with Keraf's (2000) opinion that idioms also include proverbs, it is further said that idioms are broader than proverbs. Proverbs themselves are defined as words strung together in figurative sentences which provide special meanings arising from the experiences of the language community (Keraf, 2000). Therefore, proverbs are part of idioms, especially figurative idioms, so it is necessary to explain the proverbs along with their aspects and examples. According to Burhan (1994), proverbs can be divided into four large groups, as follows.

- A real proverb, this proverb has a nature; complete sentence, true form, less subject to change, contains truth, and wisdom.
- Proverbs that have complete sentences, proverbs have characteristics: the sentences are incomplete, the form often changes, rarely express wisdom and are usually figurative.
- Parable proverbs, these proverbs usually start with words *like, like*
- Phrases that are similar to proverbs are expressions used as insults, insults or short, sharp, funny answers, and are warnings that can hurt feelings. Examples of proverbs can be seen below.
- Broken body is buried in the ground, good deeds are remembered. It means good manners are still remembered by people.
- Water pouring from the roof falling onto the building is also 'what parents do when they fall on their children'.

#### b. Idiomatic based on its form

Idiomatic based on its form (Pateda, 1995) consists of two parts, namely full idioms and partial idioms. Full idioms are idioms that have lost each of the meanings that make up them so that what remains is the meaning of the whole form, for example *it on your stomach* means pregnant. In contrast to partial idioms, idioms whose elemental meanings are still visible in a combination or sequence of sentences, for example, *blacklist* means people who are wanted or monitored. Examples of idioms based on form.

- 1) Alas stomach means breakfast.
- 2) Facial means face
- 3) Golden child means beloved child
- 4) Lifting your feet means running.



Based on the description above, idiomatics based on their form are divided into two, namely full idioms and partial idioms. Full idioms that have lost their individual meanings so that there is a meaning to the whole form. In contrast to partially idiomatic, it is idiomatic where the meaning of the elements is still visible in the combination or sequence of sentences.

## 2. Examples of Straightforward Idiomatic Phrases in Indonesian

The examples in Indonesian that will be presented in the explanation below only revolve around straightforward or guide word pairs, considering that in this research it is only limited to straightforward idioms.

The standard idiom in question is an idiom that is adapted to the correct language rules in accordance with the applicable provisions in enhanced spelling, while a non-standard idiom is an idiom that is unacceptable because it does not comply with the rules of the idiom user. The specificity of these idioms is what gives rise to standard idioms and non-standard idioms. This example will be presented more clearly in standard idiom form.

Baku idiom	Non-Standard Idioms
Depend on	Depends on/depends on/on
Different from	Different from/than
Because of	Due
Respect to/to/against	Based on/to
Consists of	Consisting/ consisting of
In accordance with	In accordance
Meet with	Meet/meet the same

## 1. Use of Idiomatic Phrases in Sentences

Indonesian has many varieties:

According to Ramlan (1997) language variety consists of various languages. Based on place and region, language varieties are based on their means, language varieties are based on their speakers, language varieties are based on their means, language varieties are based on their atmosphere, language varieties are based on their use, and language varieties are based on their use of scientific language varieties, and language varieties are in sentences.

Various languages based on their use in sentences are simple. It's simple because it has to be understood easily, based on its true nature it doesn't mean we can use language in sentences. The use of language in sentences must still use good and correct language. If the use of language is correct, it makes it easier for readers to grasp the meaning conveyed by the author. Apart from that, the correct use of language is also pleasant to read.

The use of idiomatic language in sentences must be in accordance with applicable regulations. Idioms are constructions that have fixed members or pairs of words. In other words, an idiom has a fixed meaning compared to the meaning that was previously combined.



Using appropriate or standard idioms in sentences is a form of participation and love for Indonesian language and literature. Apart from that, the good and correct use of idioms is also included in efforts to foster and develop Indonesian language and literature.

## RESEARCH METHODS

Research on idiomatic phrases in the traditional marriage speech of the Helong tribe as enrichment of teaching materials for semantics courses using design qualitative descriptive. The research instrument is an interview guide. The main guide for researchers to obtain the data needed for this research. The questionnaire in this research was used by researchers in conducting interviews to obtain oral data in the form of speech and symbols in the traditional marriage of the Helong tribe. The data source for this research is speech in the traditional marriage of the Helong Tribe in Semau District, Kupang Regency. The method and collection technique used in this research is the observation method with three techniques, namely (1) the listening and listening method, (2) the recording technique, and (3) taking notes. Other methods used are the questionnaire method and the note-taking method. Methods and techniques for data analysis using an interactive model through a cycle consisting of data collection, reduction, data presentation and conclusion drawing components. Interactive model (Miles and Huberman, 1984:23). The data analyzed in this research is not only in verbal form (words), but is also realized in the form of signs and symbols. Therefore, the presentation of data analysis results is displayed by combining two methods, namely the formal method (in the form of tables/schemes, charts) and the informal method (in the form of ordinary words). These two methods are further elaborations of the method of presenting rules (see Sudaryanto, 1993: 145-146).

## RESEARCH RESULTS AND DISCUSSION

### 1. Research Results

The traditional marriage of the Helong tribe is a local heritage that has been passed down from the time of our ancestors until today. There are several procedures that must be carried out by the Helong tribe when carrying out a traditional marriage. The marriage procedures include: (1) Stage *Keket Kodale* 'Ask the Heart', (2) Stage *Hilli Hleken* 'Ask for Time', (3) Stage *Wrap the Fog* 'Entering Marriage', as well as (4) Stage *That's right* 'Bride and Groom'. These four stages must be carried out sequentially from the first stage to the end in order to expedite the process of the Helong tribe's traditional marriage. This research focuses on idiomatic phrases in the traditional marriage speech of the Helong tribe.

The following is a table listing data on traditional marriage speeches from the Helong tribe that have been collected:

No	Level	Context	Speech	Idiomatic phrase	Gloss
1	Tahap I: Tanya Hati 'Keket'	Seorang pemuda yang mempunyai tekad untuk berumah tangga sehingga ia melaporkan isi hatinya kepada orang	.....le auk tinang talo, auk tadang ngam, ber auk Inang bua nupu,	bua nupu	'anakan pisang'



	Kodale'	tua kandung agar dapat membawa <i>Bahlila</i> ‘mulut mas berupa uang dan dua lembar sapu tangan’	..... <i>kualo undil le sing-sing talo, un tiuh, ana kualo, un dil le teta-teta, ne un nhita kiamo, ne un epe kia.</i>	un tiuh	'tebu berdiri'
		Jawaban dari pihak perempuan atas isi hati dari pihak laki-laki	<i>Auk deken tia, le halinnam keketle...mo auk ketan le ta, a kam noen, auk huan baktebes, tamlomo, auk koet tam, koet baktebes</i>	auk deken tia	'hati nurani'
2 Tahap Kedua: Minta Waktu untuk Masuk Minta 'Hili Hlekan'	1. Sirih dan pinang diletakkan bersama-sama dengan <i>baha</i> di atas tempat sirih dan disodorkan kehadapan orang tua wanita	..... <i>hili mesamo tao, hleken mesa, le halinnam....</i>	hleken mesa	'sekerat uduh'	
	2. Setelah pihak laki-laki diterima oleh pihak perempuan, maka pihak laki-laki mulai mempersiapkan benda-benda yang diperlukan dalam tahapan ini. Ada lima tahapan yang wajib dilakukan oleh pihak laki-laki ke pihak perempuan, antara lain: <i>buka poa, nodan le tulu tapa hilli hleken, tulu tapa ngala dukat, dan keket ketan osa nhaun</i>	..... <i>dadina bet na banan nhika, el..ui niuh, banan mesa, mo..ai langa....</i>	ui niuh	'segayung air'	
	1) Bahlila pertama: <i>Buka Poa</i> ‘menukar tempat sirih’	..... <i>babanan mesa, lehalinam bet, auk laul, bel auk inang silakamo, laumo, untan au.....</i>	babanan mesa	'sekaki bercahaya'	
	2) Baha kedua: <i>Nodan le Tutu Tapa Hili Hleken</i>	..... <i>auk hlekenna bikle sua aulo, seladekan.....</i>	hleken bikle	'sekerat duri'	
	3) Baha ketiga <i>Tulu Tapa Ngala Dukat</i>	<i>Bet apin auk hil nalanloko, auk hilnalanson, tamlomo...auk leken nalanloko...auk leken nalan son.....</i>	-		
	4) Baha keempat <i>Keket Ketan Osa Nhaun</i> “Tanya mas kawin”	<i>Bet apin auk hil nalanloko, auk hilnalanson, tamlomo...auk lekan nalan lakoo.....</i>	-	-	



3 Tahap Ketiga Bungkus Khabut "Mas kawin"	Jubir pihak laki-laki membawa bah lila Rp.2000 yang diletakkan diatas tempat sirih lalu diserahkan ke pihak perempuan untuk meminta waktu pelaksanaan perkawinan.			
	1. Tahap <i>Nodan Le Tulu Tapa Bungkus Khabut</i>	..... <i>Tamlomo auk sean nam, sean muid khabut mesa, le halinnam....</i>	<i>muid khabut</i>	'harga diri'
	2. Tahap <i>Nodan Le Baen Lila Asu</i>	<i>Bet apin auk siku nalanloko, auk siku nalanson, tamlomo...auk sea nalanloko...auk sea nalan son.....</i>	-	-
	3. Tahap <i>Tulu Tapa Lila Asu "Penyerahan Mas Kawin"</i>	<i>Bet apin auk inang ta lo auk amang baha ka hao son talo un leo ka tade son, nam deken tia lehalinam, bet auk tulu lemo, auk balang le.....</i>	-	-
	4. Tahap <i>Tulu Tapa Lil, Uj Otot, Ai Otot "Penghargaan Untuk Orang Tua Kandung Perempuan"</i>	..... <i>Talo auk dil le, kahi-kahi lam, bet, ai lalo, otot auk inang nga mo....</i> ..... <i>ui lalo un kul auk inang nga.....</i>	<i>ai lalo</i>	'panas api'
	5. Tahap <i>Tulu Tapa Itin Namon Na Lamtua Ka Ngala Dukat</i>	<i>In pait tia na un e lia. Bet apin auk siku nalan loko aku siku nalan son, tamlomo auk sea nalan loko auk sea nalan son.....</i>	-	-
	6. Tahap <i>Sikat Pesang Uj Latu, Tai Pesang Tali "Memberikan Hak Dan Wewenang Kepada Orang Tua Wanita"</i>	..... <i>Dadin nam, bet auk tai pesang tali, tail buk lima la, lemo .....</i> ..... <i>auk sikat pesang ku, tail buk lima la, lemo, auk sikat pesang ui latu ngatus sale.....</i>	<i>tai pesang tali</i>	'seutas tali'
	7. Tahap <i>Nodan Le Mitang Nalan Ta Lo Duman Hapun Nam Keket Ketan Deken</i>	<i>In tia na un elia, akam noen atuil blalan noo...ne ua tamlomo atuil blalan noo..ne ia. Dadin nam bet, un nasun se la</i>	-	-



		'Minta Pelayanan'	<i>kam, nol laok salin selua.....</i>		
4	Tahap <i>Kait Tamang In Mula Te</i> 'Mengantar Perempuan ke Rumah Orang tua Laki-laki	Tahap ini adalah tahap terakhir setelah selesai melakukan tahap <i>bungkus khabutdam</i> kedua pengantin tinggal beberapa saat di rumah orang tua perempuan	<i>In pait tia na elia auk ina, amang. Bet auk siku nalan loko; auk siku nalan son tamlomo auk sea nalan loko, auk sea balan son....</i>	-	-

## 2. Discussion

Idiomatic phrases are phrases that have formed certain idioms so that their meaning is idiomatic, meaning that the meaning formed cannot be described based on the lexical elements that form it (Rosdiana in Baehaqie 2014:47). Idiomatic phrases are also commonly defined as phrases whose formation results in giving rise to or having a new or non-actual meaning (connotation).

This section describes idiomatic phrases in the traditional marriage speech of the Helong tribe in Huilelot Village, Semau District, Kupang Regency. Data analysis is based on the results of data acquisition in the field which is divided into several stages, namely stages *keketa* *kodale* 'ask the heart', level *Hilli Hleken* 'enter and ask', level *fog* *wrap* 'enter marriage or bring dowry', and level *kait tamang in mule te* 'delivery'. The following is a discussion and data analysis of idiomatic phrases in the traditional marriage speech of the Helong tribe.

### 1) Level *keketa* *kodale* 'ask the heart'

*Keketa kodale* is the preparatory stage in the traditional marriage story of the Helong tribe which begins with the intention of a man who has the determination to marry so that he must report the contents of his heart to his parents so that they can carry the mas' vote. *bahlila* 'to the prospective bride in the form of cash amounting to IDR 9,000 and two handkerchiefs made by myself (embroidered) and purchased from a shop.

At this stage, the voice of mas' *bahlila* 'brought to his uncle and aunt with the following details; Rp. 5,000 was wrapped in an embroidered handkerchief and then wrapped again in a shop handkerchief. Meanwhile, Rp. 4,000 is mouth, bro' *bahlila*' namely IDR 2,000 to ask for permission from parents and another IDR 2,000 as introductory words to convey the voice of the man's heart wrapped in a shop handkerchief which is termed as seduction money from the man to the prospective woman.

Based on the results of data collection carried out at this stage, it was found that the traditional marriage speech of the Helong tribe included the following idiomatic phrases:



**Table 1. Idiomatic Phrases in Levels *Keket Kodale***

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (Level <i>Keket Kodale</i> )	
	Transcription	Gloss
1	<i>bua nupu</i>	'banana sapling'
2	<i>un tiuh</i>	'standing cane'

Data (1) is data expressed in the form of phrases *say no* 'banana sapling'. *Speak up* what is told in the traditional marriage story of the Helong tribe is a symbol of the physical body of Helong women who are still girls and need to be looked after and watered so that they do not grow on their own. Thus, the Helong tribe considers *say no* as a physical body that must be watered and given fertilizer so that it does not grow on its own so that it can produce good shoots.

*Speak up* is an idiomatic phrase because of its meaning *say no* not related to the meaning of the words *speak and said button*. Meaning *say no* forms a new meaning that is more directed towards the meaning of the idiom (connotation) because of the constituent elements (*speak and button*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

Data (2) is data expressed in the form of phrases *un tiuh* 'standing cane'. *Un tiuh* which is told in the traditional marriage story of the Helong tribe, it is likened to a symbol of the Helong woman's conscience which needs to be kept strong. Thus, the Helong tribe considers *un tiuh* has the conscience of the Helong woman who must be kept strong so that when it grows well it can be separated from its mother to be planted in another yard (the groom).

*Un tiuh* is an idiomatic phrase because of its meaning *un tiuh* not related to the meaning of the word *and and said tiuh*. Meaning *un tiuh* forms a new meaning that is more directed towards the meaning of the idiom (connotation) because of the constituent elements (*and and tiuh*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

## 2) Level *Hilli Hleken* 'come in and ask'

*Hilli laken* is the stage of carrying out the request from the groom to the bride. At this stage, it is appropriate to carry out *Hilli Hleken* for girls who are still girls. *Hili hleken* This is done to wait for all the conditions to be met by the woman, including being old enough and able to take responsibility as a housewife. The objects that need to be prepared at this stage are betel and areca nuts which are placed together *baha* on a betel stand and held out to the woman's parents. The story of the Helong tribe's traditional marriage is in stages *Hilli Hleken* which is included in the idiomatic phrase, as follows:



**Table 2. Idiomatic Phrases in Levels *Hilli Hleken***

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (Level <i>Hilli Hleken</i> )	
	Transcription	Gloss
3	<i>hleken mesa</i>	'slice of uduh'
4	<i>Hilli Hleken</i>	"tougher"

Data (3) is data expressed in the form of phrases *hleken mesa* 'a piece of uduh'. *Clean mesa* what is said in the traditional marriage story of the Helong tribe is a relatively strong fence which is used as a protection so that animals or any objects cannot enter and damage the plants in the garden (of the bride).

*Hlekan mesa* is an idiomatic phrase because of its meaning *hlekan mesa* not related to the meaning of the word *hlekan* and said *mesa*. Meaning *hlekan mesa* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*hlekan* and *mesa*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

Data (4) is data expressed in the form of phrases *Hilli Hleken* 'good magis'. *Hilli laken* what is said in the traditional marriage story of the Helong tribe is a ward so that all types of animals (all men) who want to approach the plant (the bride) cannot enter and damage the plant. Thus, the Helong tribe considers *Hilli Hleken* as a magical thistle or antidote that is wrapped around the fence to increase the strength of the fence so that other animals (other men) do not damage the plants that have been fertilized and watered.

*Hilli laken* is an idiomatic phrase because of its meaning *Hilli Hleken* not related to the meaning of the word *quality* and said *hleken*. Meaning *Hilli Hleken* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*quality* and *hleken*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

Next, in stages *Hilli Hleken*. After the groom's party is accepted by the bride's party, the groom's party begins to prepare the objects needed in this stage. There are four stages that must be carried out by the groom to the bride, including: *book poa, nodan and oil cover hilli hleken, oil cover refuse dukat, and sticky rice osa nhaun*. However, of the four stages identified as having idiomatic phrases in the traditional marriage speech of the Helong tribe, only two stages are identified, including the following:



a) Level *open poa* 'change the place of the betel nut'

At this stage, before the men's entourage goes to the woman's parents' house, a mediator or spokesperson first brings a betel jar containing raw betel and areca nuts and the voice of dowry/dowry 'bahlila' Rp. 2,000,- to ask the woman's family whether they are ready or not to accept the in-law's children or not. The story of the Helong tribe's traditional marriage stages *open poa* which is included in the idiomatic phrase, as follows:

Table 3. Idiomatic Phrases in Levels *Hilli Hleken: Book Poa*

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (Level <i>Hilli Hleken: Book Poa</i> )	
	Transcription	Gloss
5	<i>ui niuh</i>	'a bucket of water'
6	<i>babanan mesa</i>	'shiny foot'

Data (5) is data expressed in the form of phrases *ask* 'a bucket of water'. *I'm sorry* which is said in the traditional marriage story of the Helong tribe, it is a symbol of coolness and peace for both parties who agree to get married. Thus, the people of the Helong tribe responded *ask* as a symbol of coolness, peace and success for the bride and groom in the future when married.

*I'm sorry* is an idiomatic phrase because of its meaning *ask* not related to the meaning of the word *ui* and *sai* *distorted*. Meaning *ask* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*ui* and *distorted*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

Data (6) is data expressed in the form of phrases *fathers mesa* 'shining feet'. *Babanan mesa* what is said in the traditional wedding story of the Helong tribe is a symbol of light so that it can illuminate the hearts and minds of the bride's parents so that they can accept with open arms and open arms the aims and objectives of the presence of the male family (the groom).

*Babanan mesa* is an idiomatic phrase because of its meaning *fathers mesa* not related to the meaning of the word *fathers* and *said mesa*. Meaning *fathers mesa* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*fathers* and *mesa*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.



b) Level *nodan le tulu tapa hilli hleken* 'introduction of the male candidate's name'

At this stage, the male family, represented by a spokesperson, introduces the name of the prospective son-in-law (bride) who will marry the female. The story of the Helong tribe's traditional marriage stages *nodan le tulu tapa hilli hleken* which is included in the idiomatic phrase, as follows:

**Table 4. Idiomatic Phrases in Levels *Hilli Hleken: Nodan Le Tulu Tapa Hilli Hleken***

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (Level <i>Hilli Hleken: Nodan Le Tulu Tapa Hilli Hleken</i> )	
	Transcription	Gloss
7	<i>hleken bikel</i>	'shard of thorns'

Data (7) is data expressed in the form of phrases *hleken bikel* 'shard of thorns'. *Get rid of the bikel* which is told in the traditional marriage story of the Helong tribe is a symbol of painful sharpness. Thus, the Helong tribe people believe that *hleken bikel* as a symbol that hurts when touched or destroyed. In the view of the Helong tribe community, if the plant (the woman) is fenced and surrounded by a shard of thorns, then there will be no other animals (other men) that can enter to disturb or damage the plant.

*Clear bikel* is an idiomatic phrase because of its meaning *hleken bikel* not related to the meaning of the word *hleken* and *said bikel*. Meaning *hleken bikel* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*hleken* and *bikel*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

3) **Level *fog wrap* 'entering into a marriage or bringing a dowry'**

*Fog wrap* is a form of appreciation for the prospective bride and her parents which is marked by giving items in the form of money or animals based on the results of a consensus or joint decision at the stage of *Hilli Hleken* implemented. Before entering the implementation event *fog wrap*, first the mediator or jubir asks the prospective bridegroom if they (both couples) have ever done something wrong (such as being pregnant at the time *Hilli Hleken* or not), if a mistake is made, it must be corrected or forgiven at that time by paying a customary fine of IDR 75,000 for both the man and the woman. If there is a misunderstanding, etc. in a minor form, a fine of Rp. 5,000,- (*tek nahlolo* 'fix the error'). However, if no errors occur, then the implementation stage *fog wrap* continue to do.

At this level, a mediator or spokesperson from the male side brings *bahlila* Rp. 2,000 - which is placed on top of the betel container, then handed over to the woman with the intention of asking for a time for the wedding.

There are seven stages in this stage that must be carried out by the groom's side to the bride's side, including: *stage nodan le tulu tapa wrap khabut*, *level nodan le baen lila asu*, *level tulu tapa lila asu*, *level tulu tapa lil*, *ui muscle*, *ai muscle*, *level tulu tapa itin namon*



*the lamtua you take dukat, levelbrush pesang ui latu, tai pesang tali, as well as levelThe nodan le mitang nalan ta lo taste hapun nam keket ketan deken.* However, of the seven stages identified as having idiomatic phrases in the Helong tribe's traditional marriage speech, only three stages are identified, including the following:

1. Level *nodan le baen lila asu* 'handing over luggage'

At this stage, the group of men handed over their belongings consisting of bananas, betel, areca nut and other items which had been packaged according to their respective functions. The story of the Helong tribe's traditional marriage stages *nodan le baen lila asu* which is included in the idiomatic phrase, as follows:

**Table 5. Idiomatic Phrases in Levels Nodan Le Baen Lila Asu**

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (Level <i>Nodan Le Baen Lila Asu</i> )	
	Transcription	Gloss
8	<i>lila asu</i>	'recompense'

Data (8) is data expressed in the form of phrases *purple outfit* 'self worth'. *Purple outfit* what is said in the traditional marriage story of the Helong tribe is a form of reward for services for the woman's parents for being willing to let go or abandon their daughter. Thus, the Helong tribe considers *purple outfit* as a symbol of self-esteem or appreciation for the prospective bride and her parents.

*Purple outfit* is an idiomatic phrase because of its meaning *purple outfit* not related to the meaning of the word *lila* and *sa dasu*. Meaning *purple outfit* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*lila* and *dasu*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

2. Level *tulu tapa lil, ui muscle, ai muscle* 'respect to the daughter's biological parents'

Level *tulu tapa lil, ui muscle, ai muscle* This is a tribute to the bride's biological parents for taking care of their daughter from the time she was in the womb until she became an adult woman ready to be married. The story of the Helong tribe's traditional marriage stage *tulu tapa lil, ui muscle, ai muscle* which is included in the idiomatic phrase, as follows:

**Table 6. Idiomatic Phrases in Levels *Tulu Tapa Lil, Ui Muscle, You have Otot***

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (Level <i>Tulu Tapa Lil, Ui Muscle, Ai Muscle</i> )	
	Transcription	Gloss
9	<i>ai lalo</i>	'hot fire'
10	<i>ui lalo</i>	'hot water'



Data (9) is data expressed in the form of phrases *down 'hot fire'*. *Down below* which is told in the traditional marriage story of the Helong tribe is a symbol of appreciation for the hard work and pain experienced by parents (mothers) since giving birth, raising and educating daughters until adulthood. The Helong people consider *down* as a form of tiredness and pain that needs to be appreciated by the man's family towards the woman's family because this is one of the conditions for validating the marriage. By doing *it down*, then the two families have become one and officially have a kinship relationship.

*Ai especially* is an idiomatic phrase because of its meaning *down* not related to the meaning of the word *eat* and *said especially*. Meaning *down* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*eat* and *especially*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

Data (10) is data expressed in the form of phrases *go down 'hot water'*. *Go down* which is spoken in the Helong tribe's traditional marriage speech is a symbol of self-purification for the impurity committed during life. Thus, the Helong tribe community considers *go down* as a sign to erase the shame experienced or suffered by the woman's family. *Go down* This is done according to custom.

*Ui especially* is an idiomatic phrase because of its meaning *go down* not related to the meaning of the word *ui* and *said especially*. Meaning *go down* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*ui* and *especially*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

### 3. Levelbrush pesang ui latu, tal pesang tali "gives rights and authority to women's parents"

*Levelbrush pesang ui latu, tal pesang tali* is giving the girl's parents the right and authority to reprimand or advise if the boy's behavior is considered wrong as long as they still live together in the same house with the girl's parents for a specified time until the bride and groom are taken to the boy's parents' house. . The story of the Helong tribe's traditional marriage stages *brush pesang ui latu, tal pesang tali* which is included in the idiomatic phrase, as follows:

**Table 7. Idiomatic Phrases in LevelsBrush Pesang Ui Latu, Tal Pesang Tali**

No	Idiomatic Phrases of Helong Tribe Customary Marriage Speech (LevelBrush Pesang Ui Latu, Tal Pesang Tali)	
	Transcription	Gloss
11	pesang tali	'a string'
12	sikat latu	'a cane'

Data (11) is data expressed in the form of phrases *rope 'a string'*. *Order a rope* what is said in the traditional marriage story of the Helong tribe is a symbol of unity or bond as



husband and wife. The Helong people consider *ropea* symbol of commitment between husband and wife to support, protect, and help each other during life.

*Order a rope* is an idiomatic phrase because of its meaning *ropenot* related to the meaning of the word *order* and *said* *such*. Meaning *rope* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*order* and *such*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

Data (12) is data expressed in the form of phrases *fire brush'a cane'. Fire brush* which is told in the story of the traditional marriage of the Helong tribe is rules if the child-in-law of one of the bride and groom is disobedient or does not listen to advice. The Helong people consider *fire brush* as customary fines when one of the two married couples violates the customary values and norms that have been set.

*Fire brush* is an idiomatic phrase because of its meaning *fire brush* not related to the meaning of the word *popular* and *said* *lat*. Meaning *fire brush* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*popular* and *lat*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning

#### 4) Level *kait tamang in mule te* 'delivery'

*Kait tamang in mule te* is a delivery that women must bring to a man's house. This stage is also the last stage of the entire series traditional marriage of the Helong tribe. At this stage, the newlyweds are picked up by their uncles and aunts and brothers-in-law from the male family. They went to the woman's parents' house with the intention of picking up the bride and all of the woman's family to the man's parents' house. Items brought as delivery include livestock, plant seeds, and kitchen or household utensils. The story of the Helong tribe's traditional marriage is in stages *kait tamang in mule te* which is included in the idiomatic phrase, as follows:

**Table 8. Idiomatic Phrases in Levels *Kait Tamang In Mule Te***

No	Idiomatic Phrases of Helong Tribe Traditional Wedding Speech (Stage <i>Kait Tamang In Mule Te</i> )	
	Transcription	Gloss
13	<i>namlia kua</i>	'fertile soil'



Data (13) is data expressed in the form of phrases *namlia kua*'fertile soil'. *Namlia kua* which is told in the story of the traditional marriage of the Helong tribe is symbolized as fertile land. Thus, the Helong tribe considers *namlia kua* as a form of harmony and happiness that must be guarded, maintained and placed in the household of husband and wife.

*Namlia kua* is an idiomatic phrase because of its meaning *namlia kua* not related to the meaning of the words *host* and *said already*. Meaning *namlia kua* forms a new meaning that leads to the meaning of the idiom (connotation) because of its constituent elements (*host* and *already*) has lost its true meaning (denotation). The combination of these two words forms an idiomatic phrase because neither the essence nor the modification is the actual meaning.

## CLOSING

## CONCLUSION

Based on the results of data analysis using semantic theory, especially those related to idiomatic phrases to analyze the traditional marriage speech of the Helong tribe, several conclusions were obtained as follows.

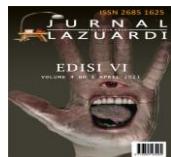
1. The Helong tribe's marriage is one of the local heritages that has been passed down from their ancestors until now. The traditional wedding ceremony procedures for the Helong tribe for the Semau people are a tradition that is always lived as an ancestral heritage that cannot be erased. The Helong ethnic community always considers that the rules contained in every stage of a Helong ethnic marriage are rules that must be implemented and followed by husband and wife couples who will enter into a traditional marriage so that the relationship between the family, both from the man's family and the other's. Women's families will always be established in accordance with applicable laws and regulations.
2. The analysis is based on the results of data obtained in the field in the FGD (*focus group discussion*), then we found several stages of traditional marriage in the Helong tribe, namely stages *keké ket kodale*. Level *keké ket kodale* 'ask the heart', level *Hilli Hleken* 'enter and ask', level *fog wrap* 'entering marriage', as well as stages *kait tamang in mule te* 'Deliver the bride and groom.'
3. The meaning obtained in this research is related to the idiomatic phrases contained in the traditional marriage speech of the Helong tribe. The traditional marriage of the Helong tribe has the value and meaning of marriage, both implicit and explicit in the stages carried out.

## RECOMMENDATION

Research into why idiomatic phrases in the Dawan language and Timorese culture is still rarely done. Therefore, the author recommends that research activities of this kind always be carried out to explore the form, function and meaning of a language and culture.

## THANK YOU

Research on idiomatic phrases to analyze traditional marriage speeches of the Helong tribe as an enrichment for semantic textbooks cannot be carried out properly without intervention from several parties. Therefore, the author would like to thank (1) the Kupang Regency Government, especially the Head of Huilelot Village, South



Semau District who has allowed the author to conduct research, (2) Informants, namely several residents of Huilelot Village, (3) Nusa Cendana University Kupang

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