Associative Meaning Of Hendi-Hendi In Giving Afo In Nias Wedding Ceremony

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abstract

Hendi-hendi is one way to express the idea through reciprocate each other’s words, also by singing according to the speaker which is conducted in Nias wedding ceremony. For Nias people, hendi-hendi is used in giving afo in wedding ceremony as a reverence to the guests. Hendi-hendi is known as a literary work and also as the oral tradition that can be found in Nias traditional ceremonies that tells about the simplicity and greeting, and conveys the moral message to the hearer. This research use descriptive qualitative. This research finds how the associative meaning are used in hendi-hendi in the Nias Wedding ceremony. Associative meanings are used in hendi-hendi by using the words or sentences that related to the social circumstance. The word or sentence of hendi-hendi are sometimes mentioned repeatedly by the speaker based on the situation, and commonly found in the form of word, phrase, and sentence. Associative meanings are used because of some aims, namely: to honor groom’s and bride’s family, respect each other, praise someone, greet someone, apologize, show humbling, modesty and unity. This research try to find out the function of associative meaning in hendi-hendi in the Nias wedding ceremony, they are: Connotative meaning is used to deliver the experience in the real world to associate with the expression when someone heard it or used it; stylistic meaning is used to deliver the stylistic style which appears in language; affective meaning is used to communicate the feeling or emotion of the speaker itself; reflected meaning is used to deliver the new sense of a word that relates to another phenomenon in the same expression; then collocative meaning is used to convey the associate of words which tend to occur in the environment. The most dominant type of associative meaning which is used in the hendi-hendi in the Nias wedding ceremony was connotative with percentage of 38.46%, because it contained ideas of the speaker and hasd relationship with the individual experience of real world.

Keywords: hendi-hendi, associative meaning, afo

1. The Background of The Study

Every tribe has its own culture that makes it different to the other. Culture is closely linked with life. It is not an add-on, an ornament that human beings can use. It is not merely a touch of colour, but it is what makes something unique and aesthetic. Without culture, there would be no human. Culture is made up of traditions, beliefs, way of life, from the most spiritual to the most material which gives someone meaning and a way of leading life. Human beings are the creators of the culture, and at the same time, culture is what make someone human. Culture serves how someone interact with other by different attitude, manner, and the most important is the unique language as one of the culture products.

North Sumatra consists of some tribes such as Karo, Batak, Java, Malay, Nias, etc. which have many cultures that should be preserved and protected. Related to the culture, each tribe in North Sumatera has different language to interact and communicate the idea about their culture which are served with different form such as in the form of
music, poem, traditional song, traditional expression, etc which are expressed with some manners, such as dance, reciprocation in some ceremonial events. These languages are in form of words, phrases, and sentences which have implied meaning that sometimes cannot be understood by the hearer or other people.

Each tribes in North Sumatera has the different traditional ceremonies that has its own uniqueness and high values. For example, rising someone’s social status ceremony, birth and death ceremony, and wedding ceremony, etc as the traditional ceremonies in Nias tribe. In this study, the writer only focuses on Nias traditional wedding ceremony.

Nias traditional wedding ceremony has a hierarchical structure and its implementation is dependent on the area where the ceremony is held. Mechanism and custom rule in northern Nias are different to the south and the west or middle of Nias. Each has its own character. But it has something commonly done in marriage ceremony, namely dowry (böwö). Uniquely, at Nias wedding ceremony there is afo that is preserved as showing respect to the guests. Afo specifically in Nias wedding ceremony is served to show respect to both groom’s and bride’s family. In Nias, giving afo to the guest has manner, it means that it does not giving directly to the guest. In the tradition of Nias, afo is served by accompanying traditional expression, which is called hendi-hendi.

Hendi-hendi is a traditional expression of typical welcome speech and poem performed reciprocally by the entourage of sowatō (bride’s family) to the entourage of tome (groom’s family) in the Nias wedding ceremony in the form of speech and poem that has typical rhythm with a distinctive tone. Hendi-hendi in giving afo consists of fangowai (greeting), fame’e afo (giving afo) and fanema afo (receiving afo) in the series of agenda of Nias wedding ceremony.

Hendi-hendi is one way to express the idea through reciprocate each other’s words, also by singing according to the speaker which is conducted in Nias wedding ceremony. For Nias people, hendi-hendi is used in giving afo in wedding ceremony as a reverence to the guests. Hendi-hendi is known as a literary work and also as the oral tradition that can be found in Nias traditional ceremonies that tells about the simplicity and greeting, and conveys the moral message to the hearer.

Hendi-hendi itself contains with the meaning and personal feeling expression that include associative meaning. Associative meaning is unstable meaning and has variants of individual experience (based on culture, historical period, and the experience of the individual) (Leech 2003:29). It means that associative meaning is the figurative meaning of words based on the word relationship. Associative meaning is not part of a world’s basic meaning and have variants meaning based on individual experience or the context of the sentences.

However, the use of hendi-hendi in Nias traditional ceremony has been reduced and slowly dissapeared over the times. In addition, in Some Nias wedding ceremonies, the sentences of this hendi-hendi is not uttered completely. If it is not preserved soon, it will make Nias people particularly Nias youth do not know the real custom even traditional ceremony anymore. As an inheritance of Nias, the writer is interested in choosing this topic to deepen his knowledge about culture particularly of traditional
ceremonies in Nias and as the way to preserve his own culture which is directly useful for Nias people. Also, give the additional knowledge to the readers, as well as the way in showing up the existence of Nias arts and culture to the public. Thus, this research will be analyzed the meaning of *hendi-hendi* based on Leech’s Theory by using Associative meaning, they are 1) connotative meaning, 2) social meaning, 3) affective meaning, 4) reflected meaning, and 5) collocative meaning.

The Objective of the research are: to find out the types associative meaning used in *hendi-hendi* in giving *afo* in the Nias wedding Ceremony to know how the associative meaning are used in *hendi-hendi* in giving *afo* in the Nias wedding Ceremony.

The significances of the study

1. Theoretically, this research will be useful for: Students, as an input to conduct research related this title of this study, lecturers, in giving additional input and reference about associative in teaching Semantic and related subject., further researcher, this research can be used as a comparison for the next analysis with different perception and aspect of Semantic and related subject.

2. Practically, the result of this study will be useful for: Nias people, as a way to preserve *hendi-hendi* as one of the Nias traditional culture, to culture observer, as a way in developing the existence and continuity of Nias arts and culture.

Clarification of The Terms

1) *Hendi-hendi* is one of the literary work. In the series of agenda of Nias wedding ceremony there is an agenda that should be done, it is giving *afo*. Giving *afo* is accompanied by words which are uttered by the speaker, the words are called *hendi-hendi*. It is a traditional expression of typical welcome poem or traditional poetry performed reciprocally by the entourage of *sowatô* (bride’s family) to the entourage of *tome* (groom’s family) in the Nias wedding ceremony in the form of poem or traditional poetry that has typical rhythm with a distinctive tone.

2) *Afo* (Indonesian: sirih, English: betel) is Nias typical dish which is served to the guest as a symbol of reverence who come in Nias. Serving *afo* to the guest is one of the Nias tradition from generation to generation and must be held in the high esteem. *Afo* in the Nias wedding ceremony is served to the guest as a symbol of respect each other and also as a symbol of good relationship between groom’s and bride’s family.

Semantics

Semantics is the study of meaning communicated through language. Studying meaning is the goal of semantics including lexical and grammatical meaning. It is not only looking for a meaning from dictionary but also comprehending the idoms,
expressions and proverbs. Lyons (1984:33) states that the meaning cannot leave from another word’s meaning. meaning do not seems to be stable but depend upon speakers, hearer and the context. The meaning of a word is defined in part by its relations with other words in the language. Meaning must be something that in the mind rather the word and it must be abstract than pictures and more than just features.

Crystal (1991:310) states that semantics is one the branches of linguistics studying about meaning and it is considered as a major branch of linguistics devoted to the study of meaning in language. All the literal meaning is learned in Semantics. Crystal (1991:100) also says that the study of properties of definitions is an important part of semantics, but it is only a part. The more important thing is the study of the way in which words and sentences convey meaning in the everyday situations of speech and writing.

Semantics is the technical term used to refer to the study of the meaning. Since meaning is part of language, semantics is part of linguistics. Unfortunately, meaning cover a variety of aspect of language and there is no general agreement about the nature of meaning, what aspect of it may properly be included in semantics (Palmer, 1981:1). It means that, semantics is part of linguistic study that refers to the study of the meaning, changes in meaning and relationship between sentences or words and their meaning. Semantics is the study of meaning, and linguistic semantis is the study of how languages organize and express meaning.

**Meaning**

According to Leech’s theory (2003:36) the important of meaning in communication is it becomes the media between the speaker and the hearer to understand each other. Someone can investigate easily the difference between how to deliver the meaning and how to make the hearer understand the intention. Meaning is the message that is expressed as an intended aim.

According to Leech there are only seven types of meaning. Meaning plays a vital role in understanding what is communicated. Generally, it is classified into seven types of meanings in which five of them are identified as associative meanings. The seven types of meaning are conceptual meaning, thematic meaning, and associative meaning; connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning. Associative meaning is less stable meaning, and varies with the individuals experience (Leech, 1981:19). It is an expression related to individual mental understanding of the speaker. They can be broken up into five subtypes are connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning.

Leech’s seven types of meaning can be illustrated based on the diagram below.

![Meaning Diagram](image)
(Based on Leech’s Theory, 1981:23)

1) Conceptual meaning

Conceptual meaning refers to the logical sense of the utterance and is recognizable as a basic component of grammatical competence. It is alternatively described as the cognitive or the denotative meaning (denotation) (Lyons 1981). This is the basic or universal meaning and can be represented at the lexical level, as well as that of the clause or simple sentence. The semantic representation of conceptual meaning is governed by two linguistic principles: that of contrast and that of arrangement. These principles are comparable to the paradigmatic and syntagmatic relations observed in phonological and syntactic analyses.

Conceptual meaning is the literal meaning of the word indicating the idea or concept to which it refers. It deals with the core meaning of expression. Leech (1981:9) says that conceptual meaning is widely assumed to be the central factor in linguistic communication, and it can be shown to be integral to the essential functioning of language in a way that other types of meaning are not. The conceptual meaning distinguishes one real meaning from the meaning of other sentences. Conceptual meaning refers to the logical sense of the utterance and is recognizable as a basic component of grammatical competence (Mwihaki, 2004: 130). Conceptual meaning of a word is universal; it is the same everywhere in the world, which becomes the basis for universal communication.

2) Thematic Meaning

Leech (1981: 19) states that thematic meaning is communicated by the way in which a speaker or writer organizes the message, in terms of ordering, focus, and emphasis. Thus active is different from passive though its conceptual meaning is the same.

For example:

(1) Mrs. Smith donated the first prize
(2) The first prize was donated by Mrs. Smith.

Certainly these have different communicative values but they suggest the same context, that is first prize from Mrs. Smith.

3) Associative Meaning

Associative meaning is less stable meaning, and varies with the individuals experience (Leech, 1981: 19). It is an expression has to do with individual mental understanding of the speaker. It is divided into five kinds of meaning, they are connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning. Sarifah (2008:
11) emphasizes that associative meaning is the sense associations that are not part of a world’s basic meaning and have variants meaning based on individual experience or the context of the sentences. It means that the meaning of words has connection to the relationship of word with the condition beyond the language. For example: the word “white” is associated with the meaning of holiness, the word “red” is associated with the meaning of brave, etc.

Leech (1981:12) divides meaning based on communicative value because he saw that language is as communication tool which means interpreting the environment, classifying or conceptualizing the experience and determining the structure of reality which is issued to study and observe the present and the future. Every word that speaker uses in interacting has different meaning based on the speaker’s experience. It could be that there are some other meanings besides literal meaning of the words. Perhaps, it gives familiarity to be understood.

Finch (1998: 141) stated that this kind of meaning is extra resonance, or echo, can be employed to powerful emotive effect. It is also acquired considerable from the social and cultural context in which they are used. In fact, connotation, collocation, stylistic and reflected meaning have represented more than affective meaning. Then, associative processes affect the meanings of words.

4) **Connotative meaning**

Leech (2003:23) defines that Connotative meaning is the communicative value of an expression according to what is referred to, exceed the above contents are purely conceptual. Connotative meaning is owned by the communicative value of the expression based on what it refers, over and above that is owned by its conceptual meaning. The real-world value is perceived in terms of tacit socio-cultural principles, norms, and rules. These terms are only the same in the conceptual meaning but have difference in those senses. At least, the meaning will be recognized when appropriate with the time to time and condition of people that reflects to the real world.

For example: Satuama le moroi khomi nafoma.

**The elder, our afo is from you**

The phrase “the elder” belongs to connotative meaning because conceptually it is defined as human, female/male, and adult. The word “elder” is associated with the persons who are older or higher in rank than oneself, aged persons, influential members of a tribe or community. Based on the context of the sentence above, the speaker mentioned all the influential members in the village such as head of custom, religionist, head of village, etc to receive afo.

Leech (1974: 14) states connotative meaning refers to what is communicated by virtue of what language refers to, over and above its purely conceptual content. It is something more than the dictionary meaning which embraces putative properties of reference due to the viewpoint of personal, social, or communities. In other words, the connotative meaning of a term builds on the basic conceptual attributes to include the various additional non-criterion properties that we have come to learn to expect a referent to possess.

Finch (1998: 142) states that connotative meaning is consistently exploited by writers who wish to engage our emotions, stimulate our imagination, or enlist our
prejudice. It causes that behind the word of connotative which hints attribute in the real world have something valuable. It is more open-ended, and indeterminate rather than conceptual meaning. In any ways, it describes something that goes beyond mere referent of a word and hints at its attributes in the real world. Furthermore, Finch (1998: 141) says that connotation equal with the word “connotes” which much less stable and more indeterminate than what it “denotes.” It indicates that connotative meaning is peripheral compared with conceptual meaning is that connotations are relatively unstable.

5) **Social Meaning**

Leech (2003: 25) states that social meaning is that which a piece of language conveys about the social circumstances of its use. It is meaning which appear as result of the use of language. Someone can explain about stylistic meaning through some dimensions and levels of language use. Language that is used in communication is related to the social circumstances of the speaker’s culture. It is because the dialects appear from the different background. Perhaps, it occurs in certain language, there are:

a. **Relative Permanent of Language Style**
   - Individuality (the language of Mr. X, Mrs. Y, etc)
   - Dialect (geography language area, or social class)
   - Period (language in XVIII century, etc)

b. **Delivery of Idea**
   - The medium (speech, writing, etc)
   - Participation (monologue, dialogue, etc)

c. **Relative Temporary of Language Style**
   - Occupation area (law language, scientific, advertisement, etc)
   - Status (polite language, slang, colloquial, etc)
   - Modality (language of memoranda, lecturers, jokes, etc)
   - Satirical (the style of Dickens, Hemingway, etc)

Social meaning refers to the use of language to establish and regulate social relations and to maintain social roles. This social language use is alternatively described as social or phatic communication (Lyons 1981). The notion of phatic communication emphasizes experiences of social fellowship and the participation in social linguistic rituals. In phatic communication the verbal interaction has little information value, but instead plays an essential role in oiling the wheels of social discourse. Social meaning is hence communicated through ritualistic use of language as found in greetings, apologies, blessings or condolences.

For example: Ma’owai ami tomema sino owula ba zimaokho daa

*We greet all of you our guest who are gathering today.*

The sentence “we greet all of you our guest” is called social meaning because it emphasizes the greeting statement. This sentence involves in relative temporary of language style especially in status category of its usage. The sentence is categorized into politeness that common used in spoken language. Based on the context, the speaker only greets the guest who are gathering in the wedding ceremony.

6) **Affective Meaning**
In a manner comparable to social meaning affective meaning is only indirectly related to the conceptual representation. Affective meaning is more directly a reflection of the speaker’s personal attitude or feelings towards the listener or the target of the utterance. Such feelings or attitudes are usually negative or insincere in nature. They are normally expressed through such forms of language use as insults, flattery, hyperbole or sarcasm.

Leech (2003: 27-28) states that affective meaning is often explicitly conveyed through the conceptual or connotative content of the words used. For example, the slogan of Mcdonalds is “I’m Lovin’ It”. The word “Lovin’ It” as the evidence that this sentence describes the writer’s and reader’s feeling towards the product of Mcdonalds.

For example: Ando waso sumange, no ohenaigo wotano, dawuo bara’ata tano, zumange zitenga bo’o. Nafalukha nafakhamo, baluo zimao-maokho.

*There is a gift which you can give to us, you have planted at the black soil as the gift to the kinsfolk. Someday we meet again, on the another day*

The sentence “there are is gift which you can give to us ” is called affective meaning because it shows the feeling or expression of the speaker. Based on the context of the sentence, the speaker tries to show their good feeling and attitude because the speaker on behalf of the guest has been already welcomed extraordinary and received something special from bride’s family. The speaker shows his happiness and gives the praise to the host and all people who are gathering in the wedding ceremony.

7) Reflective Meaning
Leech (2003:29) conveys that reflective meaning is what is communicated through association with another sense of the same expression or the meaning which arises in case of multiple conceptual meaning when one sense of word forms part of our response to another sense. For instance, on hearing the church service, the synonymous expressions, the comforter and the holy ghost both refer to the third trinity, but the comforter sound warm and comforting, while the holy ghost sounds awesome (Leech 1981:1).

For example: Yaita si siwa wulu asiwa le tatema nafo moroi badomeda.

*Nineties of people here, we receive afo from the host*

The word “nineties” is called reflected meaning because the word “thousands” indicates all of the people who are gathering in the wedding ceremony. it is not indicated 99 people, but it represents the meaning of “much, many, most of, or a lot of.” Based on the context of the sentence above, this word does not show about something counted but it shows something uncounted. This sentence refers to “all of the guest who are gathering in the wedding ceremony.”

8) Collocative Meaning
Leech (2003:30) states that collocative meaning consists of the associations a word acquires on account of the meanings of words which tend to occur in its environment. Collocation is an umbrella term for the various instances of co-occurrence of meaning. It refers to the sense a lexeme may acquire on account of the meanings of lexemes that tend to co-occur in similar environments and covers all utterances which are encoded and
decoded as unitary whole of expressions. The latter extend from lexical associations to the various types of language sayings.

Lexical collocation may be universal or language specific. Universal lexical collocation refers to the particular sense of a general attribute, on account of a given referent. This level of collocation is exemplified in the certain cases of noun-adjective association.

For example: Duhu wanomatano wangoyo, bano malata mahare, balo alua lehe-lehe, andro walo sumange motoi ya’ami.

*It is true that we have planted the red  we put it in the good place, but it did not grow up, that is why there is not gift that we can give to you.*

The phrase “good place” is called collocative meaning because the adjective word “good” conveys meanings when it is going together with others meaning such as high quality, pleasant, suitable. For example, “good practice,” “good land, good idea” etc. Based on the sentence, the adjective word “good” in the phrase “good place” means “well taken care, aglowed by sunshine, fertile”. Therefore, this kind of meaning tends to occur since it is caused by co-occurrence differences in linguistics.

Considering the classification of associative meanings based on Leech’s theory, five meanings can be illustrated on the table of associative meanings below:

<table>
<thead>
<tr>
<th>Associative Meaning</th>
<th>Connotative meaning</th>
<th>Social meaning</th>
<th>Affective meaning</th>
<th>Reflective Meaning</th>
<th>Collocative meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>What is communicated by virtue of what language refers to</td>
<td>What is communicated of the social circumstances of language use</td>
<td>What is communicated of feelings and attitudes of the speaker or writer</td>
<td>What is communicated through association with another sense of the same expression</td>
<td>What is communicated through association with words which tend to occur in the environment of another word</td>
</tr>
</tbody>
</table>

**Nias Wedding Ceremony**

Nias traditional wedding ceremony has a hierarchical structure and its implementation is dependent to the area where the ceremony is held. Mechanisms and custom rules in northern Nias is different to the south and the west or middle. Each has its own character. But it has something commonly done in marriage ceremony, namely dowry (*Böwö*).

*Bowo* according to the tradition of Nias is the overall procedure that has been agreed by both families of groom and bride. *Bowo* in Nias consists of *kefe* (money), *bawi* (pig), *Böra* (rice), *firô* (silver), and *Ana’a* (gold). These five types of brideprice shows the symbol of glory owned by someone.

Generally, the steps of traditional wedding ceremony in Nias as follows:
1. **Fangosara Dodo Dalifusö**
   This event is a preliminary event in the series of wedding. In this event the whole family of man are gathered to inform that there is a plan to marry (wama'ötö) male in the family.

2. **Famaigi Niha**
   The man looking for suitable girl for a wife. After seeing a girl then will be discussed to his family. If the family agrees it will be delegated by one of the family member then called as mediator (si'o sanörö Balala) to family of girl.

3. **Fame’e li**
   In this event, a family of a man come to girl’s house through si’o (mediator) expressing a desire to marry the girl and become the wife of their son. At this event, the family of a man carry a sum of money as a symbol of their new relationship.

4. **Femanga Mbawi Nisila Bulu/ Bawi Ni’ofitu**
   The event is held at the man house. The girl’s family come to accept brideprice that has been agreed. In this event, dowry is delivered a half or 2/3 of the amount and received by girl’s family (fanema gana’a), and discuss the the date of marriage (fangötö wongi).

5. **Fame’e**
   After the agreement of date of marriage, the next event is is fame’e. This event is held at the house of the girl being intermittent one week and no later than two days before the wedding. The groom gives pigs, rice, and the utility of the event.

6. **Famözi Aramba**
   This event is held to inform the banua (community) that the family of man has found a mate for their son and had paid a sum dowry and has conducted most of the custom event. On this event, family of man invites banua (community) to join and come together at the wedding.

7. **Famaigi Mbawi**
   One week before the party, girl’s family come to the man’s house to see a pig that had been reserved for a wedding party and directly discussed the date of delivering the pig to the bride’s house.

8. **Famasindro Golu**
   This event is part of job of girl’s family to establish golu a kind of gateway that will be passed entourage nuwu (the girl's uncle) and tome (the groom) at the wedding.

9. **Fa’atohare Nuwu**
   The day before the wedding party, nuwu (girl’s uncle) came to the girl’s house. Uwu gives the girl famakhai naya (necklace), fayo (umbrella), and jewelry, and followed by the words fotu (advice).

10. **Famasao Mbawi Mböwö (Mbawi nisöbi)**
    This event is held after fa’atohare nuwu (arrival of girl’s uncle). Man’s family deliver amount of dowry and two pigs as a tradition

11. **Falöwa**
    The culmination of a series of weddings is falöwa. That is when the bridegroom (marafule) and all kin set out to pick up the bride (bene’ö). The banua (community) of groom and bride gather in bride’s home.

12. **Fame’e Gö and Famuli Nukha**
After completion falōwa there are a series of events that will be carried customary namely: Fame’e go (giving meal to girl) and famuli nukha (return the girl’s dress). Usually these events attended only by close family.

i. Hendi-Hendi

Hendi-hendi is a traditional expression of typical welcome speech and poem performed reciprocally by the entourage of sowatō (bride’s family) to the entourage of tome (groom’s family) in the Nias wedding ceremony in the form of speech and poem that has typical rhythm with a distinctive tone. Mendrōfa (1981:x) states that Hendi-hendi is a traditional expression that could be categorized in literary works. Hendi-hendi is conducted as respect to each other who have gathered at Nias wedding ceremony. The contents of the rhyme can be a series of several stanzas with the intention of expressing jubilant welcome to the group of guests who come.

Hendi-hendi is a “mandatory opening” to be conducted at the three stages of twelve stages of Nias wedding activities: Fanunu Manu (3rd stage of Nias wedding ceremony), Folau Bawi (10th stage of Nias wedding ceremony) and Falōwa (11th stage Nias wedding ceremony). Hendi-hendi of Sowatō (bride’s family) is different with hendi-hendi of tome (groom’s family).

1. Elements of Hendi-Hendi

There are three elements of hendi-hendi in giving afo in the Nias wedding ceremony, they are:

1) Fangowai (greeting)

This element is the first step in giving afo in the Nias wedding ceremony. This is conducted by sowato (bride’s family) by greeting the entourage of tome (groom’s family). In the Nias wedding ceremony, the head of custom of sowato is a speaker of hendi-hendi.

2) Fame’e afo (giving afo)

This element is the second step in giving afo in the Nias wedding ceremony. This is conducted by the by sowato (bride’s family) by uttering hendi-hendi in giving afo the entourage of tome (groom’s family). In the Nias wedding ceremony, the head of custom of sowato is a speaker of hendi-hendi.

3) Fanema afo (receiving afo)

This element is the last step in giving afo in the Nias wedding ceremony. This is conducted by tome (groom’s family). The tome receives afo from sowato by uttering the hendi-hendi. The receiver of afo is the head of custom of tome, also the groom’s parents can be the receiver of afo.

This is an example of hendi-hendi in the Nias wedding ceremony.

Ando sibai walo sumange, (there is not gift consequently)
ando sibai walo bowo (there is not dowry)
melo sangila manano (because no one who could grow)
Afo silima ngawalo (the five elements of Afo)
furi zatua sisagot (as an inheritance)
awai undre wa’a’uso (its color is like turmeric)
hato hala ba gukuo (only carcass and bacteria)
melo sehao sondrorogo (because no one who kept it)


The poem above is called hendi-hendi in the Nias wedding ceremony. This poem is used frequently, but it depends on the speaker of the hendi-hendi, it means that speaker of hendi-hendi can add and lessen the words of hendi-hendi, but the context should be related to the wedding ceremony.

4) Function of Hendi-Hendi

Generally, the function of hendi-hendi is as a medium of communication between the entourage of tome (groom’s family) and sowato (bride’s family) when they are gathering in wedding ceremony particulary in giving afo. It shows that they respect each other and that they have good relationship. Hendi-hendi is also used as the entertainment for the hearers who come at Nias wedding ceremony because the unique words and also the distinctive tone which are uttered by the speaker of hendi-hendi.

ii. Afo

Afo (Indonesian: sirih, English: betel) is Nias typical dish which is served to the guest as a symbol of reverence. Afo is a composition of five elements, they are tawuo (betel leaf), betua (lime), gambe (gambier), fino (areca nut) and bago (tobacco). The typical place of afo is called bola nafo. Afo is served to the guest through bola nafo, but it also can be served on the plate.

The composing of afo are a sheet of betel leaf split in half, the stalk is removed, and the tip of the tapered leaf is cut. on the surface (back of the leaf) is clamped lime sufficiently, then leaves of gambier are placed on it. Then the betel leaf that has been spiked with lime and gambier is folded so that the mixture is covered in the fold. On the fold is placed betel nut, then betel leaf is rolled. Afo ready to offer or circulated. Sometimes tobacco is mixed during preparation, or separately put into the mouth by the betel eater.

Afo plays an important role in the cultural journey and daily social life of the Nias people. In the area of Nias is not stranger to all levels of society, age and sex eat afo. It becomes the encouragement of the community in working. If being tired of cultivating rice fields or fields, people sit under a tree and eat afo until the energy recovers. Furthermore, in social life, people often disagree by certain things, so to make cool down their souls, the peacemakers will usually serve afo and be enjoyed together and then discuss the problem thoroughly.
In Nias, if guest arrives, Nias people will serve *afo* with five elements as a symbol of respect for people who visit our village or house. It also will be served at Nias traditional ceremony, one of them is at wedding ceremony. *Afo* at wedding ceremony is served as the respect to both man’s family and girl’s family as a symbol that they respect each other. Serving *afo* also shows the good relationship between groom’s and bride’s family. *Afo* cannot be separated with the Nias wedding ceremony because it is a tradition from generation to generation.

Figure 2.1. Conceptual framework of associative meaning of *Hendi-Hendi* in giving *afo* in Nias Wedding Ceremony (Harefa, Deni 2018)
2. Research Design

This research is a descriptive research because only focuses on description and culture context of *hendi-hendi* in Nias. This research is a synchronic research because only research the language use in the certain time range without comparing it with the language use in the past (Trask and Mayblin, 2002:22).

This research is qualitative research because of the some qualitative research traits. Moleong (2002:4-7) stated the qualitative research traits. First trait, this research is qualitative research because the writer becomes the main tool in making research design, collecting data, analyzing data, and writing report of research result. Second trait, data are collected in the word form not number. Third trait, this research is descriptive. Fourth trait, this research concerns more on the process than result because the parts that are being researched will be clearer observed on the process. Fifth trait, this research applies limit and focus in order the result will be accurate. Sixth trait, research design is temporary so its design can be constantly adjusted according to the reality, strict and rigid design will give negative effect on the quality of the research. Seventh trait, analysis is inductive because its analysis focuses on smaller fact to build the larger fact.

This research tends to words, phrase, sentences of associative meaning. This research will be analyzed and elaborated by using Geoffrey Leech’s theory. The data will be described based on the types of associative meaning, they are connotative meaning, stylistic meaning, affective meaning, reflective meaning, and collocative meaning.

The Source of Data

The source of data is the video transcript of *hendi-hendi* in giving *afo* in Nias wedding ceremony. This data are taken from three wedding ceremonies in north Nias as the sample. Also, the data the words, phrases, and sentences that are included in *hendi-hendi*.

The Technique of Collecting Data

This research will use the documentation as the technique of collecting data. The steps of collecting data are as follows:

1. Take the videos of Nias wedding ceremony, particularly on giving *afo* session which contain *hendi-hendi*
2. Transcribing the *hendi-hendi*
3. Translating the *hendi-hendi* into English

The Technique of Analyzing Data

The data will be analyzed by following out the steps as follows:

1. Identifying the types of *hendi-hendi* sentences.
2. Classifying the *hendi-hendi* sentences based on the five types of associative meaning, they are connotative meaning, stylistic meaning, affective meaning, reflective meaning, and collocative meaning.

3. Elaborating the finding of associative meaning of *hendi-hendi* in giving *afo*.

4. Making conclusion of the research.

**Data**

The data of this research were taken from video transcript of *hendi-hendi* in giving *afo* in the Nias wedding ceremony. The data were taken from three wedding ceremonies in north Nias as the sample, they were:


2) Arman Harefa & Yanistina Zendarato, On December 23, 2017, Sitolu Ori, north Nias

3) David Saro Harefa & Marsheilly Lahagu, On December 9, 2017, Afulu, north Nias

3. Data Analysis

After transcribing the *hendi-hendi*, the writer classifies the sentences consist of associative meanings, then the writer thicken the words, phrases, or sentences which will be analyzed based on the types of associative meanings and how the associative meaning are used in *hendi-hendi*. They are analyzed as followed:

3) **First Wedding Ceremony**

**Datum 1 :**

Fefu ita sowula maokho taowai domeda.

*All of us here, we greet our guest.*

The sentence “all of us, we greet all our guest” is called social meaning because it emphasizes the greeting statement. This sentence is involved in the relative temporary of language style especially in status category of its usage. The sentence is categorized into politeness that common used in spoken language. Based on the context, the speaker only greeted the guest who are gathering in the wedding ceremony. On the sentence, it shows that how polite and respectful the host to the guest.

In this context, social meaning is used to deliver greeting statement to the hearer. The social meaning was used by the speaker to bring the particular social circumstances, such as when giving afo to the guest in the wedding ceremony. Speaker made the hearer feels the speaker’s emotion, speaker showed that they respect to the bride’s family and to the people at the surrounding village. The greeting statement is often used before starting to give afo to the guest. It shows the language style of status of polite language in Nias. In this sentence, social meaning is shown in the form of sentence.

**Datum 2 :**

Talifusogu tafaolago mbago awo nafo ba zitenga boo ba domeda.
My **brothers**, we give afo to our kinsfolk and guest.

Based on the sentence, the word “brother” is called connotative meaning because it is not defined as men who have the same parents. It is purely defined conceptually as “human, male, and adult. It also usually defined conceptually which have features in real world. Besides, they have physical characteristic, psychological and social characteristic. In this case, the speaker tried to give emphasis to the relationship to one related to another by common ties and interests when they are gathering in the wedding ceremony. The word “brothers” here likely to analogize the sense closeness of relationship of the people in the wedding ceremony, it is deal with the conceptual meaning of the word itself: a man or boy having the same parents as another person. The word “brotherhood” connotes to an association, society, or a community.

In this context the connotative meaning is used to communicate the experience in the real world to associate with the expression when someone heard it or used it since it brings something value and other sense in hints the attribute of the real world. The word “brother” images that Nias people have the closed relationships. It is used by the speaker by paying more attention to the situation in the wedding ceremony. The speaker showed the connotative meaning by using the term of noun word.

**Datum 3:**
Fefu ita banuada sisobahili tabee mbago awo nafo ba zitenga boo ba domeda.

**Thousands of us from Sisobahili village, we give afo to our kinsfolk and guest.**

The word “thousands” is called reflective meaning because the word “thousands” indicates all of the people who are gathering in the wedding ceremony. It is not indicated 1,000 people, but it represents the meaning of “much, many, most of, or a lot of.” Based on the context of the sentence above, this word does not show about something counted but it shows something uncounted. This sentence refers to “all of the people from Sisobahili village, we give afo to our kinsfolk and guest.”

The word “thousands” is used to deliver the new sense of a word that relates to another phenomenon in the same expression. The new sense comes because of removing another sense in the same expression. The word “thousands” which means “large number” seems to remove another sense. In this context, the speaker did not count people one by one, but speaker just imaged that so many people that are gathering in the wedding ceremony. In this sentence, reflected meaning is shown in the form of term of noun word.

**Datum 4:**
Ba mibolo-bologo dodomi khoma, lo ahor maila doimi, hulo marahu-rahugo mano dania, we are very sory because we do not know all of your name, we just speak briefly.

The sentence “we are very sory because we do not know all of your name” belongs to social meaning because this sentence involves in relative temporary of
language style especially in status category of its usage. The sentence is categorized into
politeness that common used in spoken language. This sentence means to apologize to
the guest of the wedding ceremony because the speaker could not mention one by one of
all the name who are gathering in the wedding ceremony. This sentence usually used
based on the social circumstance of language use that in related with polite language in
speaking.

The social meaning in this context is used to deliver apology statement to the
hearer. The social meaning was used by the speaker to bring the particular social
circumstances, such as when giving afo to the guest in the wedding ceremony. It shows
the language style of status of polite language in Nias. In this sentence, social meaning is
shown in the form of phrase.

Datum 5:
Salawa silima wulu moroi ba ba khomi mitema nafo awo mbago silo fadozi,

*The fifties* of the head from your village, receive these little afo.

The word “fifties” belongs to reflective meaning because it it represents the
meaning of “much, many, most of, or a lot of. It does not indicates a number of people or
there are fifty heads. Based on the context of the sentence above, the speaker imaged the
“fifty of heads” as all of the guest who have position in the village, custom, religion,
government. The phrase refers to “head of custom, religionists, governments from your
village, receive these little afo.

Reflective meaning in this context is used to deliver the new sense through
association with another sense of the same expression. Another sense comes because of
removing another sense in the same expression. The word “fifties” which means “some
people” seems to remove another sense. In this context, the speaker showed the reflected
meaning in the form of noun word.

Findings.
After analyzing the collected data of *hendi-hendi* in giving *afo* in the Nias wedding
ceremony, there were 39 sentences, phrases, and words from 32 datum that indicate to
associative meaning term which classified into types of associative meaning. Those 39
phrases, sentences, and words consisted of 15 phrases, words, and sentences in
connotative meaning, 6 in stylistic/social meaning, 6 in affective meaning, 9 in reflected
meaning and 3 in collocative meaning. All the types of associative meaning found in the
*hendi-hendi* in giving afo in the Nias wedding ceremony.

Five types of associative meaning can be obviously realized in *hendi-hendi*. Their
each frequencies can be seen in the table below:

<table>
<thead>
<tr>
<th>No</th>
<th>Associative meaning</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Connotative meaning</td>
<td>15</td>
<td>38.46</td>
</tr>
<tr>
<td>2</td>
<td>Reflective meaning</td>
<td>9</td>
<td>23.07</td>
</tr>
<tr>
<td>3</td>
<td>Affective meaning</td>
<td>6</td>
<td>15.38</td>
</tr>
<tr>
<td>4</td>
<td>Social meaning</td>
<td>6</td>
<td>15.38</td>
</tr>
</tbody>
</table>
Based on the table above, it shows that the most dominant type of associative meaning which was used in *hendi-hendi* in giving *afo* in the Nias wedding ceremony is connotative meaning with its percentage is 38.46 of 39 words, phrases, sentences from 32 data of associative meaning from the three wedding ceremonies. It has the dominant type because it has relationship with the individual experience and the real world terms, and also mentioned something by relating the word to other thing by virtue what the language refers to. Speaker moreover, the notion of reference overlaps with the conceptual meaning.

Connotative has been the most frequently types in the three Nias wedding ceremony because it contained something that refers to the world, and also something with a virtue of what it is referered to based on the social experience. Speaker of *hendi-hendi* in the Nias wedding ceremony often mentions something indirectly but with virtue and new sense, and it is called as a politeness form in Nias, particularly in the wedding ceremony. From three Nias wedding ceremony, associative meaning are often uttered repeatedly, eventhough in the different word but in the same context. Associative meaning in the *hendi-hendi* are found in the form of word, phrase and sentence.

**Discussion**

*Hendi-hendi* is a traditional expression of typical welcome speech and poem performed reciprocally by the entourage of sowatõ (bride’s family) to the entourage of tome (groom’s family) in the Nias wedding ceremony. *Hendi-hendi* itself is a Nias traditional expression and performed when giving afo to the guest in the wedding ceremony. It is a necessity that should be conducted in the series of agenda of Nias wedding ceremony as one way to interact and respect the each other in the Nias wedding ceremony. It is uttered by the head of custom from both sides, the entourage sowato (bride’s family) and tome (groom’s family). The function of *hendi-hendi* itself is as a medium of communication between the entourage of tome (groom’s family) and sowato (bride’s family) when they are gathering in the wedding ceremony particulary in giving *afo*, it shows that they respect each other. *Hendi-hendi* is also used as the entertainment for the hearers who come at Nias wedding ceremony because the unique words and also the distitinvtive tone which are uttered by the speaker of *hendi-hendi*.

The philosophy that exists in the Nias wedding ceremony is the entourage of tome (groom’s family) should respect more the entourage of sowato (bride’s family), eventhough the entourage of tome is called as the guest, because the entourage of tome comes to take a girl (bride), it seems like requesting to the host. But, generally both sides, of tome and sowato respect each other. That is why the utterence of *hendi-hendi* shows the modesty, humbling, praise both of the groom’s family and the bride’s family in the Nias wedding ceremony. *Hendi-hendi* itself has the standard language that is used by the speaker, but it depends on the speaker how he speaks. It means that the use of the standard language of *hendi-hendi* can be added and reduced, but the word or language which the speaker uses is still in the context of *hendi-hendi* in the Nias wedding.
ceremony. On the other word, speaker is free to choose the word or language uses, but he cannot dismiss the real meaning of the *hendi-hendi*.

**The Types of Associative Meaning**

From the data of *hendi-hendi* in the three Nias wedding ceremony, the researcher finds the types of associative meanings, they are connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning. The researcher finds each data consists of one type of associative meanings and also one data consists of two or more associative meanings but in the different word or phrase. The researcher also finds each Nias wedding ceremony consist the same data.

The first type of associative meanings which have been identified in the *hendi-hendi* is connotative meaning, such as the brother, the elder, the grandfather, charisma, gold, substitution, silver, etc. These words are called connotative meaning because they are usually defined conceptually which have features in real world. Besides, they have physical characteristic, and social characteristic.

The second type is social meaning such as all of us we greet our guest, balugu, we ara very sorry because we do not know all of your name. This is considered as social meaning because it includes greetings statement, apologies and language that used in daily activity.

The third type is affective meaning such as there are not gift and dowry that we can give in front of you, how sad we come late to this place, there is gift which you can give to us. This is called affective meaning because it shows feeling or expression of the singer or listener which includes, praise expression, sad feeling, and happy feeling.

The fourth type is reflective meaning such as the wind, the red, nineties, fifties, thousands, dust lime, etc. This called reflective meaning because because it creates a new sense based on the context in the sentences. This type is related to another sense based on the situation.

The last type is collocative meaning such as good place, poor man, black soil. These word is called collocative meaning because the word tends to occur in the environment of another word. It refers to associate of a word since its usual habitual co-occurrence with certain types of words.

Futhermore, connotative meaning (38.46%) has been the most dominant type because it has relationship with the individual experience and the real world terms, and also mentioned something by relating the word to other thing by virtue what the language refers to. Referring something is one of the politeness form in Nias, that is why the speaker of *hendi-hendi* does not mention something real meaning directly but with connotation word or with another expression.

**The Use of Associative Meaning In Hendi-Hendi**

This research finds how the associative meaning are used in *hendi-hendi* in the Nias Wedding ceremony. Associative meanings are used in *hendi-hendi* by using the words or sentences that related to the social circumstance. The word or sentence of *hendi-hendi* are sometimes mentioned repeatedly by the speaker based on the situation, and commonly found in the form of word, phrase, and sentence. Associative meanings are used because
of some aims, namely: to honor groom’s and bride’s family, respect each other, praise someone, greet someone, apologize, show humbling, modesty and unity.

This research also finds the function of associative meaning in hendihendi in the Nias wedding ceremony, they are: Connotative meaning is used to deliver the experience in the real world to associate with the expression when someone heard it or used it; stylistic meaning is used to deliver the stylistic style which appears in language; affective meaning is used to communicate the feeling or emotion of the speaker itself; reflected meaning is used to deliver the new sense of a word that relates to another phenomenon in the same expression; then collocative meaning is used to convey the associate of words which tend to occur in the environment.

**Interpretation**

Hendi-hendi itself is as a medium of communication between the entourage of tome (groom’s family) and sowato (bride’s family) when they are gathering in the wedding ceremony particularly in giving afo, it shows that they respect each other. The sentences of hendihendi shows the modesty, humbling, praise both of the groom’s family and the bride’s family in the Nias wedding ceremony. The most dominant type of associative meaning which is used in the hendihendi in the Nias wedding ceremony was connotative with percentage of 38.46%, because it contained ideas of the speaker and hasd relationship with the individual experience of real world terms, and also mentioned something by relating the word to other thing by virtue what the language refers to. Connotative meaning are used in hendihendi to portray images and build certain atmospheres. It also plays an important role in creating particular senses and delivering the messages. Speaker of hendihendi in the Nias wedding ceremony often mentions something indirectly but with virtue and new sense or creates connotation of the conceptual meaning, and it is called as a politeness form in Nias, particularly in the wedding ceremony.

The least type was collocative meaning with percentage 7.69% because it is only a meaning of a word through association with words which tend to occur in the environment of the associated words and a term for the various instances of co-occurrence of meaning. Hendihendi commonly consists of humbling apology, praise, greeting, modesty and unity statement and often uses common word. Eventhough it uses various instance, it is only related to the topic itself, while hendihendi does not use various intance whole the text, but often uses common word.
4. Conclusion
After analyzing the data regarding the types of associative meaning of *hendi-hendi* in giving *afo* in the Nias wedding ceremony, the researcher makes the conclusions that presented as follows:

1. The five types of associative meaning that are used in *hendi-hendi* in giving *afo* the Nias wedding ceremony are; (1) connotative meaning, (2) Stylistic Meaning, (3) Affective Meaning, (4) Reflective Meaning, and (5) Collocative Meaning.
2. Associative meanings are used in *hendi-hendi* by using the words or sentences that related to the social circumstance. The word or sentence of *hendi-hendi* are sometimes mentioned repeatedly by the speaker based on the situation and commonly uttered in the form of word, phrase, and sentence. Associative meanings are used because of some aims, namely: to honor groom’s and bride’s family, respect each other, praise someone, greet someone, apologize, show humbling, modesty and unity. The researcher finds different functions of associative meanings based on different types of associative meanings: connotative meanings function to deliver the experience in the real world to associate the expression when someone heard it or used it; stylistic meanings function to deliver the stylistic style which appears in language; affective meanings function to communicate the feeling or emotion of the speaker itself; reflected meanings function to deliver the new sense of a word that relates to another phenomenon in the same expression; and collocative meanings function to convey the associate of words which tend to occur in the environment.

**Suggestion**

After doing this research, the researcher admits that there are some weaknesses of this study since there are limitations of this study. Therefore, the writer presents several suggestions that can be offered based on the analysis of the study, they are:

1. For further researchers, hopefully this research can be guidance or inspiration for the next in studying meaning especially associative meanings. They should be more patience, carefulness, and seriously doing the research since it needs hard efforts and onward process. The more data and theories of associative meanings collected, the more meaningful discussions will be.

2. For lecturers, it is better to use this research as a guidance in teaching associative meaning to the students. Lecturers also should give more example about associative meaning in the other aspects in learning and teaching process.

3. For students, it is better to enrich their knowledge in analyzing the associative meaning on the other aspect and be more careful in getting meaning of each text.

4. For Nias people, it is better to obtain more knowledge about *hendi-hendi* as one of the Nias traditional cultures and being interested in analyzing its application of other ceremonies.

5. For culture observer, it is better to preserve and protect soon the traditional culture in other to not getting extinction over the time. It can be preserve and protect by holding culture festival, cultural training, cultural education, etc.
REFERENCES


