

## Analysis of the Meaning and Function of Huler Wair Ceremony in Waiara Village, Kewapante District Sikka Regency

Agustina Yuliovi<sup>1</sup>, Darmawan<sup>2</sup>, Antonius M. K. Naro<sup>3</sup>  
IKIP Muhammadiyah Maumere<sup>1-3</sup>

Corresponding Author's Email: [yulioviagustina@gmail.com](mailto:yulioviagustina@gmail.com)

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### ABSTRACT

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

**Keywords:** *Meaning, function of huler wair ceremony*

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## INTRODUCTION

Language has an important role for humans. Language is a verbal and written communication tools. Without language, one cannot interact well between others. The language also serves as an introduction in the community. This indicates that the language of the community is a reflection of the mindset of the language of the speaker. Keraf in Smarapradhipa (2005) provide two definitions of language, the first definition states language as means of communication between members of society in the form of sound symbols produced by the human's speech apparatus, the second language is communication system that uses vocal symbols (speech sounds) that are arbitrary.

Language serves as delivery of thoughts, ideas, ideas to others. The daily use language is different from the customary language use in the ritual ceremony in the region of the world, one of them in the sikka, which is located in the province of NTT. The issue of oral tradition is interesting to be studied scientifically. This is based on the fact that dedicates or motivations throughout Indonesia, especially the archipelago to see customs as a system that has been tested long ago, long before the modern religion exists. Custom seen as a moral policy referred to his adherence because i can create and devote the alignment of human's life, the environment, and the seam creator (Forshhe, 2006:37: Duija, 2005:33). In line with that, as the other community of nusantara, the village of the country of sikka regency, NTT province recognized a form of tradition called "huler wair".

One of the communities that still maintains ancestral traditions and rituals is the Waiara village community in Kewapante district, Sikka regency, East Nusa Tenggara province, still preserving traditional rituals as a part of daily life, even though modern lifestyles have penetrated the area this and threaten their noble traditions.

Many rituals that have become traditions and are still maintained by the Waiara community to this day such as rituals "lodong me" (introducing the stone-born child to the universe), "selung tawu" (in-kind exchange between children and husband or wife if the couple remarries), "poto wu'a ta'a" (engagements), and "huler wair" (customary greetings) rituals.

Huler wair is a kind of customary speech in it the various dangers of customary language called "Kleteng Latar". Huler wair is a ritual made by customary leaders with coconut and the hulers leaves then diverted it on a person's forehead while saying the poem of huler wair who was called "Kleteng Latar".

Huler wair expressions are usually use in custom of sikka regions in events such as revenue guests, the preservation of the resistance of the building, the new people come home from hospital, communion, marriage, and so on.

The reason the researcher chose this title is because there are still many people in Waiara who do not know the true meaning and function of this ritual, they just carry it out, so the researcher raised the title to introduce the young generation to understand and continue to preserve this ritual. Based on the background describe, this study focuses on the meaning and function of "Huler Wair" ceremony in especially in welcoming guest Waiara Village, Kewapante District, Sikka Regency.

Based on the background of the problem, the formulation of the problem to be studied as follows: What is the meaning of the "Huler Wair" ceremony In Waiara Village, Kewapante District, Sikka Regency? And What is the function of "Huler Wair" in Waiara Village, Kewapante District, Sikka Regency? The objectives of the research to be carried out are: To explain the meaning of "Huler Wair" in Waiara Village, Kewapante District, Sikka Regency. And To describe the function of "Huler Wair" In Waiara Village,

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*Analysis of the Meaning and Function of Huler Wair Ceremony in Waiara Village,  
Kewapante District Sikka Regency*

**(Yuliovo, et al.)**

Kewapante District, Sikka Regency.

## METHODS OF RESEARCH

The located of this research in Waiara Village, Kewapante District, Sikka Regency. The researcher for choosing the located is that apart from being the research's country. The waiara society always did the "huler wair" ceremony at guest in stages according to traditions of the waiara community from generation to generation. The time in this research started 03th march to march 2023, within a period of approximately a month. The method used is qualitative research. This approach is using the study language associated with huler wair poetry in Sikka language. This research examines the function and meaning in huler wair at the guest reception ceremony. According to Sugiyono (2018), it is a research method based on the philosophy used to research scientific conditions (experiments) where the researcher is an instrument, data collection techniques and analyzed qualitative one emphasizes more on meaning. Qualitative research methodology aims to analyzed and describe phenomena of research objects through social activities, attitudes, and perceptions people individually or groups.

The source of data referred to in the research is where the data is obtained and has clear information about how to take the data and process the data. Suharsimi Arikunto (2013), the data source referred to in the study is the subject from which the data was obtained, while according to Nur Indrianto and Bambang Supomo (2013) the data source is an important factor that is considered in determining the data collection method that has been made. Data source consist of: According to Husein Umar (2013) primary data is data obtained from the first source either from individuals or individuals such as the results of interviews or the results of filling out questionnaires that are usually carried out by researchers. Meanwhile, according to Nur Indrianto and Bamabang Supomo (2013) primary data is a source of research data that obtained directly from the original source (not through intermeadiaries).

The data source is the data is obtained from informant, as the subject to be studied is: the person interviewed in good, as well as looking for information 3 people they are:

The head of the village, of the waiara village as a respected person and is considered to an important role and law enforcement established both oral and nonoral and also and the decision maker to maintain the sustainability of huler wair ritual tradition of waiara village. In this case, the village head as the key of informants, because he has verry important role in culture preservation approach, and is assessed as the most understanding of the net parties that can help preserve the huler wair of waiara village.

The society of waiara village, kewapante district, sikka regency as the impaementation of the huler wair traditional ritual thas has an important role and preserving the sikka culture in waiara village.

According to Husein Umar (2013) secondary data is primary data that has been furher obtained and presented either by primary data collectors or by other parties, for example in the form of diagrams or tables. Nur Adrianto dan Bambang Sugiono (2013) secondary data is a sorce of research data obtained by researchers indirectly through intermediary media (obtained and recorded by other parties).

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

1. Observation

Observation as scientific method is usually defined is observing, recording, and systematically investigating the phenomena being investigated. Observation that researchers do in the field are focused on observations of all activities related to the huler wair “welcoming guest” utterance in the village. Where data collection methods are important reference for the researchers to obtain accurate with direct relevance the community in waiara village. In this section she didn’t observation because when she went to research the ceremony not be held.

## 2. Interview techniques

The use of interview techniques by contacting or interviewing informants in order to provide the necessary information or data. In this study, the researchers asked a series question that were used to get the knowledge possessed by research subjects, especially those related to extracting background information and how the background of local tradition “welcoming guest huler wair”

## 3. Documentation

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

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

### Components In Data Analysis:

#### A. Data Collection

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

#### B. Data Reduction

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

#### C. Data Display

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

Social phenomena are complex and dynamic so what is found when entering the field, will is still hypothetical, is developing or not. If after the field it turns out that the hypothesis formulated is always

supported by data when it is collected in the field, then the hypothesis is proven and will develop into a grounded theory. Theory grounded is a theory found in the field, and then tested through continuous data collection in the patterns have been supported by research data.

D. Drawing conclusion/verification

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

## RESULT AND DISCUSSION

### Process Of the *Huler Wair*

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

#### 1. Preparation Stage

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

#### 2. Implementation Process

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

#### 3. Closing Stage

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

### Function Of the *Huler Wair*

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

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

### 1. Purpose Of the Huler Wair

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

### 2. Meaning Of the Huler Wair

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

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

### 3. The Meaning of Huler Wair Poems

No	Huler wair	Meaning	Meaning					
			Full idioms	Partials idioms				
				Idioms using body parts	Idioms using the words sense	Idioms using color type	Idioms using the names of natural objects	Idioms using numerals
1	Mai baa e'i nian amin Nian kewa boat bolet Tanah amin waiara, waiara blatan bliran	There has come to our region a dense forest of kewa wrapped around our land waiara, cool fresh waiara					√	
2	Wawa tanah merah dason Wawa tanah mita dason wawa moan bano mapa ata wawa baut walong	On the red ground on the black ground to the father who walks with those under him again.				√	√	

3	Mai naha blatan ganu wair bliran sai ganu bao blatan ganu wair ganu wair wali napun bliran sai ganu bao ganu bao wali wolon	Coming should be fresh like cool water, cool as a banyan like water in the river and banyan in the hills.					√	
4	Bido sai lima a'un santo benjer sain me aun dua mole no lain kama luat rema rua rimu moret tepo tetu ganu amapu naruk nimun rimu wua de tae doda wua duat naha riwun ae lait naha ngasun	Stretch your hand of love to bless the virgin and her husband so that tomorrow or the day after they will be live according of good, they children giving birth to many virgin children and carrying hundereds of man		√				
5.	Hor kabor baring bura ganu kabor ripa wolon ami neni emai e bawo ami himo amang Ami himo nora hunur mut waten metat	Flying like a "kabor baring" "white like coconut in the hills we ask come, come we receice you with a warm stomach and a peacefull heart.		√				
6	Ita odi plawi tora ama lero wulan reta reta raja reta plaen reta raja reta reta du lero wulan reta hadig lain waning reta bura dudak wulan reta seu lape pitu reta kota lape walu	We ask you in the moon of the king on high above the moon in the sevenfold heaven and the eightfold city					√	
7	Bido sai lima aun santo benjer eung sai ama moan aman ata doe	Stretch out your hand bless you father, father protector and guardian of society						

	riwun aman ata nadar ngasun							
8	Ami ena te'i neni himo, himo baa in nian tanah wawa ama lero wulan reta odi nimu naha mai em baun	Today we accept, accept the mother of the earth and the father of the sky who will come to this place.						
9	Ena tei ami riwun tiun benu Ami ngasun wane atan e'i waiara ami himo aman nora hunur mut waten metat	Today we are millions of beehives in the waiara we receive you with a warm stomach and a peaceful heart.	√					
10	Bliran ganu kabor bali kabor bali jong jawa Bliran daa lala wolon Den gata nete tebon	Fresh as coconut bali coconut, coconut bali ship fresh java, to the oily hills all over the body						
12	Kulit naha blatan ganu wair bliran ganu bao ubuk lebuk ganu tebuk lau detut baki plia ganu baki reta ilin	The skin should be fresh like cool water like banyan	√					
13	Ubuk naha lebuk ganu tebuk lau detut baki plia ganu baki reta ilin	Lush and bountiful blooms blossom body and soul like a <i>meraya</i> self						
14	Blatan ganu wair ganu wair sina mitan sina mitan wali napun Blatan daa wali rahan	Cool as water like water of <i>sina mitan</i> , <i>sina mitan</i> in the river cold to the chest		√				
15	Odi hu wau lero wawa ma moni beli ata wisung ma orok beli ata wangar ma hu'u beli ata wungun ma kobor beli ata kua ma hu'u	When the evening comes you will clean up the courtyard you will leave tribe, abandon the clan follow the prohibitions and rules of the massless family uphold the		√				

	beli ata wungun wungun du blawir kobor beli ata kua kua du deteng	distant tribes and follow the different prohibitions.						
16	Ama ata regung werun ama ata sageng sareng emai sai e bawo wua ami nodin hoig bako ami bolot bajak	Father chosen, father exalted, come here cigarettes we provide betel nuts we serve	√					
17	Odi au gua uma naha ihin kare tua naha dolo ihit hana pi pitu dolo naha lape walu	You will be blessed with abundance and sufficiency and the result will multiply seven and eightfold.						√

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

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

1. *Mai ba'a e'i nian amin Nian kewa boat bolet Tanah amin tanah waiara waiara blatan bliran*  
Analysis: *nian kewa boat bolet tanah amin, tanah waiara* meaning that the situation or natural conditions are fulfilled or yam grows, known as ohu kewa in the land of kewapante. Idioms are partial because their meaning still has idiomatic elements and lexical meaning.
2. *Wawa tanah merah dason wawa tanah mita dason wawa moan meran jawa wawa moan bano mapa ata wawa baut walong*
  - a. Analysis: *tanah mita dason* meaning fertile black soil suitable for agriculture. Partial idiom because the meaningful is fertility still has idiomatic elements and lexical meaning.
  - b. *Mai naha blatan ganu wair bliran sai ganu bao blatan ganu wair ganu wair wali napun bliran sai ganu bao ganu bao wali wolon* Analisis: *blatan ganu wair ganu wair wali napun bliran sai ganu bao* meaning shade and shelter for someone or something that makes the situation better, pleasant and enjoyable. Idioms are partial because there are still idiomatic and lexical elements.
3. *Bido sai lima aun santo benjer eung sai aman aman ata doe riwun aman ata nadar ngasun.* Analysis *bido sai lima aun santo* It means to gratefully ask for God's protection in order to guide the community. Meaningfull is protection Idiom partly because it still contains idiomatic and lexical
4. *Hor kabor baring bura ganu kabor ripa wolon ami neni emai e bawo ami himo aman nora hunur mut waten metat.* Analysis *ami himo aman nora hunur mut waten metat* It means to receive with a sincere heart and written intentions. Meaningfull sincerity Idioms are partial because there are still idiomatic and lexemical elements.
5. *Ita odi plawi tora ama lero wulan reta, plaen reta raja reta, reta du lero wulan reta hading lain waning reta reta bura dudak wulan reta seu lape pitu reta kota lape walu.* Analysis: *reta seu lape pitu reta kota lape walu* It means above the seven layered city the eight layered city contains the meaning asking

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Analysis of the Meaning and Function of Huler Wair Ceremony in Waiara Village,  
Kewapante District Sikka Regency

(Yuliovo, et al.)

- God and the universe with all its power to shade it so that it remains strong. Partial idiom because there are still idiomatic and lexemical elements.
6. *Bido sai lima aun santo benjer eung sai ama moan aman ata doe riwun aman ata nadar ngasun.* Analysis *ama moan aman ata doe riwun aman ata nadar ngasun* the guardian father, the protector father, the supervising father, the the father who holds hundreds of people meaningful is the pride of people who have skills meaningful protektor
  7. *Ami ena te'i neni himo, himo baa ina nian tanah wawa ama lero wulan reta odi nimu naha mai em baun* Analysis *ina nian tanah wawa ama lero wulan reta* the meaning is Mother earth and father sky *Ena tei ami riwun tiun benu Ami ngasun wane atan e'i waiara ami himo aman nora hunur mut waten metat.* Analysis *ami ngasun wane atan e'I waiara* meaning that many people are waiting for his arrival with a willing heart and sincere intention to receive. Meaningfullsincere a lot of people Idioms are partial because they still contain idiomatic and lexemical elements.
  8. *Bliran ganu kabor bali kabor bali jong jawa Bliran daa lala wolon Den gata nete tebon.* Analysis *den gata nete tebon* all the efforts made can be felt by everyone contains the meaning is have a sense of responsibility Idioms are partial because they still contain idiomatic and lexemical elements.
  9. *Ena tei leron epan himo baa hosti bura himo lau grau wain himo lau tuang gera.* Analysis *himo baa hosti bura* meaning that they have been united as husband and wife in front of the priest meaningful is receiving the sacrament of marriage idioms are partial because they still contain idiomatic and lexemical elements.
  10. *Blatan ganu wair ganu wair sina mitan sina mitan wali napun Blatan daa wali rahan.* Analysis *blatan daa wali rahan* meaning fresh to the chest means loving her truly from the heart meaningful peaceful
  11. *Kulit naha blatan ganu wair bliran ganu bao ubuk lebuk ganu tebuk lau detut bakit plia ganu baki reta ilin.* Analysis *Kulit naha blatan ganu wair bliran ganu bao ubuk lebuk ganu tebuk lau detut bakit plia ganu baki reta ilin* meaning that the body is healthy and fresh so that it can do work and produce abundant results. Analysis of *ubuk lebuk ganu tebuk lau detut* meaningful a bundance Full idiom because the meaning is not reflected in the words that form it and is interpreted as fertility.
  12. *Ubuk naha lebuk ganu tebuk lau detut bakit plia ganu baki reta ilin odi ami plawi mora ama lero wulan reta plahi reta raja reta reta du lero wulan reta hading lain waning reta bura dudak wulan reta seu lape pitu reta kota lape walu.* Analysis *bakit plia ganu baki reta ilin* the meaning is lush and bountiful blooms flourish the idiom is full because it implies abundance.
  13. *Odi hu wau lero wawa ma moni beli ata wisung ma orok beli ata wangar ma hu'u beli ata wungun ma kobor beli ata kua ma hu'u beli ata wungun wungun du blawir kobor beli ata kua kua du deteng.* Analysis *ma hu'u beli ata wungun* meaningful responsibility Full idiom because it is idiomatic and lexemical because it means responsibility.
  14. *Amang ata regunng werun amang ata sageng sareng ama ata tuke nian ama ata nadar tanah emai sai e bawo bako ami nodin hoing wua ami bolot bajak.* Analysis *emai sai e bawo bako ami nodin hoing wua ami bolot bajak* areca nuts and cigarettes are provided means welcoming full idiom because it still contains the meaning of acceptance.
  15. *Blatan ganu wair ganu wair wali napun bliran ganu bao ganu bao wali wolon* analysis *bliran ganu wair ganu wair wali napun blatan ganu bao ganu bao wali wolon* the meaning is Cold like water cool like banyan hills means coolness

16. *Amang ata regung werun amang ata sageng sareng emai sai e wua ami nodin hoing bako ami bolot bajak*, analysis *wua ami nodin hoing bako ami bolot bajak* the meaning is areca nuts and cigarettes are provided means welcoming.
17. *Odi au gua uma naha ihin kare tua naha dolo ihit naha pi pitu dolo naha lape walu*, analysis *gua uma naha ihin kare tua naha dolo* meaning is garden works and distilling moke must be successful means hard work.

### Idiom Function

The function of idiom is that aspeaker will convey a message to his interlocutor. Many ways are used by someone to convey messages to others when speaking. In order for the interlocuter to feel happy and not easily offended by words spoken when communicating this message is not directly but using figurative words. The uses of figures of speech are related to the function of idioms, the function of hope and the function of advice.

#### A. Expectation Function

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

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

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

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

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

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

#### B. Advising Function

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

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

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

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

Form of traditional idiomatic of *huler wair*:

##### 1. Adage

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

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

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

##### 2. Proverb

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

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

## CONCLUSION

The meaning of huler wair as a purification process accept with a sincere heart, accept a sincere heart to welcome guests who come with a cool heart and full of peaceful joy, guests get protection from God and ancestors.

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

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