

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

In this chapter, the results of research on the analysis of the meaning of Tutu Kire delivered at the Dulolong traditional wedding ceremony in Alor Regency have been presented. In this article, the author has discussed the meaning of *Tutu Kire*.

#### **4.1 FINDING**

The data collection scenario begins with the researcher preparing an interview instrument, Then the author meets the traditional chief in Dulolong village to ask for permission to conduct an interview. These findings prove the meaning of the tutu kire found in traditional wedding ceremonies in Dulolong, Alor Regency.

##### **4.1.1 Semiotic Meaning In *Tutu Kire* Delivered At Dulolong Traditional**

There are 7 lexical meanings, 6 grammatical meanings and 3 conceptual meanings found in Tutu Kire, Dulolong Village. Found based on Chaer's theory (1990:62-63). Regarding meaning, assuming that meaning is part of language, semantics is part of linguistics. Semantics is the science of meaning; in English it is called meaning. The word semantics itself comes from Greek. Namely, sema (noun), which means "sign" or "symbol". The verb is wed, which means "to mark" or "to symbolize". Then, semantics was adapted as a term used in the field of linguistics to study the relationship between linguistic signs and their meaning. Semiotics of meaning is a scientific discipline and method of analysis that can examine the signs contained in an object to find out the meaning contained in the object. The data is presented in the following form.

#### 4.1.2. Lexsical Meaning

No	Expression	In context	Analysis Meaning	Code
Q3	<i>Panaling</i>	panaling te biasa ka ata mari oo me e lelang informasi te tarang nang.sebelum ite ba'ang kafe teka panaling ha penting mahala, kalake ha no jalin hubungan dike nung kafe ha. Nining arti panaling ha saling kanal faking, hama hama paham faking, nun gite pastikan fetarua ha fering tujuan te hama	It is to make information clearer/clearer. Before proposing, of course, it is important to have a good relationship with the woman. This means getting to know each other, understanding each other, and ensuring that both have the same goals in life.	T1/S1
Q3	<i>Mori nung rasa sajang faking</i>	Mori nung rasa sajang faking ,fe tarua ha sajang faking jadi poho fe jafa tengah tengah uma ha nining lang gahing fe tobo jafa ohang loloung ha.	Live with love, tie the affection between them, take them to the middle of the house, and tell them to sit on a mat.	T1/S3
Q3	<i>Inang amang</i>	note ruba ata mari inang ning tuho muko amang ning poli lara poli kaluo.kire note nining arti mari oo inang ru jadi no, ning no nining tuhung amang teka nokrajang poli lara ,poli kluang , poli urang biara gena sing ebang mori nining keluarga.Inang amang.Inang ning tuho muko, amang nihing poli kluo.	Inang amang.Inang ning tuho muko, amang nihing poli kluo. The meaning of Tutu Kire is a mother's milk that has given birth and the hard work of a father who, even in the sun and rain, raises his child	T1/S2
Q10	Fulang mating dahe neka	Fulang Mating Dahe Deko Note te orasa tiba neka ka ata antar penganten kalake ha me jafa kafe ha nining uma e persiapan bo nikah. Sampe kalija ka jubir kafe ha tutu nung kalake hanining keluarga hire note fe tutu ka makna	Traditionally, when it is time to get married, the man's family will take the man to the woman's house to prepare for tomorrow's wedding. After arriving there, the woman's parents or	T3/S1

		nikah nung pesan amang bapang hire hire yang fe lelang tao	spokesperson will speak to the man with expressions that contain traditional meaning and messages	
Q9	Inang pukung ampkung	Inang pukung ampukung noha tergantung inang pukung nung ampukung fe bang feling note tergantung dari permintaan paman nung bibir fering mau paru atau fe mari hamulang tanja ru teka ite sing naking amplop ning fe	Inang pukung ampukung Kajo ning pukung fe ning mature, this meaning depends on the uncle and aunt's dowry reques	T3/S1
Q8	Nifang Ihiking Nifang tale	nifang ihiking nifang tale, nifang ihiking teruba ata mari (emas) nung nifang tale te ata mari sing (uang),note te ada kiba ite bisa maso ba'ang kafe te. Sing yang ite mate tedi harus ganjil biara ata tutu ka haki susah biara gampang ata tutu.	Nifang ihiking Nifang Tale Nifang ihingkin is gold while nifang tale is money and the money brought to propose to the girl must be odd, not even.	T2/S1
Q9	Aling blara ubung dirang	aling blara ubung dirang te note ata nuang ning jubir ,karana no ru sambo fahang acara nikah sampe oo amung.	The meaning of aling blara ubung dirang is shown to the spokesperson who has helped from the beginning of the proposal to the end of the marriage.	T3/S2

#### 4.1.3. Gramamatical Meaning

No	expression		Analysis meaning	Code
Q5	Ba'ang Kafe	Ba'ang Kafe ketika ama kalake suka nung kafe teka nining sara te ite harus dahe mung kafe nining maingsa hire laheka ite ba'ang kafe te pake symbol hire yang nining arti te bermakna. Kabe rua ha kenal faking arue fering orang tua ha fita muing faking fai jadi karena hal note, ite parlo gena jubir ite kalake nining ha. Jubir ha nanti no akan maring ite maksud jafa kafe nining maingsa hire. . Antar Kafe setelah haja nika te no selesai ka ada nining proses antar calon pengantin kafe ha me pengantin kalake nung uma nung arti nung tujuan din ada. Nining symbol ebang keluarga hire satu.	When a man is interested in a girl, the approach or proposal process is carried out using meaningful metaphors and symbols. Both parties know each other, but their parents may not know each other yet. Therefore, traditional figures are needed as spokespersons for men. This traditional figure will convey the man's good intentions using parables or figures of speech.	T2/S1
Q5	Kafate Loge	Kafate Loge te ruba ata maring ebang kain gere tao jafa kafe nining fuling lolung note kalo ka salinja ata buta nining faking painang ata buta nining faking karana no beta ha pasti no nate nining kekurangan hire jadi beta kalake nung limangunung neka teka nining kekurang te harus ebang gana. Salinja nung kain yang ata nining pake tedi sembarang maingsa lahe note te gina gina lalang unung hire yang ata saja fe noteru ata gahing ebang pake jafa kafe nining badan. Kain nung salinja te di biasa ka pake oo kain hada kalake note melambangkan hada hormat terhadap tradisi, keindahan nung kafe nining pusaka jafa keluarga unung	Placing the cloth on the bride during the handover ceremony to the groom's house. The cloth worn by the bride is usually traditional cloth or cloth typical of the local area. The cloth symbolizes respect for the traditions, beauty, and honor of women in the family.	T2/S2

Q5	Antar Kafe	antar calon pengantin kafe me calon pengantin kalake kalake te note niningtanja mari keluarga rua ha resmi mung faking Bersatu melalui nikha ha. Bage tanggung jawab note nining makna keluarga pihak kafe ha fe serahkan tanggung jawab ning calon pengantin kalake ha sebage nining kalake. Nung bale ebang kenal no nung ning lingkungan baru prose note nining tujuan untuk ebang kenal jafa kalurga bing calon pegantin kalake.	Antar kafe After the wedding event is over there is a procession taking the bride to the groom. Meaning and purpose 1. Symbol of family unification: Taking the bride to the groom's house symbolizes that the two families have officially united through marriage 2. Assignment of Responsibility: This procession also has a symbolic meaning that the woman's family hands over responsibility for the bride to the groom as her husband 3. Introduction of new environment: This procession aims to introduce the bride and groom to her husband's extended family and her new environment.	T2/S 3
Q11	Hamulang Tanja	Hamulang Tanja te ketika ite me panaling kenang noteka ite hamulang tanja ,hamulang tanja te biasa ka ata mari tunangan te note ite hamulang tanja teka barang te no rupa balang hire kaing laheka barang yang penting hire te. Balang yang ite ning te note nini arti mori sajang faking di ada kalo kain teka lambang kaluarga atau lambang uma suku. Tanja note ite nia ite ebang nuang fe ite melangka me jenjang yang serius.	Giving special gifts or symbols, for example, jewelry, cloth or other symbolic objects. These signs show the intention to move to a more serious level, namely marriage	T3/S 2
Q8	Alo / tao ning orasa	tao ning orasa te note te penentu ata tao nining lara namoha, fulang naamoha, note te ata pile nining orasa untuk fe nikah. Tanggal yang ata pile tedi ata fai bag ere dodo ki paru yang jubir hire tutu. Sara noha penting kiba ata tentukan fe siapa e lahe.	Determining the wedding day is the process of choosing a specific date to hold the wedding. The date is chosen by considering what the two spokespersons discussed. This process is important because it determines the continuity of other preparations.	T2/S 2
Q11	Hargai faking	Hagaifaking te note te ite ha saling hargai faking mau no maingsa kae atau bin gite hama hama hargai faking keadaan namongga di hargai faking te	Respect each other and whatever the situation, we must respect each other, there is no pedestal for us to sit on, there is only love and togetherness	T3/S 3

		parlo. walaupun nining situasi namonga mau dike atau date te ite hama hama tobo nung rasa sajang faking..		
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#### 4.1.4 Conceptual Meaning

No	Expression		Analysis meaning	Code
Q10	<i>Maso umanung</i>	kafae maso kalake ning umanung note ka ata bale fe ha nining no habo aing nung ata ning habo menuju lara dodo nang. Paru nang meneju lara dodo nang biar e nining sifat dateking hire tifang nuung lara kali hama hama dodo biara no maso umanung ha ka lahing.fe te nining maksud te ebang lahing nining faking kali ki maso umanung.	Delivery of the bride to the groom's house. maso umanung by reading prayers and traditions, all you have to do is wash your face and douse it with water to purify yourself.	T3/S2
Q4	Hada	Hada ha ata tutu nolo ki hada ite kebiasaan, noha ite prinsip biar ite kebiasaan te pana. Note kening ki tutu barang fonokung taling	or customs in wedding traditions in Dulolong cannot be used by just anyone to speak, sometimes if you say it wrong it can have fatal consequences. Hada. So before all these expressions are discussed, the customs must first be conveyedIn	T1/S1
Q11	Ba faking	Bafaking te ite hama hama Saling ning hormat faking nining tujuan te ite bang maaf, ite bang restu nung bale ite bang ite amang nunng inang nini fering doa biara ite di bo erua ka jadi keluarga dike dike.	namely that the bride and groom pay respects to each other the purpose of apologizing, asking for blessings, and asking for prayers from parents so that they can be a good family	T3/S2

## 4.2. Discussion

After the explanation of the meaning of tutu kire delivered at the Dulolong Traditional Wedding Ceremony, the following is a brief explanation regarding the discussion of the meaning of Tutu kire.

**Based on the table above, there are 16 meanings of tutu kire, including 7 lexical meanings, 6 grammatical meanings and 3 conceptual meanings.**

### A. Lexsical Meaning

**Based on Data 1.** The expression "Panaling" means getting to know each other, understanding each other and ensuring that both have the same life goals. So the expression Panaling has a lexical meaning, because lexical meaning is the meaning of a word or phrase that stands alone according to the meaning in the dictionary, without being influenced by a particular context. So in this case "knowing each other before marriage" or (Panaling) can be considered to have lexical meaning because the phrase can be understood directly based on the meaning of the words that compose it.

Mutual → A word that shows a reciprocal relationship between two or more parties.

Get to know → Get to know something or someone more closely.

Lexically, "knowing each other" means two or more parties who know each other. What is meant by "knowing each other" is that both parties knew or understood each other before the wedding, meaning that it happened before the wedding process took place. Lexically, this phrase refers to the process of two people getting to know each other before marriage, without requiring additional interpretation from cultural, social or religious context.

**Based on data 2**, the phrase "Mori Nung Rasa sajang Faking" has the meaning of living with compassion. This expression is included in the lexical meaning because the words in the phrase refer to generally accepted meanings in Indonesian. The expression "mori" refers to the actions or state of someone living their life, while "sajang faking" refers to feelings of deep affection or love. Overall, this phrase contains a meaning that can be understood according to the definition of the words, without requiring further interpretation regarding the structure or grammatical rules. Lexical meaning is the meaning of words independently without additional context.

Alive → Means existing, animate, or living life.

With → A preposition that shows a way or means of doing something.

Affection → A feeling of love and concern for someone or something.

Lexically, "living with affection" means living life with feelings of love and care.

**Based on data 3**, the phrase *Inang Amang* means father and mother. *Amang* refers to parents, namely the figure who gives life and is responsible as the head of the family, while "inang" refers to the actions of a woman's parents, namely the figure who gave birth to her child. These two words are included in the lexical meaning, the meaning contained in a word based on generally accepted understanding. These two words have a clear and direct meaning according to the definition in the dictionary or general understanding, without involving additional interpretation. Thus, these words are included in the lexical meaning because they refer to objects or concepts that can be understood directly.



Based on data 4, the expression "Fulang Mating Dahe Neka" means the month of marriage. The phrases "fulang" as the subject and "daheneka" function as predicates even though lexically (meaning word for word) "fulang" and "mating" refer to time, but in this sentence structure the meaning becomes more specific, namely indicating that the wedding day will soon arrive. So the correct meaning for the expression above is the grammatical meaning. The meaning in this sentence is formed because of the relationship between the words in their grammatical composition, so that they contain grammatical meaning. Has grammatical meaning.

Based on Data 5, the expression "Inangpukung, Ampukung" means a request for dowry from uncles and aunts. This expression has a grammatical meaning because it refers more to the function of words and sentence structure in Indonesian. In this case, "ampukung and inangpukung" function as subjects or actors in sentences that express requests. The dowry functions as the object or goods requested. Request functions as a verb that shows the action of asking. If we look at the grammar of the request sentence "ampukung, and inangpukung" it can be analyzed as follows: request (noun, dowry) and "ampukung inangpukung" (noun as the actor in the sentence). Grammatically, this sentence is included in the sentence pattern with the subject explaining who is making the uncle and aunt's request (ampukung, anangpukung) and the object requested (dowry).

**Based on Data 6** in the expression *Nifang ihiking Nifang tale*, this means gold and money. In this context, expressions such as "nifang" are used to indicate the size or quality of an object that is part of the grammatical meaning. Grammatical meaning refers to how words are used to provide information about the category, nature, or condition of an object or situation. The phrase "*nifang ihiking nifang tale*" refers to the size or quality of gold, which provides grammatical information about the object, while "*nifang taleh*" refers to the size or quality of money, which provides information about the object or thing. In this case, the grammatical meaning explains the relationship between words that show the nature or category of objects (gold and money) so this is part of the grammatical meaning, which includes information about the size, quality or category of the object.

**Based on Data 7**, the expression "Aling Blara Ubung Blara" refers to the role of the spokesperson in a traditional marriage. Lexical meaning is the meaning of words independently, as in the dictionary, without paying attention to context.

- Interpreters → People who are experts or work in a certain field.
- Speak → Communicate with words or convey something verbally.

Lexically, "spokesman" means a person who is in charge or has expertise in speaking to convey messages or information.

## B. Grammatical Meaning

**Based on Data 8**, the expression "Ba'ang Kafae" means proposing to a woman. The expression "ba'ang" means applying to marry someone, while "kafae" refers to a female individual. Grammatical meaning arises as a result of grammatical

processes, such as affixation (affix), reduplication (repetition), or syntax (word arrangement).

- *Ba'ang* or "Proposing" comes from the basic word "lamar" with the suffix **pro-**, which forms an active verb (verb).
- The word *Kafae*, "woman," as an object indicates the party being proposed to. So grammatically, the phrase "proposing to a woman" shows the action of someone asking a woman to be their life partner.

**Based on Data 9**, the expression "*Kafate Loge*" means wearing a shawl. In the expression "*kafate*," which means a long cloth (silk) that covers the neck (shoulders) of the head. *Jasi*, the expression *Kafate loge* has a grammatical meaning because the words arise due to grammatical processes, such as affixes, reduplication, or syntax (word order).

- *Loge* "Don" comes from the root word "kena", which gets the suffix **we-...-ring**, forming an active verb (verb).
- Meanwhile, the *Kafate* word "scarf" as an object indicates the object is worn. Grammatically, the phrase "wearing a shawl" means acting like wearing a shawl on the body.

**Based on Data 10**, the expression "*Antar Kafae*" means bringing or accompanying someone to a place. "*Antar*" means taking or accompanying someone to a place. "woman" refers to a newly married woman. Grammatical meaning arises as a result of grammatical processes, such as affixes, reduplication, or syntax (word arrangement). "Deliver" comes from the basic word "inter", which has the suffix **us-**, forming an active verb (verb). Meanwhile, the word "woman" as an object

indicates the party being delivered. Grammatically, the phrase "escort a woman" indicates the action of taking or accompanying a woman somewhere.

**Based on Data 11**, the expression "*Hamulang Tanja*" means giving gifts or special symbols such as jewelry, cloth, or other symbolic objects. *Hamulang tanja* is included in the grammatical meaning that arises as a result of grammatical processes, such as affixes, reduplication, or syntax (word arrangement).

- "Giving" → A noun formed from the basic word "give" with the suffix **gi-ing**, indicating a process or action.
- "Special gift or symbol" → A phrase consisting of two interrelated elements, namely a gift (an object given) and a special symbol (a symbol that has a certain meaning). So the expression *hamulang tanja*. Grammatically, the phrase "giving a special gift or symbol" indicates an action of giving something that has a special or important meaning for the recipient.

**Based on data 12** in the expression *Hargaifaking* "valuing" In this case, what is meant by "mutual respect" does not just refer to the literal meaning, but to a broader concept, namely a reciprocal relationship full of respect and understanding between individuals. This expression includes a deep understanding of the importance of respect in social interactions, which not only includes physical actions or sentences (such as lexical meaning) or grammatical structures (grammatical meaning) but also includes more abstract and deep values or ideas in social life. So, "mutual respect" is more likely to be included in the grammatical meaning because it arises as a result of grammatical processes, such as affixes, reduplication, or syntax (word arrangement).

- "Mutual" → A word that shows a reciprocal relationship.

- "Appreciate" → A verb from the root word "price" gets the affix **re-ect**, which means to give value or respect. Grammatically, the phrase "mutual respect" shows that two or more parties carry out reciprocal acts of respect for each other.

**Based on Data 13** in the expression *Tao Nining Orasa*, this means placing/determining the wedding schedule. On the arrangement of words and elements in a sentence according to grammatical rules existing in Indonesian. In the expression, *Tao* is a verb that shows active action. Meanwhile, "nining orasa" is a placement object, namely something that is placed or arranged. Grammatically, this is a sentence where the subject is not stated explicitly but can be assumed to be the actor who plays the role of the placing. The structure of this sentence follows the rule of using a verb followed by an object (wedding schedule). So the grammatical meaning lies in the function of the word and the structure of the sentence, which follows the verb + object pattern. *Tao nining orasa*

- The word "determine" comes from the basic word "certain" and then gets the suffix **as-...-ign**, which indicates the meaning "to make something certain."
- The word "marriage" comes from the root word "marriage," which has the affix **we-...-ing**, which forms a noun that means "the process or result of marriage."

**Conclusion** In the context of grammatical meaning, "determining the wedding schedule" means "taking action to ensure or determine the time for the marriage to take place." This meaning is broader than the lexical meaning of each word because there is a change in the form of the word that gives a new meaning.

### C. Conceptual Meaning

**Based on data 14** the expression "*Maso Umanung*" means bringing the bride into the groom's house. This expression contains conceptual meaning because this

expression has a basic meaning that directly refers to a certain concept or tradition in marriage. The reason why the meaning is conceptual is because referring to the concept of tradition, these expressions do not only consist of words that have their meaning but form a single concept that refers to part of the wedding process in a particular culture. Has Denotative Meaning There is no change in word form or change in grammar (not grammatical meaning).

It does not depend on a particular context or additional information to be understood (not lexical meaning which only refers to the meaning of individual words).

Directly Understood in Wedding Culture People who understand wedding culture will immediately understand that this is part of the wedding ceremony without needing additional interpretation. So, because this phrase describes a concept that is broader than just the words themselves, its meaning is included in the conceptual meaning.

**Based on data 15**, the expression "*Hada*" has the meaning of customs. The expression '*hada*' is not only seen as a collection of habits but also as a broader concept that includes the meaning and principles underlying these habits. Customs are often closely related to beliefs, social norms, and cultural values that exist in a society. So '*hada*' or customs are part of the conceptual meaning because they

**Based on data 16**, the expression "*Bafaking*" has a contextual meaning, namely that the bride and groom salute each other to apologize, ask for blessings, and ask for prayers from their parents so that they can become a good family. Mutual respect at a wedding is not just a symbol of politeness but also means a form of apologizing to each other, asking for blessings, and asking for prayers from parents and family. This reflects respect for the parents who have raised him, as well as being a symbol

of readiness to enter domestic life with the blessing and prayers of those closest to him.

This contextual meaning shows that an action can have a broader meaning depending on the situation and culture in which the action is carried out. In certain customs, this procession also signifies the hope that the marriage will be blessed, run in harmony, and be able to build a good family under the values upheld in society.

#### **4.2.1. The Semantic Meaning In Tutu Kire**

Tutu Kire at a wedding is a series of words or speeches delivered at a wedding ceremony by the traditions and customs or culture of Dulolong village. Tutu Kire's greetings usually contain prayers, advice, blessings, and hopes for the bridal couple and their families. In the context of community customs in Dulolong village, Tutu Kire's words are often conveyed by certain traditional shops, community leaders, or respected family members. The style of using Tutu Kire can use regional languages, pantung, poetry, or symbolic expressions typical of certain cultures.

The procedure for carrying out Tutu Kire before a wedding is usually carried out during a series of events such as a proposal, engagement, or other traditional procession. In Dulolong itself, the preparation before proposing to a girl is that you have to appoint a traditional spokesperson. Each party (the family of the prospective bride and groom) usually appoints a spokesperson who understands the customs and is tasked with conveying the traditional intentions and sayings. All parties

present are expected to wear traditional clothing according to their respective tribes. The prospective groom's family comes to the prospective bride's house. Usually, this group is received with symbolic means, such as traditional musical accompaniment, dishes, and snacks such as betel nut, offerings, or other items that symbolize good intentions and respect.

After that, the intention of the male family was conveyed. The spokesperson for the male family conveyed the purpose of their visit, namely to propose to the prospective bride. This greeting is often conveyed in traditional language, rhymes, or formal expressions typical of the region, and after that the male family hands over offerings or symbolic objects (for example, betel nut, traditional food, or other items) as a symbol of goodwill.

Tutu Kire before the wedding has deep aims and objectives, especially for the community in Dulolong village in Dulolong village. Tutu Kire serves to honor the values that have been passed down by ancestors. This is a symbol of respect for customs that maintain harmonious relationships between family, society, and nature. Tutu Kire usually contains prayers, hopes, and good intentions for the bridal couple, family, and society. This reflects the hope that the wedding will run smoothly, *sakinah*, *mawaddah*, and *Rahman*, and is also a moment to introduce and unite the families of the prospective bride and groom. This creates harmonious relationships and a sense of mutual understanding between extended families. In the dulolong tradition, traditional greetings reflect the blessing of the family, community, and traditional elders for the marriage that will take place. This blessing is believed to be important for the blessings of married life. This procession



creates an atmosphere that is sacred, solemn, and full of respect, thus making a deep impression on the bride and groom and their extended family.

1. The meaning of the *Panaling* is to make information clearer. Of course, it is important to have a good relationship with the woman before proposing. This means getting to know each other, understanding each other, and ensuring that both have the same goals in life.
2. The meaning of the *bafaking* apology for our arrival which has disturbed you, please come into the house.
3. The Next *Hargai faking* Respect each other and there is no mat for us to sit on, there is only love.
4. The meaning of the *Hamulang Tanja* Giving special gifts or symbols, for example, jewelry, cloth, or other symbolic objects. These signs show the intention to move to a more serious level, namely marriage.
5. The next meaning of the *Moring nung rasa sajang faking* Tie them to the roof of the house and sit on the mat of longing. Pohijafa uma ning sung lang, tobo jafa ohang
6. The meaning of the *Nifang ihiking Nifang Tale* is gold while nifang tale is money and the money brought to propose to the girl must be odd, not even.
7. The meaning of the *Alo / tao ning orasa* Determining the wedding day is the process of choosing a specific date to hold the wedding. The date is chosen by considering what the two spokespersons discussed. This process is important because it determines the continuity of other preparations.

Based on the analysis and use of the expression *Tutu Kire* in a traditional wedding ceremony in Dulolong village in Alor Barat Utara District, Regency Alor is aware that the use of these expressions is related to Poerwadarminta theory (Nurliah, 2000) that the expression can be interpreted as a word or group of words that expresses an internal meaning figurative meaning, ceremony like a wedding, thanksgiving for completion House. The use of the expression *Tutu Kire* plays a very important role in terms of politeness values. However, As time went by, this expression began to fade and only became part of it which is used for example among ordinary people is rarely used found using this expression only at parties and marriages of noble descendants who still use the expression n but Other traditional behaviors are still used even though the expression is used it's no longer pure, meaning it's not as smooth as it used to be. Based on this data analysis, it is known that the expression at the party Marriage has the aim of softening words or conversations so that people who hear it or are accompanied by the conversation are not offended His feelings are like people who uphold the values of honesty and truth. In this expression, every utterance spoken has the value of politeness, mutual respect, respect, and not being rude though the meaning expressed was not achieved.

#### **4.2.2. The Meaning Of The Analysis of The Meaning Of Tutu Kire Delivered At The Dulolong Traditional Wedding Ceremony**

The general meaning of tutu kire is as a form of communication that has cultural values, ethics and symbols that reflect the identity and local wisdom of a society. Tutu kire reflects the local wisdom of a society and is a form of culture that

is rich in meaning and value. none culture without kire tutu. Kire tutu is used together as a form of respect, an expression of gratitude, or a sign of respect in a ceremony or tradition.

Tutu Kire are words or sentences used in a traditional or traditional greeting that usually reflect the cultural values, norms and local wisdom of a community.

*Tutu kire* is often used in various events such

1. Traditional Weddings: used during wedding processions, such as giving blessings, welcoming families, or when giving advice to the bride and groom
2. Welcoming guests: usually done to honor visiting guests of honor, such as officials, leaders or guests of honor
3. Religious ceremonies or traditional rituals: used in prayers or offerings to ancestors or gods, in accordance with traditional beliefs
4. Death Ceremony: held to express prayers or final respects to the deceased and his family
5. Inauguration or presentation of traditional titles: for example when someone is appointed as a traditional leader or receives an honorary title
6. Harvest Ceremony or Thanksgiving: often used to express gratitude for the harvest or blessings received.
7. Peace or Reconciliation Ceremony: When disputing parties are brought together to make peace, traditional greetings are used as a symbol of peace or respect

All of these traditional sayings are usually filled with local wisdom values, respect and prayers which symbolize the cultural strength of a community.