

# Idiomatic Expression in Acehnese Wedding Ceremony

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## Abstract

This study deals with idiomatic expression in Acehnese wedding ceremony. The objectives of this study were to find out the dominant forms, types and idiomatic meaning applied in the wedding ceremony and the use of the idiomatic expression. This study was conducted by applying qualitative research. The data were collected by applying relevant documentary technique. The data were analyzed based on the classification of forms, with a view to Mordie, such as Long and Short Idiom. Hockett proposes five types such as Figure of Speech, Abbreviation Phrasal Compounds, Proper Names, Substitutes, and English Phrasal Compounds. Field research was also conducted by interviewing the older native speakers and observing the ceremony itself to complement the data from the library research. The finding indicates that the dominant form used in the ceremony is Long Idiom and the dominant types is Figures of Speech. The reasons of they use the idiomatic expression were to colour the language and as a reflection of preserving cultural values.

**Keywords:** Idiomatic Expression, Acehnese Wedding Ceremony

## 1. Introduction

Obviously, human beings cannot be separated from language because they really and badly need language as a medium of communication. Language is and arbitrary vocalic symbols used by society, useful for cooperation, mutual understanding, communication necessity and identifying individuals or human groups, along with each person's necessity including his hope, desire and thought. Paul (1971:142) says that "language is all pervasive in our lives, and its function is that communication". By this statement, language implies that it has an important role in our live to communicate every human need to one another.

Every language has phrases or sentences that cannot be understood literally by outsiders. There are certain combinations of word whose meaning cannot be determined from the individual meanings of their component parts, that is usually called idiom in language study.

Idiom can be defined as an expression peculiar to a given language, which are usually forcible, terse and vivid. In other words, an idiom is an expression, which cannot be understood from the literal meaning of the words of which it is composed.

There are some related studies have been done previously. Atika and Efdy (2011) did a research on Idiomatic Expressions Used In Westlife's Songs. The aim of their research is to find out idiomatic expressions in westlife songs. And the other research which done by Montgomery Howwar (2015) on "Seeking the Nature of Idioms: A Socio-Cultural Study in Idiomatic English and Arabic meanings". The aim of the study is to explore the different types of idiom, she lights on some Arabic and English idioms.

In this study, the researcher is interested in conducting a research related to the idiomatic expression used in Acehese wedding ceremony. Acehese is one of tribal society or ethnic group in Sumatra. An Acehese wedding ceremony is one of the many Acehese ceremonies. In such situations, people need language to communicate their needs, their language style will be eventually used in it, such as an idiomatic expression. Interested in discovering such a style, the researchers would like to study about idiomatic expression used in Acehese wedding ceremony. The researcher aims to find out the forms and the types of idiomatic expression.

## 2. Review of Literature

### 2.1 *Idioms*

Every language contains its own idioms, which are not subject to logical analysis, but they are so natural when one uses them in speech. According to Bollinger (1968:53) idiom may be defined as groups of words with set meaning that cannot be calculated by adding up the separated meanings of the parts. Idiom is a phrase or sentence whose meaning is not obvious through knowledge of the individual meanings of the constituent words but must be learned as a whole. To support those statements, Corder (1985:131) states that some of these illocutions should be called "idioms" other proverbs of cliches, strings of words which habitually go together and which cannot be altered, nor can they all of them be generated by rules of the grammar. According to Corder's statement, it is clear that idioms have to be

learner as units like a single word. The most important thing about idioms is their meanings.

Mordie (1978:5) says that idioms take many different forms or structures. They can be very long and rather short.

### 1) Long Idioms

A long idiom is one that consists of some combinations of verbs, preposition, adjective and noun. This form includes:

#### a. Idiom with phrasal verbs

Phrasal verb is made up of a verb and a preposition or an adverb particle which normally consist of two words like call up, look into, etc.

Example: He promises to help me, but then he **let me down**.

**Let (someone) down** means “disappoint”.

#### b. Idioms with phrasal verb without objects

Phrasal verb without objects are phrasal verb which have not objects.

Example: I **slipped up** several times at the interview and didn't get a job.

**Slipped up** means “made a careless mistake”.

#### c. Idioms with verb-noun combination

Another idiomatic form, besides verb phrases with and without object is verb + noun combination.

Example: You should **keep your temper** when the audience criticizes unfairly.

**Keep (one's) temper** means “not to get angry”

#### d. Idiom with preposition noun combination

In this form, idioms are formed by preposition + noun combination. The preposition is used with reflexive pronoun.

Example: You'd be better take your umbrella **in case** of rain.

**In case** means “as a precaution”.

#### e. Idioms with verb noun preposition combination

The idioms can be formed by verb + noun + preposition. It makes an object and nouns keep their literal meaning and the only verb and prepositions are used idiomatically.

Example: His classmate often **made fun of** him because of his ears.

**Made fun of** means “mock or tease”.

f. Idiom with preposition noun preposition combination

All idioms in this form is followed by noun or gerund, except **in order to** is followed by a verb. Most of the idioms presented in this form are invariable.

Example: This Captain Brain is **in charge of** this ship and its crew.

**In charge of** means “supervising or controlling”.

2) Short Idioms

Short idiom is one consisting of some combination of nouns and adjectives by its form. A short idiom may be:

a. Idiom with adjective noun combination

The combination behaves as noun. In most cases only the noun takes a plural form.

Example: His knowledge of karate often got him out of a **tight corner**.

**Tight corner** means “a difficult or dangerous situation”.

b. Idiom with noun phrases

Each idiom in this form is made up two nouns, where one or both of them may be used idiomatically.

Example: He dropped out the **rat race** and retired to the country.

**Rat race** means “competitive struggle in work”.

c. Idiom with adjective

In this form, adjectives followed by various prepositions. The preposition is not exactly used idiomatically, but it is unpredictable each individual combination has to be learned by heart.

Example: I’m **tired of** listening to your excuses.

**Tired of** means “bored or annoyed by”.

d. Idiom with metaphors

In this form, idiom is made up of metaphors.

Example: Don’t trust George with your secret. He is a **snake in the grass**.

**Snake in the grass** means “a treacherous person”.

e. Idiom with metaphorical use of body part

In this form, idioms are made up of metaphorical use of body parts.

Example: You always get an **earful** when she comes to visit.

**Earful** means “information or gossip”.

f. Idiom with metaphorical use of colours

The colours most used in the idiomatic expression are four, namely black, blue, red, and white. The most common is blue. It is fact that blue is the most preferred colour.

Example: The rich man often **in the red** with the business.

**In the red** means “losing money”.

Hockett proposes five types such as Figure of Speech, Abbreviation Phrasal Compounds, Proper Names, Substitutes, and English Phrasal Compounds.

1) Figures of Speech

Figure of speech refers to type of expression of an idea in order to produce a greater effect.

Example: He acts like a tiger.

(The sentence wants to compare the temper of tiger to that of man).

2) Abbreviation Phrasal Compounds

This type refers to one widespread mechanism of idiom formation is abbreviation.

Example: - Plane from airplane.

- Cab from cabriolet.

3) Proper names

Proper names is a symbol which designates an entity of which there is only one.

4) Substitutes

In English it was at one time idiomatically a noun with the meaning of sex and personality appeal, which can accumulate to change the grammatical pattern of language. For example, “He and She” have idiomatic uses in She “woman” and He “man”.

5) English Phrasal Compounds

An English phrase has a constituent of immediate relevance stress to find out and compare some pair of phrases, which differ only in that one of each pair is ordinary whereas the other is a phrasal compound

## 2.2 *Acehnese Wedding Ceremony*

The wedding ceremony in Acehnese is really a merry a long protacted procedure and held in more than one day. As with the other ethnic groups in Indonesia, Acehnese also have their custom in conducting the wedding ceremony, which is always flowered in idiomatic expressions.

There are some of the outlines of the idioms in customs of Acehnese wedding ceremony conducted right from the beginning till the whole feast is completed.

- a) *Duduk pakat*: where distribution of is allocated jobs to all participants in the wedding especially in the bride side. The wedding preparation is done in cooperative way, bginning from the preparation, wedding session until it is finished.
- b) *Malam berinai*: a night when the bride and the bridegroom have henna in their house, conducted along with prayer to God for the safety of their marriage.
- c) *Ngisi batel*: an obligation of the bridegroom family to give some contribution to help the wedding expenses.
- d) *Ngantar mempelai*: after the bridegroom dressed up, he will be accompanied to the wedding place while the leader of communal prayer pray and read “Salawat Nabi” with the audience-oned.
- e) *Nerime mempelai*: is when the family of the groom welcomes the bridegroom with a cariage (like a chair) to carry on to the house, while the bride welcoming him with marhaban songs and the youths welcoming with Silat Songsong and Rebas Tebang dance.
- f) *Nabor beras padi*: scattering the bridegroom with rice along with prayers for the bride.
- g) *Naik mempelai*: the bridegroom takes on to the wedding party and sitting on a mat.
- h) *Serah terima sirih emas*: before the bridegroom sits on the dais, there will be transfer of bride price from the bridegroom side to the bride side.
- i) *Naik dan bersanding*: saying ijab qobul by the Muslim leader and repeated by the bridegroom. After the audiences agree that the marriage contract is said perfectly, the bridegroom will sit on the dais beside the bride.
- j) *Santap adap-adapan*: after the bride and the bridegroom sit together in the dais,they will have a meal from the same dish.
- k) *Hari berkurong*: on the third day after the wedding party, the bridegroom stays in the bride’s house and on the forth day the repesntative of the bridegroom comes over and brings serving rice properly complete as an exchange the representative of the bridge, so the bridegroom may bring back the bride.
- l) *Mandi bedimbar*: takes a bath with flowers on the third day at the bride’s house before the bridegroom comes back with his family.
- m) *Alang tujuh*: the family of the bridegroom has to bring a variety of fruits, cakes and so on to the bride’s house.
- n) *Hari larangan*: on the eighth day the bridegroom is not allowed to go back to his wife’s house. On the ninth day, the bridegroom’s family will come to take the bride.
- o) *Minjam pengantin wanita dan nyembah mentue*: there will be ceemony to pay homeage to parents in law when the bride is taken to the bridegroom’s house.

- p) *Menyelesaikan kerja perkawinan*: take back the bride to her parents after she has stayed three days in the bridegroom's house. The bridegroom and the bride visit both relatives of theirs and bring gifts for the relatives. In first year of marriage, the bridegroom must bring equipment in preparation for fasting month to the bride's parents, such as beef, the chest and head of a cow.

After all these procedures have been conducted, the wedding ceremony that has been held quite recently and legally according to the custom of Acehnese, the wedding is socially acceptable and the new family is customarily legal and may begin their routines.

### 3. Research Questions

1. What are the forms and the types of idiomatic expressions used in Acehnese wedding ceremony?
2. What is the dominant form and type of idiomatic expression in Acehnese wedding ceremony?
3. Why is the forms and types of idiomatic expression used?

### 4. Methodology

This study was conducted by using qualitative research. Bogdan and Biklen (1992) stated that qualitative design refers to the researcher's plan how to proceed. This research is conducted in two ways. First, by doing library research, which is done by reading some reference books related to idiomatic expression. Second, by doing field research, which is done by interviewing the older native speakers and doing observation Acehnese wedding ceremony naturally to complement the data from the library research, recording the wedding and transcribing the utterances that speakers saying into written data. The supporting instruments of data collection in this research are video tape recorded. The main purpose of videotaping itself is for the ease of data transcription.

### 5. Result and Discussion

The data were analyzed based on the classification of forms, with a view to Mordie (1978) and Hockett (1958) to analyzed the types of idiomatic expression.

In this section, the description of the obtained data is firstly presented and then followed by the data analysis. The number and percentage of the forms and the types of idiomatic expression in Acehnese wedding ceremony are shown in the following tables.

Table 1. Realization of Idiomatic Expression in Acehnese Wedding Ceremony

No.	Idioms	Forms of Idioms		Types of Idioms				
		Short	Long	FS	APC	PN	Sub	EPC
1.	Setampok pinang	✓		✓				
2.	Seekor kumbang	✓		✓				

3.	Bunga melati		✓	✓				
4.	Memetik	✓		✓				
5.	Dipagar	✓		✓				
6.	Duit angus	✓		✓				
7.	Datu Nini		✓			✓		
8.	Puteh licin		✓			✓		
9.	Puteh panonya		✓	✓				
10.	Dudok setikagh		✓	✓				
11.	Itam manih	✓				✓		
12.	Pinto bekanceng		✓	✓				
13.	Lime perkare		✓			✓		
14.	Ngambel penawe		✓	✓				
15.	Mawar hidup		✓	✓				
16.	Nutup malu		✓	✓				
17.	Bebedak bepupor		✓			✓		
18.	Kaom biaknya		✓			✓		
19.	Hari makin tinggi		✓	✓				
20.	Bertopang dagu		✓			✓		
21.	Boleh ngatap		✓	✓				
22.	Mbuek ulu parang		✓	✓				
23.	Mbuek sendok		✓	✓				
24.	Kelapangan hate		✓	✓				
25.	Mendde beno mimpi kami		✓	✓				
26.	Buah hati		✓	✓				
27.	Berume lueh		✓	✓				
28.	Tikar berlapi-lapih		✓	✓				
29.	Pengarang jantung		✓	✓				
30.	Kamine manyele	✓				✓		



31.	Akalnye manteng pendek		✓	✓				
32.	Nanah pematang matah lembik		✓	✓				
33.	Kecil tangan	✓		✓				
34.	Dengan tampah kami tampung	✓		✓				
35.	Menyembah jari sepuluh		✓	✓				
36.	Setahon jagong		✓	✓				
37.	Bunge dalam jembangan		✓	✓				
38.	Bunge dikelilingi duri		✓	✓				
39.	Belom betali		✓	✓				
40.	Belom tekopek		✓	✓				
41.	Masyhor semerbak		✓	✓				
42.	Bunge	✓		✓				
43.	Bubong rumah akan terjunker		✓	✓				
44.	Mawar	✓				✓		
45.	Same darah		✓	✓				
46.	Kunci kate		✓			✓		
47.	Anak tangge		✓	✓				
48.	Simpol kuat		✓	✓				
49.	Atap bocogh		✓	✓				
50.	Setengah hate		✓	✓				
51.	Padi di belang		✓	✓				
52.	Lembu kerbo		✓	✓				
53.	Kembang tikagh		✓	✓				
54.	Lupe peci		✓	✓				
55.	Duniye kedue		✓			✓		
56.	Lampu pelite		✓	✓				
57.	Tiang negeri		✓	✓				
58.	Macam ikan sengat		✓	✓				

59.	Sudah sekate		✓				
60.	Belum tekopek		✓	✓			
61.	Lantai selang		✓	✓			
Total Number		<b>11</b>	<b>50</b>	<b>49</b>		<b>12</b>	

Table 2. The forms of Idiomatic Expressions in Acehnese Wedding Ceremony

Forms of Idioms	Number of Idioms	Percentage
Long Idiom	50	82%
Short Idiom	11	18%
Total		
	<b>61</b>	<b>100%</b>

Table 3. The types of Idiomatic Expressions in Acehnese Wedding Ceremony

Types of Idioms	Number of Idioms	Percentage
FS	49	80.3%
APC	-	-
PN	12	19.7%
SUB	-	-
EPC	-	-
Total		
	<b>61</b>	<b>100%</b>

Note:

FS : Figure of Speech

SUB : Substitus

APC : Abbreviation Phrasal Compounds

PN : Proper Names

EPC : English Phrasal Compound

Table 1 above shows the realization of idiomatic expression which used in Acehnese wedding ceremony and the whole data are 61 idioms.

The dominant form of idiomatic expression which found in the Acehnese wedding ceremony is Long idioms. They can be seen that Short idioms amount to 11 (18%) and Long idioms amount 50 (82%). The result is showed in table 2.

Table 3 shows that the dominant type of idiomatic expression which found in Acehnese wedding ceremony is Figures of Speech. They can be seen that Figures of Speech amount to 49 (80.3%) and Prope Names amount 12 (19.7%). The whole data which collected are 61 idioms.

In data analysis below, the idiomatic expression will be classified based on the forms and types of idiomatic expression in Acehnese wedding ceremony.

## Forms of Idiomatic expression in Acehnese Wedding Ceremony

### Long Idiom :

- 1) Kalo le ade judu ditakdir ku Allah, besar le hajat kami ndak nyadike keduenye **buah hati pengarang jantung.**

Interpretation: Beloved dear

- 2) Hidup manusie dikandong adat, mati dikandong tanah, **kunce kate** pada kias, sireh besuson pinang belonggok

Interpretation: Every human relationship is based on rules and regulation

- 3) Tepak berbaris nanti ke sape, kaom wali menanti izin dari sodare keluarga di hini ne menyuroh mengabdikan kepada kembang, mawar bunge suntingen yang **tertuhe di dalam jembangan.**

Interpretation: The oldest daughter in the family

- 4) Sunggoh pe bunge **belum betali**, namun tetap dijage famili.

Interpretation: Have not been betrothed yet

- 5) Rumah mulie ade penunggu, **masyhor semerbak** segenap ranto, bukan bunga sembareng bunge, mawar hidup suntingen utame.

Interpretation: Well known, famed family

- 6) Bunge di taman **belum tekopek**, jumlahnya pe lebeh satu,..

Interpretation: Have not married yet

- 7) Bukan lebah sembareng lebah, lebah bersarang di buku buluh.

Bukan sembah sembarang sembah, **sembah besuson jari sepuluh.**

Interpretation: Truly respectful

### Short Idiom:

- 1) Si kumbang endak **memetik** bunge melati.

Interpretation: To ask somebody for marriage or propose marriage to somebody

- 2) Kami beriken **duit angus** ini untuk meringankan biaya pernikahan.

Interpretation: Free money contribution from family to support the expense of wedding ceremony

- 3) Kami terime **mahar** sebage tande jadi.

Interpretation: Bride price

## Forms of Idiomatic expression in Acehnese Wedding Ceremony

### Figures of Speech:

- 1) Besaghlah sudah anak mas dirumah, sikulek name pemude, umogh udah **setahon jagong**,...

Interpretation: Old enough for marriage

- 2) Pulanglah **kumbang** nemui keluarga,...

Interpretation: A man who is looking for a girl

- 3) ...., menceriteken **bunge yang tengah mekar**

Interpretation: Girls who already old enough to get marry

- 4) Rumah mulie ade penunggu, masyhor semerbak segenap ranto, ... **mawar hidup** suntingan utame

Interpretation: A girl like a rose, beautiful, fragrant and ready to become a good wife

- 5) Allahuma shalli'alla Muhammad biar selamat dan sejahtere, biar beranak sampe kecucu macam **ikan sengat dalam paye**

Interpretation: Breed rapidly like fish in a shallow pond

- 6) Pimpinan pemude **tiang negeri**, hikom biar ade jangan dilupe

Interpretation: Like a pillar, strong to support the states, i.e., the family

- 7) Jadilah pemuda **lampu pelite**, untok terang kampong waktu gerhane\

Interpretation: As a lamp that shines bright

- 8) Umpame **suro di belang**, tempat menumpang di hari tuhe

Interpretation: As a house for shelter that gives comfort to those living insides

### Proper Names:

- 1) ... kamine menyele, begien pule **si Subang** yan pe te tau manye pe

Interpretation: Subang represents a girl in Acehnese

- 2) Dari mane hendak kemane bawe bekal telur itik, salah ke kami kalo betanye boleh ke **bunge** kalo dipetik

Interpretation: As the name that symbolizes the girl

- 3) Jangan isok kalo sudeh ade hame emak engko lupa, maye lagi dapet **si puteh licin** me ikan masen pe ko lupe

Interpretation: Si puteh licin refers to the beauty of a girl

- 4) Biar macem adek dengan abang macam nabi **Adam** dan **Siti Hawe**, macam Ali dengan Ffatimah sabe bergairah cinte menyinteh

Interpretation: Represent the eternal life of the couple

- 5) Kunci kami bukan sembarangan kunci, tapi kunci dari **Datu Nini**

Interpretation: Datu Nini is the other name of the ancient

## 6. Conclusion and Suggestion

Based on the results of this research displayed above, it is concluded that the two forms of idiomatic expressions applied in Tamiangnese wedding ceremonies are Short and Long Idioms, only two types were applied Figures of Speech and Proper Name. In Acehese wedding ceremony, the dominant form is Long idiom amount to 50 (83%) and the dominant type is Figures of Speech amount to 49 (80.3%). And the result of the interview that researcher conduct with the older native speakers, the idioms are used to add color the language and the idioms used as a reflection of preserving cultural values.

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## Appendix

### Idiomatic Meaning

No.	IDIOM	IDIOMATIC MEANING
1.	<b>Seekor kumbang</b> memetik bunga	A man
2.	<b>Bunga melati</b> suntingan utame	A beautiful girl
3.	Seekor kumbang <b>memetik</b> bunga	To ask somebody fo marriage
4.	Bunga <b>dipagar</b> dikeliling duri	Keep by the family
5.	Kami berikaen <b>duit angus</b> untuk meringankan biaya pernikahan	Free money contribution from family to support the wedding's expense
6.	... kunci dari <b>Datu Nini</b>	The other name of the ancient
7.	<b>Si Puteh licin</b> dambaan hate	A beautiful girl
8.	Kite udah <b>Duduk setikagh</b>	Discussion
9.	Bungan melati disunting si <b>Itam manih</b>	A man

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10.	<b>Pinto bekanceng</b> harus di buke	Closed
11.	Si kumbang hendak mencari <b>Mawar hidup</b> suntingen utame	A girl like a rose, beautiful, fragrant and ready to become a good wife
12.	Cari istri yang dapat <b>Nutup malu</b>	Can be proud of
13.	Jagan <b>Bebedak bebupor</b> ke kamar mandi	Grooming, get dressed
14.	Jangan sampai lupe siapa <b>Kaom biaknya</b>	Where she/he come from
15.	<b>Hari makin tinggi</b> , jangan termenung saja	Getting noon
16.	Kerjamu hanya <b>Bertopang dagu</b> saja	Lazy
17.	Padahal dia udah <b>Boleh ngatap</b>	Old enough to get married
18.	<b>Mbuek ulu parangpun</b> udah bise	Old enough to get married
19.	Kami mohon <b>Kelapangan hate</b> saudara	Patient
20.	<b>Mende beno mimpi</b> kami semalam	Receive propose marriage
21.	Kami jadikan keduenye <b>Buah hati pengarang jantung</b>	Beloved dear
22.	Kami ingin <b>Berume lueh</b>	Make a family
23.	<b>Kamine manyele</b> , ndak ade apa-apa	Express of low character
24.	Si Subang <b>akalnya matah pendek</b>	Still young
25.	<b>Si Subang</b> akalnya matah pendek	Represent a girl in Acehnese
26.	<b>Nanah pamatang matah lembik</b>	Still young
27.	<b>Kecil tangan</b> dengan tampah kami tampung	Problem, unsolved things
28.	<b>...sembah besuson jari sepuluh</b>	Truly respectful
29.	Umogh udah <b>Setahon jagong</b>	Old enough to get married
30.	Sunnogh pe bunge <b>belum betali</b>	Have not been betrothed
31.	<b>...masyhor semerbak</b> segenap ranto	Well known, famed family
32.	Bunge di raman <b>belum tekopek</b>	Have not married yet
33.	... menceriteke <b>bunge yang tengah mekar</b>	A girl who already old enough to get married
34.	Kami terime <b>Mahar sebage tanda jadi</b>	Bride price
35.	<b>Kunci kate</b> pada kias, sirih...	Every human relationship is based on rules and regulation
36.	....suntingnen yang <b>tertuhe dialam jembangan</b>	The oldest in the family
37.	<b>...dalam duniye kedue</b>	House hold family
38.	....biar beranak sampe ke cucu, <b>macam ikan sengat dalam paye</b>	Breed rapidly like fish in a shallow pond
39.	Pimpinan pemude <b>tiang negeri</b>	Like a pillar, strong to support the states
40.	Jadilah pemude <b>lampu pelite</b>	As a lamp that shines bright
41.	Umpame <b>suro ditengah belang</b>	As a house for shelter that gives comfort to those living inside
42.	Sape nang ubah janji, <b>bubong rumah akan terjunker</b>	Great disaster
43.	Sikumbang endak mencari gadis yang	The most beautiful girl

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	<b>puteh panonye</b>	
44.	Biar udah kaye jangan lupe <b>lima perkare</b>	Religion's obligation
45.	<b>...ngambel penawa</b> pada guru	Learn
46.	Kami ingin membuek <b>tikar</b>	Make a family
	<b>berlapih-lapih</b>	
47.	Kecil tangan <b>dengan tampah kami</b>	Giving help
48.	Hati ingin menyunting <b>bunge dalam</b>	A girl in a family
	<b>jembatan</b>	
49.	Ade <b>bunge dikelilingi duri..</b>	Keep by the family
50.	Kemaneke ku cari <b>mawar</b> tambatan hate	Girl
51.	Same-same kite melewati <b>anak tangge</b>	Goal
52.	<b>Atap bocogh</b> ditambah bersame	Hard things
53.	Jangan bekerja <b>setengah hate..</b>	Not in serious
54.	<b>Padi di belang</b> akan kami potongke	Food
55.	<b>...buke tabing kembang tikagh</b>	Preparing wedding party
56.	Selamat mengayuh bahtera <b>duniye kedue</b>	New family
57.	<b>Lantai selang</b> belum dipasang	Hard things
58.	Beranak bercucu macam <b>ikan sengat di</b>	Breed like fish
	<b>dalam paye</b>	
59.	<b>Melati indah</b> dambaan hate	A beautiful girl
60.	<b>...simpol kuat</b> minta luggari	Hard things
61.	Kami ne endak <b>merempoh libar</b>	Make a new family

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