Form, Functions, and Meaning Lawas Nyorong at the Wedding Ceremony Customary Sumbawa in Jereweh District

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Abstract

Every society an area have a cultural heritage. One example of cultural heritage that is on the island Sumbawa namely Lawas Nyorong used on the wedding procession customary Sumbawa. This research aims to review and described form, function and meaning Lawas Nyorong used on the wedding procession customary Sumbawa especially in District Jereweh. The methodology used is descriptive qualitative. To obtain the data and information relevant to a matter study, then used several methods to technique the literature study, documentation, observation, interview, record, roll and note. The research found is a Lawas Nyorong consists of three the lines in one of the each column consisting of eight syllables, having early rhyme, the middle, and at the end. There are also several styles of language in which include; litotes, the personification, hyperbole, synesthesia, and repetition. Lawas Nyorong having the function to important the collective function community, for entertainment, education, and unify all the families. However, the meaning of Lawas Nyorong itself with regard to the message, regarding intention or purpose to delivered reflected in Lawas.

Keywords:
Form;
Meaning;
Functions;
Lawas Nyorong;
Traditional Ceremonies;

1. Introduction

The language was one of the results a culture containing a value in society. Every society an area cultural heritage having ancestors. One example of cultural heritage that is on the Sumbawa island namely Lawas Nyorong. Lawas Nyorong is one cultural heritage oral that is hereditary inherited in memory of the parents in former time. Lawas Nyorong is one of much cultural heritage on the island of Sumbawa who made a language as media. Lawas Nyorong has inherited the local culture of the traditional poem Sumbawa delivered in one of the

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wedding procession. Procession it is called Nyorong, which in this case in known by the community Lombok the sorong serah.

Lawas very closely related to social life, because Lawas touched frequently used as a means to channel opinion, emotions of interaction with the community. With Lawas a person can communicate and convey is to others in various the center of life, both in domestic life, promiscuity, primary education and social politics.

Culture convey Lawas often take part in the various ceremony held in Sumbawa not only in wedding events course. This community aware that the Lawas must be maintained and preserved. The Lawas especially Lawas Nyorong is considered effective to appeal, message, the appeal with a cultural approach nuances local knowledge.

Currently, Lawas rarely delivered for its existence longer shifted by pop culture more modern, as the band in wedding events and circumcision. Challenges ahead, cultural heritage oral especially Lawas Nyorong were hereditary traditional is still challenged by several of modern art. This proved that cultural heritage of Lawas being shifted position as the oral tradition in Sumbawa.

The importance of associated research Lawas Nyorong on a marriage customary Sumbawa was conducted besides to maintain the cultural heritage ancestors, also to assess aspects of language that is contained in Lawas and introduce to the public about local culture that is on the island of Sumbawa. Hence, this paper will explain his form, functions, and meaning Lawas Nyorong on the wedding procession customary Sumbawa in Jereweh District.

2. Research Methods

The research methodology used is descriptive qualitative. To obtain the data and information relevant to the issue of the treatment, then used some method of to technique the literature study, documentation, observation, interview, record, and take note. Using this method are based on considerations (1) the data research obtained from the natural state or real condition, (2) the data collected represents data and data verbal shaped text, (3) researchers itself is the original Sumbawa so understand the data provided by the informant and data documentation. With this method, researchers will try described on the functions and mean Lawas Nyorong on a marriage customary Sumbawa in District Jereweh according to data and the fact.

Theoretical Basis

Observing that Lawas Nyorong on the wedding procession customary Sumbawa is a part of a culture, so the theory that used to analyze form, function, and meaning in Lawas Nyorong marriage customary Sumbawa in district jereweh is as follows:

2.1 The concept of folklore

Folklore consisting of two words, the folk, and lore. Folk means collective, and that is customary lore. According to Danandjaja folk is a group of people having the physical identity, culture, and social so that it can distinguish from other groups. Features that other identity between the same skin color, language, same hair, standard education there, and the same religion. Lore is the tradition of who were made to inherit hereditary verbally or by an example accompanied by motion say instrument assistant a reminder (Dundes in Danandjaja, 1992:1).

The nature of culture very complex so experts always make sense, understanding, and limits varying. (Wilson in Sibarani, 1992:99) said that culture is knowledge in transmission and distributed socially, either spatially existence, normative symbolic and reflected in mannerisms and the man acyl work, as it is to Lawas Nyorong that is one of the language in culture. Lawas Nyorong used by a community Sumbawa that is a mind, understanding reflected in it includes customs diverse message contained.

Folklore one a collective culture scattered and inherited hereditary among collectively what kind of course traditionally in different versions, both in verbally or accompanied by a pattern into a house cleaner reminders (Danandjaja, 2002:2). Further, Danandjaja outlines folklore into several categories are folklore oral, folklore some oral, and folklore not spoken.

Folklore oral it is pure oral. The genre folklore of this group include: (1) language of the people (folk speech) as accents, nickname, rank traditional, and title nobleman; (2) traditional expression, as proverb, saying, and poem; (3) traditional question , as puzzle; (4) poetry people, as rhyme, gurindam, and lyrical; (5) prose the story, as might, legend, and fabled; and (6) folk song. (kentongan tocsin in java or thud kettledrum to send news as did
in Africa), and folk music. The related forms, Lawas in this research included in the people as rhyme poetry, gurindam, and the lyric.

Partially folklore oral constitutes folklore that its shape is a mixture of the oral element and the element of not spoken. People trust for example, by the modern often called superstitious, consisting of a statement that is spoken plus motion cues are thought to have occult meaning, as a cross for the Christian catholic considered to protect one from a ghost, or compounded with the material considered efficacious to protect itself or can bring provision, as gemstones particular. From folklore that characterizes a large group of this, besides trust the people, is a game of the people, folk theater, folk dance, mores, ceremony, people party, and others.

While folklore not spoken is folklore shape not spoken, although its way taught orally. A large group can be divided into two a subgroup, who material and not material. The folklore is whose material among other people: architecture (from the original region, the barn rice, and others), handicrafts people, clothes and jewelry customary body, food and drink people, and traditional medicine. While including who is not material among other: motion traditional cues (gesture), the sound cue for communication the people.

2.2 Concept Lawas

Lawas is one of the arts of oral and developed in the traditional Sumbawa of poetry (Hamim, 2011: 5). Lawas inheritable and lowered in the form of oral. Lawas for the Sumbawa is not just art literature, but Lawas also as a pleasant pastime that can be performed or displayed. Lawas be the part that can not be separated from community life Sumbawa. Lawas relating to the ceremony the traditional Sumbawa used at reaping rice, race buffalo, and traditional ceremonies religious as marriage and circumcision, and in the other activities. In this case, Lawas used in this paper is Lawas at the wedding ceremony known as Lawas Nyorong.

Lawas as poetry the creation of people will be born and expressed language, whether orally or in writing that raises the beauty and could in his soul (Rayes, 1991:4). Beauty in Lawas reflected in the contents conditions will meaning and the parents years ago. Born of people who inclined to the village, parent’s former times there are many people who did not yet know letters, so they describe the past by word of mouth and inherited in hereditary. Although many describing the incident the past, but again the new said matches the social and environmental currently.

Lawas for the community Sumbawa is the source of all source of art. Lawas is facility disclosure is in the hearts to be presented to others either verbally and written, but Lawas more often spoke orally, because with spoken orally the man to have its own satisfaction. Lawas could be passed on in various ways who later became art convey Lawas known in the form of saketa, gandang, ngumang, sakeco, langko, badede, basual, and Lawas (Suyasa, 2002:7).

According to (Pradopo, 2010: 13), poetry as artwork that poetic. The literature said that when poetic evoke feelings, attract attention, elicit responses clear, or in general who could. The poem is the feeling that imaginative statement. Like Lawas that is rhymes or traditional poem typical Sumbawa that gives the impression of its own meaning and the author of imagination.

Lawas in an Indonesian dictionary (Jakarta: Balai Pustaka, 2002) means broad, Lawas broad, airy, relief. With expressions of another, Lawas is the creation of a man who was born and expressed by the whether orally or in writing, which produces the beauty and could in his soul.

2.3 Traditional Ceremonies (Nyorong)

The ceremony traditional customs of the community was the embodiment of the belief system that has the universal values that are amenable to national culture. The traditional ceremony this is a trust and considered sacred. In which every human activity always have a purpose and objectives to be achieved including activities that religious nature.

According to (Notosudirjo, 1990: 330) social functions, traditional ceremonies can be seen in social life community is their control of social, social norm, and grouping community. Social control closely related to the social norm. For the people, social norm containing hope to behave as guidelines.

In the customs Sumbawa marriage, there is a ceremonial procession called Nyorong. The term Nyorong same as sorong serah ceremony on society sasak. Procession Nyorong implemented after bakatoan (parties applied for) boy received by parents the woman who then passed up with events (basaputis) decided. In the event of this is determined basaputis good days and a good moment for the implementation of the event next in a wedding procession sumbawa community. What has already been decided in a show of basaputis will be delivered to the part of a woman through traditional ceremonies Nyorong. This is where the language poetic sumbawa unveiled
by both parties. A crowd of the family man not to be allowed into the ceremony if not to convey Lawas entrance is called lawang rare is closed. But, after the man said Lawas then accepted by the part of a woman symbolically to avenge Lawas both men then cutting ribbon already fastened at the entrance of a house.

2.4 Form

The form in this research used the formalism theory. In etymologist formalism derived from a formula (Latin), which means shape or form. In the science of literature, formalism is a theory used to analyze literary work, which includes technique pronunciation as rhythm, rhyme, sound, and free from the outside as history and biography. A special focus on the form of expression poetry according to Tynjanov and Brik (in Elurd Kunne, 1998:25) explore effect semantic and syntactically formal and the poem, for example, rhythm, and rhyme. Tynjanov observed that in poetry said consists of two series (rijad), namely the rhythm and series meaning. The scope of the theory formalism covering literary work itself and the intrinsic built that. In elements, formalism aims to understand integration elements that there are in a literary work itself, so that it can establish wholeness form and the by means of studying inspecting literary elements, poetic, association, opposition, and so on.

Lawas very similar to rhyme malay, but which distinguishes them in syllables. Lawas consisting of eight syllables, while rhyming seven syllables. So it is with its shape, rhyme started by a parable or example of called sampiran, next up is the contents. Similarly, with Lawas, Lawas consists of three the lines in one temple or others consists of four and six lines. In addition, Lawas also grouped by age namely in Sumbawa language is Lawas tau ode (child’s Lawas), Lawas taruna dedara (Lawas teenagers), and Lawas tau loka (Lawas parents or adults).

2.5 Function

According to William r. bascom (in Danandjaja, 2002: 19), folklore which in this case oral literary had four function, namely: (1) as a projection, (2) as a means of the culture, (3) as a tool pedagogic, and (4) as a dictator the norm and governing the community. Function language according to (Mahmudah and Ramlan, 2007: 2-3) is a means of communication Indonesians. The show differences between one with other speakers, but each other remain a binding group of its speakers in a whole order to be able to adjust to customs and habits community.

In addition, function language also represented mind or some ideas, and represented a feeling, you can even symbolize mannerisms, someone. In a ceremony Nyorong customary Sumbawa, the use of Lawas having meaning and an essential function. Literature Lawas it contains the value of the manners of a high. The value of the manners of an include affection to.

In a ceremony Nyorong customary Sumbawa, the use of Lawas having meaning and an essential function. Literature Lawas it contains the value of the manners of a high. The value of the manners of an include affection to his brother, peers, and parents. It also includes the responsibility of a brother, a message, and advice from parents to his son.

| Lawas          | Meaning          |
|----------------|------------------|
| Kamu pesan kami datang | You invited us to come |
| Lawang mu purat ke barit       | Why is the door closed |
| Ya mu ano ke nyonde ta           | We all feel hot     |

An example Lawas both men which certainly received with Lawas also by the part of a woman

| Lawas          | Meaning          |
|----------------|------------------|
| Malema sempu malema   | Let relatives come here |
| Sapuan mo le ku tari   | We waited has long |
| Tutu lampa ka leng tutu | Is also a said |

2.6 Meaning

A popular Indonesian dictionary (2002:91) give a description of the meaning of means; equate; explained that sense. Means explained that the meaning or intention of a word. Implying that in this means to give meaning or interpret.

The meaning of meaning own is very diverse. (Pateda, 2010: 79) has suggested that the term meaning is said and the terms which are confusing. Meaning they are always fused of saying a word and sentence. According to (Ullman in Pateda, 2010: 82) has suggested that the meaning of is a relation between meanings with the
understanding. (Aminuddin, 1998: 50) suggested that meaning is the relations between languages to the outside a
corrupted by the customer language and mutually intelligible. Meaning very closely related in language, 
moreover language poetry. Is the point of the meaning or understanding who were just about to be described.

3. Results and Analysis

The data that has been obtained relating to a form, functions and meaning Lawas Nyorong at the wedding 
ceremony customary Sumbawa in district Jereweh through the process documentation, observation, interview, 
and the literature study is as follows.
The following are several Lawas Nyorong used:

| Lawas Nyorong          | Meaning                                                                 |
|------------------------|-------------------------------------------------------------------------|
| Kusamula’ke karante    | Starting by making my talks                                            |
| Kewa singen nene’ kaji | In the name of god                                                      |
| Basifat rahman ke rahim| Ya rahman Ya Rahim                                                      |
| Andi tokal bao kowade  | You seat for the bride                                                  |
| Kesanar mara bulanles  | Luminous like the full moon                                             |
| Ngaromok bintang les manto | Stars appear to watch                                                  |
| Sanopola basatangko    | Before are accepting each other                                          |
| Mariu tamak Nyorong    | Guests Nyorong crowded                                                  |
| Lawang kapetak sampurat| The door is closed to them                                              |
| Samanta uleng ke Lawas | must be opened by submitting Lawas                                      |
| Kapetak boa benrang mpang | Closed the mouths of rivers Empang                                   |
| Ipen nobau baruak      | Fish Ipen ca not climb                                                  |
| Maringan bang-bang nokawa | Although light is not capable of                                       |
| Marunang mara tiang jong | Standing in a pillar                                                   |
| Jira sepan sai sanak   | After mentioning whose son                                              |
| Banka nyonde layar jangi | One promise as a sail                                                  |

Some Lawas Nyorong who described above found a typical uniqueness and its own includes in terms of the 
choice of, the rhyme, feeling, and style of language. Lawas Nyorong shaped like poetry in which consists of 
three line, four, and some six lines. The research was funded by several informants also said that, the authenticity 
of Lawas itself shaped three lines.

Related forms of each line at Lawas having eight syllables. If they do so, then Lawas will have a rhythm 
beautiful when delivered. Following a piece of syllables in the first and both Lawas on:

| Lawas Nyorong          | Meaning                                                                 |
|------------------------|-------------------------------------------------------------------------|
| Ku/sa mu/la/ke/ka/ran/te | Starting by making my talks                                            |
| Ke/wa/si/ngen/ne/ne/ka/fi | In the name of God                                                      |
| Ba/Si/fat/rah/man/ke/ra/him | Ya Rahman Ya Rahim                                                      |

Besides typical on the line and syllables that were found in Lawas Nyorong, from some example Lawas 
collected, further the form of Lawas viewed from the perspective of rhyme or suffix.

| Lawas Nyorong          | Meaning                                                                 |
|------------------------|-------------------------------------------------------------------------|
| Ola beloko Malalo      | A long way through Malalo                                               |
| Ola pene angkang Pungka | A short road through Pungka                                            |
| Bawa sabung ko Malili  | Bring fight to Malili                                                   |
| Ta nya Lawas ya kusorong | Lawas this i gave                                                       |
| Samula kemas kamoyang  | Begins with a smile                                                     |
| Ke Bismillah Kusangangkang | I start by saying what we call the basmala                              |
| Ina bapa ari balong    | Ladies and gentleman                                                    |
| Tabe dunu ngantang laung | Excuse me do not talk first                                             |
| Masanenge ling tu Nyorong | Listen to the Nyorong                                                  |

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Anak ina ku kamate          Son mother want
Bapa sate mo bate          Dad wants to apply for
Ke tu janda siding bale    With widow beside the house
Sai po no samanta to        Anyone do not want to know
Kendung atake no mato       Careful i too do not know
Lamin no baku bito          If it did i get uneasy
Bito rena olas lolar       Agitated while holding on the legs
Ka bajodo ke tu lalar      Married to a Lalar
Na gama jari katelar       Do not get so drifting
Ke telar mara batu rang    Drifting as a stone rang
Keras aber lalo datang     Hard come and go
Ku anjong mara lalayang    Drawn and off as a kite

Rhyme is looping the noise same in poetry useful to add beauty to a poem. Therefore, it is with Lawas Nyorong, some Lawas Nyorong above having rhyme early, the middle, and the end. Every Lawas usually terminated by at least two the same letters. In the first and second Lawas Nyorong above having, rhyme beginning in every second line all of them in the form of ning and olo. In the third, there are rhyme central namely said ling. Then, in the fourth to nine, there are rhyme the end of that has two the same letters of looping rhyme ng, te, to, and ar. Although there were also Lawas a suffix not always begin equal or it can be said free and are not bound but still said Lawas. The following are Lawas who do not have rhyme bound:

Saruntung petang ya siram  Every night watered
Ramba godong buntit kemang Leaves fertile flowers grown
Pang bua bentan ling manis  Its fruit are very sweet

Kamanis ate ko Rika          Hearts sweet to rica
Loya tu sanempas ampo       So as real again
Ta uyang tutu nti ling      Hold this is well

Leng lawang sampalang pita  On the door attached ribbon
Sole gunting ya kuretas    Loans scissors i want to cut
Ya tu tama temung untung    We go in meet good thing

Lawas Nyorong also has some style of language namely of the form of the disclosure of the mind, the feeling that used with language in such a way, so that the impression and their effects on the reader or listeners could be achieved as good as those and as intensive as that on May. There are several styles of language, which is in Lawas Nyorong who researchers consider the in Lawas the following:

Barang anu sia iba          Goods which you bring
Lamin kurang ngaro tamba   If less please added
Lebi no ti tusamalik        If more not returned
Tingi mara palaning re     High such as Re hill
Nongkaku ngasan baruak     Not strong uphill
Kuroa rari kukawa           Although i want to run

Tanya nyonde kami antat    This is somebody who we lead
Balabu pang mata sia       Anchored in your eyes
Ngaro tulang rena pendi   Please look at compassionately

PaNyorong kami ta sia      We are granting
Pas kahasil mufakat         accordance with the agreemen
Sinta kurang ngaro tamba   If needed more help plus
Lawas above enters into sort style of language or majas litotes. Litotes is the style of language of the decline in the quality of a fact which are humility, not in accordance with a reality check but not have a purpose to prevent the believe with it. The speaker or listener know what is really he mean. In the first said as if goods brought at the time Nyorong if it is please plus, if more would not be brought back, yet know that goods brought there have been many in accordance with the agreement earlier on when a procession basaputis or decide the day so an event and what it must provide.

Malalo kau e surat
Bawa salam doa kaku
Bada ling ada rasate
Angin tiup ruasia
Nasepan nobakalako
Nansi salam doa kaku

Lawas Nyorong above is part kind of style of language hyperbole. Hyperbole is the style of language describing something waste. In the first Lawas above said a feeling of in a very excessive, a feeling that is no size and it exceeds the whole world.

Kane sopo pang tu tokal
Kubau si gita kaka
Nomo jina ngasi ate
Bua kerong paranata
Siong kerong lingno mangan
Kerong ling totang kakak

Lawas above including into sort style of language synesthesia. Synesthesia the style of language of an expression of the senses, which have been through an expression of the senses other. In the first second line said the sense of sight the eyes poured out through the senses feeling that presuppose person hope that is in the same place, it can be easily seen one who chastens so hearts not too sad.

Sijar tetu sama tetu
Satetu enti leng tetu
Peno tu tetu no tetu

Lawas above including into a kind of style of language repetition. Repetition is the style of language in the form of looping said. Looping words as a form of an affirmation. In all three lines the Lawas repeating the same word namely tetu that is right, it could be serious.
As for with regard to function, function *Lawas* in a ceremony *Nyorong* channeling was actually an expression is in the breasts, for him that conveys *Lawas*. In the form of both hope, desire and message to deliver to the hearer or the reader *Lawas*, also to the couples who want to marry. As refer function literary spoken in general. A society having a desire, which is evident through work of art. The following are several function *Lawas* who researchers get the research in the field, data collection and opinions the informant:

|             |                                                      |
|-------------|------------------------------------------------------|
| *Lis Arab ko Malaysia* | From Saudi to Malaysia                               |
| *Tu ramalik lako Bali*  | We *back to Bali*                                  |
| *Panto patung kenang dasi* | Watch sculpture wearing a tie                      |
| *Pangarap kami ko siya*  | Our hope to yours                                   |
| *Ramanlik gama kabali*   | May back again                                      |
| *Panto pangantan resepsi* | See a bride ceremony reception                      |

In the second *Lawas* above describe mean of a group of people are a more small family who seeks to kindred, relatives, neighbors to get back again assembly and present at the reception that will be implemented after the ceremony do not marriage finished held. See the meaning contained, *Lawas Nyorong* would serve as be or channel desire collectively a society. Other than the promise of a desire, everyone, as well as groups, will want to also just a matter of entertaining.

|             |                                                      |
|-------------|------------------------------------------------------|
| *Untung ka kudatang layar*  | Luckily I come sailing                               |
| *Kutokong sampan ko darat*   | I pull over a boat to land                           |
| *Kusamomat Sarang Burung*    | I take a cage bird                                  |
| *Ngibar piyo Sarang Burung*  | Flying birds in a cage                              |
| *Bentan tele dua kodeng*     | Take eggs two seeds                                 |
| *Ya buya pang basangaram*    | Find it is taken                                     |

Talk about entertainment, entertainment is defined as something that can be uplifting, passion, enthusiastic, as well as giving rise to a feeling of delight and laughter. Understand the meaning of and meaning that is implied in *Lawas* above, cursory would give rise to a sense of mirth for an audience or the listener. The use of the word contains about a parable, jokes and kelaka so that invite a hearer or those who read it laugh and be comforted. Would normally create *Lawas* that were performed in a ceremony *Nyorong* be covered also from elements a humorist. It could be said that the function of the second of *Lawas Nyorong* which as a pleasant pastime. A view as a function of solace in this it could be to stimulate the spirit and passion that may be used to be the spirit of looking or follow an event so enthusiastic and interested. In addition to functioning as an amusement, there are also *Lawas Nyorong* that in the use of he said aimed like an exhortation or tenets.

|             |                                                      |
|-------------|------------------------------------------------------|
| *Mara punti gama untung*   | Like a banana tree                                  |
| *Den kuning no tenri tana* | Its leaves yellowing does not fall to the ground    |
| *Mate bakolar ke lolo*     | Dead stayed at their trunks                         |

*Lawas Nyorong* above makes a parable that a banana tree. Although yellowing of the leaves is, not going to collapse to the ground even as far as die to stay together. So it is with the togetherness that should keep interwoven, although they had to separate given the conditions but the relationship must remain interwoven each other. *Lawas* above containing the value of the manners of a high. In addition also includes the responsibility of a brother, advice and the moral values of parents to their children. It can be said function *Lawas Nyorong* from the data the third which as a means to educate. Other than, as a means to educate, with regard to *Lawas Nyorong*, which is typical and traditional poetry Sumbawa, researchers saw that there was another thing that also can be drawn from data on *Lawas* follows:

|             |                                                      |
|-------------|------------------------------------------------------|
| *Mana desa rabalat olat*    | Although village separate mountain                   |
| *Lamin keras ate notang*    | If hardened their hearts                            |
| *Tulaniting kalong kudapo*  | Although going and get a necklace not why           |
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enter the door with cutting streamers that had already been prepared by in lawang rare as a symbol of that have been received.

An example of meaning Lawas Nyorong they are:

- **Tabe tu sangantang dunung** Excuse me we stopped a minute
- **Siyong no tu beyang tama** It is not allowed to enter
- **Tusate menong ling ate** We want to hear your heart
- **Wujud tu saleng satangi** The form we mutually uphold
- **Sama tu nti karante** Hold the promise of each other
- **Ba ta pang neja tu gita** This is where he had we see it

Meaning Lawas in the first above the representatives the women who from the parties boys up front lawang rare, not because is not allowed to pass, but it was such is a procession to go. The part of a woman wants to listen to heart from the boy represented by the Lawas. After each other unrequited Lawas and listen to the heart and this is the form of each other upholds customary as evidenced by a commitment that come with goods in accordance the results of consensus. Meaning is reflected in the temple second Lawas above. Their earnestness the men to applied seen from his serious and keep all promise mutually agreed.

4. Conclusion

The conclusions that can be drawn from the discussion have been exposed the research is as follows:

- **a)** The form of Lawas Nyorong on a marriage customary Sumbawa consists of three the lines in one the temple, each one consisting of eight syllables, having rhyme early, central, and the end, there are also several styles of language in it among others to litotes, the personification of, hyperbole, synesthesia, and repetition.
- **b)** Function Lawas Nyorong having four an essential function the function collectively the community, function entertainment, function education, and functions unifying kinship family.
- **c)** The meaning of Lawas own Nyorong with regard to the content or message, regarding intention or purpose who will deliver that reflected in Lawas.

A suggestion that is delivered namely will hopefully in the future more and more of associated research culture an area, good research of related languages and literature in particular research on inheritance literary culture spoken in Sumbawa who still much more its kind. I hope that more research similar to those that can inspire and reading materials fresh associated culture.

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