



## AN ANALYSIS OF “IDA I DO AND OKE” TRADITIONAL SONG: A FORM OF HELONG LANGUAGE MAINTENANCE

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**Abstract:** literary activities are not limited by particular activity of rituals. It covers almost cultural aspects and routines of certain socio-cultural community can be represented by activity of literature. To keep using traditional songs is a kind of literary activities along with local language and mother tongue maintenance. This kind of literary activity is very positive because it carries local language and local content like deletion, metathesis, reduplication, compound words, acronym, sentence patterns, articles, meaning and metaphor. It also contains religious values, spirit, and social values.

**Keywords:** *Helong language maintenance, traditional song, linguistic unsure, social value*

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### INTRODUCTION

Human civilization is changing in massive and intensive ways on every aspect of life like law, politics, economy, and socio-cultural aspect. The changes indicated by cultural values transformation, transportation, easily information and communication access, a firm bilateral relationship, and massive urbanization. Those changes appears not is significant and in short period of time, however, their affect cannot be ignored. The changes occur by human interaction which uses language as a medium. Therefore, language is also impacted on some levels in both negatives and positives.

As a medium cultural dynamics and change, language (especially mother tongue) needs a serious treatment. It relates to potential negative effects caused by human interaction with multilingual competence which may cause language selection and even death of local language and mother tongue. A simple case shows that when a community has already recognized and used other language, the linguistic homogeneity is avoided and when they do it in massive and continuous ways, they will come to a language selection process which abandon local language and then use the new one, moreover, language policy and communal-psychological encouragement found in particular community where languages are selected. This may be caused by what is called as language pride.

The above case is also found in Helong language. Interlocutors of this language tend to use Bahasa Indonesia with some adaptation, like this phonological association which occurs on proper noun that /o/ phoneme is changed into /u/, /e/ into /i/, /d/ into /di/, and /c/ into /s/. The changes on local language

occur in a long period of time which takes time to observe the changes in which linguistic aspects. However, it can be viewed by the decrease of lingual unit, gemination, dissimilation, metathesis, and the changes on phonemic structure. The changes which found in Helong language affect it on phonology, morphology, and semantics.

Literary activity is a strategy of language maintenance. Effendy (2006: 6) states that literary activity is included into social phenomena which stick to primary activities. It may be found in funeral ceremony, religious rituals, and even some national ceremonies. It is also represented in traditional songs. In Helong language, the famous traditional songs are “Ida I do and Oke”. These songs represent meanings and values of daily routines, customs, and traditions. This writing expresses and identifies linguistic forms, language styles, and values carried in the songs. This analysis aims at scrutinizing values contained in “Ida I do and Oke” traditional songs in Helong language.

### METHOD

This writing applies qualitative approach to investigate the process of occurrence of linguistic unsure, language styles, and values carried by Helong traditional songs “Ida I do and Oke”. Descriptive method is also used to elaborate data supported by noting lyrics. The next process is to transcribe into English and followed by analysis. Data is also obtained by consulting proper informants who master Helong language and especially those two songs. Besides, informants, according to Djajasudarman, (1993: 33) need to fulfill the criteria like passing certain level of formal education, literate, and good social interaction.

## DISCUSSION

Wijana (in Pribadi, 2016: 4) stated that language maintenance covers not only language elaboration on its description and the area of use, but how to explore it through its interlocutors. This means that there must be efforts to grow pride of local language to the native speakers. Linguistic pride and awareness of norm are very crucial in language maintenance process. Therefore, in accordance with Wijana, literary activity like singing traditional songs enables linguistic pride in term of language maintenance.

Song lyric expresses emotional conditions of any situation. In literary work of art, song lyric is different to another language work. It must be associated with song tone, rhythm, and length. This demands composers to be creative in using proper language style. Keraf (2010: 22) says that diction in literary work of art of song refers to the use of vocabulary that really represents ideas of feelings and thoughts through language styles. The style used in song lyric artistically contains value of the art itself. Consequently, language style in song lyric has to cover both idea and artistic aspect of the work.

### Figurative Language Found in lyric of “I da I do and Oke” songs

Tarigan (2009: 6) divided language style in four categories; comparison, reduplication, linking, and contradiction. In lyric of “I da I do and Oke” song, it is found comparison figurative language.

#### Comparison Figurative Language

The lyric of “I da I do and Oke” songs covers personification, metaphor, and parable.

##### a. Personification

Personification is a figurative language that associates things (non human) to have human characteristics (Keraf, 2008: 140). In the lyric of “I da I do and Oke” songs, it is found:

*I da do se oman so I da I do  
Papa ku taon le daar lena-lena le a nuting  
Nuting mo an kai daap tilunun ducat dukat  
tan le elo e do*

the underlined lyric above is a part of Helong myths *kai dapa* which means a kind of birds believed to have only one bird egg along its life. Therefore, this is used as an expression of eternity of God. This also represents the characteristic of God, ‘The Only One’.

##### b. Metaphor

Metaphor in figurative language is a comparison of two different things which have same characteristic(s) (Keraf, 2008: 139). In lyric of “I da I do and Oke” songs, it is found

metaphor of figurative language as following part of lyric.

*Bali-bali de babang ana timbang bali de  
An baun sing tia-ma lam ne ui eeh dalen  
Sing kai ddaap tilun lako-pait tam ne doson dael  
tuu*

The underlined phrases *ui eeh dalen* (rain in summer) and *doson dael tuu* (glossy dry land) express a man who falls down pushed by someone.

##### c. Parable

Tarigan (2008: 28) states that parable is a comparison of two things which are actually different but considered to be similar or even alike.

In lyric of “I da I do and Oke” songs, it is found parable of figurative language as following part of lyric.

*Bali-bali de babang ana timbang bali de  
Bap ana ki tuladang sung kiuk neon  
Bap ana ki tuladang bung abrapa  
Dosonnadosonno*

The underlined phrases are parables which compare duty of *bapana* (a leader) who is in high position as *sung kiuk nenon* a bird which usually perches on the highest branch of a tree and *bung abrapa* a plant which grows on another.

### Linguistic Elements Found in “I da I do and Oke” Songs

Language studies have been developing in four areas. They are phonology, morphology, syntax, and semantics (Matthews, 1974: 2). They are called micro linguistics which contribute to the development of language study as a whole. Those four areas of study help in language maintenance analysis more specifically in “I da I do and Oke” songs. There are also four elements of linguistic found in those two Helong traditional songs. They are:

#### 1. Phonology

##### a. Release

/tika/ becomes /tik/  
/kita/ becomes /kit/  
/teka/ becomes /tek/  
/nalan/ becomes /nal/  
/mia/ becomes /mi/  
/tana/ becomes /tan/

##### b. Metathesis

/dapa/ becomes /daap/  
/nuli/ becomes /nuil/  
/hangu/ becomes /haung/  
/dara/ becomes /daar/

- /dani/ becomes /dain/  
 c. Partial Reduplication  
 /lihu/ becomes /li-lihu/  
 /maingasar/ becomes /maingasar-ngasar/

2. Morphology

There are some features of morphology found in “I da I do and Oke” songs. They are reduplication, metathesis, and abbreviation

a. Reduplication

- /buan-buan/  
 /bole-bole/  
 /ngasar-ngasar/  
 /maingasar-ngasar/  
 /li-lihu/

b. Metathesis

- /muri/ becomes /muir/  
 /hale/ becomes /hael/  
 /nuli/ becomes /nuil/  
 /hangu/ becomes /haung/  
 /kami/ becomes /kaim/  
 /dani/ becomes /dain/

c. Compound Words

- |        |              |             |            |            |
|--------|--------------|-------------|------------|------------|
| /hitu/ | broken       | /hoen/      | broken     | /hituhoen/ |
|        |              |             | descent    |            |
| /loka/ | to call      | /taru/      | to order   |            |
|        |              | /loka-taru/ | to execute |            |
| /iut/  | sole of foot | /daen/      | short      |            |
|        |              | /iut-daen/  | powerless  |            |

d. Acronyms

- |                 |             |             |
|-----------------|-------------|-------------|
| /palit/         | from phrase | [pait lako] |
| /bekit/         | from phrase | [beel kita] |
| /kasi kasi non/ | from phrase | [kasian]    |
| /babang/        | from phrase | [bali-bali] |

e. Hyphenation

- /teka/ becomes /tek/  
 /nalan/ becomes /nal/  
 /kita/ becomes /kit/

3. Syntax

Relation of words in syntactical operation is also found in the songs’ lyrics of “I da I do and Oke”. The followings are the relationship in sentences.

- a. /papa ku lat mo litun le laok ma/  
 /\*papa ku litun mo lat laok ma/  
 NAMA – 2Tg – V<sup>1</sup> – Konj- V<sup>2</sup> – Konj – V<sup>3</sup> – datang
- b. /ama ku lako mo lail se ingu mana/  
 /\*ina ku lali mo laok se ingu mana/  
 N – 2Tg – V<sup>1</sup> – Konj – V<sup>2</sup> – Prep – N
- c. /kit butu mo laeng bandu na le/  
 /\*kit laeng mo butu bandu na le/  
 2Jk – V<sup>1</sup> – Konj – V<sup>2</sup> – N – Def – PNG

Data from the songs:

- a. /beas/ a / an →/ana beas mesa/  
 b. /kles/ a sheet →/kai klehen kles mesa/  
 c. /bil/ a piece →/kukis bil mesa/  
 d. /lol/ a shaft →/molo lol mesa/

- e. /in/ ashaft →/kai in mesa/  
 f. /tul/ a roll →/tali tul mesa/  
 g. /unus/ a pile →/ngai unus mesa/

4. Semantics

Semantics is divided into lexical semantics and grammatical semantics. In songs’ lyrics of “I da I do and Oke” it is found lexical semantics as this following.

- a. Use of word ‘luis’ does not only refer to noun ‘cat’ but to *tembus* or ‘to penetrate’ as well. It is also called metonymy. This followings are metonymies found in the songs.
- ‘loe’ refers to verb *bakar* ‘to burn’ and *botak* ‘bald’
  - ‘lolo’ refers to *mengunjungi kebun* ‘to go to field’ and *lurus* ‘straight’
  - ‘dukat’ refers to *nama* ‘name’ *kebesaran* ‘greatness’
  - ‘hua’ refers to *lahir*, ‘to bear’, *orang tua* ‘parents’ and *sayang* ‘to love’
  - ‘nusa’ refers to *pulau* ‘island’ and *lawar* ‘salad’
  - ‘pulu’ refers to *dogeng* ‘fairytale’ and *bicara* ‘to speak’
- b. Use of metaphor is also found in “kopo hoen” which refers to ‘waist’ (human anatomy) and ‘broken’. It also refers to *bersalin* ‘to bear child’. Here are also idioms containing metaphor found in the songs:
- ‘iut daen’ refers to ‘small size of sole of foot’ but to ‘disability’
  - ‘maing muti’ an idiom which refers not only to ‘forehead’ (human anatomy) but to ‘pig’ as well.
  - ‘sing kai dap tilu’ which refers to a kind of birds believed to have only one bird egg along its life and ‘God’
- c. It is also found some vocabularies that are never used in daily conversation.
- ‘nakdo’ (far)
  - ‘palit’ (to comeback)
  - ‘babang’ (to be considered many times)
  - ‘tenhu’ (the first)
  - ‘matlalang’ (to point out)
  - ‘dupang’ (like/as)
  - ‘iskaring’ (to blame each other)

**Values Found in lyrics of “I da I do and Oke” Songs**

Values in this context are abstract norm which stand as principles, standards that encourage people to do right and good things in life. This makes values of life place the highest position in term of human ideology. Values may also cause people sacrifice their lives (Fitri, 2012: 89). This definition leads to conclusion that values are the spirit which affects human life to take good and positive conducts in life.

There are some values of life found in “I da I do and Oke” songs. They are religious value, work ethic, and social values.

### 1. Religious Values

Most of Helong language interlocutors are Catholics and Christians who works as farmers and fishermen. Religious values help them in integrating social activities with cultural activities. Religious values found in the songs’ part *i do i da i do, papa ku taon le dar lena lena le a nuting nuting mo an kai daap tilun un dukat tan le, elo edo*. The underlined phrase refers to ‘God’ whom by men is searched and prayed. This also expresses ‘nothingness’ of human beings. It represents humble heart and simplicity of life.

The songs also contribute to the development and maintenance of religious values seen by parts of the lyrics *ngasar-ngasar bakun na, mama ela deken natun tilu natun kasian au le e,,leol dene lua le tam leol sake la lem au babang nga timbang bali de bali bali de babang timbang nga bali de, babang timbang timbang bali bali de sung kiuk neon le nini tail kaba le ku but kaim tia, laeng bis lange le ku laeng kaim tia*. The idiom also means their belief that sticks to them like *kaba*, their traditional musical instrument (Sasandu with eight strings).

### 2. Work Ethic

Majority of Helong people work as farmers who plant rice and some kinds of fruits and vegetables. As it is known that the area where Helong ethnic community lives is dry land. The rain season is very short. Therefore, they have to work harder to fulfill their daily needs. It is represented by part of the lyrics of “Oke” bellow

*ngasar-ngasar bakun na, mama ela deken natun tilu natun kasian au le e,,leol dene lua le tam leol sake la lem au babang nga timbang bali de bali bali de babang timbang nga bali de, babang timbang timbang bali bali de oras oras paplome sake dedang karis tua neno nusu nalo ne lubu mee tu dalen doson ana doson no*

Helong people living in Bolok village nowadays are different to those who lived years before. They start doing daily activities at much earlier in the morning. However, in the lyrics of “Oke”, it is found an idiom *paplome sake* which converted to English becoming ‘waking up at 03.00 in the morning’. This idiom affects the way Helong people work and also influences their life quality.

### 3. Social Values

Human beings as social community means there are relationships among them. How a man relates to others in many contexts may be seen by their activities in community. Relationship among social community member is expected to develop harmony and social values. In the song of “Oke”, it

is found that tolerance becomes the stressed point to consider in life.

*ngasar-ngasar bakun na, mama ela deken natun tilu natun kasian au le e,,leol dene lua le tam leol sake la lem dehet bii kam namnaun muna le<sup>1</sup> timbang bali de bali bali de babang timbang nga bali de, babang timbang timbang bali bali de sua bel au sala ka le auk pake pal baha la, sua bel au sala ka met kit le leleo tukun lelon papa namnau au*

The above expression shows the value of life. The first underlined phrase contains word *namnau* which means ‘to love each other as the foundation to built relationship among community members. The second underlined phrase carries *sua bel au sala ka le auk pake pal baha la* that means to sacrifice as a kind of loving member of the community.

## The Meaning of Helong Language Maintenance in “I da I do and Oke” Songs

Helong Language maintenance must be related to substantial aspect of the development of literary work of art seen from the use of figurative language and values carried in the work. There are two main substantial things which are found in the songs of “I da I do and Oke”

### 1. Language Identity

Helong Language identity, as other languages may be found in its linguistics elements; phonology, morphology, syntax, and semantics. These all elements are represented by dictions, phrases, and sentences in both “I da I do and Oke” Helong traditional songs. Therefore, to maintenance Helong language identity, it demands sustainability in using literary works of art and one of them is traditional song. Both “I da I do and Oke” songs already show that language maintenance can be done easily. In other hand, language maintenance also needs to be reflected in Helong language use in daily life. The analysis of “I da I do and Oke” songs will encourage people, especially Helong ethnic to maintain their local language in order to keep it from distinction.

### 2. Guideline of Positive and Good Social Conducts

Helong traditional songs “I da I do and Oke” contain values that may be used as guidance for people especially Helong interlocutors to live with positive and good conducts in their community. It also can be used by other people (non-Helong ethnic) as their life guidance. The values have been packaged into beautiful songs may be interesting for those who listen and understand the meaning. By this way, the introduction of Helong good values will be spread widely.

## CONCLUSION

Helong traditional songs “I da I do and Oke” are the oldest cultural heritage in of Helong ethnic in Kupang which can be found nowadays. The use of the songs in community will help maintain Helong language. Besides, the lyrics contain linguistic elements that can be researched. Furthermore, they carry religious values, work ethics, and social values. The songs of “I da I do and Oke” represent local content and policy which should be maintained by interlocutors of Helong language.

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