



Analyzing Values In Bimanese Proverb

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ABSTRACT

This study aims to analyse the kinds of moral values and function of the Bima proverbs. It was descriptive qualitative research. The research subjects were Bima Minority in Taliwang District of West Sumbawa Regency. The data was collected through observation, literary study/documentation and in-depth interview, then analyzed through reduction, presentation, interpretation, conclusion. This study found three kinds of moral values in Bima proverbs. Those were attitude, manner and obligation. Through the value of attitude, Bima society are taught to do valuable things for themselves and others. In the value of manner, the society is advised to act in good ways. The value of obligation describes the responsibility of Bima society as individual and social human being. Further finding of this study describes that Bima Proverbs function for giving advice, forming behavior, and as rhetorical device. Giving advice means that through proverbs, the society are directed to do valuable things for their life, others, and for the environment in which they are interacted. Patterns of behaviour describes the message that people need to build the social controls. Functioning as rhetorical device, proverbs teach people to be able to adapt in a new natural interaction.

PENDAHULUAN

Proverbs are known as valuable saying which are commonly inherited from older generations to the younger. Each ethnic group has its own cultural wealth. Proverb is a part of the uniqueness of culture. According to wahyuni (2019), proverbs are collection of words with certain intonation contain advice, action, and life principles. Moreover, it is considered as cultural expression created from thought to convey values of life.

A proverb is a short but complete statement carrying traditional wisdom in a general and often figurative form to guide behavior in a recurrent situation. Proverb plays central role in many aspects of traditional, non literary society which attracted scholars for countries, (Sanuddin, 2015). Proverb is one of literary works which is used to express intention and feeling, (Purba, Herlina, Siahaan, 2020).

Bima is a local language which is spoken by residents who live in eastern part of Sumbawa Island, West Nusa Tenggara Province. Bima language is well known as Mbojo language which is rich language variations.

Proverb in Bima language is described as one of cultural uniqueness which is used to send valuable message among the community. The proverb of Bima is still widely used and preserved by its older society but almost never used by the younger generation.

The greatest value of proverb is almost leaved by many young generations around the world which is influenced by global life.

Some scholars believe that in the western world, the use of proverbs in literature dropped significantly after the eighteenth century, the age associated with reason and enlightenment. The statement century is regarded as the golden age of proverb (Obelkerre, 1994 in Sanuddin (2015)).

Milner (2005) in Sanuddin (2015) has noted "the nearly distribution of proverbs through out the world almost irrespective of time, place, level of technical and economic development, language and culture". Moreover, little attention was given to the studies of proverb, particularly Bima Proverb which do not continuously preserved by the young generations of Bima region. The above issue encourages this study to be conducted.

METHOD

This research applied qualitative approach. Primary data was collected through in-depth interview and literary study. Bima minority who live in Taliwang District, West Sumbawa Regency were interviewed and various sources were gathered to gain more data about Bima Proverbs. After collecting

the data, it was then transcribed into a script, interpreted, classified, and described to find values and function of the Bima proverbs.

FINDING AND DISCUSSION

Values in Bima Proverbs

Proverb as a short well-known or saying expression states general truth or advice. Bima proverb is a saying from the older to the younger or from one person to another one which means to convey value of life. It contains implicit messages which is known as good moral value. According to Alwi, 2008, moral values are related with human behavior about good and bad. Moral is good or bad doctrine accepted by society regarding the actions, attitudes, obligation, morals, manners, and decency.

The moral values which were found in Bima Proverb are classified into the following parts:

1. Attitude

Alwi (2008) points that an "attitude" has a cognitive, affective and behavioral component and it is a response to a stimulus. This value is found in the following Bima Proverbs:

a. ***Lu'u si aka kanda mbe'e ndaimu mbe'e, lu'u si akakanda janga ndaimu janga*** (If you go into goat cage than you be a goat, if you go into chicken cage than you be a chicken).

This proverb teaches people to be able to associate or adapt with new environment in which they are living. For example, someone who goes for immigration to another place, then he must be able to adapt to the community, environment and food of the area. Moreover, it was stated that this proverb is often used by parents as advice to their children that they must be more selective to choose friends and social gathering to bring kindness. If the children live in a community of good people, it will affect their thoughts and behavior to be a good person and if they choose to live in a community of people who are not good then it can lead bad thoughts and behavior for them.

b. ***Kaopu dei ma kadi aina kao dei ma de kadi*** (Scratch in the itchy not scratch it in place that is not itchy)

This proverb is usually used as an advice for someone who face problems in his life. It is suggested to find the cause of problems in other to easily find the solutions. This Bimanese proverb stresses that people have to realize that every problem comes from Allah. When someone focuses on the problem, there will be a solution to the problem because Allah has promised twice the ease after the difficulties. Allah said "Because, actually after that difficulty there is ease. Indeed, after this difficulty there is ease." (Surat al-Insyirah: 5-6). This proverb contains moral value because this proverb teaches people to be smarter in handling personal problems or problems with the social environment.

c. ***Ntau wei wa u ampo ntau wei*** (First married before having a wife)

This proverb usually used to advice Bima society. 'First married before having a wife' conveys the advice that someone who wants to get marriage must learn how to build a good living for a family. It is not connoted to negative things such as gathering first before official marriage. Allah says "Allah will exalt those who believe among you and those who are given knowledge of some degree" (Q.s. al-Mujadalah: 11).

Besides that the man who wants to build a family must meet the elders to study religion, receive advice, get knowledge about the household including sex education according to Islamic teachings. A household is a must-have driver to beach of hope. Then it needs knowledge, skill and precision to carry it out.

d. ***Neo rimaroedi*** (Light hand and light feet)

This proverb is usually used by Bima society to give advice to help each other, do not live in an arrogant state. This proverb can also be used as a symbol or expression of appreciation when someone who likes giving, likes to share and hastens to help others is dubbed as the person who "neo rima roedi". Such as mutual cooperation activities, sharing food etc. this moral value is clearly stated by Rosulullah who stated that "Whoever helps the needs of his brother, then Allah Almighty will always help him. Whoever delights in the difficulties of Muslims, Allah will make it easier for him from one of the narrowness's on the Day of Judgment and those who cover up (disgrace) Muslims, then Allah will cover up on the Day of Judgment". (HR Bukhari).

e. ***Ngaha aina ngoho*** (Eat but not deforestation)

This proverb invites people to use existing natural resources such as air, forest and water by not destroying nature. This proverb used by the Bima community as advice to the community not to carry out deforestation called "Ngoho". Many people believe that finding food such as planting does not have to deforest. Therefore, the forest must be protected to be beneficial for the next generation. People are not allowed to damage nature. The message inside the proverb refers to what Allah says, "do not do damage on the earth, after (being created) well. Pray to Him with fear and hope. Indeed, Allah's grace is very close to those who do good", (TQS. Al-A'raf : 56).

f. Maja labo dahu (Shame and fear)

This Proverb is used by the people of Bima as advice. The word "Dahu" means always to be afraid of Allah when making mistakes or sins and the word "maja" means that if you make a mistake you should be embarrassed that wrong actions may not be repeated. Allah says "do not be afraid of men and fear you of Me." (Al-Ma'idah: 44)

2. Manners

Alwi (2018) pointed that Manners is a way in which thing is done or happen. There are several bima proverbs that contain the manners values as follows:

a. Kasantabe ja lu u dei rasa dou (Asking permission to enter people's villages)

This proverb connotatively implies asking permission and respecting or respecting. For example, when someone enters a village without asking permission from the village head or a village leader, it is usually reminded by the phrase "ka santabe jupulu'u di rasa dou" this proverb teaches people to ask permission if they intent to be part of the living area. This proverb is given for someone who does not ask permission when entering a person's village which is considered not to respect the local residents.

b. Santabeangi (Excuse each other)

'Santabe' is not just a greeting, but this word is part of the arrangement of courtesy in the middle of the Bima community that has been inherited from a long time ago which must be use to show respectfulness of someone to others. 'Santabe' has become part of Mbojo's culture which is inherent in the daily behavior of its citizens. When this 'santabe' culture is ignored, it is not surprising if there is conflict within the community. Conflicts often occur because the culture of "Santabeangi" or mutual excuse, mutual respect, mutual respect is ignored. It was introduced by Prophet Muhammad Sallallaahu'alaihiWasallam who said: "If a believer meets another believer, he greets him, then grabs his hand to shake hands, then his sins fall as leaves fall from the tree" (HR AthThabrani).

3. Obligation

Obligation is displayed towards rules or requirements of formalized roles stemming from membership in society (John: 2013). There are several bima proverbs that contain the onligation values as follows :

a. Nggudaraconggewaraku di cingga (If there are planted, some are excavated)

This proverb provides advation for how important it is to plant both our environment and our lives. It describes an obligation for the people of Bima to plant crops in the future to be beneficial for the next generation. this proverb also implies the meaning that whatever eople do hard for their lives, they will pick the result based on what they are doing. This message is clearly stated by Allah: " Hi my people, work according to your circumstances, verily I will work (also), then someday you will know (TQS.Az-Zumar: 39

b. Warasiradamawara di kadami (If there is something to hold, then something is eaten)

This proverb sends message that people must keep trying, working hard especially for planting and farming in other to pick continuously result for lives. Prophet Muhammad SAW stated that "It is not someone who eats food that is better than eating the food of his own labor" (HR . Bukhari). This means that people have to work hard for their own living not asking for a living from others' work.

c. Malaosisakolanggudawi i pukalo, konengeripokuwarakalodipoke (If you go to school or go abroad, plant bananas, even long gone, there are bananas picked)

This proverb means that even if we go far away or wander, but leave a good fortune for the village to be remembered. This proverb is used as motivation of life in Bima society in other everyone need to do useful thing for someone and for the environment in which he is living. When someday he has to go away from that village, there will be valuable things to be remembered about him. This is described by Rosulullah Sholallah alaihiwasal who stated that "It is not a Muslim to plant trees (yearly), not to plant crops (seasonally) then birds eat from (the produce) of the plant, or humans or animals but it becomes alms for him". (HR Bukharifrom Anas bin Malik radhiyallahu 'anhu).

4. Function of Bima Proverbs

According to (Sanudin, 2005) the functions of proverbs can be roughly grouped into social intergration, pedagogic devices, patterns of behaviour, a way of expressing, and retorical devaice. Those such functions also found in Bima proverbs as presented below:

a. As advice

Giving advice is considered to be a communication tool, as a medium of education and express one's feelings. In the past, parents often advised for family events, religious activities and advice for young people who migrated or traveled. Giving advice through proverb can also becomes an effective means to teach moral values to children and as a tool to guide the young generation to become mature, mature and knowledge able human beings.

b. As Patterns of behaviour

Patterns of behaviour is as a means of exercising social control. Proverbs are understood as instruments that create and establish certain social norms and behaviour (Grzybek, 1987; Yankah, 2001; Akbarian, 2012). In this case, function of proverbs is to give lessons to the younger generation, especially children, about patterns of attitudes, obedience, courtesy, honesty in society, family and parents especially obedient to God's commands. That this proverb can be made as social control.

c. Retorical Device

Retorical device is weaponry in natural interaction. Proverbs are used for some practical, pragmatical purposes in various circumstances as an endorsement to his statements, express doubts, accuse someone of something, justify or excuse somebody, mock somebody, and so on and so forth (Krikmann, 1985:58). Krikmann (1985), and Yankah (2001) among others have emphasised that the most important function of proverbs are their didactic properties. When a proverb is quoted, a direct or indirect hint is given to the listener asking him for some behavioural changes according to the situational context of everyday communication. In this concept, Bima proverb is used as a means to convey information, expressing thoughts, feelings, and ideas.

CONCLUSIONS

Based on discussions on the previous chapter, this study can be concluded that:

- a. There were three kinds of moral values in Bimanese proverb. Those were attitude, manner and obligation.
- b. There were some function of proverb such as advice, pattern of behavior, and as rhetorical device.

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