

MEANING AND VALUE IN THE PROVERB OF THE BUGIS DIALECT OF BONE

Abstract

This study examines the meaning and value of the proverbial Bugis dialect of Bone in Koninis Village, Simpang Raya District, Banggai Regency. The purpose of this study was to describe the meanings and values contained in the proverb of the Bugis dialect of bone. The type of research used is a descriptive approach using qualitative methods so that it is easy to understand the data in this study in the form of written words. The research location was conducted in Koninis Village, Banggai Regency. The source of the data used in this study is the results of interviews obtained from informants regarding the Bugis dialect of the Bone dialect. Data collection techniques in this study used interview and recording techniques. Furthermore, the data analysis techniques used in this study were data collection, data reduction, data presentation, and conclusions and verification. The results of this study found that there were 5 types of meaning from 17 data on the proverbial Bugis dialect of bone that had been analyzed, namely; 1) connotative meaning, 2) denotative meaning, 3) proverb meaning, 4) affective meaning, 5) association meaning. Furthermore, it was found that there are 3 types of values contained in the proverb of the Bugis dialect of Bone, namely; 1) values related to human problems with themselves, 2) values related to human problems with God, 3) values related to human problems with fellow humans

Keywords: meaning, value and proverb.

INTRODUCTION

Every social interaction carried out by the community in their daily life definitely requires a tool to be able to communicate, so as to be able to connect humans with other humans. The existence of communication tools is certainly an important aspect for the creation of social relations in the community. With the existence of communication tools, humans can convey thoughts, ideas, concepts or feelings. This communication tool is then known as language. Language is a tool used to interact or communicate, in the sense of conveying thoughts, ideas, concepts, or feelings (Chaer & Agustina, 2004). The language used by a speech community will reflect the behavior, viewpoints, and beliefs of the speakers (Tenri Sua et al., 2020). In addition, the words used also always refer to objects, events, and everything that is symbolic and metaphorical.

Regional languages gives the characteristics of the life of the people of a nation through regional culture can be revealed various life experiences (Satriana, 2015). Likewise in regional languages, proverbs are also spoken to illustrate an intention so that the person who is the topic of conversation does not feel that he is the one being discussed. Proverbs and regional languages have a very close relationship. Because the regional language is a language that has a high politeness value. Therefore, people who use local languages often use expressions in communicating (Ulinsa, 2020)

The use of expressions in conveying messages to others can lead to positive or negative things depending on the recipient of the message in interpreting the message conveyed in the expression (Nurmiwati & Fahidah, 2019). Since ancient times, to reprimand or praise someone is not done directly, but uses expressions that have a figurative meaning such as a proverb. wise parents use proverbs to teach or advise others. Proverb is not only a pearl of language, the flower of language, but also a sentence that provides a deep, broad and precise understanding, conveyed subtly and figuratively (Marni, 2017). The prominent function of proverbs is advice. Advice conveyed using proverbs will give more results than advice delivered frankly because the sentence delivered frankly is not only harsh, it can also hurt the feelings of the person being advised.

In the proverbs of the Bugis dialect of Bone, there is a meaning and value that needs to be studied more deeply because there are still many young generations who do not know what the true benefits of the proverb are. Meaning itself is a concept, understanding, idea, or idea contained in an utterance unit, either in the form of a word, a combination of words, or an even larger unit. While values are things that are good and desirable, expected and done because they are considered important by a member of the community, something that is considered important and has value if it can be useful and valuable, beautiful, good and religious. In this

day and age, not a few of the younger generation do not know the traditional expressions that exist in their area, especially for the Bugis community.

One of the causes of the fading of regional culture is the lack of interest in regional literature because the strength of regional literature lies in the oral aspect (Kasmin, 2016). Proverbs are not considered important anymore and began to be abandoned. Basically, a lot of advice - advice contained in it. Value is an order that is used as a guide by individuals to weigh or choose alternative decisions in certain social situations (Harpriyanti & Komalasari, 2018). There are very useful meanings and values that can be applied properly in this life. The use of Bugis language expressions by the people of Bone is believed to have various comprehensive and noble values, classified into national cultural values that are local genius (Tenri Sua et al., 2020). Therefore, research on the meaning and value of the proverbial Bugis dialect of bone is needed to maintain its sustainability. This study aims to describe the meanings and values contained in the proverb of the Bugis dialect of Bone

METHOD

The approach used in this study is a descriptive approach using qualitative methods. Bogdan and Taylor (in Moleong, 2018) state that "qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from the behavior of the people observed". The qualitative method was used because the data studied were words and sentences in the form of a proverb of the Bugis dialect of the bone. To describe the research data, of course, qualitative research will be used because it will make it easier for researchers to describe or draw conclusions from the proverb of the Bugis dialect of the Bone that will be studied.

The data collected in this study are in the form of proverbs of the Bugis dialect of the Bone dialect. The data obtained were obtained through an interview process with informants who are believed to know the proverbs of the Bugis tribe dialect of Bone.

RESULTS AND DISCUSSION

The results of the study were analyzed using a variety of semantic meanings to find out what meanings and values are contained in the proverbs of the Bugis dialect of Bone.

First proverb

"Tellui unganna decengnge ri watakkale'e : (1) pisangkayengngi alena magau maja'e, (2) pisangkayengngi alena makkeda ada maja'e, (3) pisangkayengngi alena mannawa – nawa maja'e "

" There are three flowers of goodness in our bodies: (1) forbidding himself from doing bad, (2) forbidding himself from saying bad words, (3) forbidding himself from thinking bad things."

The meaning contained in the above proverb is connotative meaning and denotative meaning. The word unganna (flower) in the sentence has the connotation of a good personality. Then followed by the actual meaning, namely the denotative meaning of the sentence " (1) banana kayengngi alena magau maja'e, (2) banana kayengngi alena makkeda no maja'e, (3) banana kayengngi alena mannawa - nawa maja'e ". Which means (1) forbidding himself from doing bad things, (2) forbidding himself from saying bad words, (3) forbidding himself from thinking bad things.

The value contained in the proverb is a value related to the problem of the human self with himself. The adage above emphasizes how a human being is able to have good morals that can be applied in social life. There are three main things contained in the proverb, namely, forbidding himself to behave badly, say bad words, and think badly.

Second Proverb

“ Tellui riyala sappo : (1) tau'e ri dewatae, (2) siri'e ri dewatakkale, (3) siri'e padata tau”.
“ Tellui riyala sappo : (1) tau'e ri dewatae, (2) siri'e ri dewatakkale, (3) siri'e padata tau”.

“ There are three that are used as fence handles: (1) fear of God, (2) shame on yourself, (3) shame on fellow humans “.

The meaning contained in the sentence is connotative meaning and denotative meaning. The connotative meaning in the proverb is contained in the sentence "Tellui riyala sappo" which means there are three that are used as fences. The word fence here connotes a protector or shield from the bad things in life in this world. Then followed by the actual meaning, namely the denotative meaning in the sentence "(1) tau'e ri dewatae, (2) siri'e ri dewatakkale, (3) siri'e padata tau ".

The values contained in the proverb are values related to human problems with their god, human problems with themselves and human problems with fellow humans. this can be proven in the sentence tau'e ri dewatae which means fear of God. The word fear in the proverb means always trying to make himself able to carry out all his commands and stay away from all his prohibitions. Then in the sentence siri'e ri dewatakkale which means to be ashamed of oneself, there are moral values. Being ashamed of yourself means always trying to keep yourself from doing bad deeds or saying bad words.

Third Proverb

“ Aja' moppang, matei matu indo'mu “.

“ Jangan tengkurap, nanti meninggal ibumu “.

In the above proverb there is a denotative meaning and the meaning of proverbs. Do not prone (Aja' moppang) here has the denotation of a prohibition to sleep in a prone or prone position. Then the sentence later your mother dies has the meaning of a proverb that bad things will happen if an order is not carried out. The values contained in the proverb are values related to human problems with themselves. The proverb means not to sleep on the stomach because it can cause shortness of breath. Maintaining health is an important message that the saying above wants to convey, especially in terms of sleeping in a good way.

Fourth Proverb

“ Aja' mulewu ri tanae, konalekkaiko manu – manu, matei matu indo'mu ‘.

“ jangan tidur di atas tanah, kalau dilangkahi ayam, nanti meninggal ibumu “.

The meaning contained in the proverb above is the denotative meaning and the meaning of the proverb. The sentence "Aja' mulewu ri tanae, konalekkaiko manu - manu, matei matu indo'mu" which means don't sleep on the ground, if you step on a chicken your mother will die. In the sentence do not sleep on the ground has a denotative meaning in it. The sentence if you step on a chicken later your mother dies has the meaning of a proverb that bad things will happen if an order is not carried out.

The values contained in the proverb are values related to human problems with themselves. This proverb tries to explain that in the soil or sand there are many bacteria. Keeping clean is an important message contained in the proverb above.

Fifth Proverb

“ Aja muala aju pura rette wali'e, nakotenna iko rette'i, aja' to muala aju ri pasanrae, kotenna iko pasanrei “.

aju ri pasanrae, kotenna iko pasanrei “¹“ Aja muala aju pura rette wali’e, nakotenna iko rette’i, aja’ to muala aju ri pasanrae, kotenna iko pasanrei “.

“ Don't take wood that has been cut off at the ends and at the base, if you don't cut it, and don't take wood that's leaning on it, if you don't lean it. “.

The meaning contained in the proverb above is the connotative meaning and the meaning of association. The connotative meaning is the meaning that is not real, this meaning is contained in the word wood (wood) which connotes goods or rights. The leaning phrase (pasanrae) has the meaning that the association has an owner.

The values contained in the proverb are values related to human problems with themselves. The saying means don't take other people's rights that don't belong to us. Honesty is an important point contained in the proverb above.

Proverb keenam

“ Komuturisiwi nafesummu, padaitu mutonanginna lopi masebbo’e “.

"If you follow your lust, it's the same as riding a leaky boat."

The meaning contained in the above proverb is the meaning of denotation and the meaning of connotation. The word lust in this sentence has the meaning of a strong heart's desire (tendency, impulse). Furthermore, in the phrase lopi masebbo'e (leaking boat) it connotes the purpose of life which will eventually destroy it slowly. The values contained in the proverb are values related to human problems with themselves. Controlling lust is an important thing contained in the proverb. By controlling their passions, of course, humans will no longer act according to their desires. However, the human has been able to properly consider an action to be taken.

Seventh Proverb

“ Engkatu ada matarengngi na gajangnge “.

"There are words that are sharper than a dagger".

In the above proverb there is a denotative meaning and a connotative meaning. The word there (words) here has the denotation of something being said. Then the connotative meaning is contained in the word gajang (kris) which has the connotation of being able to offend other people's feelings. The values contained in the proverb are values related to human problems with themselves. Manners are the key words in the message contained in the proverb.

Eighth Proverb

“ Rekkko muppakalebbi’i tauwe, alemutu muppakalebbi “.

"If you glorify others, it means that you are glorifying yourself."

The meaning contained in the above proverb is denotative meaning and affective meaning. The word muppakalebbi'i (glorifying) has the denotation of considering (looking at) noble; (very) respectfully; uphold: we are obliged - the name of our parents; - God's command. The affective meaning can be seen in the proverb which reflects a good personality by glorifying others. The values contained in the maxim above are values related to human problems with themselves. By honoring others, it's the same as glorifying yourself.

Ninth Proverb

“Resopa temmangngi namalomo, nalette’i pammase dewata’e “.

"Only with hard work and perseverance it will be easy to get God's pleasure"

In the above proverb there is a denotative meaning and an affective meaning. The sentence *Resopa temmangigi* (hard work and perseverance) has a denotative meaning of work that is done seriously and does not give up easily. The affective meaning can be seen from the word *resopa temmangigi* which means a persistent attitude, never give up and remain optimistic. The values contained in the maxim above are values related to human problems with themselves. Hard work and perseverance are important points contained in the proverb.

Tenth Proverb

" Mappada canggoreng nalupai uli'na "

"Like a nut that forgets its shell"

The meaning contained in the proverb above is a connotative meaning. The sentence *canggoreng nalupai uli'na* (peanuts that forget their skin) connotes a man who has been successful or rich who forgets where he came from, the degree of his previous life and people who have helped him when he was hit by a disaster. The values contained in the maxim above are values related to human problems with themselves. Don't let wealth or success make people forget themselves and turn their good qualities into bad ones.

Eleventh Proverb

" Mappada canggoreng nalupai uli'na "

"Like a nut that forgets its shell"

The above proverb contains a connotative meaning. The word *aju* (wood) here connotes a human being. Furthermore, the word *maluru* (straight) here means honest and trustworthy. Connotative meaning is meaning that is not real. *Parewa* (tools) here connotes the main requirements or criteria that must be possessed by a leader. The word *house* connotes a place or a place for people to gather, such as family, country and so on. The values contained in the maxim above are values related to human problems with themselves. Having an honest attitude is an important thing contained in the proverb above.

Twelfth Proverb

" Iyyapa tauwe nakulle mabbene, narekko nulleni natuliiwi dapurengnge wekka pitu "

"Only a person can get married, if he is able to circle the kitchen seven times".

The meaning contained in the above proverb is denotative meaning and connotative meaning. The word *married* has the denotation of doing marriage; marrying. Then the connotative meaning is found in the sentence *natuliiwi kitchenengnge wekka pitu* "which means going around the kitchen seven times. The sentence around the kitchen seven times has the connotative meaning of living life with all the household affairs that will arise throughout his life. The values contained in the maxim above are values related to human problems with themselves. This proverb explains that if a man wants to get married soon, he must be able to fulfill his responsibilities as a husband. The attitude of responsibility is an important point contained in the proverb above.

Thirteenth Proverb

" Naiya balibolae, padai selessurengnge "

"As for the neighbor, it is the same as brother"

In the above proverb there is a denotative meaning and a connotative meaning. The word balibolae (neighbor) has the denotation of a person (house) whose house is close to or next to each other. The connotative meaning is found in the sentence padai selessurengge which means the same as brother. The word brother here connotes a person who always tries to help or help when we are in trouble. The values contained in the above proverb are values related to human problems with fellow humans. Getting along with neighbors is something that must be done. Maintaining the ties of friendship is an important message contained in the above saying.

Fourteenth Proverb

“Olakku kuassukeki, olakmu muassukeki “

"I'll make your measurements, you'll make your measurements"

The meaning contained in the proverb di is connotative meaning. The key words in the proverb are in the words measure and measure which have connotative meanings. The word olak (measurement) here connotes the principle or foundation of thinking. Then the word size does not mean the result of measuring like its denotative meaning. The word size here means a benchmark or guide in living life. The values contained in the maxim above are values related to human problems with themselves. The proverb explains that everyone has their own life principles or beliefs. Therefore, there is no prohibition or coercion to follow an undesirable principle of life or belief. Tolerance is an important message contained in the proverb above.

Fifteenth proverb

“ De' nalabu essoe ri tengngana bitara'e ”. “ De' nalabu essoe ri tengngana bitara'e ”.

"The sun will not set in the middle of the sky".

In the above proverb there is a connotative meaning. The word nalabu esso'e (sun sinking) which connotes someone's death. Based on the proverb De' nalabu essoe ri tengngana bitara'e which means that the sun does not sink in the middle of the sky, there is something that is impossible if the sun will set in the middle of the sky or during the day. This means that a person will not die if his death has not yet arrived. The values contained in the maxim above are values related to human problems with themselves. Tolerance is an important message contained in the proverb above. This can be proven in the proverb Olakku brushsukeki, olakmu muassukeki, which means I make my measure as a measure, I make your measure as a measure. Tolerance is certainly needed to maintain peace and harmony in social life.

Sixteenth Proverb

“ Narekko mueloriwi atinna padammu rupa tau, a'bereangtoi atimmu “

"If you want someone else's heart, give your heart too"

The meaning contained in the above proverb is a connotative meaning. The word ati (heart) here connotes a sense of affection. Likewise in the sentence a'bereangtoi atimmu which means to give your heart too. The heart in the proverb also connotes a sense of affection. The value contained in the proverb is a value related to human issues with God. The proverb explains that every animate human will not die or die if the time that has been determined by God has not arrived.

Seventeenth Proverb

“ Aja' mulao cemme narekko de' melo marica “

"Don't go to the bathroom if you don't want to get wet"

The word *cemme* (bathing) in the sentence connotes bad behavior. Furthermore, the word *marica* (wet) connotes a negative impact or impact.

The value contained in the proverb is a value related to human problems with fellow human beings. The proverb explains that if we want to be liked and friendly with other people, then we must first like or do good to the other person. Someone or society will be easier to like and accept us if previously liked and did good to them.

CONCLUSION

This study uses the Bugis dialect of Bone as the object of study which is analyzed using a variety of semantic meanings. In addition to analyzing the meaning, this study also examines the values contained in the proverb of the Bugis dialect of the Bone dialect. Based on 17 data of the Bugis proverbs in the Bone dialect that have been analyzed, there are 5 types of meanings in these proverbs. The 5 types of meaning are connotative meaning in 13 proverbs, denotative meaning in 7 proverbs, proverb meaning in 2 proverbs, affective meaning in 2 proverbs, and deep association meaning in 1 Bugis proverb, dialect of Bone. . Furthermore, from the 17 data in this study that have been analyzed, there are 3 values contained in these proverbs. The 3 types of values are values related to human problems with themselves, there are 14 proverbs, values related to human issues with God, there are 2 proverbs and values related to human problems with fellow humans, there are 3 proverbs of the Bugis tribe, dialect of Bone..

RECOMMENDATION

The results of this study can be useful as a reference for readers or other researchers.

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