

# WISDOM VALUES IN THE BANJARESE PROVERBS

Rezqan Noor Farid  
qonie1988@gmail.com

## Abstract

This study is aimed to reveal parts of Banjarese proverbs which contain wisdom values, to find kinds of wisdom values represented through the Banjarese proverbs, and to reveal social contexts influencing the producing and interpreting process of the proverbs. The data of this study are gathered and selected from several literatures of Banjarese which are then analyzed using critical linguistics. The results of this study show that the parts which contain the wisdom values of the Banjarese people are the clues of interpretation. The wisdom values are also related to the good and the bad behaviours of Banjarese people. It is also found that Islam, as the religion followed by the majority of the Banjarese people, influences the Banjarese culture and Banjarese proverbs.

Studi ini bertujuan untuk mencari tahu bagian mana saja dari peribahasa bahasa Banjar yang mengandung nilai kearifan, menemukan bentuk nilai kearifan didalamnya, dan mengetahui apakah terdapat suatu konteks social yang mempengaruhi proses pembentukan dan penginterpretasian peribahasa itu sendiri. Data dalam studi ini dirangkum dari beberapa literatur yang ditulis oleh orang Banjar sendiri yang dipilih dengan alasan hanya literatur tersebut lah yang tersedia pada waktu studi ini dibuat. Data tersebut kemudian dianalisa dengan metode linguistic kritis. Studi ini menunjukkan bagian dari peribahasa Banjar yang cenderung mengandung nilai kearifan adalah penanda interpretasi. Hasil studi ini juga menunjukkan nilai kearifan dalam peribahasa Banjar terkait dengan sikap yang tidak patut ditiru dan sikap yang pantas untuk diikuti. Dan diasumsikan juga bahwa agama islam, yang terhitung sebagai agama yang dipeluk mayoritas penduduk Banjar, ternyata memiliki pengaruh terhadap kebudayaan dan peribahasa Banjar.

**Keywords:** wisdom, Banjarese, proverb, critical linguistics

## INTRODUCTION

Proverb is a short sentence that is delivered in an indirect or figurative way. This definition is stated by Mieder (2004:4; also in Mieder 1993:24 and Mieder 1985:119) who argues that a proverb is a metaphorical, fixed and memorable short sentence. Proverb also represents a traditional value and contains wisdom, truth, and experience of the speaker. This is pointed by Mieder (2004:6) who states that a

proverb contains wisdom, truth, morals, and traditional views and handed down from generation to generation.

One of the communities which uses proverb in their daily conversation is the Banjarese community. In Banjarese community, proverb is a vessel to deliver the wisdom and experience of the old generation to the young generation. Hundreds of proverbs are compiled in the Dictionary of *Bahasa Banjar* (Hapip, 2013), Dictionary of Banjarese Wisdom and Proverb (Effendy et.al, 2004) and the Dictionary of Banjarese Proverb (Ganie, 2013).

There are several studies which use Banjarese proverbs as their subject. Those studies are also used as the primary references in this study. The first is a postgraduate thesis entitled "*Peribahasa Banjar: Kajian Bentuk, Fungsi, Makna, dan Nilai*" by Ganie (2005). The second is a thesis entitled "*Nilai Pendidikan Dalam Peribahasa Banjar*" by H. Abdullah (2011). The third research is "*Menggali Kearifan Lokal Masyarakat Banjar Dalam Ungkapan dan Peribahasa*" by Tim Peneliti Balai Bahasa Kalimantan Selatan (2005).

All of the studies above do not mention that there are 'parts' inside the proverbs that have 'traditional' values and wisdoms as the contents of the proverbs. They also fail to show the influences of social process and context in the production and interpretation of the proverbs. The 'traditional' content and the influence of social process and context within the proverbs will make the entire members of the Banjarese community proud of their own culture. Thus, they will make proverbs as a guideline of life.

Based on the several facts about Banjarese proverbs above, this research tries to represent wisdom values of the Banjarese proverb and the Banjarese community. Therefore, I am interested in answering three research problems as follows: (1) What parts of the Banjarese proverbs contain values and wisdoms? (2) What kinds of values are represented through the Banjarese proverbs? (3) What social contexts influence the producing and interpreting process of the proverbs?

In studying the proverb, I use Fairclough's (2004; 1989) critical linguistics which consists of description, interpretation, and explanation steps. I also use Sperber and Wilson's (1995) concept of Explicature and Implicature. The results of the analysis will answer the problems of research which are stated above.

## **Language and Society**

Fairclough (1989:22) chose the term *Discourse* to explain language position in the society. Fairclough (1989:22) states that discourse is a form of language as a social practice which leads to three implications: (1) language is a part of society, (2) language is a social process, and (3) language is a socially determined process.

First, language is a part of society. Fairclough (1989: 21-22) describes that every linguistic phenomenon can be categorized as a social phenomena. However, not every social phenomenon can be categorized as linguistic phenomena. It is because only a certain social phenomena contains linguistic elements.

Second, language is a social process which consists of the process of production and the process of interpretation of text as a product of social process which, according Fairclough, refers to discourse. Fairclough (1989: 24) states that analyzing discourse is similar to identifying the *trace* of production process and the *clue* for interpretation process as the formal properties of the text. Those traces and

clues occur because the properties of text are influenced by MR (member resources) (Fairclough: 1989, 24).

Third, language is a socially determined process. There is a cognitive stereotype called MR (member resources) which influences the process of text production and interpretation. MR is personally unequal because it is socially conditioned by social aspect and shaped by every social act and process experienced by the member of a society (Fairclough, 2004: 24). It means that MR will not be similar even for members of the same community.

Furthermore, Fairclough (1989:25) suggests that there are two social conditions that shape MR of the people: the social conditions of text production and the social conditions of text interpretation. These social conditions then lead to three levels of social organizations. The first is the level of social situation or the immediate social environment where the discourse occurs; the second is the level of social institutions; and the last is the level of society as a whole. This can be seen on the following figure:

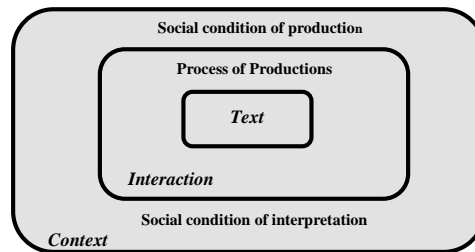


Fig.1 Discourse as text, interaction and context (Fairclough 1989: 25)

### **Wisdoms Values**

Rahyono (2009:3) defines wisdom as ‘something’ which comes from human intelligence that makes others become intelligent as well. Furthermore, Rahyono (2009:3) explains that wisdom comes from cognitive process and decision. Wisdom is fair and useful for every person who possesses it.

The definition and explanation of wisdom from Rahyono above show that wisdom is essentially the result of thinking and decision making. It comes from a person and also influences the people around him. It can be regarded as a tool for teaching and will yield values and norms of life.

Rahyono (2009:5) also states about cultural wisdom. Rahyono defines cultural wisdom as every effort and its result which is done by a community to make the community itself have a meaning of humanity. Cultural wisdom is also used to make a humane social structure. This definition from Rahyono yields a conclusion that cultural wisdom makes a community become humane and proper for its members.

### **Identifying the Meaning of a Text**

Fairclough (1995:4) states that a text either product of spoken or written discourse. Furthermore, Fairclough (1995:5) argues that text can be regarded as a linguistic cultural artifact. It is a medium where social processes (i.e. cognition and representation of the world and also the social interaction) exist. Text can be

regarded as a vessel of knowledge and belief (which is known as ideational function of a text) and also as a material of identifying the subjects and the relations between them (known as the interpersonal function of a text).

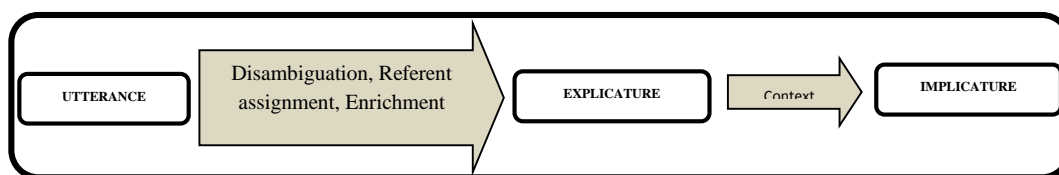
Proverb is one kind of text because it is delivered in the spoken or written form. It also contains linguistic element since it is a product of a linguistic based on social process. Proverb contains values and wisdoms and also shows identities of a community which produces it. Therefore, understanding the wisdom values of a proverb is similar to understanding a text. In this study, I use two concepts of meaning: explicature and implicature.

The first concept of meaning is explicature. Explicature, according to Sperber and Wilson (2012:11-12; and also in Sperber and Wilson 1995:182), refers to speaker's explicit meaning which is beyond 'what is said'. Explicature is a proposition which is given by an utterance as a development of logical form encoded by the utterance itself. It is a combination of linguistically encoded and contextually inferred conceptual features i.e. referential expressions and ambiguity.

In formulating an explicature, Sperber and Wilson (1996) focus on identifying the propositional form of an utterance. They also emphasize on their concept of relevance (see Sperber and Wilson '*Relevance: Communication and Cognition*' 1996). Regarding the concept of relevance, Sperber and Wilson (1996:185) show the process of formulating an explicature itself which consists of three tasks: disambiguation, referent assignment, and enrichment.

The second concept of meaning is implicature. The only difference between the explicit content of an utterance (explicatures) and its implicatures is that the explicit content is decoded, while the implicatures are inferred (Sperber and Wilson, 1996:182). They also argue that an implicature is a contextual assumption or implication which a speaker, manifestly intended to make manifest to the hearer (Sperber and Wilson, 1996:182). Based on the statement by Sperber and Wilson above, at least two characteristics of implicature are mentioned: (1) it is inferred, and (2) it is based on the contextual assumption.

The concept of explicature and implicature by Sperber and Wilson above can be drawn into the figure below:



## RESEARCH METHOD

This research is carried out under a descriptive qualitative method. The use of qualitative method in this study is in line with Mack (2005:1) statement that one of the purposes of qualitative research is to find evidence and seek answer to questions. Furthermore, Mack (2005:1) adds that this method is generally used to obtain cultural information for the study of values, moral, opinions and social context in certain communities. In order to collect the evidence desired in answering the research questions, this research uses Fairclough (1989) critical linguistics

framework. This framework will also be used as the approach in analysing the data of this research.

The subject of this research is 85 Banjarese proverbs which are taken from written literature of native Banjarese. Those proverbs are collected based on library study on the written literatures. The literatures which are taken as data sources are:

- (a) *Karakteristik Bentuk, Makna, Fungsi dan Nilai Peribahasa Banjar* (Ganie, 2013)
- (b) *Kamus Banjar - Indonesia* (Hapip, 2001)
- (c) *Ungkapan dan Peribahasa Banjar* (Effendi, Hapip, and Durasid, 1994)
- (d) *Kamus Peribahasa Banjar A – W* (Ganie, 2013)

The data are analysed using three steps. The first step is the description process of the data. It consists of doing disambiguation process based on literal meaning of the data, assigning referent through word glossaries, and making enrichment to the clues of the data interpretation. The second step is interpreting the implicative meaning of the data which consists of explicature and implicature. This step uses the context of utterance created from the writer's experience as the member of Banjarese community and the interview of other members of Banjarese. The third step is explaining the relation between the data (the Banjarese proverbs) and the social situation of the Banjarese. The explanation is built by comparing the result of the interpretation with the member resources (MR) which are certain knowledge and experiences shared by the member of the Banjarese.

## FINDINGS AND DISCUSSION

### Findings

After completing the analysis of the data, the researcher found several facts regarding Banjarese proverbs. First, Banjarese proverbs show general wisdom values which can be categorized into two kinds: (1) 58 proverbs that show wisdom values of bad behaviours which are the most category of proverbs, and (2) 27 proverbs that show wisdom values of good behaviours. Second, wisdom values of Banjarese proverbs which can be seen through the clues of the interpretation within each proverb.

### Banjarese Proverbs Showing Bad Behaviours

There are many proverbs in Banjarese culture showing bad behaviours that should be avoided. Those proverb are the most kinds of proverb found on the study. Below are the explanations:

#### **Prodigal/Extravagant**

This behaviour is portrayed by *bulu batis gin karik* which consists of four words: *bulu* 'hair', *batis* 'foot', *gin* 'even', and *karik* 'used up, nothing left'. This proverb literally means *even the foot hair is gone*. There are two clues of interpretation in this proverb: *karik* which means used up completely and *bulu batis* which means something worthless.

Using these two clues, the message delivered can be formulated into explicature 'even the worthless thing in his possession is gone'. Regarding the fact

(in this case, the context of this proverb) that in Banjarese community this proverb is used as a warning or a teasing to a person who spends his money unwisely and the clues of interpretation with the explicature already found above, several implicatures can be generated. The implicatures include:

- 1) Showing about a person who spends all of his wealth until he has nothing left.
- 2) Showing a warning to avoid someone from being prodigal or wasting money on the unnecessary things.

Using the implicatures above, we can conclude that to avoid losing every possession they had, a Banjarese person should be wise in spending his money.

#### **a. Nosy**

In this study, one of the proverbs which portrayed nosy behaviour is *mancaluk padaringan urang*.

The proverb *mancaluk padaringan urang* consists of three words: *mancaluk* 'put hand inside', *padaringan* 'rice storage', *urang* 'other person'. This proverb yields a literal meaning 'put own hands into someone else's rice storage'. This proverb contains two clues of interpretation. The first clue is verb *mancaluk* which means intentionally put own hands inside something. The second clue is noun phrase *padaringan urang* which means a rice storage owned by someone else. Using these two clues, we can generate an explicature 'intentionally put owns hands into others' rice storage'. It explicates an act intruding into someone else's possessions. Since this proverb is uttered by Banjarese person to show that disturbing someone else's personal life or business and always wanting to know personal affairs of others are annoying acts, we can generate several implicatures which include:

- 1) Showing a person who intentionally disturbs someone else's life and business.
- 2) Showing an act of disturbing someone else's personal affairs.

The appropriate implicature is the second implicature which implies nosy behavior or an act of disturbing someone else's personal affairs intentionally. It also implies that this behavior should be avoided.

#### **b. Hyper Talkative**

One of the proverbs showing hyper talkative behavior is *nyamanai bapandir, muntung kada bakuring* which consists of five words: *nyamanai* 'very easy', *bapandir* 'to talk', *muntung* 'mouth', *kada* 'not', and *bakuring* 'wounded'. Those five words form a literal meaning 'it's so easy to talk, mouth is not wounded'. This proverb contains three clues of interpretation: *nyamanai bapandir*, *muntung*, and *bakuring*.

The first clue is adjective phrase *nyamanai bapandir* [it's so easy to talk] which is purposed as an insult to the hearer through the use of suffix *-ai* for emphasizing the fact that talking is a very easy task to do. The second clue is noun *muntung* which literally means 'mouth' and is considered as sounds producing organ. *Bakuring* or wounded is the last clue whose meaning is a boundary or a limitation. The phrase *muntung bakuring* means there is boundary or limitation on how we talk to others. Those three clues yield an explicature 'it's so easy to talk

with healthy or unbound mouth'. Since the context of utterance of this proverb is an insult to a person who talks too much and this proverb is uttered to warn others to mind their attitude and their way of talk, we can generate several implicatures including:

- 1) Showing that the hearer of this proverb should be aware on how he talks.
- 2) Showing that there are norms which bound manners of talking.

The second implicature is the intended meaning of the speaker which reveals that there are norms that should be followed by a Banjarese person when talking to each other. Those norms are built in order to avoid misunderstanding. From this proverb, it shows that hyper talkative behavior is a bad behavior and hated by people in Banjarese community.

### c. Hurting each other

Elders of Banjarese usually use the proverb *jangan bacakut papadaan*, to teach the youngster to love and to care for each other. It consists of three parts: *jangan* 'do not', *bacakut* 'fight', and *papadaan* 'each other' which literally means do not fight each other. This proverb has two clues as the basis of interpretation. The first clue *bacakut* is a verb which means fight violently. The second clue is *papadaan* which means each other. *Papadaan* in Banjarese culture is associated with family or sibling.

Both of the clues yield an explicature 'do not take a fight with own family'. Since this proverb is uttered by the elder as an advice to the youngster to avoid cleavage or disunity between them and also a warning to inspire the youngster who holds a grudge against their *papadaan*, the implicatures that can be formulated include:

- 1) Showing that *papadaan* or family or friends are precious thing to keep.
- 2) Showing that respecting each other in peace is better than fighting.

The implicatures above imply the values of *papadaan*. It shows that *papadaan* is valued more than family, and respect is the most valuable foundation not only for *papadaan* but also for the whole Banjarese society.

### d. Dependent

The proverb which portrays dependent behavior is *umpat dibatang timbul*. It consists of four parts: *umpat* 'follow, ride', *di* 'on', *batang* 'log (n.)', and *timbul* 'float' which form a literal meaning 'Rides on a floating log'. This proverb contains a clue *batang timbul* which means 'a tree log which floated along the river stream'. It refers to the fact that in the Banjarese community, a woodcutter usually put the log in the river to be transported to the city. The meaning above has negative sense 'something which does not have any destination, just following the stream'. Based on the clue above, we can generate an explicature 'following something which does not have any destination'. Since this proverb is usually uttered in advising and teaching the youngster about someone who always depends on others, we can formulate several implicatures which include:

- 1) Showing a state of a person who takes a wrong decision.
- 2) Showing a person who cannot decide his own purposes of life.

- 3) Showing that depending on others too much will lead a person to take a wrong decision.

The most appropriate implicature is implicature (3) which implies that being dependent is a bad behavior since it will lead a person to take an improper decision.

#### e. Hypocrite

Banjarese people also dislike the hypocrisy. One of the proverbs that portrays hypocrite is *kapala manyaruk, buntut mahambat*. This proverb contains four parts: *kapala* 'head', *manyaruk* 'butting', *buntut* 'tail', and *mahambat* 'whipping'. Those four parts construct literal meaning 'head butting, tail whipping'. This proverb has a parallel structure consisting of two verbal phrases: *kapala manyaruk* and *buntut mahambat*. Both of them have a similar intention which is hitting an object. This can be treated as a clue of interpretation to generate the explicature 'hitting an object using two different ways'.

Based on the clue, the explicature, and the context of utterance of the proverb, several implicatures can be formulated as follows:

1. Showing an attempt to hit an object / a person simultaneously by using different approach.
2. Showing an act of hypocrisy by a person to another.
3. Showing that the act of hypocrisy is an act of a coward.

The last one is the appropriate implicature. It shows that a hypocrite is a coward. The speaker of the proverb hopes that the hearer will avoid that behavior. The implicature also strengthens the fact that Banjarese community dislikes the cowardice behavior.

#### f. Irresponsible

Irresponsible is a behavior of a person who shows lack of care for consequences. It is usually associated with running from jobs, duties, and responsibilities. It can be seen through proverb *Kadada buriniknya lalu lalu* which has three parts: *kadada* 'no, nothing', *buriniknya* 'air bubble', and *lalu lalu* 'at all'. These parts are combined to form a literal meaning 'no bubble at all'. Furthermore, the clue of interpretation of this proverb is noun phrase *kadada buriniknya* 'no bubbles'. *Burinik* in this proverb refers to air bubbles which are formed when something hollow drowns in water. They can be regarded as a sign of the place where the thing drowns or the clue left by the thing. So, *kadada buriniknya* 'no bubbles' means no sign or no clue.

Since the clue is associated with 'sign', the explicature which can be produced is 'someone or something which has no sign or clue at all'. There are two contexts of utterance for this proverb. First, the elder of Banjarese use this proverb to point out bad effects of this behavior. Second, this proverb is a warning to a person who tends to be irresponsible. The possible implicatures for the proverb are:

- 1) Showing a person or a thing that drowns without any clue.
- 2) Showing a person who runs away and leaves without clue.
- 3) Showing an irresponsible person.

The last implicature is the complete one and can be used as the implicative meaning behind the proverb. In conclusion, this proverb shows that running away from responsibilities is hated in Banjarese community.



### **g. Stingy**

One of the bad behaviors that are also portrayed by Banjarese proverb is stingy. A person with this behavior does not want to share any of his belonging. The proverb *kada titik banyu diganggam* that literally means ‘water does not drip when held in a palm’ portrays this behavior. The literal meaning above comes from four parts of the proverb: *kada* ‘not’, *titik* ‘drip’, *banyu* ‘water’, *diganggam* ‘hold (in a palm of hand)’.

This proverb has two clues of interpretation in it. However, those clues only can be seen through its active form, *mangganggam banyu kada titik*. The first clue is a verb phrase *mangganggam banyu* or holding water which shows the stingy behavior of a person who does not want to share his belonging. The second clue is *kada titik* [does not drip]. The two clues show that ‘the water does not drip’ portrays the nature of a stingy person who holds their belonging so tightly. Both of the clues above can be formulated into an explicature ‘holding one’s belonging so hard to make sure it is not used up’. Regarding the context of the proverb, this proverb is usually uttered to comment about someone else’s bad behavior and to show this behavior to others. Possible implicatures that can be generated for this proverb are:

- 1) Showing a strong person who holds his belonging so hard.
- 2) Showing a stingy person who does not want to share his belonging.
- 3) Showing that stingy is bad.

Since the Banjarese community is well-known for their kinship and togetherness, the third implicature is the most acceptable to explain the proverb. The true purpose of this proverb is to show that being stingy is a bad behavior and should be avoided.

### **h. Lazy**

This behaviour is portrayed by *kaya punai kakanyangan* which consists of three words: *kaya* ‘like’, *punai* ‘a small bird’, and *kakanyangan* ‘eat too much’. This proverb has a literal meaning ‘like a bird that eats too much’. This proverb has a clue of interpretation which is *punai kakanyangan*, meaning a small bird with full stomach. The phrase *punai kakanyangan* can be divided into noun *punai* and adjective *kakanyangan*. In Banjarese community, *punai* bird usually eats the rice in the field and is considered a pest. As for *kakanyangan*, it is an adjective which means a state where someone or something has eaten too much. In conclusion, *punai kakanyangan* yields a metaphoric meaning ‘lazy’ because the *punai* bird only knows how to eat until getting full and to stay on the rice field doing nothing.

Using the clue above, the message delivered can be formulated into explicature ‘like a *punai* bird which eats too much and does nothing’. It explicates the meaning of a person who does nothing but eating like *apunai* bird. Regarding the fact that in Banjarese community this proverb is used as a warning or a teasing to a lazy person who does nothing all the time and also by using the explicature as the basis of interpreting, several implicatures can be generated. The implicatures include:

- 1) Showing about a person who only stays quietly and does nothing.
- 2) Showing that lazy behaviour should be avoided.

The second implicature is the most appropriate for this proverb; it implies that being a lazy person is not recommended in Banjarese community because it is considered a bad behaviour.

### **Banjarese Proverbs Showing Good Behaviours**

#### **a. Careful**

In this study, there are several proverbs about the importance of carefulness in doing something. One of them is proverb “*apik-apik kalu pina tabarusuk*” consisting of four words: *apik-apik* ‘careful’, *kalu* ‘if’, *pina* ‘will’, and *tabarusuk* ‘fall’, which yields a literal meaning ‘be careful it will fall’. Furthermore, this proverb contains two clues for interpreting the speaker’s intention in uttering this proverb. They are *kalu pina* and *tabarusuk*.

The first clue is *kalu pina* which is a warning expression broadly used by the older person. It cannot be translated literally but can be understood as a prohibition, warning and advice to obey. The second clue is adjective *tabarusuk* which refers to a person whose leg trips or trapped into a hole. *Tabarusuk* only explains the leg or foot of the object not the whole body.

Using these two clues, we can generate an explicature ‘beware of trapping your leg into a hole’. It explicates a state where a person’s leg is stuck in a hole. To generate implicatures, we should analyze the context of the utterance of this proverb. Since this proverb is uttered by Banjarese person to show that lack of carefulness only leads to a bad result and regret, we can generate several implicatures as follows:

- 1) Showing a warning to be careful in walking.
- 2) Showing a prohibition to take a walk in a specific area
- 3) Showing an advice to be careful in walking.
- 4) Showing that being careful is necessary to avoid bad things and regrets.

By using the two clues and the context of the utterance which are already explained before, the appropriate implicature is the fourth implicature. It implies carefulness is a good behavior and should be done by people of Banjarese because it leads to better result in every job.

#### **b. Diligent**

There are two proverbs in this study which show diligent behavior *siang bapanas*, *malam baambun* and *satu karja, dua gawi*. In Banjarese culture and community, the person who has this behavior is considered as helpful and praised by the community. The first proverb which portrays this behavior is *siang bapanas*, *malam baambun* which consists of four parts, *siang* ‘day time’, *bapanas* ‘hit by heat’, *malam* ‘night time’, and *baambun* ‘covered by dews’. Those four parts form a literal meaning ‘in day time coated by sun heat, in night time covered by dews’. This proverb contains two clues of interpretation: *siang bapanas*, and *malam baambun*.

The first clue is *siang bapanas* ‘in day time hit by sun heat’. It contains the meaning of staying outside in the day time showed by the verb *bapanas*. The phrase *siang bapanas* also indicates that the doer is hit by direct heat of sun because he intentionally stays outside in the day time. This fact can be seen through the use of prefix *ba-* in *bapanas*. The second clue is *malam baambun* means night is covered

by dews. It also consists of adverb *malam* [night time] and *baambun* ‘covered in dews’. This phrase shows that the doer stays outside at night time resulting in covering with dews and yields the fact that the doer stays outside for a long period of time.

Based on those clues above, we can generate an explicature ‘staying outside for a long time in the day time and the night time’. Since the context of this proverb praises to a hardworking person and is also uttered to show how a hardworking person is highly valued by Banjarese community, we can generate several implicatures which may be:

- 1) showing the essence of hardworking.
- 2) showing that hard work for the family is not bound by time.

Regarding the context of utterance, the clue of interpretation, and explicature already explained above, we can assume that the second implicature is the intended meaning of the speaker. This implicature reveals that a Banjarese person should not waste the time and keep working hard.

### c. Low-profile

This behaviour is portrayed by proverbs *bisa-bisa mambawa awak* and *asal mambawa nang bujur, musti selamat diri*. The proverb *bisa-bisa mambawa awak* has three words *bisa-bisa* ‘a banjarese expression refers to being wise’, *mambawa* ‘take, bring’, and *awak* ‘body’. This proverb literally means ‘being wise in bringing body’. There are two clues of interpretation in this proverb.

The first clue is *bisa-bisa* which does not have any real meaning. However, as mentioned above *bisa-bisa* is an expression referring to ‘doing something wisely’. This expression shows independency and wisdom in it. The second clue is *mambawa awak*. It comes from the verb *mambawa* and noun *awak*. The verb *mambawa* literally means ‘bringing something’. It also has a metaphorical meaning ‘keeping something under control’. The noun *awak* is a metaphor for the behaviour. So, the phrase *mambawa awak* refers to pay attention to one own behaviour.

Using these two clues, the message delivered can be formulated into explicature ‘behave wisely’. It explicates the imperative meaning of commanding someone to behave wisely. Using a fact that the Banjarese people utter this proverb as a command or advice for a person who wants to stay in a new environment or new neighbourhood, several implicatures can be generated. The implicatures maybe:

- 1) showing that a person should wisely behave in a new environment.
- 2) showing that a person should behave according to the custom of the community he lives.

The second implicature is the most appropriate regarding the context of the proverb. It implies that every person who lives within a certain community and neighbourhood has to obey and behave according to the custom because they have their own customs and ways of life.

### d. Strong-willed

One of the good behaviors taught by people of Banjarese is strong-willed. A person with this behavior has deep beliefs and powerful will. That person also is strong-

minded or has a determined will. The proverb which portrays this behavior is *waja sampai ka puting*.

The first proverb, *waja sampai ka puting* consists of four parts *waja* 'steel', *sampai* 'until', *ka* 'to', and *puting* 'end' which form a literal meaning 'steel until to the end'. This proverb contains a clue of interpretation *waja*. *Waja* literally means steel which also has a metaphorical meaning 'never give up'. This meaning is derived from the fact that, steel is very hard metal and requires a large amount of heat to melt it. The use of *waja* in this proverb is a symbol of the will of Banjarese people.

Based on the clue explained above, the explicature that can be generated is 'has strong will until the end'. Since this proverb is usually uttered to encourage others to keep strong determination until the goal is achieved. It is also an advice for the youngster to be a strong person and has a determined will. Thus, we can formulate several implicatures which may be:

- 1) showing a state of a person who has a determined and strong will.
- 2) showing a state of person who never gives up until the end.
- 3) showing that a Banjarese person should have a strong will, deep beliefs, and great courage.

Regarding the clues, explicative meaning, and the context, the most appropriate implicature as the interpretative meaning for this proverb is the implicature 'Showing that a Banjarese person should have strong will, deep beliefs, and great courage'. In conclusion, this proverb implies that a person should be determined, strong-willed, and has great courage in his life.

#### e. Patient

Another good behavior portrayed by proverbs is patient. This behavior is marked by the capacity to accept or tolerate delay, trouble, or suffering without getting angry or upset. This behavior appears in a proverb *karas-karas karak imbah dibanyui lamah jua* which has a literal meaning 'a hard *karak* after watered softens too'.

Based on its literal meaning we can point out that this proverb has a clue of interpretation, *karas-karas karak*. In Banjarese community, *karak* refers to the residue of dry rice found in the bottom of a pan. *Karak* is usually formed when cooking the rice and very hard to clean. One way to remove *karak* is to rinse it into water; however this way takes a very long time until *karak* can be removed. This fact about *karak* is taken as a metaphoric expression for very hard-headed person.

Based on the clue pointed out above, we can formulate an explicature 'a hard thing will eventually melt if approached slowly and patiently'. This proverb is usually uttered when a Banjarese person faces a stubborn person. The purpose of this proverb is encouraging the hearer to be patient in facing a stubborn person. Below are several implicatures which may be:

- 1) showing that a stubborn person will melt if approached gently.
- 2) showing that even a stubborn person can melt if approached patiently.
- 3) showing that patience is a good way to face the difficulties.

The third implicature is an appropriate one. It is in line with the context of the utterance where the proverb is uttered to encourage the hearer to be patient in facing a stubborn person. Based on the implicature chosen, the implicative meaning

passed by the speaker is showing that being patient is a good way to face the difficulties in approaching a stubborn person. This proverb also teaches the essence of patience in life.

**f. Wise**

Wise in solving problem means using fair manner to solve the problem, and does not take side. Solving any problem wisely will avoid conflict and controversy. The proverb that portrays this behavior is *kaya manjuhut rambut di galapung*. It has literal meaning like pulling a hair from powder. It consists of five parts *kaya* ‘like’, *manjuhut* ‘pull’, *rambut* ‘hair’, *di* ‘in’, *galapung* ‘powder’. Among those parts, there are two clues *Manjuhut rambut*, and *di galapung*.

The first clue, *manjuhut rambut* means solving the problem. It has two parts: *rambut* in this proverb refers to a problem buried beneath the powder and *manjuhut* which can be understood as revealing the problem and solving it. The second clue *di galapung* which means a matter that hid the real problem. In this proverb, *galapung* refers to a matter that will not be contaminated by *rambut* even if they mixed.

Using both of the clues, we can formulate an explicature ‘likes taking away a contaminant without wasting the material’. However, to make further analysis on the intended meaning of the speaker, we need implicatures which might be:

- 1) showing how to get rid of a contaminant from a material.
- 2) showing that the best way to solve a problem is without clouding the surrounding and raising conflicts.

The second implicature is more appropriate as the interpretation of this proverb since this proverb is uttered as an advice for someone to solve a problem wisely without raising conflicts and controversy.

**Discussion**

**Values and Wisdom inside the Banjarese Proverbs**

Based on the findings explained in the previous sub-section, we know that proverbs as the object of the study contain implicated meaning and intention in them. This fact yields three conclusions. First, the parts which contain the values and wisdoms of the Banjarese people are the parts regarded as clues of interpretation. Second, the wisdom values showed by the Banjarese proverb are the good and the bad behaviour of Banjarese people. Third, the entity that has similarities and may have influenced both Banjarese culture and Banjarese proverb is Islam.

Through the interpretation of the proverb, we can see that the parts with wisdom values of the Banjarese are the clues of interpretation within the Banjarese proverb. It can be clearly seen in Table 1:

No.	Clues	Wisdoms & Values
1.	<i>Karik</i>	Using something unwisely
2.	<i>Padaringan urang</i>	Other’s business
3.	<i>Muntung kada bakuring</i>	Easy to talk without responsibility
4.	<i>Bacakut papadaan</i>	Fight with family
5.	<i>Batang timbul</i>	A thing that does not have decision
6.	<i>Garubak bagana</i>	A surprising obstacle

7.	<i>Buntut mahambat</i>	Backstabber
8.	<i>Talangkahi</i>	Intentionally step over
9.	<i>Burinik</i>	Sign of responsibility
10.	<i>Mangganggam banyu</i>	Doing something impossible
11.	<i>Punai kakanyangan</i>	Being lazy
12.	<i>Apik-apik</i>	Being careful
13.	<i>Tabarusuk</i>	Taking a wrong decision in life
14.	<i>Siang bapanas</i>	Being strong
15.	<i>Malam baambun</i>	Being tough
16.	<i>Bisa - bisa</i>	Being wise
17.	<i>Mambawa awak</i>	Behave in a certain condition
18.	<i>Waja</i>	Strong will like a steel

Table 1 shows the clues which have values and wisdom. This fact shows that the clues of interpretation within the proverb can be associated with Banjarese life. Most of the clues can be associated with farming and fishing lives which are the main occupation of Banjarese people, i.e. *karik*, *padaringan*, *garubak*, *mahambat*, *punai*, *tabarusuk*, *waja*, and *puting* which are vocabularies closely related to farmer's lives. The use of certain vocabularies from occupational field (farmer and fisherman) shows that both of the jobs are main jobs of Banjarese people.

Through the interpretation of the proverb, we also find out that the proverbs of Banjarese show bad and good behaviour. This finding shows that the proverbs are a medium for teaching. They are used in teaching the difference of good and bad, the effect of certain behaviour, and the way to behave in certain conditions.

The finding of this study also shows that the production of proverbs by Banjarese people is influenced by Islam as the religion of majority of the Banjarese people. We can also conclude that Islamic thought influences the Banjarese people's way of thinking. There are three considerations in taking this conclusion, the origin of Banjarese tribe, the fact that Islam is the religion of the majority of Banjarese people and the similarities on the principle of life between Banjarese culture and Islam.

The first consideration is the origin of Banjarese tribe. Originally, *Kasultanan* Banjar consists of two kingdoms, Nagara Daha and Nagara Dipa. Both of the kingdoms are Hindu/*Kaharingan*. The Islamic Kingdom or *Kasultanan* Banjar appeared on early 16th century. This Islamic kingdom is ruled by Pangeran Samudra who changes his name into 'Sultan Suriansyah' when he becomes a Muslim (Kleden, 2003: 36). At the time Pangeran Suriansyah declares his new belief, most of his followers follow his decision. This fact causes every person who changes his / her belief from Hindu or *Kaharingan* into Islam then called *umpat Banjar* (following Banjar). Starting from that time Islam becomes dominant religion in Kingdom of Banjar.

The second consideration is the fact that most of Banjarese people are Muslim. Based on the result of 2010 population census, the number of people whose religion is Islam in south Kalimantan is 3.505.846 persons who consist of many nationalities such as Banjarese, Javanese, Bugis, Arabic, etc. Since the Banjarese

people in South Kalimantan are 2.271.586, it yields a conclusion that almost every Banjarese person is Muslim.

The third consideration is the similarities in the principles of life. The findings of the study state that the Banjarese proverb implies bad and good behaviours. Those behaviours are also stated in Al-Quran and As-Sunnah. For example, Banjarese people believe that Allah is most almighty. For instance, the proverb “*Allahhu wahdah, inya mambari kada bawadah, inya maambil kada bapadah*” which is in line with Al-Quran surah Al-Baqarah verse 255: “Allah - there is no deity except Him, the Ever-Living, the sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great”. Table 2 can give clearer comparison between Banjarese wisdom and Islam.

<b>Good Behaviour in Banjarese</b>	<b>Good Behaviour Portrayed in Al-Quran</b>	<b>Bad Behaviour in Banjarese</b>	<b>Bad Behaviour Portrayed in Al-Quran</b>
Careful	QS. Az-Zumar: 9 / QS. Luqman: 20	Prodigal	QS. At-Taghabun:16 / Q.S. Al-Furqan: 67
Diligent	QS. Luqman: 20 / QS.Al-Mukminun:40	Nosy	QS. al-hujurat: 12
Dedicated	QS. Al-An'am: 135	Hyper Talkative	QS. Qaaf (50): 18
Low-profile	QS al-Isra-37 / QS. Al Furqaan: 63	Hurting each other	QS. Qaaf: 18
Strong-willed	QS Ali Imraan: 159- 160	Dependent	QS. Al Mulk : 15
Patient	QS. Ali 'Imraan: 200	Arrogant	QS. Al-Mukmin:56
Wise	QS. Al-Anfal: 29	Careless / sloppy	QS. Az-Zumar: 9 / QS. Luqman: 20
		Hypocritical	QS. Al-Imraan: 156
		Disrespectful	QS. Al-Hasyr: 10
		Irresponsible	QS Al-Baqarah : 225
		Stingy	QS. Ali 'Imran: 180
		Lazy	QS. Ar Ra'du: 11

Those similarities in life principles between Banjarese culture and Islam come from the fact that all aspects of life in Banjarese community are naturally influenced by Islam. It is shown by the fact that there are a lot of people of Banjarese who are famous as Islamic scholars that write many sources of Islamic studies known as “*kitab kuning*”. Islamic culture also influences many other aspects of life of Banjarese people such as Ba'antaran (ceremony of giving gift to the bride before the marriage), funeral ceremony, *Bahaul* (annual ceremony for commemoration of those who has passed away), *Ba'tasmiyah* (ceremony of giving name) and so on.

## CONCLUSION

Based on the findings and discussion on the previous part, several points can be concluded. First, the parts of Banjarese proverbs which contain values and wisdoms of Banjarese people are the parts regarded as clues of interpretation. Second, the values and wisdoms shown by the Banjarese proverbs reflect good and bad behaviours of Banjarese people. Third, Islamic value influences the Banjarese culture and the Banjarese proverbs.

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