

Expressing

by M Hafid Effendy

Submission date: 07-Jan-2021 10:46AM (UTC+0700)

Submission ID: 1483951772

File name: ssing_Local_Wisdom_of_the_Madurese_through_Madurese_Proverb.docx (84K)

Word count: 6232

Character count: 34514

Expressing Local Wisdom of the Madurese through Madurese Proverb

¹Moh Hafid Effendy, ²Kristanti Ayuanita, ³Imam Suyitno, ⁴Wahyudi Siswanto, ⁴Yuni Pratiwi

¹Indonesian Language Education Study Program, Institute of Islamic Religion Madura, Pamekasan, Indonesia 69371

²Indonesian Language Education Study Program, Institute of Islamic Religion Madura, Pamekasan, Indonesia 69271

³Indonesian Language and Literature Education Study Program, State University of Malang, Malang, Indonesia 65145

⁴Indonesian Language and Literature Education Study Program, State University of Malang, Malang, Indonesia 65145

⁵Indonesian Language and Literature Education Study Program, State University of Malang, Malang, Indonesia 65145

effendyhafid@gmail.com (Moh Hafid Effendy), +6281913529920

kristadita@gmail.com (Kristanti Ayuanita), +6281331325000

imam.suyitno.fs@um.ac.id (Imam Suyitno), +6281217800362

wahyudiswantofsum@gmail.com (Wahyudi Siswanto), +6281333655630

yuni.pratiwi.fs@um.ac.id (Yuni Pratiwi), +6282334715271

List of Table/Figure

Table 1. Findings on the Condition of Madurese Proverbs According to the Madura Local Wisdom

Diagram 1. Findings Number of Percentages of Local Wisdom in Madurese Proverbs

Abstract

This research is motivated by the traditional Madurese expression existence which starts to be rare to use in Madurese speech. In general, this study aims to provide an expression of the value of local Madurese ethnic wisdom in Madurese proverbs. The research approach is qualitative, using a hermeneutic approach. The data in this study were collected through study of documentation, observation, record, and field notes. The data analysis was out inductively through the process of identification, classification, and interpretation. The result showed that the expression of local wisdom contained in Madurese proverbs in the form of local wisdom relates to fellow humans, nature, and local wisdom related to his Lord. Therefore, several forms of local wisdom in Madurese proverbs contain cultural messages, cultural attitudes, and character education for the Madurese community.

Keywords: *Local wisdom, Madurese ethnicity, proverbs*

INTRODUCTION

Madura is one of the islands in Indonesia in the northeastern cost of Java. The island has approximately 5,168 km² administrated as part of the East Java Province. It has a density. Madura, one of the ethnic groups in the archipelago, has a lot of orders, strata values, and norms and phenomena of diverse local wisdom (Arif, 2019; Sobri, 2017). The order of values and culture related to local wisdom is converted into a unique Madurese cultural concept and reflects the character of the religious Madurese community. One of the characteristics of ethnic Madurese is Islam (Badriyanto, 2018; de Jonge & Nootboom, 2006; Haryono, 2018), which from early on by parents in the Madurese community is required to know their creator. In Madura, a mother accompanying her child to sleep always hums by saying “*Abhântal sahadât, asapo’ iman, apajung Allah, asandhing Nabbhi (berbantal syahadat, berselimut iman, berpayung Allah, bersanding Nabi)*”. The meaning of that hum is well absorbed by the children so that when the child starts to be able to speak fluently, he will always say the two lines of Creed before he puts his head on the pillow.

When the Madurese will do something that is considered hard, he will stomp his feet to the ground (*agherjhâ bhumè*) and his eyes look upward attentively as a sign that he prays to God. In addition, in the world of Islamic boarding schools, the religious experts also compile *Si’ir* (poetries) which are based on Islamic teachings as a means of preaching to the students and their surrounding community in Madurese community (Azhar, 2009; Bukhory, 2011; Effendy, 2017).

Meanwhile, local wisdom is a view of life and science and a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs (Ferdian Noor, 2019; Krisna Murti, 2019; Uge, Sarnely; Neolaka, Amos; Yasin, 2019). In foreign languages it is often also conceived as “local wisdom” or “local knowledge” or “local intelligence” (Krisna Murti, 2019; Priyambodo, Erfan; Wulaningrum, 2017). Local wisdom is human intelligence possessed by certain ethnic groups which are obtained through community experience (Harun; Jaedun, Amat; Sudaryanti; Manaf, 2020; Sternberg, 2017). In other words, local wisdom is the result of certain communities through their experiences and may not be experienced by other communities. These values will strongly be attached to certain communities and have existed for a long time, as long as the existence of those communities. In general, local wisdom can be interpreted as truth that has continuously been directed or fixed in an area

(Ramdiah et al., 2020). Another opinion shows that local wisdom is a term that belongs to a group of people and is not owned by other groups (A. Sulaiman, 2013, p. 104). Local wisdom can be in the form of customs, institutions, words of wisdom, proverbs (*parèbhâsan* and *saloka*). One example of local wisdom in form *Parèbhâsan* (proverb) is *Song-osong lombhung* (lift the barns together) which means to do works together or in cooperation while the form of *Saloka* is *polong bi' rêng ngobbhâr dhupa, lo-mèlo ro'omma dhupa* (gathering with people who burn incense will get incense), which means that if you approach or gather with good people, goodness will be attained also. From those experts' definition, it can be concluded that local wisdom is a regional tradition or everything related to the regional cultural values that have become the customs and habits of the local community that are inherited from generation to generation so that it becomes a culture rooted in the community (Rapanna, 2016; Ufie, 2017).

Meanwhile, expressions can generally be referred to as idioms (Kaya & Yalcin Yilmaz, 2018; Khan & Can Daşkin, 2014; Ramagosh, 2016), but the traditional expressions discussed are expressions used by the Madurese in speaking. Those phrases are categorized as a part of *folklore* or oral literature that has been traditionally used by the Madurese community in communicating to convey messages indirectly through figurative words. As the result, the traditional expression is a proverb or maxim used as an education. Those expressions are usually conveyed orally. The traditional expression exists as an education or a teaching for the Madurese community. Long time ago, to greet or praise someone, it was not done directly, but they used figurative meaningful expressions. As the part of the oral fiction, proverbs can indeed function as a confirmation of institutions and cultural institutions, supervisory and coercive tools to uphold community norms, educational instruments, and also communication tools in social control (Can-Daşkın & Hatipoğlu, 2019; Hatipoglu, 2020; Surjit Singh, 2015). Because of its nature, Madurese proverbs are indeed intended to provide direction, such as hope and advice so that it can be used as a valuable lesson material to be followed in daily life. Besides that, Madurese proverbs also appear to be thimbles that contain warnings, prohibitions, prevention, reproaches, and innuendos so that advices which are not to act as stated and implied must be fulfilled to make a person's behaviour widely accepted.

Proverbs know no borders, states, nations, languages, cultures, ethnicities, or religions so that they lend one another (Hayran, 2017; Hussey, 2017). Proverbs can

freely happen in enriching the language of the Indonesian proverbs, which means that they do not hesitate to pick up the idea of western expressions (*carving up the sky*, from *building castle in the air*), or directly translate them literally (*time is money* – although long time ago, the Indonesian used ‘time bus is money’ !). Related to this, it is found that many Madurese proverbs are imitated or collected from the Javanese proverbs – such as *andhâp asor* (*andhap asor*’- *Java*), *ropek saghârâna* (*rupak sagarane*), and *pè-apè tangghiling mate* (*nrenggiling api mati*). That predicted adoption was based on the fact that the Madurese proverbs were collected by Kartosoedirjo (1923) from Madurese in the Besuki region, and was previously not recorded by Killian (1904-1905) on the island of Madura itself. In addition, it is also interesting to note that there are Madurese proverbs that can be said as if it were a direct translation of Malay - such as *mara pènang èsèbâ’ ðuwâ’* (like betel nuts cut in half), *jhilâ ta’ atolang* (non-boned tongue), *nè’kènè’na cabbhi lètè’* (small cayenne pepper), *bherrâs dhâddhi tajhin* (the rice has become porridge), *mara bulân kasèyangan* (like the late moon), and *ètèmbhâng potè mata angò’an potè tolang* (white eyes better than bone white).

Therefore, in fact, traditional expressions called Madurese proverbs still exist, but their existence right now is not as big as it was. As faced by other modern languages, the use of proverbs that seem flowery or too much begins to be less favoured by today's Madurese youth who wants to speak practically and accurately. In addition, the proverb or *Parèbhâsan*, called by the Madurese, which is documented in the work of Oemar Sastrodiwirdjo is believed to contain the value of local wisdom which is the identity of the Madurese community. Based on that framework, the study entitled "Expressing Local Wisdom of Madurese through Madura Proverb" was carried out in the hope of making a positive contribution to 1) preserve the value of local Madurese wisdom, 2) raise awareness for the Madurese community of the importance of values contained in a collection of *parèbhâsan* Madura, and 3) Defend and strengthen the character of Madurese people in the industrial era 4.0.

⁸ METHOD

This study used a qualitative approach with a hermeneutic approach which aims to understand the phenomena about what is experienced by research subjects holistically and by giving descriptions in the form of words and language in a special natural context ⁴

and by utilizing various scientific methods (Anggito, 2018). In addition, data collection technique was done through observation, documentation, records, and notes. The researchers analysed the research data using some stages; 1) Identification of Madurese proverbial texts correlated with local wisdom values related to human expressions, natural expressions, and God expressions; 2) Classification of data types; and 3) Interpretation of texts using the hermeneutic theory (Paul Ricoeur).

RESULTS AND DISCUSSION

Local wisdom often overlaps with the terms 'local knowledge' and local intelligence (local genius). Therefore, those three terms need to be clarified first. Traditional knowledge or local knowledge is knowledge that is owned or controlled or used by a particular community, society or ethnic group that becomes a hereditary and continuedly develops in accordance with environmental changes. In addition, local intelligence implicitly has characteristics, including 1) being able to survive against the outside culture, 2) having the ability to accommodate elements of outside culture, 3) having the ability to integrate elements of outside culture into native culture, 4) having the ability to control, and 5) being able to give direction to the development of culture. While local wisdom is a creative answer for geographical, political, historical and local situations.

Looking at the form, content, and its meaning, those many proverbs or *ca'-oca'an* in Madurese language are grouped and termed into *parèbhâsân*, *bhâbhâsân*, *saloka*, *parocabhân*, *pasèmowan*, *parompama'an*, and *bhângsalan*. In Madura, *parèbhâsan* is interpreted as proverbs that are not parables so that they do not use figurative language (*mangghu' ka karsana Allah* –submit to God's will). As the result, as the term, Madurese proverbs do not have the same field of meaning as Indonesian proverbs even though they have similar morphemes. Relating to this, *ca'-oca'an* is a supraordinate term that can be paired with the term 'proverb' to cover all the forms. Besides that, *bhâbhâsân* is a proverb that contains a figure of speech referring to a state, nature or behaviour with a sentence that is often incomplete but is still used (*nemmo pokolan*– getting too many durian; *abujâi saghârâ* –salt the ocean; *abâ'sampaian* – clothesline body). In contrast to the understanding in Indonesian language, *saloka* is a proverb which figuratively likens humans as its core, generally a complete sentence (*tèmon amoso dhurin* - cucumber against durian; *taḍâ' kerbhuy kaberrâ' ka tanḍu'* - no

buffalo object to the horn). *Parèbhâsan* or *parompama'an* is a proverb that directly compares the similarity of circumstances, traits, or behavior with something so that it often uses the comparison words *willtha*, *marabhut*, *mara* which mean like (*mara ketthang mèghâ 'bâlâng* - like apes catch locusts). Based on these examples, this is a concrete illustration that proverbs in Madurese are still expressed through good symbols relating to nature, humans, and even symbols aimed at God, namely to Allah as the God of Muslims.

Referring to the theory used that hermeneutics is a theory about the working of understanding in interpreting texts, it explains that the two focuses in hermeneutic studies including; (1) understanding events to the text, (2) issues that are more directed towards understanding and interpretation. This shows that the main idea in hermeneutics is "understanding on the text". Ricoeur (1981: 146) explains that the text is a discourse that is standardized through language. What is standardized by writing is a discourse that can be spoken, but the discourse is written because it is not spoken. It shows that the text is a discourse conveyed by writing. Thus, the text as a discourse, which was written in Paul Ricoeur's hermeneutics, stands autonomously, not a derivative of spoken language which is being understood by structuralism. The following will explain the expressions of the values of local wisdom in Madurese proverbs. The following will explain the expression of the values of local wisdom in Madurese proverbs.

Expression of Value of Local Wisdom in Madurese Proverb Expressions relating to human relations

The traditional expression in the form of a proverb in Madura is indeed used by adults when speaking casually among people who usually express the meaning of language indirectly to their speech partners. In addition, proverbs are also used at weddings that are used by the master of ceremonies in welcoming invited guests. This is usually intended not to offend the feelings of the speech partners, to beautify the speech which in addition contains connotation. The results of data identification in the form of text whose expressions can be described in the form of Madurese proverbs are as follows.

Text 1

Taḍâ 'paḍi kèpa' ècocco 'ajâm (Proverbs)

Rèng meskèn ta 'èkenga'è orèng - poor people are not remembered by others

(Interpretation of meaning)

Text 2

Ghângan paghâr (Proverbs)

Ocakoca'aghi ḍâ 'orèng sè anḍi' penghasèlan coma cokop ka'angghuy kaparlowan rè-sa'arèna bhâi, coma pas-pasan bhâi - said to people who have income which is only enough for the needs of everyday life or just barely life (Interpretation of meaning)

Based on the results of the identification of the text above, it ⁷ shows that the value of local wisdom in the proverbs of text 1 is related to expressions that are usually expressed to people who cannot fulfil their need or who are poor. These people will usually not be involved in issues involving the elite. This is indeed true to say that the poor are always at the bottom and marginalized (Boateng, 2020; Jordt Jørgensen, 2013). Because the social interaction of the public has ensured that the poor will not enter the arena of the collection of the rich and rank, this also shows that, in Madura, this kind of values is still applied to social stratification.

In addition, in the text 2, the proverb "ghângan paghâr" means that people who have income is only enough for the needs of daily life or just barely. Based on the research findings of the recording and note. It is concluded that the proverb is including expressions that become personality that refers to humans. This proverb is only used among Madurese people who feel inadequate or poor. Consequently, it can be used in the context of the sentence "orèng rowa ghângan paghâr" (that person has a mediocre income).

Text 3

Pajhântenna jhubâ ', ana'na iyâ jhubâ' (Proverbs)

Ana ' noron ḍâri rèng towana-- child has properties like his parents (Interpretation of meaning)

Text 4

Bhuppa 'Bhâbhu' Ghuru Rato (Proverb)

Kabbhi kodu èhormadhi, ètoro 'nasèhaddâ-- Father, mother, teacher and king, all must be respected and followed by their advice (Interpretation of meaning)

Based on the results of identification and record data of proverbs, it shows that text 3 contains the meaning of children having characteristics like their parents. In Indonesian, there is a saying like father like son. This is usually used in speech to people who see children whose character is not far from their parents. Both how to behave and to act in interacting with others so that the speech feels beautifully expressed, then the speaker expresses it using proverbs (*pajhântenna jhubâ', ana'na iyâ jhubâ'*). This proverb contains local wisdom values related to humans which are categorized as social values. This proverb can be used by speakers of speech partners as a form of social expression that perceives others from the point of their offspring.

In addition, based on observations and findings on proverbial data, text 4 shows that (Bhuppa' Bhâbhu' Ghuru Rato) a legacy adegium in the Feudal era was a role model for the Madurese to emulate. The character and identity are used as a basis for the development of the young generation, which is in Madura, the doer is called *Bhuppa' Bhâbhu' Ghuru Rato*. This proverb was created when Madura was in the Feudal era, the period before Islam entered Madura, and was used after Islam entered Madura and continued into the colonial era and until now, it has become a philosophy for the Madurese community. *Bhuppa' Bhâbhu' Ghuru Rato* is as a role model to pass down character and identity to the young generation of Madura. The Madurese ethnic group glorifies this philosophy from time to time in fostering the younger generation to be obedient to their parents, teachers, and government leaders. The young generation of Madura must respect and obey the figures of parents, teachers and government. Furthermore, the colonial government succeeded in making the adegium a teaching of selfless devotion. With this adegium, the colonial government succeeded in suppressing the anti-colonial feeling. Madurese society accepted this adigium because of its similarity with Islamic teachings that children had to always obey their parents, teachers and government. Educational institutions at that time were only pesantren, and they seemed letting or giving up on whoever led Madura, the Madurese would obey it.

Text 5

Mara bheḍḍhuk mandhirâdhâ (Proverb)

Pacacana kantha sè cè è pènterra, nyatana ta' tao pa-apa—to speak like a very clever person, but actually know nothing (Interpretation of meaning)

Text 6***Lancèng komangè*** (Proverbs)

Na'-kana' lakè' sè ella molaè dhibâsa, nangèng ghi' abâk tako' otabâ dus-toçusân apolong bi' parabân-- boys who have started to grow up are still afraid or ashamed with virgins (Interpretation of meaning)

The results of observations, records, and notes in text 5 mean that the expression is spoken to children who are good at speaking in public, even though he actually does not know anything about the conditions being discussed, but they usually pretend to know about the existing problems. This proverb is often used and addressed to children who like to talk without foundation or prior knowledge. As for the manifestation of the text, the values of local wisdom that appear are the personality and moral values of children, who have not understood thoroughly about the problems faced, especially the mastery of knowledge, in speaking. In addition, referring to the text 6 above, it is true that this proverbial expression often occurs in Madurese boys whose conditions are already mature but are still afraid of approaching women who are still virgins because they have an immature mental background. There are other reasons why these men have a feeling of shame such as the lack of association with friends and the presence of an immature emotional attitude to interact with the opposite sex who are still in the category of girls or virgins. In conclusion, the interpretation of the text 6 manifestation of the value of local wisdom that appears is the value of human personality.

Expression of Value of Local Wisdom in Madurese Proverbs Expressions related to the Natural environment

The expression of the value of local wisdom in Madurese proverbs related to nature and the environment takes the first stage with a considerable number of research findings. Proverbs related to nature and the environment contain very various meanings (Alagoz, 2016; Gasanova et al., 2016). The value of beauty contained in proverbs related to nature is indeed expressed in the form of symbols that very naturally exist. Nature as an expression used by Madurese is very symbolic. Next is the data exposure and discussion.

Text 1

Bhâko ètolong ngantos lemessa (Proverbs)

Rèng pegghel paènga 'ngantos celleppa-- An angry person is advised after or waits for after he is calm or patient (Interpretation of meaning)

Text 2

Abhântal ombâ 'asapo 'angèn (Proverbs)

*Berrâ'na rèng alajârân, mèghâ' jhuko'--*Weight or misery of fishermen when fishing (Interpretation of meaning)

The expression of the value of local wisdom in expressions relating to the natural environment in text 1 interpretation means that it refers to someone who is angry should be advised or wait for him after he calms down or is patient. The phrase is indeed worth expressing because dealing with problems for Madurese must use cold mind, and after one's emotions, there are calm and patience. The manifestation of values that appears in text 1 is that the value of one's personality can only be paralyzed with a calm and patient heart in facing some problems. On the other hand, in the text 2, the form of expressions in the form of proverbs resulting from the interpretation of the text indeed refers to the nature symbols associated with the sea. This implies how hard it is for the Madurese people to work as sailors. Day and night, they are only padded with waves and covered with wind in the sails of the ocean as a form of treatment to find fish to fulfil his life. The manifestation of local wisdom in the text 2 includes the social value of the Madurese lifestyle as an island of salt.

Text 3

Akantha bârâkay panglèghur (Proverbs)

Lora sè cè 'kerrènga-- A cruel employer (Interpretation of meaning)

Text 4

Martabhât tellora bârâkay (proverb)

Orèng sè tak 'senneng ka mattoana - someone who is not happy with his parent in-laws (Interpretation of meaning)

Based on the results of the record and note, the text 3 is categorized as a form of local wisdom, including relations with nature and the environment. This appears in the interpretation of the meaning that the proverb "akantha bârâkay panglèghur" contains a symbol that is very ferocious and violent, and has subjectivity of the skipper or employer as a human being compared to the fierce lizard. This refers to the attitude

of local wisdom that is not good and should not be imitated because it reflects the negative character of the Madurese community. Although the name of the employer has a vicious or cruel character everywhere, not all employers are cruel. To conclude, the categories in text 3 contain personality values. In addition, the expression form of proverbs is also shown in the text 4, "*Martabhât tellorra bârâkay*". The phrase shows the social value that refers to the feeling of a son-in-law who is not happy with his parents-in-laws. This feeling of displeasure can be because of several factors, both internal or external factors. The results of the text interpretation in the proverb do refer to the natural relations on animals that are reflected as a symbol of a lizard's eggs.

Text 5

Arèna para' completta(proverb)

Omorra orèng sè sanget towa --very old age (interpretation of meaning)

Teks 6

Taḏâ' arè meddhâl ḏâri bârâ'(proverb)

Tantangan mongghu orèng sè bângal—challenges for brave people (interpretation of meaning)

Based on the text 5 above, the findings of the proverbial form show that the expression of visible local values is social values with symbolic values of the sun that will set. The meaning of the interpretation is that the expression of the proverb is conveyed to someone who is elderly and near to death who has been likened to a symbolic sun that is about to set. In addition, the form of local wisdom is also shown in the proverbial expression in text 6 "*Taḏâ' arè meddhâl ḏâri bârâ'*". The phrase is also likened to the symbolic nature of the sun which means challenges for the brave. The Madurese, known as the brave and assertive, are also expressed in the phrase "*kerras tapè akerrès*". The value of wisdom that appears in this proverb is the value of personality that shows that the Madurese are brave and resolute in dealing with problems.

Expression of Value of Local Wisdom in Madurese Proverb Expressions related to God

As an ethnic group with Islam as one of its characteristics, Madurese generations have been endeavoured to connect with their Creator from an early age. A

mother who will put her child to sleep always hums *abhântal sahadhât, asapo 'faith, the float of God, asandhing Nabbhi*. The meaning of that humming is well absorbed. As the result, when the child begins to speak smoothly, he will always read the two sentences of the creed before he lays his head on the pillow. In his heart and before his eyes close, he is always surrendered to Allah, and believe in Him, His angels, His books, His Apostles and Prophets, doomsday and His destiny. The following paragraph is the explanation.

Text 1

Abhântal sahadât, asapo' iman, apajung Allah, asandhing Nabbhi(proverb)
Èkoca 'aghi dâ' orèng Islam Madhurâsè ghu-ongghu kowat imannya manabi urusân aghâma—it is said that Madurese Muslims have very strong faith to their religion (Interpretation of Meaning)

Text 2

Ègheddhungga bessè (proverb)
Papastèn dâri Ghustè Allah, bâdâ è ñimma 'a bhâi masthè kalaksanan/tekka hajhât—certainty belongs only to God and it is sure to occur everywhere (interpretation of meaning)

The results of observations and findings form expressions of the value of local wisdom in Madurese proverbs related to communication with God as in text 1 "*Abhântal sahadât, asapo iman, apajung Allah, asandhing Nabbhi*". This proverb is not only being often hummed by parents when their children want to sleep at night but also becoming the philosophy of Madurese in asserting their identity; the Madurese community having a majority of Islamic faith has a belief in their god, namely Allah, and in their lives, they are always close to their creator in the contexts of working, sleeping and doing all activities. The Madurese are always consistent in fighting for their religion and upholding Islamic Sharia in Madura (Qadariyah & Susantin, 2020; Siraj & Abbas, 2018) because this is a form of Madurese character. The religious value that is embedded in the minds of Madurese people is the actualization of their background whose majority of people has studied at Islamic boarding schools. On the other hand, from the proverbs in the text 2, the form of the local wisdom which until now is inherent in the Madurese community is surrendering to God, namely Allah, regardless of position and condition. The Madurese always cling to what becomes God's destiny. All circumstances, fate, death, and tests are Allah's control. Madurese

people can only surrender themselves or let everything to Allah by praying for the best way.

Text 3

Ta' cōkbâ lēmang bâktona(proverb)

Èkoca' aghi dâ' orèng sè ta' tao tobângngalakonè shalat wâjibbhâ sè lèma' bâkto è dâlem sa'arè samalem—it is said to people who diligently pray by establishing prayer five times a day and night (interpretation of meaning)

Text 4

Ta' mangghu' karsana Allah(proverb)

Èkoca' aghi dâ' orèng sè ta' parcajà jhâ' sè ella tèbhâ dâ' abâ' na jârèya pajhât kasokanna Ghustè Allah—it is said to someone that what happens to humans is God's will (interpretation of meaning)

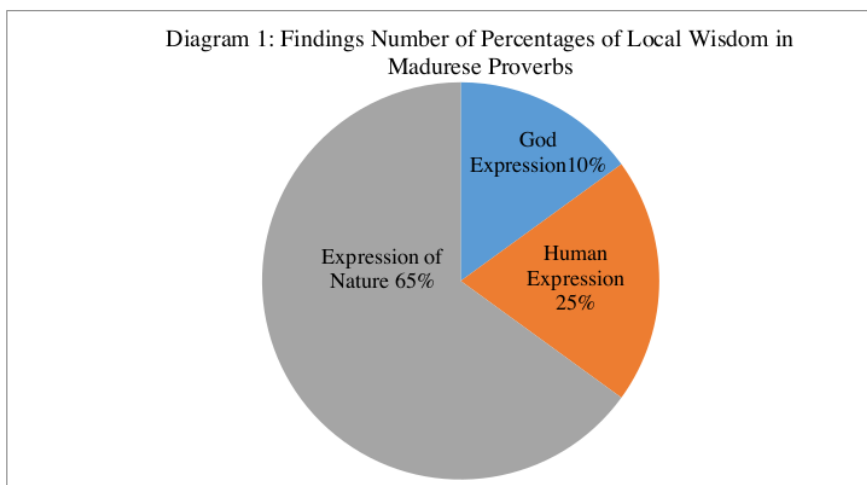
Based on texts 3 and 4, they have very deep religious values. The results of observations and data records show that these proverbial expressions contain the same religious values in which the text 3 describes people who are prudent in praying in day and at night in establishing the obligated and sunnah prayers. In the text 4, it is also explained that everything that happens on earth is only God's will. From that interpretation, the proverb of Madura is very relevant to the condition of Madurese culture which is very religious towards its religion. The Madurese have a very strong philosophy, especially in maintaining their self-esteem and religion. Consequently, the Madurese dare to die for the sake of religion and their families (Fitriati, 2020; Permatasari, 2016; Ramadhan, 2020). That is why the pride of Madurese people is maintained well until their grandchildren.

Table 1. Findings on the Condition of Madurese Proverbs According to the Madura Local Wisdom

The Form of Local Wisdom Value	Types of Expression associated with		
	Human Expression	Nature Expression	God expression
Social Value	25	55	15
Moral Value	35	80	18
Religious Value	20	65	15
Personality Value	25	50	20

Value of Beauty	35	60	10
Amount	170	355	98

Based on the findings of observation, record, and note on the data above, it ⁷ shows that the value of local wisdom contained in the Madurese proverbs has the form of local wisdom of social value expression; 25 words related to symbols of human relations, 55 words of related social values with symbolic expressions that symbolize nature, 15 words related to the expression of God. In addition, the expression of moral values found in Madurese proverbs has 35 proverbial words related to symbols that symbolize the relationship with human expression, 80 proverbs that contain moral values related to natural expressions and 18 proverbial words that contain the moral value related to the expression of God. On the other hand, the findings in the Madurese proverbs also show religious values; 20 words associated with human expression, 65 words related to natural expression and 15 words related to the expression of God while the form of proverbs that contain personality values are 25 words associated with human expression, 50 words related to the natural expression and 20 words related to the expression of God. In addition, the form of the beauty value of findings shows 35 words relating to human expression, 60 words relating to nature expression, and 10 words relating to God expression. Therefore, the number that dominates the findings of traditional expressions that include proverbs in Madura is the category of local wisdom expressions related to nature with a total of 355 words of proverbial expressions. For the largest average number, the form of Madurese proverbs contains many moral and beauty.



Based on the portrait of the percentage contained in the diagram above, the findings show that traditional expressions in the form of Madurese proverbs have the percentage of 65% related to natural expressions, 25% related to human expression and 10% related to God expressions. As the result, the manifestation of local wisdom contained in Madurese proverbs is dominated by expressions relating to nature by 65%, using the symbol of the moon, sun, trees, mountains, and even the sea as a symbol in Madurese proverbs in order to reinforce the identity of the Madurese.

CONCLUSION

This study uses the perspective of Ricoeur hermeneutics. Based on the data exposure of research findings related to the expression of local wisdom values in Madura proverbs, it can be concluded that there are 10% expressions of proverbial expressions related to God, 25% expressions related to human relations and 65% related to nature and the environment. for the largest average number, the form of Madurese proverbs contains many moral and beauty values symbolized by the natural forms around such as the moon, mountains, sun, stars, trees, and sea. The traditional expression in the form Madurese proverbs (*parèbhâsan*) is often used in the context of a wedding ceremony delivered by the master of ceremonies, giving speech in transferring the groom and bride, parents to their children, and in the context of religious lectures delivered by Madurese.

ACKNOWLEDGMENTS

We would like to thank our fellow lecturers in the Indonesian language study program and leaders in Tarbiyah Faculty who provided motivation for completing this article so that we could participate in the international conference of art language and culture. We would also like to thank the committee at the international conference at Sebelas Maret University for giving us the opportunity to take a part in the international conference of art language and culture and other parties for good cooperation so that this article can be resolved.

REFERENCES

A. Sulaiman, S. (2013). *Jati Diri, Budaya Lokal dan Kearifan Lokal Madura*. CV.

Karunia.

- Alagoz, B. A. O. (2016). Anthropocentric or Ecocentric Environmentalism? Views of University Students. *Higher Education Studies*, 6(4), 34–53.
- Anggito, A. S. J. (2018). *Metodologi penelitian kualitatif* (E. D. Lestari (ed.)). CV Jejak.
- Arif, A. (2019). Variety of Cultural Landscape as the Identity of Indonesia. *ACLA-IFLA CLWG IWS*.
- Azhar, I. (2009). Karakter Masyarakat Madura dalam Syair-Syair Lagu Daerah Madura. *Atavisme: Jurnal Ilmiah Kajian*, 12(2), 217–228.
<https://doi.org/10.24257/atavisme.v12i2.171.217-228>
- Badriyanto, B. S. (2018). Interethnic Relationship and Social Harmony: Social Interaction Between Madurese and Other Ethnicities in Sumenep Regency. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 12(1), 131.
<https://doi.org/10.17509/historia.v12i1.12123>
- Boateng, A. A. (2020). Reinstating the Inherent Dignity of Marginalized Communities in Ghana. *Journal of Interdisciplinary Studies in Education*, 9(1), 80–101.
- Bukhory, U. (2011). Resepsi Pondok Pesantren di Madura terhadap Kitab Bergener Nadzam. *OKARA: Jurnal Bahasa Dan Sastra*, 5(2).
<http://www.ejournal.stainpamekasan.ac.id/okara/article/view/514>
- Can-Doğan, N., & Hatipoğlu, Ç. (2019). A proverb earned: proverb instruction in EFL classrooms. *Eurasian Journal of Applied Linguistics*, 5(1), 57–88.
<https://doi.org/10.32601/ejal.543781>
- de Jonge, H., & Nooteboom, G. (2006). Why the Madurese? Ethnic conflicts in West and East Kalimantan compared. *Asian Journal of Social Science*, 34(3), 456–474.

<https://doi.org/10.1163/156853106778048597>

Effendy, M. (2017). Potret Implementasi Muatan Lokal Bahasa Madura pada Madrasah di Pesantren. *TADRIS: Jurnal Pendidikan Islam*, 11(2), 149–169.

<http://ejournal.stainpamekasan.ac.id/tadris/article/view/1165>

Ferdian Noor, A. (2019). Multicultural Education Based in the Local Wisdom of Indonesia for Elementary Schools in the 21st Century. In *Journal of International Social Studies* (Vol. 9, Issue 9). International Assembly of the National Council for the Social Studies. 8555 16th Street Suite 500, Silver Spring, MD 20910. Tel: 765-496-3029; Fax: 765-496-2210; Web site: <http://www.iajiss.org/index.php/iajiss/index>.

<http://www.iajiss.org>

Fitriati, A. (2020). *Bhuppa 'Bhabbhu' Guru & Rato dalam Cultural Character Masyarakat Madura*. <http://digilib.uinsby.ac.id/id/eprint/44436>

Gasanova, M., Magomedova, P., & Gasanova, S. (2016). Linguoculturological Analysis of Woman's Image in the Proverbs and Sayings of the Dagestan Languages. In *International Journal of Environmental & Science Education* (Vol. 11, Issue 18). LOOK Academic Publishers. Knobelzwaansingel 211 Den Haag 2496LN, Netherlands. Tel: 31-20-217-0912; e-mail: editor@lookacademy.nl; Web site: <http://www.ijese.net>.

Harun; Jaedun, Amat; Sudaryanti; Manaf, A. (2020). Dimensions of Early Childhood Character Education Based on Multicultural and Community Local Wisdom. *International Journal of Instruction*, 13(2), 365–380.

Haryono, A. (2018). Communication patterns among kiais of Nahdlatul Ulama in the madurese ethnic group. *Indonesian Journal of Applied Linguistics*, 7(3), 714–726.

<https://doi.org/10.17509/ijal.v7i3.9822>

- Hatipoglu, Ç. D. N. C. (2020). A Proverb in Need Is a Proverb Indeed: Proverbs, Textbooks and Communicative Language Ability. *South African Journal of Education*, 4(1), 16–64.
- Hayran, Z. (2017). Proverbs and Idioms in Children’s Books. *Journal of Education and Training Studies*, 5(12), 8–13.
- Hussey, S. S. S. (2017). Taking an Institutional and Programmatic Pause to Incorporate the Value Proposition in a Mixed Evaluation Approach to Evaluating the EdD Program. *Educational Perspectives*, 49(1), 36–41.
- Jordt Jørgensen, N. (2013). “We Call Ourselves Marginalized”: Young People’s Environmental Learning and Navigations of Marginalization in a Kenyan Pastoralist Community. *Canadian Journal of Environmental Education*, 18(1), 96–110.
- Kaya, F. B., & Yalcin Yilmaz, M. (2018). Educational Research and Reviews The frequency of using idioms in writing for the students learning Turkish as a foreign language. *Educational Research and Reviews*, 13(16), 602–608.
<https://doi.org/10.5897/ERR2018.3585>
- Khan, Ö., & Can Daşkin, N. (2014). “You Reap What You Sow” Idioms in Materials Designed by Efl Teacher-Trainees. In *Novitas-ROYAL (Research on Youth and Language)* (Vol. 8, Issue 2). Children’s Research Center-Turkey. Via Tower Is Merkezi, Bestepeler Mahallesi, Nergiz Sokak No 7-35 Söğütözü, Ankara 06530, Turkey. Tel: +90-312-2190219; Fax: +90-312-2190321; e-mail: submissions@novitasroyal.org; Web site: <http://www.novitasroyal.org/>.
- Krisna Murti, D. (2019). Development of Educational Comic with Local Wisdom to Foster

- Morality of Elementary School Students: A Need Analysis. *International Journal of Educational Methodology*, 6(2), 337–343. <https://doi.org/10.12973/ijem.6.2.337>
- Permatasari, I. (2016). Carok dalam Masyarakat Madura di Kabupaten Bondowoso Tahun 2000-2015. In *repository.unej.ac.id*.
<https://repository.unej.ac.id/handle/123456789/76070>
- Priyambodo, Erfan; Wulaningrum, S. (2017). Using Chemistry Teaching Aids Based Local Wisdom as an Alternative Media for Chemistry Teaching and Learning. *International Journal of Evaluation and Research in Education*, 6(2), 337–343.
- Qadariyah, L., & Susantin, J. (2020). Madura dan Kearifan Budaya Lokalnya. *Ahsana Media*, 6(1), 31–40. <https://doi.org/10.31102/AHSANA..6.1.2020.31-40>
- Ramadhan, A. (2020). *Agama dan Tindak Kejahatan (Studi Kasus Kriminal Begal di Bangkalan Madura)*. <http://digilib.uinsby.ac.id/43290/>
- Ramagosh, R. J. I. (2016). Preserving Cultural Heritage by Teaching Idioms to Young Learners as Part of Imaginative Language in Setswana. *South African Journal of Childhood Education*, 6(1).
- Ramdiah, S., Abidinsyah, A., Royani, M., Husamah, H., & Fauzi, A. (2020). European Journal of Educational Research South Kalimantan Local Wisdom-Based Biology Learning Model. *European Journal of Educational Research*, 9(2), 639–653.
<https://doi.org/10.12973/eu-jer.9.2.639>
- Rapanna, P. (2016). *Membumikan Kearifan Lokal Menuju Kemandirian Ekonomi*. Sah Media.
- Siraj, R., & Abbas, Z. (2018). *Metode Dakwah Kiai Imron Syahrudin di Pondok Pesantren Nurul Huda Sumenep Madura*. <https://core.ac.uk/download/pdf/296475869.pdf>

- Sobri, A. Y. (2017). Leadership Values in Madurasee Culture. *Atlantis-Press.Com*.
<https://www.atlantis-press.com/proceedings/coema-17/25882351>
- Sternberg, R. J. (2017). Developing the Next Generation of Responsible Professionals: Wisdom and Ethics Trump Knowledge and IQ. *Psychology Teaching Review*, 23(2), 51–59.
- Surjit Singh, L. (2015). Morphosemantic Attributes of Meetei Proverbs. *Australian International Academic Centre*, 6(3), 2203–4714.
<https://doi.org/10.7575/aiac.all.v.6n.3p.144>
- Ufie, A. (2017). Mengonstruksi Nilai-nilai Kearifan Lokal (Local Wisdom) dalam Pembelajaran Muatan Lokal sebagai Upaya Memperkokoh Kohesi Sosial (Studi Deskriptif Budaya Niolilieta Masyarakat Adat Pulau Wetang Kabupaten Maluku Barat Daya, Propinsi Maluku). *Jurnal Pendidikan Dan Pembelajaran (JPP)*, 23(2), 079–089. <http://journal.um.ac.id/index.php/pendidikan-dan-pembelajaran/article/view/10157>
- Uge, Sarnely; Neolaka, Amos; Yasin, M. (2019). Development of Social Studies Learning Model Based on Local Wisdom in Improving Students' Knowledge and Social Attitude. *International Journal of Instruction*, 12(3), 375–388.

Expressing

ORIGINALITY REPORT

4%

SIMILARITY INDEX

3%

INTERNET SOURCES

4%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

- 1** Ita Kurnia, Alfi Laila. "Exploring the values of the local wisdom of kediri through harinjing and ceker inscription", SHS Web of Conferences, 2018
Publication 1%
 - 2** S. Salam. "Developing Needs Analysis Based-Reading Comprehension Learning Materials: A Study on the Indonesian Language Study Program Students", Advances in Language and Literary Studies, 2017
Publication 1%
 - 3** Submitted to National Research University Higher School of Economics
Student Paper 1%
 - 4** Submitted to Universitas Negeri Jakarta
Student Paper 1%
 - 5** proceedings.upi.edu
Internet Source <1%
 - 6** Submitted to Eastern University
Student Paper <1%
-

7

"Contextualizing Local Values of Children's Games in the Perspective of Ecopragmatics to Enhance Culture-Specific Based Communication", International Journal of Engineering and Advanced Technology, 2019

Publication

<1 %

8

eudl.eu
Internet Source

<1 %

Exclude quotes On

Exclude matches < 15 words

Exclude bibliography On