Values of Local Wisdom of Sundanese Proverb

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Abstract

Indonesia is a nation that has an indigenous, ethnic, and cultural. Every tribe has its indigenous and traditions that vary according to the culture. People and culture is a unity that can not be separated because culture is created by the community, so the community is the owner of the culture itself. Each oral tradition with cultural values which are mostly used in the present generations for the future that is prosperous and dignified, but it takes an expert to explore, interpret, and apply it with a good cultural value. Cultural values in question here is the noble values that exist in the oral tradition and that guide the community at that time. We must acknowledge that the first measurable value to guide the ancestors is not necessarily completely relevant to today’s life, there may even be the contrary to the life of the present. Writing is a form to understand or explore the values of local wisdom contained in papatah Sundanese people. This proverb is usually delivered by people who are more experienced or older to those who still lack experience or young child. But now very rarely papatah is used in everyday life because the development of more advanced age and curbs traditions or culture so that if no certain cultural revitalization will be lost. In this paper, the method used is a method of hermeneutics. This method does not search for the true meaning, but the meaning is the most optimal.

Keywords: the values of local wisdom, proverbs Sunda

A. Introduction

Indonesia is a nation that has a traditional, tribal, and budaya. Setiap tribe has customs and traditions that vary according to the culture. Cultural diversity is something that must be preserved because it will enrich the culture within a nation. Differences in developing countries and developed countries does not depend on the age of the country and availability of natural resources of a country, but the difference lies in the attitude/behavior of the community, which has been formed throughout the year through culture and education (Wawuru, 2010: 122).

Culture is referred to in this case is an oral tradition that is the result of creativity, work and human initiative in a masyarakat. Masyarakat and culture is a unity that can not be separated because culture is created by the community, so the community is the owner of the culture itself.

According to the science of cultural anthropology is the whole system of ideas, actions and results of human work in people's lives that made the property of the man with learning (Koentjaraningrat, 2009: 144). Thus, any action taken by the man in her life is a culture in
society, because almost all the actions performed by humans is a result of the learning process which eventually becomes a habit pattern and became a culture.

Local wisdom does not only have significance as a local identity itself, but will also encourage a sense of pride in their culture and proud of the region because it can participate in contributing to the development of national culture (Nasrudin, 2010: 265).

Each oral tradition with cultural values which are mostly used in the present generations for the future that is prosperous and dignified, but it takes an expert to explore, interpret, and apply the cultural value it properly. Cultural values in question here is the noble values that exist in the oral tradition and that guide the community in the days itu. Harus recognized also that the value of the first measure to guide the ancestors are not necessarily completely relevant to today’s life, there may even be that has been at odds with sekarang. Nilai past life that are still relevant culture that can be used to organize social life of a community wisely. Wisdoms are still alive and have lived in the community is a culture deposit useful to prepare a generation of a more peaceful and prosperous (Sibarani, 2012: 16).

The writing is a form to understand or explore the values of local wisdom contained in the adage of Sundanese people. This effort needs to be done to address the threat of foreign cultures that can damage the local culture. Examples of proverb in Sundanese are as follows:

1. *Ulah pagiri-giri calik, pagirang-girang tampian.*
   Jangan untuk berebut kekuasaan
   Do not to seize power
2. *Ulah nyaliksik ku buuk leutik*
   Jangan memeralat yang lemah
   Do not manipulate the weak
3. *Ulah keok memeh dipacok*
   Jangan menyerah sebelum berusaha
   Do not give up before trying

From the three examples above proverb explains about the ban on doing things that are not good. This proverb is usually delivered by people who are more experienced or older to those who still lack experience or young child. But now very rarely these proverbs are used in everyday life because the development of more advanced age and curb traditions or culture so that if no certain culture revitalization will be lost.

In this paper, the method used is a method based on the theory of hermeneutic hermeneutidengan Paul Ricoeur (in Ratna, 2006: 46). This method does not seek yag true meaning, but the meaning is the most optimal. Ricoeur defines hermeneutics as, “*hermeneurics is the theory of the operations of understanding in their relation to the interpretation of text*”. These three steps of understanding will be used to guide the interpretation of meaning to find the values of local wisdom embodied in the proverb Sundanese people. The data used is proverbs of the Sundanese people as much as nine were obtained randomly from information in the field.

B. Findings and Discussion

Proverb that is expressed in this article do not mean that only that local wisdom contained in Sundanese society. In fact, a lot of local knowledge possessed those areas that can not be expressed in its entirety on this article. This article focuses more on the values of local wisdom that adorn proverbs. Thus, the study conducted optimal and hopes to explore the values of Sundanese cultural wisdom through these proverbs are met.

1. Proverb

Alan Dundes (in Danandjaja, 1991: 28) says proverbs or traditional saying it was difficult to define. While Cervantes (in Sukatman, 2012: 79) defines proverbs as short sentences drawn from long experience.

Brunvand (in Danandjaja, 1991: 29) states proverbs can be divided into four broad categories, namely: (a) the true proverbs; (B) proverbs incomplete sentences; (C) proverbs parables; (D) expressions similar to proverbs.

Proverb that is actually a traditional expression that has the properties: (1) a complete sentence, (2) forms usually less change, (3) a grain of truth or wisdom.

Proverb incomplete sentences also have distinctive properties, such as: (1) the sentence is not complete, (2) shape often changes, (3) rarely express wisdom, (4) usually figurative.
Proverbs parable is the traditional phrase, which usually begins with the words "like" or "as if" and others.

Similar phrases proverbs are expressions used to insult, a short answer, sharp, funny, and a warning that can be hurtful.

Proverb as a form of regular folklore contains the norms of life (spirit of the age) where the literary life. Proverb of Indonesia, for example, because she has previously lived in the area Melayu Riau (Minangkabau), it also reflects the norm Minangkabau people’s lives. Because culture and norms that are applicable and accepted the Indonesian nation, even this literature entered into a national literary repertoire, Indonesia. Therefore, norms of Indonesian life, Minangkabau, for example, can be seen in proverbs, Danandjaja (in Sukatman, 2012: 82).

Indonesia in particular proverbs of, folklore is used to provide advice directly, so that the intended target was not offended, Sulaiman (in Sukatman, 2012: 82). Giving the doctrine is usually a recommendation, solicitation, command, and satire, the ban in order to realize a good and prosperous society. Phrases such as maxim for example, is used to break the words or behavior of the poor as well as indirectly so that the intended person was not offended, Bakar (in Sukatman, 2012: 82).

2. Local Wisdom Values of Sundanese Proverb

Local wisdom is the property of the human sourced from its own cultural values by using all your mind, mind, heart, and knowledge to act and behave towards the natural environment and social environment (Sibarani, 2012: 127). Mankind has always had two rooms interaction of the natural environment and social environment. Facing two interaction space that generally humans have wisdom from three sources, namely of cultural values that we call the local wisdom of government rules that take more modern, and of religion.

The following will be disclosed meaning contained in the proverb using hermeneutics. With this method, the meaning of Sunda proverb in it can be revealed.

a. Proverb Kolot Patali Jeung Allah Anu Kawasa

1) Mulih kajati mulang kaasal
   (All come from the Almighty, all will return to God)

   Human beings are creatures of God Almighty. All named creatures will have a limit of life is a death. Death was already determined and destined by Him. Human nobody knows how he would die, where he would die, and when he would die. All the secret of God, and only God knows. Because we do not know when the time of our death comes, we must prepare by doing multiply our supplies in eternal life. After the death of the spirit (spirits) humans will return to the true owner.

2) Dihin pinasti anyar pinanggih
   (All events have been determined by the Almighty)

   Before we (humans) were born, all of us about arranged by God. No one else in the world that runs without His will, even the fall of the leaves of a dry tree was already determined long before. There is even a song that tells about the human essence. In the song is told that the world is a stage, where we (humans) are tokohnya.Kita in the world is playing the role that the plot has been determined by the director is God. So, let us not prejudice or anger when what we want or we expected did not correspond to what we want, because what God has planned for His servants is that it is best for His servants.

3) Melak cabe jadi cabe, melak bonteng jadi bonteng. Melak hade jadi hade, melak goreng jadi goreng
   (What we do there will be reward)

   As the saying goes above if we plant it will be chili peppers, if we plant the cucumbers that grow even later is cucumber. Things like this can not be denied, whatever we do, we will receive a reward for what we have done. If we do good to others so others will help us, otherwise if we are always doing evil to others then we will be harmed by others. In this case people are more often referred to as karma. So always did according best to others, because God is always watching what we are doing. Although not reply directly, but it could be good in the future deposits come.

4) Manuk hiber ku jangjangna, jelma hirup ku akalna
   (Use of reason in action)

   Humans are creatures of God are most perfect, because human beings are endowed minds that are not owned by other creatures. Intellect is used to think, create, remember, learn, and others. This is what distinguishes the place of humanity with God's other creatures. Therefore,
man is expected to have to always think first in doing an action, do not act rashly or recklessly so as to harm themselves or others. Intellect is the most important thing in man, because reason is also able to distinguish the human kind. No man is healthy (sane) who are still able to use their minds well and is also used for things that are good with full awareness, and there is also a human being ill (crazy) who were not able to use their minds well so he is always doing those things that are not commonly used by people in general.

5) Nimu luang tina burang
(All events there must be a silver lining)

All the events that happen in this world nothing is wasted, everything is in accordance with His will. We as humans are given a mind should always think positive in meyikapi things or events that befall us. If we've been able to think positively, we will be able to find meaning or the wisdom contained in the events experienced. Conversely, if we always think negatively about what happens to us, it is only misery and distress that we get. We will feel disappointed because what we want is not reached, but the Lord more knows anything what we need, and not necessarily what we want it both to ourselves.

6) Urang kudu jadi ajug ulah jadi lilin
(Lest inedible own greeting)

The Apostle teaches us as his people when we talk should be in accordance with what we do, do not let it just in words but which do not correspond to what we do. We ask someone to do something but we do not do that. Let us not be consumed by our own speech, for example, we give good advice to others but in our everyday reality are influenced by the advice we give to others. Like candlesticks that provide lighting but were burned in the resulting fire.

b. Proverb Kolot Patali Jeung Alam
1) Gunung teu meunang dilebur, sagara teu meunang diruksak, buyut teu meunang dirempak
(Mountain must not be destroyed, the sea do not vandalized, history should not be forgotten)

Man must keep the environment well because if we keep the environment then the environment will also give us a positive thing. As we keep the mountain, then there will be landslides, as often happens in areas that are barren mountains but the forest that lead to the disaster came. For the people living on the sea, then keep the sea well, do not damage the marine ecosystem or exploit the creatures in it, because then it will also have an impact on the community itself, for instance for fishermen who will be reduced caught fish, attractions less interested visitors, and others. For us the youths never have been the history, the history of our culture and our people. We keep it sustainable and growing in our country, so that our children and grandchildren later also still know the culture of their ancestors so that we have our own cultural identity.

2) Tatangkalan di leuweung teh kudu di pupusti
(Trees in the forest must be respected)

The tree is one of the natural resources that we must preserve or we watch. Its presence is very important in human life, because the many benefits that humans get from a tree, let alone the many trees will be more benefit. Therefore should a creature that has a sense we ought to think smart to honor by planting trees and protecting the environment. Respect here is not worship. Adored which means menuhankan trees so we beg or pray to the tree. Thus is the act which was not good and can be said to be idolatrous. The act is strictly prohibited by religion and even God will not condone such acts. Just enough to keep and respect the continuity of living beings, fellow creatures. That’s the way we are grateful for His blessings.

3) Leuweung ruksak, cai beak, manusa balangsak
(Damaged forests, water runs out, the human will be suffering)

This is the sequence of events when we tida can safeguard the environment (nature). When we are not able to maintain the natural properly then it will have an impact on the ecosystem, one of which is water. Water is the source of life. Humans can live three weeks without food, while only able to survive three days without water. Therefore, water is essential for humans. If the forest is damaged, the water in the soil will be depleted because no tmplat storage, and if the water runs out then people will live suffering.

The meaning of the process, the values of local wisdom contained in proverbs as a whole, including:
a) Recognize and respect fellow creatures
b) Thankful  
c) Surrender  
d) Cause and effect  
e) Self introspection

Fifth values of local wisdom contained in the above maxim there are positive things to pass along to the younger generation. Those values are very good become a habit that will be the character of the culture. If the values of local wisdom that used the Sundanese people, it displays the figure of the Sundanese people who have the decency and modesty in behavior. Sundanese people will be easily accepted by all tribes in Indonesia with the courtesy and politeness.

C. Conclusion

Proverb owned by the Sundanese people have many of the values of local wisdom yng contained therein. The proverb is also very good when passed on to the younger generation that at this point really needs a wise advice for foreign cultures continue to urge the original culture of Indonesia is getting stronger. The saying which was submitted at the top have cultural values, namely: (1) to respect and cherish our fellow creatures, (2) grateful, (3) surrender himself, (4) causation, and (5) of self introspection. Overall values of local wisdom in proverbs Sunda are still very relevant to life today so as to contribute greatly to improving the quality of human resources.

D. References