**PROVERBS IN SEKAYU LANGUAGE AND THEIR IMPLICATION TO ENGLISH LANGUAGE TEACHING**

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*Abstract: The main purposes of this study were to gather and classify the Sekayu proverbs based on types of proverbs and analyze the structural patterns and the messages found in them and in addition describe how they can be used as a comprehensible input and meaningful learning for the students who especially have the base Sekayu background in learning English. In collecting the data, the writer went through stages of documentary techniques. The result of the study showed that there were four types of proverbs in Sekayu language, namely true proverbs, phrasal proverbs, comparative proverbs, and idioms. The natives of Sekayu use proverbs to advice, prohibit, appreciate, and deride.*

*Keywords: Proverbs, Sekayu Language, ELT*

*Abstrak: Tujuan dari penelitian ini adalah untuk mendokumentasikan dan mengklasifikasi peribahasa Sekayu, menganalisis struktur kalimat bahasa serta makna yang terkandung di dalamnya. Tujuan ini juga bertujuan memberikan input yang bermanfaat bagi pengajaran Bahasa Inggris melalui pengajaran peribahasa daerah khususnya bagi siswa yang latar belakangnya dari Sekayu. Penulis menggunakan metode dokumentasi dalam penelitian ini. Hasilnya menunnjukkan ada empat jenis peribahasa yang ditemukan yaitu true proverbs, phrasal proverbs, comparative proverbs, and idioms. Orang-orang Sekayu menggunakan peribahasa untuk menasihati, melarang, memuji, serta memberi sindiran.*

*Kata Kunci: Peribahasa, Bahasa Sekayu,pengajaran Bahasa Inggris*

1. **INTRODUCTION**

Proverbs are one of oral literature. It means that proverbs are disseminated and passed on from generation to generation orally. The dissemination is only based on the speaker’s memory, therefore, it is possible that proverbs change and diverge from the original form (Sugiarga et al., 2004:1). It may happen to the Sekayu proverbs. In other words, there is no valid information on this aspect. Although Sekayu people sometimes use Sekayu proverbs in daily life, written data concerning the Sekayu proverbs are not well documented. For that reason, among others, the Sekayu proverbs need to be investigated.

The Sekayu proverbs are a form of language containing figurative meanings associated with individual everyday behavior. The form is brief but contains deep and meaningful expression. Therefore, the Sekayu proverbs are one part of the language that may promote the development of the Indonesian language, and the understanding of the same issues in foreign languages. In other words, a profound interpretation of translated Sekayu proverbs can be used as the basis of entering a new language situation in relation to the second language teaching. In addition, a profound interpretation of translated Sekayu proverbs can also be used as the materials for the teaching of language and literature.

This idea confirms the result of Konferensi Bahasa Daerah (Regional Language Conference) conducted from November 6 to November 8, 2000 in Jakarta. The conference stated that the role of local language and literature needs to be optimalized to develop a synergy with other fields. In relation to the development of national culture, local language and culture can enrich the Indonesian language and can be the source of creativity to the development of Indonesian literature works.

Proverbs can create society affection toward a language and culture. Proverbs also have the important status and significance in society as a very valuable inheritance of the ancestor. The status and significance of proverbs have not only educational values but also model values viewed from culture (Pandelaki, 1999:5).

Based on the above account, the writers were eager to conduct research on Proverbs in Sekayu Language and Their Implication to ELT.

1. **METHODOLOGY**

In this study, the researchers applied descriptive method. In collecting the data, field research and library research were done. Field research is done to collect primary data, recording techniques were used. To meet the objectives of the research, the collection of data were conducted through interview; the **Informant Data Form** (enclosed) should be filled in. The items of the interview were conducted as it is planned and interview itself was done freely (semi-structured).

In order to maintain validity and avoid biases in collecting and analyzing the data, the writer used *triangulation* technique. As commonly defined, triangulation is a validity check that applies other methods of data collection within a single study (Stubbs, 1993). Hitchcock and Hughes (2001) pointed out triangulation refers to two techniques of checking validity. The first was that ‘between methods’ triangulation referred to the technique applied more than one method of data collection within a single study. The second was ‘within methods’ triangulation referring to replication of a study using the same techniques of data collection. Related to the study, the writer used the first technique. In addition, the writer asked a main informant who is a sekayu native speaker to check my interpretation and understanding about the proverbs i.e. Dr (Hc) drs. H. Yusman Haris. The reason why the writer chose him was that she assumed that he is the ‘expert’ and really concerned about the Sekayu language culture including the use of the proverbs.

1. **FINDINGS**

It was evident that there are four types of proverbs used by the native speakers of *Sekayu*, they are, true proverbs, proverbial phrases, proverbial comparison, and idioms (Danandjaja, 199129).

1. True Proverbs

The true proverbs are used in the forms of simple, coordinate compound, and subordinate compound sentences. They are called true proverbs because they at least fulfill the minimum requirement of sentences, that is, subjects and predicates. These proverbs are still used frequently by the natives of *Sekayu* to maintain the communication among the communities.

The followings are the examples of true proverbs that were found in *Sekayu* language.

* + - 1. /Ade asap, ade api/

there is smoke there is fire

‘When there’s smoke there’s fire’

*Evidence of a problem probably indicates that there really is a problem.*

* + - 1. /Ayam itam terbang malam, inggap di kayu ghimbUn/

*cock black fly at night perch on tree leafy*

‘A black cock flies at night then perches on a leafy tree’

*It means that it’s very hard to find the evidence of someone’s crime.*

* + - 1. /Ayam dambUr, tambang dinjak/

*cock* *thrown rope stepped on*

‘The cock is thrown but the rope is stepped on.

*Someone who says ‘yes’ at the beginning but finally says ‘No’ at the end. He’s not consistent of what he says.*

* + - 1. /Ayo diminUm asek dughi, nasi dimakan asek sekam/

water drunk taste thorn rice eaten taste hull

‘Water tastes like thorn, cooked rice tastes like the rice hull’

*It expresses a great sorrow*.

* + - 1. /Ayo digengam idak lUlUs /

*water held no flow*

‘The water which is held doesn’t flow

*It expresses about someone who is really stingy. Don’t expect him to help us. He will never spend anything he owns.*

* + - 1. /Batu umban kE lubUk/

stone fall to pond

‘A stone falls to pond’

*A person who goes somewhere and never sends messages afterward.*

* + - 1. /Buah masak, penyUlUk datang/

fruit ripe harvester comes

‘When the fruit is ripe the farmers come to harvest.

*At exactly the right time*.

* + - 1. /BUlUh sebatang dakke nimbulke rakit/

bamboo a will not float raft

‘a raft made of one bamboo will not float’

*Doing something big and serious needs a lot of people.*.

* + - 1. /BUng dakke jauh dai UmpUn/

Sprout will not far from clump

‘The sprout will not grow far from its clump’

*Like father like son. A child will imitate his parents’ behaviour.*

* + - 1. /Imau lapo dak makan anak/

tiger hungry not eat offspring

‘A hungry tiger will not eat its own offspring’

*It means that even in a very difficult situation, one will not hurt his own family*

* + - 1. /Keli lapo makan kanti/

Cat fish hungry eat fellow friend

‘A hungry cat fish usually eats its own fellows’

*A person who intends to brings his friend/family into trouble*

12. /KambIng datang, nangke rUbUh/

Goat arrive jackfruit collapses

When a goat arrives, a jackfruit tree collapses

It expresses about something useless.

13. / Ughang ngantuk sUghUngke bantal/

Person sleepy given pillow

A sleepy person who’s given a pillow

*Helping or giving something to someone that is relevant to his need.*

14. /Walau ayam dak bekukuk, aghai dak UrUng siang/

Even cock no crow, day no cancel light

‘Even the cock doesn’t crow, the light of the day will still come

*A person who can still finish his work even he’s not helped by others.*

1. Phrasal Proverbs.

There are proverbs in the forms of phrases and clauses found in *Sekayu* language. These types are considered to be proverbial phrases because they are formed of meaningful groups of words. The speakers did not convey the meanings in forms of complete sentences. They just uttered them in the form of clauses or phrases, instead. The followings are some examples of the proverbs in the form of clauses and phrases.

1. Adat ulak timbunan rempan

tradition river bay heap garbage

‘The tradition is the heap of garbage in a river bay’

*It expresses about an elder in a country who becomes a place for people to consult their problems.*

1. /Baik anto pIghIng kosong/

good serve plate empty

‘Serving an empty plate’

*It expresses someone who seems to be willing to help in the beginning but doesn’t help at all at the end.*

1. Bakijap same bute, bakubit same mati daging

wink same blind, pinch same dead meat

‘Both are blind to wink, and both are dead to pinch’

*It expresses about two people who are in trouble and unable to help each other*.

1. Balamban batang bagIlIng

crossing a bridge tree rolling

‘Crossing a bridge made of tree logs that rolls when stepped on’

*Get hurt and blamed*

1. Banyak kughang, sedikit cUkUp

much less a bit enough

‘Much is less, a bit is enough’

*It expresses about a person with a high salary but always feels that his income is not enough because he has many expenses.*

1. /Batanam di legho pagagh, baketik di legho kandang/

planting outside fence cackling outside stable

‘Planting outside a fence and cackling outside a stable’

*It expresses about a person who does not have any rights to decide upon a certain problem because he is not a person in charge*

1. /Beji di tikus nunu bilik/

hate at rat burn hut

‘Burning hut to kill the rats’

*Solving a small problem but creating a new big problems*

1. / Bodoh bagak kanji melali

stupid stubborn flirtatious forgetful

‘Someone stupid and who is stubborn and forgetful’

*It expresses about someone stupid and flirtatious but does not want to listen and learn.*

1. /Dapat patin, makan balUgh/

catch catfish eat salty fish

‘Catching catfish but eating salty fish’

*It expresses about a rich person who is very economical, he doesn’t want to spend his money*.

1. /Dak bEgawe, dagu dak begoyang/

No work , chin no sway

‘Not working, the chin is not swaying’

*If you are not working, you will get nothing to eat.*

1. /Dengo ayam kUkUk sepit/

hear cock crow squeezed

‘Hearing the crow of a squeezed cock’

*Near but far*

1. /Dimakan umak mati, dak dimakan bak mati/

Eaten mother die, no eaten father die

‘If it is eaten your mother will die, but if it is not, your father will die’

*Two hard choices*

1. /Kepengen baung, dapat seluang/

want *baung* (sort of catfish*),* catch *seluang* kind of a small fish)

Wanting *baung*, but catching *seluang.*

*Hoping for a big profit but only getting a small one.*

1. /KErEkek bEtine tanjal

laugh woman fall suddenly

The laugh of a woman who falls suddenly

*Pretending to be OK but actually getting hurt*

1. /Lah tabighek baghu nUntUt lubang/

already defecate just find hole

‘Finding a hole after defecating’

*Doing something without preparation and in a hurry*

1. /Makan kUghang pIghIng, begawe lebIh mandau/

Eat less plate work more chopping knife

‘There are fewer plates to be used for eating, but there are more chopping knifes to be used for working’

*Many people like eating better than working.*

1. /Mane lEbak gIlIngan aghang/

where lowland milling charcoal

‘Where there are lowlands, there is a charcoal milling’

*It means that an employee must obey what his boss says.*

1. /Mbangonke ulo tido/

waking up snake sleep

‘Waking up a sleeping snake’

*Making trouble*

1. /MeghajUk ilang sughang/

sulking gone alone

‘Sulking and going away alone’

*Isolated from a society*

1. /Milu IghIt tEbakang lanang/

Follow group *tebakang* (kind of fish) male

‘Following a school of male *tebakang* fish’

*Working for someone but getting no payment*.

1. /Milu semangkUk dai legho/

join a bowl from outside

‘Joining to eat a bowl of food outside’

*Interfering other people’s business*

1. Mudah kate, sEgo sEbUt/

Easy say, difficult spell

Easy to say but difficult to spell

*It is difficult for a younger person to give advice to an older and experienced person.*

1. /NEgakke bEnang basah/

Erecting thread wet

‘Erecting a wet thread’

*Solving a difficult problem*

1. /Nimbulke batang tErEndam/

Floating tree log submerged

‘Floating a submerged tree log’

*Doing something difficult*

c. Comparative Proverbs

These proverbs were used to express the meanings by describing the conditions or characteristics of somebody or something by using comparison words. The followings are some examples of the proverbs containing comparison.

1. /Bakule same sebajak mbak pUlUt kedingen lidi/

dating with the same age like *pulut* with palm leaf rib

‘Dating someone of the same age is like *pulut* and palm leaf rib’

*It expresses about a couple who really loves each other.*

1. /Mbak anak ayam kilangan indUk/

like chicken lose mother

‘Like chicken that lose their mother’

*It expresses about a group of people who loses their leader, everyone gets distorted.*

1. /Mbak ayo kedingen minyak/

like water with oil

‘Like water and oil’

*It expresses about two people who will never get along together.*

1. /Mbak bakatak bawa tempUghUng/

Like frog under coconut shell

‘Like a frog under coconut shell’

*It expresses about a person who acts as if he knew everything.*

1. /Mbak bakatak bawa pandan/

like frog under srewpine

‘Like a frog under srewpine’.

*It expresses about a person who gets a fortune but is unable to have fun on it.*

1. /Mbak bakatak nekUp labu/

like frog hold pumpkin

‘Like a frog who tries to hold a pumpkin’

*It expresses about someone who dreams to get something impossible for him since he has no ability for doing so.*

1. /Mbak bakaghang ayo dalam

like catching fish water deep

‘Like catching fish while water is tide’

*It expresses about doing something useless.*

1. /Mbak bakulak anak ayam/

like catching chicken’.

‘Like catching chicken into stable’.

*Gathering people is difficult. One comes, another leaves.*

1. /Mbak batu umban ke lubUq/

like stone fall down into deep pool

‘Like a stone falling down the deep pool’

*It expresses about a person who leaves his hometown but never send messages afterwards.*

1. /Mbak biancak digIghIng ke ayo

like lizard driven to water

‘Like a lizard driven to water ’

*It expresses about someone who is asked to do something he really likes.*

1. /Mbak bidUk sUghUng ke lecak/

like boat pushed to mud

‘Like a boat pushed to mud

*Asking someone to do something difficult.*

1. /Mbak kebau taghIk bUlIng/

like buffalo pulled *bUlIng (kind of rope used to pull buffaloes)*

‘like a buffalo pulled by *bUlIng*’

*It expresses about someone who always does something asked to him, never refuses.*

1. /Mbak kemIlIng tepi bidUk /

like monkey

‘Like a monkey blending’

*It expresses about a person who is doing something, but he does not know the purpose to do so.*

1. /Mbak miaro anak imau/

like raising baby tiger

‘Like raising a baby tiger”

*Helping someone who is not graceful. He will even bring something bad.*

1. /Mbak nunggu nenek balIk dai ume /

like waiting grandma return from farm

‘Like waiting for grandmother returning home from the farm’

*Waiting for something or someone for a very long time.*

1. /Mbak nyisik ikan baUng/

like cleaning scales fish *baung( a sort of cat fish which does not have scales)*

‘Like cleaning *Baung* scales’

*Doing something useless.*

1. /Mbak nyUghUk kandang kawat/

like ducking head fence wire

‘Like ducking the head under wired fence

*It expresses about something really difficult to do.*

1. /Mbak pIpIt negUk labu paghang/

like sparrow swallow pumpkin

‘Like a sparrow swallowing a pumpkin’

*It expresses about something impossible to reach.*

1. /Mbak semot ngan seluang /

like ant with *seluang( kind of a small fish)*’

‘Like an ant and *seluang*

*It expresses about two enemies. One always waits the other to get killed*

1. /Laki mbak puyuh lengeh/

husband like *puyuh* laying eggs

‘Husband who is like a *puyuh* (sort of bird) laying eggs’

*It expresses about a husband who is afraid of his wife.*

d. Idioms

Idioms also exist in *Sekayu* language. The natives used some idioms to express their feelings and thoughts. Though the numbers of the idiosm are not many, The followings are some examples of *Sekayu*  idioms that are found in this study.

1. /anak kapak/

child axe

‘small axe’

*A maid*

1. / banyak agai/

Many work

‘too much work”

*It expresses a person who is very busy with others’business.*

1. /Ilang sughang /

gone alone

‘A little to be taken’

*It expresses about a person who is easy to feel bad and easily offended.*

1. /kecik kundu/

small pull’

‘weak pull’

*It expresses about a person who is a coward.*

1. /makan polean/

eat gain’

‘spending money’

*It tells about someone who has no job and he just spends his savings for life.*

1. /makan tulang/

eat bone

‘eating a bone’

*It expresses about a person who only works when watched.*

1. /mecah bakE/

break *bake*

‘Breaking *bake* (a tool used for carrying something by farmers on their back. It is made of rattans)’

*It describes about a person who acts much differently from his parents or family, e.g., the parents and family are religious, but he is a theft.*

1. /Nido aghai/

sleep day

‘sleeping during the daylight’

*It expresses about a person who always wakes up late*

**3.1 The Structural Pattern**

The Structural Patterns of the base *Sekayu* language proverbs are subject-verb(object) and Subject – Verb – Complement. However, most of the proverbs are in the forms of clauses where the subject is missing or hidden.

a. Subject – Verb – (Object)

It was evident that Subject – Verb – (object) or S-V-(O) pattern was found in some proverbs. The followings are some examples.

Subject Verb (Object)

/BUlUh sebatang dakke nimbulke rakIt/

/Keli lapo makan kanti/

/KambIng datang *ø*

Nangke rUbUh/

b. Subject-Verb-Complement

Subject-Verb-Complement or S-V-C pattern was also found in some proverbs, for example:

Subject verb Complement

Ayo digenggam idak lUlUs

Bung dakke jaUh dai umpun

Batu umban ke lUbUk

c. S *ø* (hidden subject) – Verb- Object

Many proverbs in Sekayu language use S *ø* (hidden subject) – Verb – Object pattern or in the form of clauses. By hiding the subject, the speaker uses the proverbs to express his ideas and thoughts to a common person, not directly to a certain counterpart. The following are some examples.

*Verb*  *object/complement*

/Balamban batang bagIlIng/

/Dengo ayam kUkUk sepIt/

/Mbangonke ulo tido/

4.1.3 Messages

It is evident that the natives of Sekayu frequently use proverbs in their daily communication. They often use figurative meanings to express their ideas. For instance, they often utter names of animals such as ‘bIancak’ (lizard), ‘puyuh’ (sort of bird), ‘kuyuk’ (dog) and names of plants like ‘bUlUh (bamboo0 or something related to bamboo such as ‘ bUbU’ (sort of traditional fishing tool made of bamboo).

Every proverb found in Sekayu language covers almost all aspects of Sekayu people life. It was proved from the fact that Sekayu people use words related to their life in the village like *bilik* “ rice hut”, *rakit* :”raft”, *biduk* “ boat”, and l*ecak*” mud.

Like other common Melayu people, Sekayu people have a custom of not telling something or ideas directly. Their messages are implicitly conveyed in proverbs. The messages are of giving advice, telling prohibition, giving appreciation, and derision.

a. Giving Advice and Telling Prohibition

Sekayu people have a custom of not expressing their ideas openly or explicitly. Especially in giving advice or telling prohibition, they often use proverbs in their daily life. The way they tell prohibition is similar to the way they advise. They want the interlocutors to understand themselves what they prohibit and advise to other persons not to do something bad. However, the natives never use a strong verbal marker to prohibit or special marker to advice. Rather, they present a situation or impact in a proverb to invite others to think of what people should have done or what will happen after doing something bad. In analyzing the messages, the writer observed the meanings on the basis of context. The examples are shown in the following.

1. Adat ulak timbunan rempan

tradition river bay heap garbage

‘The tradition is the heap of garbage in a river bay’

*It expresses about an elder in a country who becomes a place for people to consult their problems.*

*Ulak* is a bay in a river bank. Usually, the whirlpool in that bay does not drift away. *Rempan* is tree logs or garbage that drifts in a river and usually they are stopped by the whirlpool in that bay then they spin following the whirlpool. This proverb is for the elders in the village. When someone becomes the elder in a village, other people will come to see him to ask for advice and opinions.

1. /Ade asap, ade api/

there is smoke there is fire

‘When there’s smoke there’s fire’

*Evidence of a problem probably indicates that there really is a problem*

There must be reasons of every problem that occurs. When someone faces a problem, he must analyze the causes of it to find a good solution.

3. Banyak kughang, sedikit cUkUp

much less a bit enough

‘Much is less, a bit is enough’

*It expresses about a person with a high salary but always feels that his income is not enough because he has many expenses.*

This proverb is usually used by old people to to give advice to younger ones to always thank God of what they have and they must spend their money wisely.

4. /Benci di tikus nunu bilik/

hate at rat burn hut

‘Burning hut to kill the rats’

*Solving a small problem but creating a new big problems*

Sekayu people usually keep their rice stock in a hut. In that hut, sometimes there are rats that often make that hut as their nest. People who get sick of the rats burn the hut to kill them. As a result, they lost their food stock. This proverb reminds us **not to** get emotional when we have a problem. A sudden decision may create a new big problem.

.5. /bEsok suap dai mekan/

big mouthful than face

‘More feeding than face’

*It expresses about a person whose expenses are much more than his income.*

This proverb reminds us that our expenses should not be more than our income. We also have to have savings for unexpected expenses. If we are mismanaged, we will probably be trapped in debts.

6./BUlUh sebatang dakke nimbulke rakit/

bamboo a will not float raft

‘a raft made of one bamboo will not float’

*Doing something big and serious needs a lot of people*

This proverb asks people to work together. It will make work easier to do and faster to finish, especially for a serious and hard work.

7. /BUng dakke jauh dai UmpUn/

Sprout will not far from clump

‘The sprout will not grow far from its clump’

*Like father like son. A child will imitate his parents’ behaviour.*

This proverb is usually for parents who are going to choose a daughter or son in law. They have to investigate her or his family’s background because parents’ personalities will not go far from their children’s.

8. /Dak bEgawe, dagu dak begoyang/

No work , chin no sway

‘Not working, the chin is not swaying’

*If you are not working, you will get nothing to eat.*

Sekayu people use this proverb to warn the younger people not to be lazy. They must work to live. Especially for those who have already got married, they must always work hard to afford their wife and children’s needs.

9. /Imau lapo dak makan anak/

tiger hungry not eat offspring

‘A hungry tiger will not eat its own offspring’

*It means that even in a very difficult situation, one will not hurt his own family*

This proverb reminds us not to sacrifice our own family even though we are in a very difficult situation. If we do something bad to our family for our own sake or purposes, it means that we are even crueler than a tiger; a wild animal which does not eat its offspring when hungry.

10. /Lah tabighek baghu nUntUt lubang/

already defecate just find hole

‘Finding a hole after defecating’

*Doing something without preparation and in a hurry*

That proverb tells that people should always be organized and well prepared. Doing something in a hurry will just mess up things.

11../ Rejeki pIpIt dakke dapat oleh lang/

Fortune sparrow will not get by eagle

‘Sparrow’s prey will not belong to eagle’

Everyone has his or her own fortune.

This proverb tells that God treats every human in this world fairly. Eventhough there must be strong and weak ones, each has his own fortune. It will not go to the wrong ones.

12./ SebaIk-baIk petai tunu/

Good quality *petai*(beans with pungent odor) roasted

‘A good quality *petai* should be roasted to remove its odor’

Even that a petai is roasted its pungent odor will still be smelt. This proverb tells us that to be careful with people who do not really like us. They may change their unfriendly attitude, but we will never know what they think of us.

13./TakUt tItIk laju tumpah/

Afraid of drop so spill over

‘Afraid of losing one drop but finally spilling all over’

This proverb reminds parents to take care of their children well. They must not be too discipline toward their children. They must let their children to socialize and grow well. Educating them too hard will just make them rebel.

14. /Walau ayam dak bekukuk, aghai dak UrUng siang/

Even cock no crow, day no cancel light

‘Even the cock doesn’t crow, the light of the day will still come

*A person who can still finish his work even he’s not helped by others.*

This proverb advises us not to be too dependent on others. We must always try to do our work by ourselves.

b. Giving Appreciation and Derision

There were only few provebs found in giving appreciation. It might be because of the custom of Sekayu people who usually give appreciation through pantun (Haris, 2004:360). They use pantun in particular time and occasions. It also becomes the characters of Sekayu people of not to give lip service by praising too much to others. On the other hand, the natives in fact have more proverbs to tell something that was assumed to hurt others indirectly. For this purpose, some of the proverbs use a verbal marker i.e. *mbak* “like”. .

1. /Bakule same sebajak mbak pUlUt kedingen lidi/

dating with the same age like *pulut* with palm leaf rib

‘Dating someone of the same age is like *pulut* and palm leaf rib’

*It expresses about a couple who really loves each other.*

*Pulut* really sticks to the palm leaf rib used to trap birds. This proverb expresses an appreciation to a couple who really love each other. When they are already like Pulut and lidi, it means that they can not be separated. Usually it is for a couple who is getting married.

2. /Buah masak, penyUlUk datang/

fruit ripe harvester comes

‘When the fruit is ripe the farmers come to harvest.

*At exactly the right time*.

This proverb is usually used by a husband to praise his wife who can give a quick serving to the guests visiting their house. The guests do not have to wait for a long time to eat or drink.

3. /kecik kundu/

small pull’

‘weak pull’

*It expresses about a person who is a coward*

It is usually used by a woman to deride her husband when he is afraid of taking decisions or doing something that a man could have done. Sekayu people always teach their sons to be brave and strong. Doing house chores for Sekayu man is a taboo. The house chores should be done by women. If there is a man who is caught up doing a house chore because he is afraid of his wife, this proverb is also sometimes used to deride him.

/Keli lapo makan kanti/

Cat fish hungry eat fellow friend

‘A hungry cat fish usually eats its own fellows’

*A person who intends to brings his friend/family into trouble*

It is used for deriding a person who has the heart of sacrificing his own family or close people for his own benefit.

4. /KErEkek bEtine tanjal

laugh woman fall suddenly

The laugh of a woman who falls suddenly

*Pretending to be OK but actually getting hurt*

It is used for deriding someone who is just caught up doing something bad and tries to hide his shamefulness from others.

5. /KambIng datang, nangke rUbUh/

Goat arrive jackfruit collapses

‘When a goat arrives, a jackfruit tree collapses’

*It expresses about something useless.*

It is used to deride the person who does something very late. It is useless to continue because it has been too late to do.

1. /Makan kUghang pIghIng, begawe lebIh mandau/

Eat less plate work more chopping knife

‘There are fewer plates to be used for eating, but there are more chopping knifes to be used for working’

*Many people like eating better than working*

*PIghIng* is related to eating time and *mandau* is related to working time.This proverb is used to deride lazy people who only come to eat not to work.

7. /Mbak ayo kedingen minyak/

like water with oil

‘Like water and oil’

*It expresses about two people who will never get along together.*

This proverb is usually used to deride two persons who always quarrel and can not get along together.

8. /Mbak bakatak bawa tempUghUng/

Like frog under coconut shell

‘Like a frog under coconut shell’

*It expresses about a person who acts as if he knew everything.*

That proverb is usually used to insult someone who is a narrow-minded. This person usually never wants to learn from others. Like a frog that is trapped inside a coconut shell, what it sees only the inside part of that shell. It does not know the wide outside part.

10. /Nido aghai/

sleep day

‘sleeping during the daylight’

*It expresses about a person who always wakes up late*

This proverb is usually used by older people to deride a lazy girl who often wakes up late. Sekayu women should be diligent. They must start their day early in the morning to finish all of the house chores. A lazy girl will not be recommended to be chosen as a daughter in –law.

Since teaching means making learners conscious about aspect of their behaviour, it is obvious that proverbs should be considered as part of materials to teaching English to foreign learners, in this case *Sekayu* speaking students. Some Sekayu proverbs used are developed through aspects of figurative language. For some proverbs, the ways of the meanings illustrated are similar to those of English, for example, *Ade asap ade api*/when there is smoke there is fire. *Mbangonke ulo tido*/ do not kick a sleeping dog, *Bung dakke jauh dai umpun*/like father like son, and *kuyuk nyalak babi beghani*/ like dog and cat. If the ways the natives develop the Sekayu proverbs are similar to those of English proverbs, the teachers of English can consider the Sekayu proverbs as prior knowledge or inputs for Sekayu speaking students for learning English.

Inputs are important factors in acquaring and learning a second language. In acquiring a second or language, inputs are needed to activate language acquisition device (LAD) which are used to practice, correct, and conclude language principles (Purnomo, 1983). Krashen (1982) supported the statement by saying that language competence is the result of getting inputs, which can be understood by the learners. In order to have the comprehensible inputs, the teaching materials should be neither too difficult nor too easy. If the materials are too difficult to understand the students are reluctant to learn. In contrary, if the materials are too easy to understand the students are bored. They are not challenged. In short, the materials should be challenging. Considering the local content, that is, Sekayu proverbs can support to provide the comprehensible inputs.

Considering Sekayu proverbs in teaching English to the students of the Sekayu natives means to try to lower the students’ affective filter, that is lowering learners’ anxiety (Ariana, 2002:66) It is also said that a wide range of studies has shown that using content familiar to learners, rather than unfamiliar content, can influence the students’ comprehension of the target language (Post and Rathet, 1996:12). The students’ affective filter raises when they feel threaten and unrelaxed. It can occur when they feel that the materials are far beyond their cognition. In other words, they enjoy learning English when the materials are not so difficult. Starting teaching English proverbs by comparing with the equivalent *Sekayu* proverbs is one way that is possibly done to interest and make the students (especially those who have *Sekayu* language background) enjoy learning English.

* 1. **CONCLUSION**

There are four types of proverbs in *Sekayu* language, namely true proverbs, proverbial phrases, proverbial comparisons, and idioms. The true proverbs are used in forms of simple, coordinate compound, and subordinate compound sentences. The proverbial phrases are used in forms of phrases. The speakers did not convey the meanings in forms of sentences. They just uttered them in form of groups of word or phrases, instead. The proverbial comparisons are used to express the meanings by describing the conditions or characteristics of somebody or something by using comparison words. The idioms are used to express their feelings and thoughts. These four types of proverbs are still used frequently by the natives of *Sekayu* to maintain the communication among the communities. The structural patterns used are *Subject - Verb - (Object)* and *Subject - Verb – Complement*. However, *S ø* (hidden subject) - *Verb – Object* pattern is also found. It is evident that the natives of *Sekayu* use proverbs to give advice, prohibit, appreciate and deride. In giving advice or telling prohibition, they often use proverbs in their daily life. The way they tell prohibition is similar to the way they advise. They want the interlocutors to understand themselves what they prohibit and advise to other persons not to do something bad. However, the natives never use a strong verbal marker to prohibit or special marker to advice. Rather, they present a situation or impact in a proverb to invite others to think of what people should have done or what will happen after doing something bad. There were only few provebs found in giving appreciation. It might be because of the custom of Sekayu people who usually give appreciation through pantun (Haris, 2004:360). They use pantun in particular time and occasions. It also becomes the characters of Sekayu people of not to give lip service by praising too much to others. On the other hand, the natives in fact have more proverbs to tell something that was assumed to hurt others indirectly. For this purpose, some of the proverbs use a verbal marker i.e. *mbak*

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