

PALEMBANG PROVERBS IN THEIR STRUCTURE AND MEANING

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Abstract

This paper discusses Palembang proverbs. A proverb is a cultural richness that contains the values of goodness in the form of advice or advice that is usually given by parents to their children. To that, proverbs continue to be maintained, preserved by the next generation. However, over time this culture will fade even disappear through time. This study discusses the meaning and form of proverbs of Palembang. The method used in this study is a qualitative method with the following steps. The data were obtained from the native informant Palembang. The obtained data were then translated and analyzed. As a result, the meaning contained in Palembang proverbs mostly have in common with proverbs from other areas, which also contain sayings and metaphors.

Keywords: form, meaning, Palembang proverbs

1 INTRODUCTION

Indonesia is an archipelago. It consists of various regions and islands. In every region and scattered islands in Indonesia, there is different language and different culture. However, Indonesia is famous for its slogan "Unity in Diversity", being united apart from differences. It is also famous of its proverb that 'Different pond, different fish, which means that there's a different culture in different area.

Palembang is one of the cities Indonesia. It is the capital city of South Sumatra Province. Palembang is the second largest city after Medan. Palembang is called "Sriwijaya Land" because there was once a history of Palembang that it was capital of the largest Buddhist maritime empire in Southeast Asia; Sriwijaya Kingdom. This kingdom dominated the Archipelago and the Malay Peninsula in the 9th century (Wikipedia. Downloaded January 13, 2015). Palembang, together with other regions, has a rich culture. One is a local proverb. However, this wealth is starting to look faded, although the proverbs are still used by parents as a form of advice to their children and grandchildren, it now becomes obsolete. In the past, proverbs in the form of parables were used by parents as a form to express advice with the intention that children or grandchildren to know about good deeds, to be careful in doing something or act, to be not arrogant to others, and so on. Even though each region has its own proverbs, they generally have the same purpose and meaning.

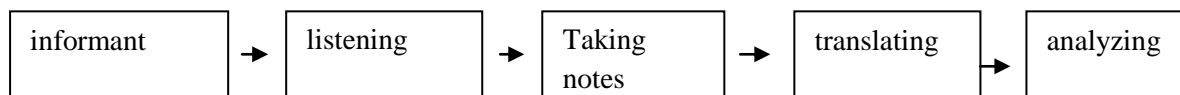
Unfortunately, today's cultural property owned by us is slowly slipping down the progress of time. If we do not maintain and preserve it, this local culture will fade even going to be extinct. Whereas

the values in the proverb is a wealth of culture that need to be preserved, protected, and maintained as the identity of a nation's identity, namely Indonesia. This is not to happen. For that, the researcher conducted a study on Palembang proverbs . This study, discusses the meaning contained in Palembang proverbs and classify them by referring to Tarigan's theory, that they are grouped into three types; proverbs, expression, and parables. Palembang language itself is divided into two kinds namely bahasa Palembang *jeghu* or *bebaso* (*Bbs*) and Palembang *jabo* or Palembang *Seari-ari* (*BPS*). Based on this, the proverbs in Palembang language are also divided into two kinds.

2 RESEARCH METHODOLOGY

The method used in this study is a qualitative method. Qualitative methods are tapped ways of interpretation by presenting it in the form of description. Through the social development, quality of interpretation in qualitative methods are limited by the nature of social facts which means social facts are the facts as interpreted by the subject (Ratna, 2010: 4). The object of this study is the proverbs of Palembang. The data were obtained from Mrs. Linny Oktoviani, as an informant who is a native of Palembang and understands the proverbs in Palembang language.

The research steps are as follows.



3 RESULTS AND DISCUSSION

Proverb is an expression in the form of metaphor often used to say something with short sentences appropriately (Lintani, 2014: 140). KBBI (2008:1055) a proverb is a group of words or complete sentence structures, usually allegorized in specific items. Next, a proverb is a sentence or group of words that are fixed in structure and usually contain analogy of specific items (Poerwadarminta, 1976: 738, in Tarin (2009: 148).

In this study, the proverbs are discussed in terms of their structure and meaning. Each is analyzed as follows:

3.1 The Meaning of Palembang Proverbs

<i>Wenten njawo ado rezki</i> (<i>Bbs</i>) Arti Peribahasa: There is always a solution to every problem	“When there is a will, there is a way”
<i>Bagai Pagar Nedo Tanaman</i> (<i>Bbs</i>) Arti Peribahasa: One person can have a very bad influence on others. It is dangerous to keep bad company.	“The rotten apple injures its neighbour”
<i>Padem Siyos Tumbuh Seribu</i> (<i>Bbs</i>) Arti Peribahasa: One dead replaced by one thousand	“One dead replaced by one thousand”
<i>Cak Iwak Jero Banyu</i> (<i>BPS</i>) Arti Peribahasa: Human beings live by traditions and customs	“Like a fish in the water”
<i>Saket nimpo nyesel telat</i> (<i>BPS</i>) Arti Peribahasa: Regret always come later	“Regrets always come later”
<i>Masak di jabo mentah di jero</i> (<i>BPS</i>) Arti Peribahasa: What you see is not always what you get.	“Outside a doll, inside a plague”
<i>Karno mulut badan binaso</i> (<i>BPS</i>)	“Your tongue is fire”

Arti Peribahasa: We always have to be careful with what we say	
<i>Nanggok di banyu Butek (BPS)</i> Arti Peribahasa: Adding other problems to the one existing	“Fishing in troubled water”
<i>Sekel naek, palak turun (BPS)</i> Arti Peribahasa: Very busy	“Working from head to toes”
<i>Cak ayam ngeremi telok (BPS)</i> Arti Pribahasa: A very emotionally sensitive woman	“Like hens laying eggs”
<i>Cak niup api pucuk banyu (BPS)</i> Arti Peribahasa: Doing something useless	“Finding a needle in a haystack”
<i>Nyilat banyu ludah dewek (BPS)</i> Arti Peribahasa: Admitting something that you denied	“Licking back your own spit”
Uwong mudo nanggung rindu, uwong tuo nanggung ragam (BPS) Arti Peribahasa: Parents should always be patient	“Kawula muda menanggung rindu, orang tua menanggung ragam”
<i>Luko di tangan karno ladeng, luko di hati karno kato (BPS)</i> Arti Peribahasa: Be careful in saying something, people will get hurt when we use improper words.	“Words are sharper than knives
<i>Malu betakon, nyasar di jalan (Bbs)</i> Arti Peribahasa: Asking questions is the only way to learn	“Embarrassed to ask will result in getting lost”
<i>Guru kencing tecancang, murid kencing belari (BPS)</i> Arti Peribahasa: A junior will always mimic what a senior does	“Monkey see, monkey do
<i>Musuh Jero Kemul (BPS)</i> Arti Peribahasa: A enemy among friends	“Wolves in sheep clothing”
<i>Cak cacing kepanasan (BPS)</i> Arti Peribahasa: Restless and worried	“Like a fish out of water”
<i>Sambil Nyelem Minum Banyu (BPS)</i> Arti peribahasa: Finishing two things in row	“Killing two birds with one stone”
<i>Cak niup di atas banyu (BPS)</i> Arti Peribahasa: Having no power	“Lead by the nose”
<i>Di Mano bumi dipijak di sano langit dijonjong (BPS)</i> Arti Peribahasa: We always have to adapt to every new environment	“When in Rome, do as Rome does
<i>Buah yang manis biasonyo beulat (BPS)</i> Arti Peribahasa: Kata-kata yang manis biasanya dapat menyesatkan atau menjerumuskan	“Buah yang manis biasanya berulat”

<i>Tedok bertilam pasir (Bbs)</i> Arti Peribahasa: Sangat miskin, tidak mempunyai rumah dan harta benda	“Tidur beralaskan pasir”
Ado bentuk ado hargo (BPS) Arti Peribahasa: Harga sesuatu barang itu sesuai dengan harganya	“Mutu barang sesuai dengan harganya”

3.2 The Structure of Palembang Proverbs

Proverbs in Palembang language are categorized into three types namely, sayings, parables, and metaphors. Proverbs contain advice and philosophy from parents (Poerwadarminta, 1976: 734 in Tarin, 2009: 149). Parables are usually in the form of comparison (Poerwadarminta, 1976: 1125 in Tarin 2009: 152). Metaphors are words or groups of words that are specific to declare an intent with a figurative sense (Poerwadarminta, 1976: 1129 in Tarin 2009: 157).

Based on several examples that have been discussed above, proverbs of Palembang are divided into two types of sayings and parables. The proverb of *Wenten njawo ado rezeki*, "When there is a will, there is a way". It means that every living human will always get blessings if they always keep trying as Allah is Gracious. *Karno mulut, badan binaso*, "Your tongue is fire". It means we have to be careful with what we say. *Sambil Nyelem Minum Banyu*, "Killing two birds with one stone", means that we have to be smart in managing our time. *Dimano bumi dipijak, disano langit dijonjong*, "When in Rome, do as Rome does", we have to adapt every new environment we face.

Palembang proverbs in the form of parables can be seen from *Cak Iwak Jero Banyu*, "Like a fish in water", that is, human beings live by customs / traditions. *Cak ayam, ngeremi telok*, "Like hens laying eggs," means a woman who is emotionally sensitive. *Cak niup api pucuk banyu* "like finding a needle in a haystack", it means doing work that is almost hopeless to finish. This metaphor is said when someone is doing work in vain. *Cak niup di atas banyu* "lead by the nose", expresses someone who has no power and cannot defend his own opinion.

4. CONCLUSION

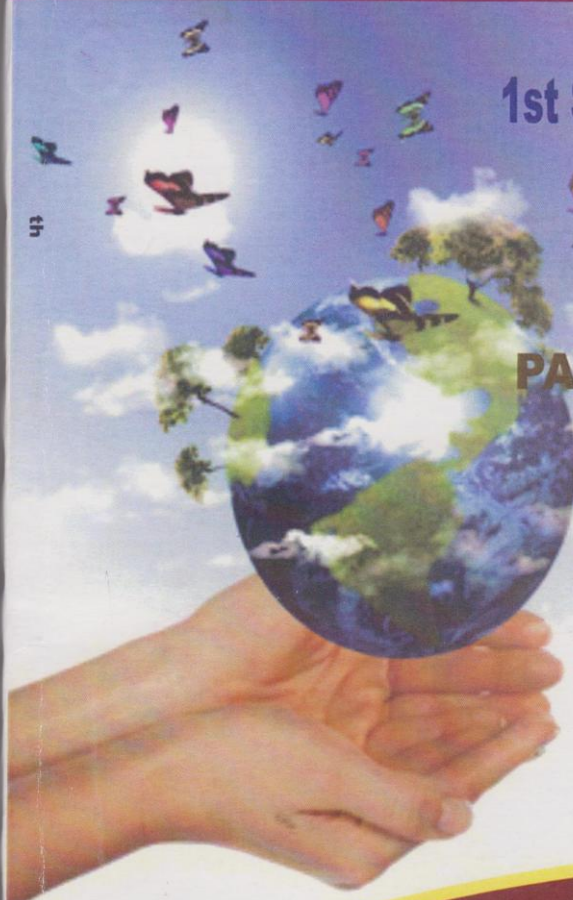
Based on the discussion, it can be concluded that Palembang proverbs are used by the community in the form of parables to give advice/give good values as well as a warning to children and descendants, with the intention that they will understand. In terms of meaning, Palembang proverbs generally have things in common with proverbs from other areas. The bottom line contains the phrase and imagery that make an analogy about something that we would have to be careful like keep ourselves in acts, keeping the feelings of others, motivating us to be sincere in doing things, and many precious values that can be used as a role model in all actions. In terms of structures, Palembang proverbs are dominantly in the forms of sayings and parables.

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