

AN ANALYSIS OF VALUES IN BIMANESE PROVERB

PROPOSAL

Submitted as a Partial Fulfillment of the Requirements for Undergraduate
Degree of Education



By:

**PUTRI BULANDARI
NIM : BIG 111030**

**UNIVERSITY OF CORDOVA INDONESIA
THE FACULTY OF TEACHERS TRAINING AND EDUCATION
ENGLISH EDUCATION PROGRAM
2018**

RATIFICATION

A Thesis by : PUTRI BULANDARI
Student ID : BIG 111030
The Title : An Analyze Of Values In Bimanese Proverb

This Thesis has been approved: 31 Desember 2018

The Board Examiner Signed

1. ErlinPebriantika,M.Pd _____
NIDN. 0822028702

2. Ismiati,M.Pd _____
NIDN.0817108401

Dean of the Faculty

Rizka Donny, AS, S.Pd.,M.Pd
NIK. 198802222012101001

ACKNOWLEDGEMENT

First of all, the writer would like to say “AlhamdulillahRabbalamin” to Allah, the Almighty for His Mercies and Blessing to the completion of research proposal. The writer would also like to Send his Evocation and regard to Prophet Muhammad SAW (Peace be upon him) for conveying Islam , the world most perfect and precious religion.

Finally, the writer’s love gratitude to the writer’s parents, families, and friends from whom the write got supports and constant prayer, may Allah Bless them all.

The writer is also very grateful to Mrs. ErlinPebriantika, S.Pd.,M.Pd as the first consultant and Mrs. Ismiati,S.Pd.,M.Pd as the second consultant for their precious time in the writing process of this research proposal.

Taliwang, February2019

The Writer

TABLE OF CONTENT

COVER	i
RATIFICATION.....	ii
ACKNOWLEDGEMENT.....	iii
TABLE OF CONTENT	iv
CHAPTER I: INTRODUCTION.....	1
A. The Background of Research Problem	1
B. Statement of Problem	4
C. Purpose of Research.....	4
D. Scope of study	5
E. The significance of the study.....	5
F. Definition of Key Term.....	5
CHAPTER II: REVIEW OF RELATED LITERATURE.....	7
A. Proverb	7
a. Definition of proverb	7
b. Characteristic of Proverb.....	11
c. Function of proverb	11
d. Structural and Function Aspects of Proverb.....	14
B. Values	15
a. Definition of values	15
b. Function of values	16
a) Social values.....	16
b) Moral values	17
c) Education values.....	18
d) Religious values.....	18
e) Humanity values	19
f) Fairness values	19
C. Values in Bima proverb	20
a. Moral value	20
b. Religious values	21
c. Social values	22
CHAPTER III: RESEARCH METHODOLOGY.....	23
A. Method of Research	23
B. Source of Data	23
C. Instrument of Research.....	23
D. Research Informant	23
E. Procedure of Collecting Data.....	24
F. Technique of Data Analysis	25
BIBLIOGRAFI.....	28

CHAPTER 1

INTRODUCTION

A. Background of Study

Indonesian is rich of languages and ethnic. One of the main indicator of variety is the language used by certain ethnic group different from the other ethnic groups. In our countries, there are lot of languages that have different position and different function too. Generally, the Indonesian are classified in two parts. Firstly " Bahasa Indonesia" which is positioned as National states language. Secondly, local language, which are hundreds in number and positioned as ethnical language. According to its positions those language also have different function.

Local language is a language which is traditionally used within a given territory of a state by national of that state which from a group numerically smaller the rest of the state population. A local language is a language spoken in an area of sovereign state, whether it is a small area, a federal satate or province, or some wider area, (James costa, et. al, 2012)

In Indonesia, one of the local languages which is rich of ethnic is Bima language (Bahasa Bima/Mbojo Language). This language is used by resident living in eastern part of Sumbawa Island (Syamsudin, 1996:13). Oral tradition or oral is a community's cultural and historical background preserved and passed on from one generation to the next in a spoken stories and song, as distinct from being written down.

Oral lore as a literature includes traditional custom, tales, sayings, dances, riddles and ballads of people bounded by the same beliefs and culture. Proverb as an oral literature is a very important tool for expressing one's thoughts, ideas and feelings. This values laden form of literature mirrors our culture, belief and values system.

Each country has proverbs that are uniquely their own. Knowing the saying of a certain country helps people understand their ways of life (Zona , 1996 in Pannogan Odette ,2015). Bima region as part of Indonesian country is also well known with its proverb as the uniqueness of their culture. The proverb of Bima is still widely used and preserved by its society. Sanuddin (2015) points that a proverb is a short but complete statement carrying traditional wisdom in a general and often figurative form to guide behavior in a recurrent situation. Miruka (1994) stated the proverbs serve as reflection devices that have been accumulated over many years of pleasing and annoying experiences. In proverbs, we observe a society's understanding of life as it has developed through observation and reflection. More than being the essential summaries of experience, proverb may be very effective in exercising social - control. Since they reflect the morals or ethnics of a group, proverb are convenient standards for assessing the nature and quality of behavior of approved norm and behavior of others.

According to Ruslan (2018) as chairman of the Mbojo cultural assembly(MAKEMBO) that parable traditional language between a person's attitude to life with nature around is expressed through beautiful proverbs. In Bima, proverb

contain values such as moral values, honesty values, fair values, social values, cultural values, religious values, and many of the contents of the value depend on the message implied in the proverb. For example of Bima proverb is *Ngaha Aina Ngoho* eat but not deforestation. The meaning this proverb to invites the society to economize and used existing natural resources such as air, forest, and environment according to tomorrow and posterity. This means that people may make a living not from deforestation or destroying nature. The functions of proverb in Bima society as a communication tool, as a medium of education and express one's feelings. In the past, parents often advised for family events, religious activities and advice for young people who migrated or traveled. They are used to express admiration of those who obey the accepted socio-cultural conventions and to criticize or warn those who are deviant (Bascom,1965).

Generally, proverb was an integral part of interpersonal communication of everyday life. They strengthen human interaction in day to day socio-cultural occasions, and make speeches interesting and impressive. Beyond their literary value, proverb have often been used as a source of didacticism, and more generally as a medium for the expression of commonly held view and wisdoms.

Sanuddin (2015) points that proverb play central rule in many aspects of traditional, non literary society which attracted scholars for countries. However, some scholars believe that in the western world, the use of proverbs in literature dropped significantly after the eighteenth century, the age associated with reason

and enlightenment. The nineteenth century is regarded as the golden age of proverb (Obelkier, 1994 in Sanuddin (2015)).

Proverb was considered the most ubiquitous genre of folklore, found among all cultures of the world. Milner (2005) in Sanuddin (2015) has noted “the nearly ubiquitous of proverbs throughout the world almost irrespective of time, place, level of technical and economic development, language and culture”.

Mieder 2004 in Grambon 2018 states that proverb was interesting pieces of popular wisdom and tradition belonging to any culture, which help us to foreground the values and shared beliefs held by a speech community. However, its study has received little attention up to now.

The above issue is encouraging the researcher to investigate the values of Bima folk proverb.

B. Statement of problem

The problem of the study is elaboration in the following research question:

- a. What kinds of values contain in Bima folk proverb ?
- b. What are the functions of folk proverbs for Bima society ?

C. Purpose of the study

In accordance with the above problem, the writer formulated the purpose of study as follows:

- a. To find the kinds of values contained Bima folk proverb
- b. To analyze the functions of folk proverbs for Bima society

D. Scope of the study

The study focus to analyze moral values in Bima proverb can influence Bima society in their daily convertasion.

E. The significance of the study

The result of this study is expected to give beneficial information to Bimanesse, especially the word of education and social life .

a. The theoretical of this study are :

- a) The sociolinguistic literature on linguistic sexism and language use by men and women.
- b) The proverb can add insight to the word of education
- c) The result of this study can be used as references for the word education especially for the lesson at semantic and pragmatic
- d) The result of these projects is very important because it was serves as an empasical evidence for sociolinguistic inquiry into problem in general

b. The practical benefit in this study are :

- a) In the education, it can be used for teaching learning reference
- b) For social life very effective in exercising social - control.

F. Definition of key terms

In order to avoid misunderstanding on the side of the readers about the study to be discussed, it is important to define the term concerning with this study as follows:

a. Analysis

Analysis means to analyze or to explain in detail the literary work element that's investigate such as description, acts, so fort. (Sujiman, 1986:6).

In the research, the analyze focus to describe of Bima society use proverb in their daily conversation and to find the kinds of social values contained Bima folk proverb.

b. Values

Values is the beliefs people have about what is right and wrong and what is most important in life, which control their behavior. (Jackson:2003)

In this research, values deals with social values in Bima proverb as reflected in their proverb and the writer will explain the social values through Bimaness traditional expression.

c. Proverb

Sanuddin (2015) Argues that proverb as performance in context suggests that different speaker may use proverb for different strategic purpose. In this research, the researchers are able to find out values contain in Bima folk proverb and to analyze moral values in Bima folk proverb.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Proverb

a. Definition of Proverb

Lau, et al. (2004) note the paradox that proverb is generally understood to epitomize simplicity and common sense, yet turns out to be both complex and hard to define. To defficulty in defening proverb stems from the fact that they do not confirm to a neatly categorized genre because their form, orgin, content, purpuse, structure, and application are so varied as to sometimes give the impression that there is not such single entiy as a proverb (Moon, 1997:2). A proverb is commonly thought of as a phrase, saying, sentence, statement or expression of the folk which contains above all wisdom, truth, morals, experience, lessons and advice concerning life and which has been handed down from generation to generation (Taylor, 1985:3)

According to Ruslan (2018) as chairman of the Mbojo cultural assembly (MAKEMBO) Bima proverb that parable traditional language between a person's attitude to life with nature around is expressed through beautiful proverbs.

Proverbs are considered the most ubiquitous genre of folklore, found among all cultures of the world. Milner has noted the nearly universal distribution of proverbs throughout the world, almost irrespective of time,

place, level of technical and economic development, language or culture (Mieder, 2004, 2005). Because of their central role in many aspects of traditional, non-literate societies, the study of proverbs has attracted scholars for centuries. While the seventeenth century is regarded as the golden age of proverbs in the West (Obelkerre, 1994), proverbs collection continued throughout the eighteenth and nineteenth centuries (Whiting, 1994:75).

Define the proverb as a traditional propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment (Dundes,1981: 60) .State provisionally define proverb in English as “ short traditional out of – context statement used to further some social end” observes .Arora, (1981:124) makes a similar point: “ Probably the most consistently accepted generalization concerning proverb, in virtually any language, is that they are “traditional” . Mieder,((1993 : 641) calls traditionality ”the central ingredient that must be part of any proverb definition” and holds that “ any text qualify as a proverb must have (or have had) so currency for a period of time” . While Bertrand Russell defined proverbs as wisdom of people that illustrate the intelligence of somebody (Danandjaja, 1986 : 28)

Hornby (1989:1604), define proverb as a short well-known or saying expression that state general truth or advice seen from one angle only. Classification with the term already old used into the west literary, which has

describe the different of the type or manner (genre), can not be considered as the only right way to analysis certain literary in details (Finnegan, 1978:15)

As noted by Hamilton (1987:67), proverbs reflect ideological struggles between the rulers and ruled in a society and if carefully unpacked and deconstructed, proverbs can provide some evidence of voices from below, the world-view of the dominated group. Schipper (2004) argues that proverbial messages are an excellent yardstick for finding out the extent to which people continue to accept sexist ideas about women, while Kerschen (2012:3) believes that the nature of proverbs is such that, while they are brief, they are perhaps the best indicators of attitudes and belief. Therefore, if one wants to explore the historical image of women in oral traditions, proverbs are an ideal subject.

Oral literary have one culture phenomenon's which can be found in educated and non educated society. There are variety of oral literary and each type of them has big variation as well. The contain may concern with various events or people who own the culture (Finnegan, 1970:3)

The literary sociology describes the societies life of the writer or inventors (their social status and background). The literary work has a link with the role that has been played by the literary work to its reader or listener, which is the original aim (target) of the creation of literary work itself (Finnegan: 1979:24).

In Indonesian oral literary work are said to be classified into district literary. It can be said that every land (district) will have their own dialect, most probably has their own oral literary too (Tolali, 1990:1).

Chomsky (1973:4) what are called similar to represent the writers to say, one reason for studying language and the most compelling reason is a temptation to regard language, in traditional phrase as “a mirror of mind”. This language is a mirror of mind in deep and significant sense. It is product of human intelligence created a new in each individual by operation that lies far beyond the reach of will on consciousness. An important thing in oral literary is it contains, the objective and other thing which can be read between the lines, which is correlated with the society. On top of that, it is also should be considered as an important thing of its social impact of literary work (Wellek, 1980:)

The treasure Indonesian literary that rich, variety and unlimited. Special characteristic literary is good knowledge if the literary work look closely at dialect and dynamic all sorts of tension which multilingual. In each society language, each language have literary self, clearly to look hundred language which found in Indonesian, the ethnical literary show the riches which particular. Three part of the main feature of Indonesian literary that we can find are: Orally literary, written literary and modern literary (A. Teeuw, 1993 : 9).

b. Characteristic of Proverb

According to Milner (1969a :199) a proverb has the following characteristic : (a) it is pithy, concise and easily remembered by the use of rhyme, repetition, or alliteration; (b) it is vivid, homely, sometimes coarse, deals with people's primary interests; (c) it singles out something abstract and universal based on experience and observation which might be stated literally or figuratively; (d) it sums up a situation by appealing to humour; (e) its effect is to raise a statement from the ordinary to empathic level in order to urge, teach, praise or convince, or alternatively, to warn, blame, restrain or discourage.

c. Function of Proverb

The usefulness to this study of these various function of proverb can be roughly grouped into five major categories.

Firstly, proverb promote social integration by validating culture," justifying to those who perform and observe them" (Bascom, 1965:290). When people express dissatisfaction with some accepted aspect of life, a 'wise' proverb will work as explanation. Talking about the functions of folklore in Afghan society, Dupree (1979:51) argues that folkloric items explain the group's origin and justify its existence and "define sexual and agegraded roles and describe ideal interpersonal, in-group and out-group behaviour'. In this sense, folklore help in social intergration as folklore reinforces group feeling and satisfies the individual psychologically.

Secondly, Folklore function as pedagogic devices” (Bascom,1965:290), as ”pedagogical discourse” (Granbois –Herranen,2010:96), and as a means of teaching morals and values to children (Lawal *et al.*, 1997; Yankah, 2001; And as a means of code that proverbs are mostly associated with adults.

Thirdly,proverb fulfil “the important but often overlooked function of maintaining conformity to the accepted patterns of behaviour as a means of applying social pressure and exercising social control”(Bascom 1965:295). As such, proverb are understood as instrument that create and establish certain social norms and behaviour. (Grzybek, 1987; Yankah, 2001; Akbarian, 2012). Speaking of Afghan folktales, Dupree (1979:51) says that they tend to *perpetuate*, not *protest*, the existing order (emphasis in original). This function looks similar to the functions discussed earlier, but it is different in the sense that along with educating children and justifying social institutions, some proverbs and other folklores are means of applying social pressures on members of society in order to make them submit to societal norms. In other words, some proverbs are —employed against individuals who attempt to deviate from social conventions with which they are fully familiar (Bascom, 1965:295).

Fourthly, proverb reveal people’s frustration and attempts to escape in fantasy from repressions imposed on them by society. (Bascom 1965 :290). They provide a way of expressing what people cannot express in their actual live. The use of pithy proverbs enables people to hide their own thoughts and

say something they would not dare to in a direct manner. This is a paradox : while proverb play a vital role in transmitting and maintaining the social norms and in forcing the individual to conform to them, at the same time it provides socially approved outlets for the repressions which these same institution impose upon individuals. In other words, some proverbs and other words, folklore could be the true feelings of the suppressed group, "voices from below" (Halmiton, 1987:74).

Lastly, proverb are rhetorical devices-the " ornament of speech" (Akbarian, 2012) and "weaponry in natural interaction" (Lieber, 1994 : Arewa & Dundes, 1964, Yankha, 2001). Proverb are used for some practical, pragmatic purpose in various circumstances of everyday communication. With the aid of a proverb, one can aim to provide an endorsement to his statements, express doubts, accuse someone of something, justify or excuse somebody, mock somebody, and so on and so forth (Krikmann, 1985:58). The rhetorical and didactic functions of proverbs are of central importance to many scholars. Norrick (1985), Seitel (1976), Abrahams (1972), Krikmann (1985), and Yankah (2001) among others have emphasised that the most important function of proverbs are their didactic properties. When a proverb is quoted, a direct or indirect hint is given to the listener asking him for some behavioural changes according to the situational context.

d. Structural and Fuctional Aspects of Proverb

Proverbs scholars have devoted a great deal of effort to identify the occurrence of certain markers which could help in identifying a statement as proverb. Proverb markers are those internal features which make a certain statement a proverb, even if it is presented in isolation, out of its surrounding discourse, and even if it is heard for the first time. Such markers can be certain grammatical or syntactic features (e.g., omission of the article, certain patterns, quadripartite structures); semantic markers (e.g., metaphor, parallelism, paradox, irony); lexical markers (e.g., archaic or old-fashioned words; such words as never, always, everybody); phonic markers (e.g., rhyme, alliteration, meter) and so on (Litovkina , 1996:319).

Some paremiologists such as Milner (1969a), Dundes (1975a) and Norrick (1985) have tried to define proverbs by focusing on their specific *syntactic* structures. I briefly review these well-known structural approaches to proverb because these add some value to the present research.

G.B. Milner (1969a:199) defines proverb on the basis of the symmetrical structure of its form and content. According to Milner's theory, a proverb has four parts or quarters. Each quarter can be given a positive (+) or negative (–) value according to whether it is good or bad, safe or dangerous, friendly or hostile, useful or useless. The four quarters of a proverb can be grouped into two halves and these halves count as negative (–) when the quarters are opposite (+ and –) and as positive (+) when they are both positive or both

negative (+ and + or – and –). According to Milner's theory, the proverb *New brooms sweep clean* is positive because both its two parts or halves (underlined) give a positive messages, while the proverb “ Soon ripe soon rotten ” would be negative because its second halve (underlined) is negative as the word rotten gives a negative feeling.

Dundes (1975) argues that structurally, all proverbs are composed of a topic and a comment. The topic is the apparent referent is the subject or item which is allegedly described; the comment is an assertion about the topic, usually concerning the form, function, characteristic, or action of the topic. The simplest form of proverb would thus be “*Money talks*” in which *money* is the topic and *talks* is the comment. Similarly, proverbs like “ *Barking dogs seldom bite* ” or “*Still water runs deep* ” have topic-comment structures. Dundes concluded that all proverbs are descriptive statements which are composed of at least one topic and one comment, and it is theoretically impossible to have a one word proverb .

B. Values

a. Definition of Value

Value related closely to good and bad thing. Value are needs or desire. These need are not necessarily self-cantered and some of them might be abstract, e .g. liberty, conformity, prosperity etc. It is not appropriate to attempt to define how values interact in the definition of individuals, it is not appropriate to have highly complex values (a normal libertarian's idea of “

liberty” is a very complex concept that dishonestly incorporates other values system). Described below (Pat Gann, 2000). Values have been defined as the vision people have in terms of deciding what is good for themselves and their companions ; In other words what is good for them in the live (Reseacher , 1969).

According to Meglino and Ravlin (1998) as beliefs about what is wrong and the values that define the positive the goals in life. Schwart and Bilsky (1987) define values as a combination of five methods which highlight the most common understanding of values from different researchers : “ Values as (a) concepts or beliefs, (b) about desirable end states or behaviours, (c) that transcend specific situation, (d) guide selection or evaluation of behaviour and events, and (e) are ordered by relative importance.

b. Function of values

a) Social Values

Social values are principles that indicate how people relate meaningfully to others in social situation, including those involving family, friend and co-workers. A focus upon social values is justified through : Its contributions to a just society. the preservation and growth of cooperation and harmony within and between social and culture groups : Self knowledge, and fuller understanding of personal and social aspect of society knowledge, and fuller understanding of personal and social aspect of society knowledge. By understanding social educational values people.

One should be able to remind each-other to create a good environment. But not to trying to interferen someone's privacy because human is individual as social culture.

In daily activities, human as social creature always connected with the other person as long as their life. Besides the aspect of his or her life, human as social creature must be grow with the values of life because in naturally, only human that able to comprehension the values in his or her life. Hartanto (1993:101) says, that “ as a social creature the individu can't exist by themselves, take and give social contex , and always made the relationship in their society “.

b) Moral Values

Moral values are individual's about what is important in life. Those values refer to how one should act. Individual's moral may derive from society and government, religion, or self. Moral education values focus on the aspect of social life in society that relate and interact with each other. Moral education values guide people to behave politely based on social rule. Moralism guides people to respect the norm or etiquette code that applied in a certain society.

Moral are types of values, interpreted as prescription that one is willing to use or see force to inflict on advance. This force may be direct or indirect (e.g.by the state),but in every case, one approves of some level of coercion to enforce their moral.(Pat Gann, 2000)

Moral is very close related to the characteristics and position of human. According in Indonesia Dictionary says “moral” means guidance about good or bad attitude and action moral, obligation, etc (Poerwadarminta, 1986:205)

c) Education values

As we know the education is very important in our life. Therefore the objective to improve the quality of education and give same the some opportunity to all citizen. The first priority to improved the quality of basic education. So it will unable to fulfil the needs of nation development will focus on the knowledge and technology (Drs. Hartanto, 1994)

Government proclaim the Nation Education program, Which agree to educate the citizen which will be implemented, integrally and educated all citizen. This program will be implemented integrally and the education should not only carried out in the classroom (school) and the society have to be able to improve the quality of the mankind and also aware of the nation culture and have a faith in one good (Allah). People will be able differentiate good thing and bad thing with good education.s

d) Religious Values

Religious is very important in our life. Religious guidance, principle and motivation of human being for their life to be better and perfect. Education o religious also related closely to the education field of some aspect ; Attitude and values of morality and spiritualism (Hamzah, 1987:62)

For Indonesian, religion is a basic principle of motivator, which is very high quality to facilitate the ideas of nation. Religion manages the relationship of god (Allah) and human, human with other, human with nature and human themselves so that can keep lancing and harmony in life, either as individual or social member of society in order to have better life. Education of religion is aimed to make qualified human as social and individual.

e) Humanity Value

Everyone need a freedom. The freedom to work, to chose a way of life or freedom to have opinion. However, human being should realize the freedom has a limitation. This limitation a rise as we life with other (social). We have to realize that our opinion is not always right as people have a different way of thinking. So, to respect other freedom we have to build a good relationship with other (Drs. Hartanto, 1994 : 60).

f) Fairness Values

In UUD 45 and moral principle of Pancasila (Indonesian law) has clearly mentioned that human being are entitled to get fairness in their daily life as an individual and as social human being in their interaction in society. Basically, each of us has the same right and obligation to create a legality environment (fairness) in social life. Furthermore, we also should maintain an attitude to help each other. So, it will not use our belonging (wealthy) to sequence other people and we have to avoid hedonism (jet set

life style) attitude, which will contradict to others needs (Drs. Hartanto, 1994 : 63).

C. Values in Bima Proverb

According to Ruslan (2018) as chairman of the Mbojo cultural assembly (MAKEMBO) that Bima proverb consists of some main values as follow :

a. Moral values

Moral are types of values, interpreted as prescription that one is willing to use or see force to inflict on advance. This force may be direct or indirect (e.g.by the state),but in every case, one approves of some level of coercion to enforce their moral.(Pat Gann, 2000).

Moral is very close related to the characteristics and position of human. According in Indonesia Dictionary says “moral” means guidance about good or bad attitude and action moral, obligation, etc (Poerwadarminta, 1986:205). So, is important role in the life of society and individual.

As the example in Bima Proverb to the moral is :

Neo Rima Ro Edi light hands and light feet.

The meaning of this proverb is giving advice for people like to help others.

b. Religion Values

Religious is very important in our life. Religious guidance, principle and motivation of human being for their life to be better and perfect. Education o religious also related closely to the education field of some aspect ; Attitude and values of morality and spiritualism (Hamzah, 1987:62).

As the example in Bima proverb relate to the religion that is :

sambea ma mbou sambea ma mbua pray show off,fruitful pray.

The meaning of this proverb is giving advice for people that the comparison between the kindness you are proud of or being arrogant with kindness that is done sincerely will surely bear pahala or goodness.

c. Social Values

In daily activities, human as social creature always connected with the other person as long as their life. Besides the aspect of his or her life, human as social creature must be grow with the values of life because in naturally, only human that able to comprehension the values in his or her life. Hartanto (1993:101) says, that “ as a social creature the individu can’t exist by themselves, take and give social contex , and always made the relationship in their society “.

The example from Bima Proverb that relate to the social is :

Iha ba kai rawi asa lain a iha ba ra rawi weki it is the deeds of the mouth that damage us not the actions of ourselves or the body.

The meaning of this proverb is giving advice for people keep sayings from lies.

CHAPTER III

METHODOLOGY OF THE RESEACH

A. Method of Research

In an attempt to understand and analyze the values and reflected in their proverb, a qualitative research method be used. Qualitative research is a means for exploring and understanding the meaning individual or describe to a social or human problem. The process of research involves emerging question and procedures, data typically collected in the participant's setting, data analysis inductively building from particular to general theme, and the researcher making interpretation of the meaning of data (Creswell, 2009)

B. Source of Data

Primary data for this research taken from the informant, the native of Bima.

C. Instrument of research

The instrument of research are mobile phone, paper, notebook for writing information from informant.

D. Research informant

The informant of the research is the native of Bima..

a) Criteria of informant :

- a. Man or women age 30-50 years old
- b. Man or Women who have experienced and knowledge enough to use proverb

- c. Man or Women have job or occupation (teacher,author,culture expert etc)
- b) The researcher take informant five informant who live in Taliwang - West Sumbawa regency.

E. Procedure of collecting data.

Data collection is an essential component to conducting research. The technique of data collection is a process of gathering the necessary the research with the data collection and then it is used to test the hypotheses that have been formulated. Meanwhile according to Sugiyono (2009) “ To collect the data, the writer uses some techniques in order to make easier in analyzing the data such as observation and interview ”. To collecting data in this study, the writer used the following technique:

a. Observation.

Observation, by observing conversation and chat process, the researcher get the data from natural situation. In the observation process, the research played role of observe as participants. The researcher come into the field of observation where the people of Bima community who live in Taliwang, did their interaction in daily activities and observed their conversation. According to Creswell (2009:179), “the advantage of observes as participant was that the information or the data can be recorded as it happen take place”.

b. Literary study/Documentation method

To gain more detail information to support the content of the thesis, the data are taken from several books concerning the theory of related literature of the topic discussion. Documentation can be defined as a technique to obtain data through collecting of all documents and note the systematically (Netra,1976:73).

c. In-depth Interview

Thompson (2000) states that in-depth interview are not for the people who can not stop talking about themselves. Interview for this study were be done through some step as follow:

- a) The writer interview Native of Bima language who have experience and knowledge in use of Bimanesse proverb
- b) The writer choose the interviewees are considered experienced enough to use proverb.
- c) Age (30-50 years old)
- d) Job or accupation (culture expert, teacher, etc)

F. Technique of Data Analysis

Data analysis is very important because by analyzed the data one know the answer of the problem. Bodgan and Biklen (1982:28) point thart, the character of qualitative research is always descriptive, means analysis data and result in the form of phenomenom description, not in the form of figures or coefficient of the

relation among variable. The work (writing) of research result contain some quotation from collected data to provide illustration and filling up the report.

a. Technique of Data Analysis For Data taken from documentation :

a) Reduction

Reduction means summarize, select the subject matter and it is important then look for themes and patterns (Sugiyono, 2012 : 47). At this stage,the researchers sort out which one information is relevant and which one are not relevant to the study. Having reduced, the data be narrowed, it become less and leads to the crux of the matters so as to give a clear picture of the research object.

b) Presentation of Data

After the data reduced, the next step is to present the data

c) Make Redraw the Conclusion

The final stage of data processing is the conclusion. Overall the data presented are object of this research problem can be understood and then draw conclusion is the result of this study.

b. Data steps of analysis were be done as follows :

a) First, the research collect the data of the interviews

b) Secondly, the researchers sorting the data related to the values of the proverb

c) After collecting data, the researches transcribe of the symbol used in proverb into English

- d) Then the research seeks for the meaning of the symbol used in proverb
- e) The last is identified and describe social values and fuction of Bima
proverb for Bima society

BIBLIOGRAFI

- Arora, S. L. (1984). The Perception of Proverbiality, *Proverbium: Year Book of International Proverb Scholarship*, Vol. 1, pp.1–38.
- Akbarian, Is'haaq. (2012). What Counts as a Proverb? The Case of NTC's Dictionary of Proverbs and Clichés, *Lexikos*, Vol. 22, pp.1–19.
- Alan Malingi. Wordpress. BimaSumbawa.com
- Bodgan, R.C and Biklen, S.K. 1982. Qualitative Research for Education : An Introduction to Theory and Methods. Boston : Allyn and Bacon, Inc
- Bascom R (1965). Four Functions of Folklore. in : A. Dundes (Ed.) The study of folklore. New Jersey : Prentice Hall.
- Chomsky, Noam, 1975. Reflection on Language, Fontana/Collins, USA
- Creswell, Research Design Qualitative, Quantitative, and Mixed Methods Approaches, (USA : SAGE, 2009), hl, 4.
- Danandjaja, James, 1984, Folklore Indonesian, Grafiti Press, Jakarta
- Drs. Hartanto, J. S. 1994. Memahami UUD 1945, P4, GBHN 1993-1998, Waskat, INDAH Surabaya
- Dundes, Alan. (1980). —The Crowing Hen and the Easter Bunny: Male Chauvinism in American Folklore, In his *Interpreting Folklore*, Bloomington, Indiana University Press, pp.161–175.
- Dupree, Louis. (1979). Functions of Folklore in Afghan Society, *Asian Affairs*, Vol. 66, No. 1, pp.51–61.

- Finnegan, Ruth, 1978. *Oral Literature in Africa*. Nairobi, London : Oxford University press. 1979. *Oral Poetry*. London : Conbridge University Press.
- Granbom Herranen, Liisa. (2010). Women's Place in Finnish Proverbs from Childhood, *Folklore: Electronic Journal of Folklore*, Vol. 46, pp.95-110.
- Hamzah , Amir, 1967. " Dasar-Dasar Kependidikan. Diklat FKIP Universitas Mataram
- Hornby, (1989:1604). *Oxford Advanced Learner's of Current English*. 1995
- Hamilton, C. A. (1987). Ideology and Oral Traditions: Listening to the 'Voices From Below', *History in Africa*, Vol. 14, pp.67-86..
- H. Abdullah Tayib, BaA, *Sejarah Bima Dana Mbojo*, PT Harapan Masa PGRI Jakarta
- Jackson, 1996. *An Introduction to Business Ethics*. Oxford. Blacwell
- Krikmann, Arvo. (1985). Some Additional Aspects of Semantic Indefiniteness of Proverbs, *Proverbium: Yearbook of International Proverb Scholarship*, Vol. 2, pp.58-85.
- Litovkina, A. T. (1996). A Few Aspects of a Semiotic Approach to Proverbs with Special Reference to Two Important American Publications, *Semiotica*, Vol. 108, pp.307-80.
- Lau, K. J.; Tokofsky, P. & Winick, S. D. (2004). *What Goes Around Comes Around: The Circulation of Proverbs in Contemporary Life*, State University Press Publications, Book 33
- Lawal, A.; Ajayi, B. & Raji, W. (1997). A Pragmatic Study of Selected Pairs of Yoruba Proverbs, *Journal of Pragmatics*, Vol. 27, pp.635-652.
- Mieder, Wolfgang. (2004). *Proverbs: A Handbook*. London, Greenwood Press.
- Mieder, Wolfgang. (2005). *Proverbs are the Best Policy*, All USU Press Publications, Book 49.

- Miruka O (1994). "Understanding and Teaching Proverb." In: Bukenya
- Meglino, B. M. Ravlin, E. C. 1998. Individual values in Organization : Concepts, Controversies and Research of Journal of Management
- Mariati (2013). Maja labo dahu dalam dinamika kehidupan masyarakat Bima. UIN A laudin Makasar
- Milner, G. B. (1969b). What is a Proverb?, *New Society*, Vol. 332, pp.199–202.
- Moon, Paul. (1997). Traditional Maori Proverbs: Some General Themes, *Deep South*, Vol. 3, No. 1, [Online] <<http://www.otago.ac.nz/deepsouth/vol3no1/moon2.html> [Accessed: July 12, 2013].
- Mieder, Wolfgang. (1989). *American Proverbs: A Study of Text and Context*, New York, Paris, Peter Lang
- Norricks, Neal R. (1985). *How Proverbs Mean: Semantic Studies in English Proverbs*, Berlin, New York and Amsterdam, Mouton Publishers
- Obelkerre, James. (1994). —Proverbs and Social History, In Meider, Wolfgang (ed.) *Wise Words: Essays on the Proverb*, New York and London, Garland Publishing, pp.211–252.
- Pat Gunn, 2000. <http://junior.apk.net/mind/value>
- Poerwadarminta, WJS, 1986. Kamus Umum Bahasa Indonesia, Jakarta, Balai Pustaka
- Panogan, Odette C. 2015 .Kalinga Values Sistyem as Reflected in Their Proverb. International Journal of Advanced is Research in Management and Social Sciences
- Ruslan, (2017) Mimpi Bencana dan Kelahiran Ngaha Aina Ngoho
- Samsudin, A. R. 1996. "Kelompok Bahasa Bima–Sumba

- Schwartz, S. H. and Bilsky, w., 1987. Toward a universal psychological structure of human value. *Journal of Personality and Social Psychology*
- Sanuddin, Noor (2015) Proverbs and patriarchy: analysis of linguistic sexism and gender relations among the Pashtuns of Pakistan. PhD thesis
- Schipper, Mineke. (2004 [1994]). *Never Marry a Woman with Big Feet: Women in Proverbs from Around the World*, Yale University Press.
- Thomson, A. (2009). Ethical issues in the use of in – depth interview : Literature review and discussion. *Research Ethics Review*
- Taylor, Archer. (1985 [1931]). *The Proverb and an Index to „The Proverb“*, Berlin, Peter Lang Publishers
- Whiting, B. J. (1994 [1932]). —The Nature of the Proverb, In Harris, Joseph & Mieder, Wolfgang (eds.) *When Evensong and Morningsong Accord: Three Essays on the Proverb*, Cambridge, MA, Department of English and American Literature and Language, Harvard University, pp.87–113.
- Yankah, Kwesi. (2001). —Proverb, In Duranti, A (ed.) *Key Terms in Language and Culture*, Malden, MA, Blackwell and American Anthropology Association, pp.201–203
- Grzybek, Peter. (1987). Foundations of Semiotic Proverb Study, *Proverbium: Yearbook of International Proverb Scholarship*, Vol. 4, pp.39–85.