STATEMENT OF ORIGINALITY

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, this study contains no material previously published or written by another person or material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or other institutes of higher learning, except where due acknowledgement is made in the text of the thesis.

Semarang, 11 June 2014

Rezqan Noor Farid
ACKNOWLEDGEMENT

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I realize that this thesis is still far from perfect. Therefore, I will be glad to accept any constructive criticism and recommendation to make it better. Hopefully, this thesis will be useful to the reader who wishes to learn something about Banjarese proverbs.

Semarang, July 2014

Rezqan Noor Farid
WISDOM VALUES IN THE BANJARESE PROVERBS

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Abstract

This study is aimed to reveal parts of Banjarese proverbs which contain wisdom values, to find kinds of wisdom values represented through the Banjarese proverbs, and to reveal social contexts influencing the producing and interpreting process of the proverbs. There are three stages taken in conducting the study.

The first stage is to gather, select and classify data. The data of this study are gathered and selected from several literatures of Banjarese. The literatures taken as the sources of the data are “Karakteristik Bentuk, Makna, Fungsi dan Nilai Peribahasa Banjar” and “Kamus Peribahasa Banjar” by Ganie (2013), “Kamus Banjar – Indonesia” by Hapip (2013), and “Ungkapan dan Peribahasa Banjar” by Effendi et al. (2004). Those literatures are chosen because they are the only written resources available in relation to Banjarese proverbs.

The second stage is to analyze the data using critical linguistics. This method of data analysis consists of three steps. The first step is describing linguistic elements of the data. The description of the data consists of word glossaries, literal meaning of the data and clues of the interpretation of the data. The second step is interpreting the implicative meaning of the data which consists of explicature and implicature. The third step is explaining the relation between the data (the Banjarese proverbs) and the social situation of the Banjarese. The explanation is built by comparing the result of the interpretation with the member resources (MR) of the Banjarese.

The third stage is to present the results. The results show that the parts which contain the wisdom values of the Banjarese people are the clues of interpretation. The results of the study also show that the wisdom values shown by the Banjarese proverbs are related to the good and the bad behaviours of Banjarese people. It is also found that Islam, as the religion followed by the majority of the Banjarese people, influences the Banjarese culture and Banjarese proverbs.

Keywords: Wisdom, Banjarese, Proverb, Critical Linguistics
NILAI-NILAI KEARIFAN DALAM PERIBAHASA BAHASA BANJAR
Rezqan Noor Farid
130202111400037

Abstrak

Studi ini bertujuan untuk mencari tahu bagian mana saja dari peribahasa bahasa Banjar yang mengandung nilai kerarifan, menemukan bentuk nilai kearifan yang terkandung dalam peribahasa bahasa Banjar, dan mengetahui apakah terdapat suatu konteks social yang mempengaruhi proses pembentukan dan penginterpretasi peribahasa itu sendiri.


Langkah terakhir adalah penyajian hasil penelitian. Studi ini menunjukkan bahwa bagian dari peribahasa Banjar yang cenderung mengandung nilai kearifan adalah penanda interpretasi. Hasil studi ini juga menunjukkan bahwa nilai kearifan yang terkandung dalam peribahasa Banjar berkaitan dengan sikap yang tidak patut ditiru dan sikap yang pantas untuk diikuti. Dan diasumsikan juga bahwa agama Islam, yang terhitung sebagai agama yang dipeluk mayoritas penduduk Banjar, ternyata memiliki pengaruh terhadap kebudayaan dan peribahasa Banjar.

Kata Kunci: Kearifan, Masyarakat Banjar, Peribahasa, Linguistik Kritis
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CHAPTER 1

INTRODUCTION

1.1. Background of the Study

A proverb is a short sentence that is delivered in indirect or figurative way. This definition is stated by Mieder (2004:4; also in Mieder 1993:24) who argues that a proverb is a metaphorical, fixed and memorable short sentence. Proverb also represents a traditional value and contains wisdom, truth, and experience of the speaker. This is pointed by Mieder (2004:6) who states that a proverb contains wisdom, truth, morals, and traditional views.

Kridalaksana (1982:131) stated that a proverb is a sentence or part of sentence which has traditional characteristics and standard form, meaning, and function in a society. Kridalaksana (1982:131) also states that a proverb is used for embellishing conversation, strengthening meaning, giving advice, teaching, or giving life directions in order to teach any actions and behaviors which are appropriate to the local norms and values. Kridalaksana definition shows that a proverb should have certain standards in its form, meaning, and function which are given traditionally.

One of the communities which uses proverbs in their daily conversation is the Banjarese community. In Banjarese community, a proverb is a vessel to deliver the wisdom and experience of the old generation to the young generation. Hundreds of proverbs are compiled in the Dictionary of Bahasa Banjar (Hapip,

In the present time the use of proverbs is slightly forgotten. There are several reasons why it is happened. First, many youngsters of Banjarese do not know much about the proverbs because they are rarely introduced to the proverbs. Second, there are only several literatures and books which are related to the proverbs since they are only taught through verbal language. Third, many elder of Banjarese who knew a lot about the proverbs have passed away, so they are rarely found and are used in a conversation nowadays.

Based on the several facts about Banjarese proverbs above, this research tries to represent wisdom values of the Banjarese proverb and the Banjarese community. Therefore, the researcher is interested in answering three research problems below:

1. What parts of the Banjarese proverbs contain wisdom values?
2. What kinds of values are represented through the Banjarese proverbs?
3. What social contexts influence the producing and interpreting process of the proverbs?

In studying the proverb, the researcher uses Fairclough’s (2004) critical linguistics which consists of description, interpretation, and explanation steps as the method in analysing the data. The researcher also uses Sperber and Wilson’s (1995) concept of explicature and implicature. The results of the analysis will answer the problems of research which are stated above.
1.2. **Purposes of the Study**

The research problems mentioned above lead the researcher into three objectives of the research, they are:

1. revealing parts of the Banjarese proverbs which contain wisdom values.
2. finding kinds of the values represented through the Banjarese proverbs.
3. revealing social contexts influencing the producing and interpreting process of the proverbs.

1.3. **Scope of the Study**

This study focuses on the analysis of the linguistic element of the proverbs in order to reveal the wisdom values in the Banjarese proverbs. It also focuses on making interpretation and explanation of wisdom values using explicature and implicature meaning of the proverbs. The objects of this study are 85 Banjarese proverbs which are taken from four written Banjarese literatures, *Karakteristik Bentuk, Makna, Fungsi dan Nilai Peribahasa Banjar* (Ganie, 2013), *Kamus Banjar - Indonesia* (Hapip, 2001), *Ungkapan dan Peribahasa Banjar* (Effendi et al, 1994), and *Kamus Peribahasa Banjar A – W* (Ganie, 2013).

1.4. **Operational Definition**

There are three terms used in the study in connection with the title of the thesis objectives:

1. Proverbs refer to short sentences, phrase, and/or group of words with certain structures which contains wisdom values.
2. Critical Linguistics refers to a method in analysing discourse or text which is connected with the social phenomenon happens at the time the discourse produced.

3. Wisdom refers to the result of thinking and decision making. It comes from a person and also influences the people around him. It can be regarded as a tool for teaching and will yield values and norms of life.

1.5. Writing Organization

This thesis consists of five chapters. It starts with chapter 1 which is the introduction to the study consists of the background, the purpose of the study, scope of the problem, operational definition and writing organization. Chapter 2 covers literary review which includes the description of previous study and the description of related literature. Chapter 3 shows the research methodology of the study. This chapter consists of the research design explanation, the data collection procedures, and the steps of data analysis. Chapter 4 explains the findings of the study and also the discussion related to the findings. Chapter 5 is the last chapter contains the conclusion of the study. The last part of the thesis is references contains list of literature which is used by the researcher.
CHAPTER II

REVIEW OF LITERATURE

2.1. Previous Studies

There are some previous research which are used as the primary references in this study. They are two theses and one research article. These studies are the following:

The first is a thesis entitled “Peribahasa Banjar: Kajian Bentuk, Fungsi, Makna, dan Nilai” by Tajuddin Noor Ganie (2005). This research identifies the characteristics of proverb in terms of forms, functions, meanings, and values. The result of this study shows that Banjarese proverb has two forms: poem and sentences. This study also points out that there are four functions of Banjarese proverb: (1) educational media, (2) law reference, (3) cultural symbol, and (4) media for joke. The researcher of this study also finds out the meaning characteristics of Banjarese proverb. The last result of this study is the values of proverb: (1) holiness, (2) goodness, (3) truth, and (4) beauty.

This research is different from my research because mine concerns with revealing wisdom values within the Banjarese proverb, while the research by Ganie only concerns with the identification of the surface form, meaning, and function of the Banjarese proverb. Another difference is the approach used in analysing the proverb; I use critical linguistics while Ganie’s uses poetic and literary approach.
Second, a thesis entitled “Nilai Pendidikan Dalam Peribahasa Banjar” by H. Abdullah (2011). This research is aimed to find the educational values in the Banjarese proverb which are manifested in three forms of relations: (1) the pattern of positive relationship, (2) the pattern of negative relationship, and (3) the pattern of neutral relationship. The result of the study shows that the educational values of Banjarese proverb consisted of: (1) religious educational values, (2) moral and character educational values, (3) social educational values.

The differences between this research by H. Abdullah and my research are in the approach and the objective of the study. As I state above, my research uses critical linguistics as the approach in fulfilling the objective whereas this research by H. Abdullah uses text analysis approach.

Third, a research article entitled “Menggali Kearifan Lokal Masyarakat Banjar Dalam Ungkapan dan Peribahasa” by Tim Peneliti Balai Bahasa Kalimantan Selatan (2005) which is intended to investigate structures and local wisdom of idioms and proverb in Bahasa Banjar. The difference of the research by Tim Balai Bahasa Kal – Sel and my research is that my research uses critical linguistics as the basis of data analysis. However, their research does not state any method for analysing its data; it is only giving opinion on each proverb without any linguistics base.

2.2. Language and Society

Fairclough (1989:22) chose the term Discourse to explain language position in the society. In his explanation about the role of language and the concept of discourse, Fairclough mentioned three entities which affect the language use; they
are social structure, social practice, and social event. Fairclough (2003: 23) stated that the social structure is an abstract entity or organized pattern of a system of social class or kinship, social relationships, and social institutions that together compose society and affect all dimensions of human experience in society. In the concept of social structure, Fairclough (2003:24) categorized language as an abstract social structure which has certain potentialities and possibilities which excludes others possibilities and potentialities. This statement shows that language has a certain boundary or rule on how it is produced. This boundary or rule, in the end, becomes unique marker which differentiates the member of a certain social structure with the member of other social structure.

While social structure is categorized as an abstract entity, the social event is categorized as a concrete social entity. Social event is determined by social structure which represents the way people act and interact (Fairclough, 2003:23). Fairclough (2003:23) also stated that social structure is what is structurally possible and social event is what actually happens. This means that the structure event is every action and interaction that happened and is affected by social structure.

The relation of social structure and event (abstract and concrete social entities) is mediated by the last entity, social practice. Fairclough (2003:23) said that social practices are intermediate organizational entities between structures and events. Fairclouch explained that the social practice is the way to control particular structural possibilities, to exclude others, and to memorize that ‘way’, in certain areas of social life. Fairclough (1989:21-22) stated discourse as a form of language as a social practice which leads to three implications: (1) that language
is a part of society, (2) that language is a social process, (3) that language is a socially determined process.

First, language is a part of society. Fairclough (1989:22) described the linguistics phenomena as social phenomena since every linguistic action such as speaking, reading, writing or listening is done in social determined way and will have social impact. Fairclough (1989:21) also explained that social phenomena are linguistic phenomena in the sense that every linguistic action in a social context is a part of social processes. In conclusion, linguistic phenomena can be categorized as social phenomena but social phenomena can be categorized as linguistic phenomena because not all of them contain linguistic element in it.

Second, language is a social process. This implication was explained by Fairclough (1989:24) through the process of production of text and the process of interpretation of text. Text is a product of social process which we refer as discourse. Fairclough (1989:24) defined Discourse Analysis as the way to identify the trace of production process and the cue for interpretation process as the formal properties of the text. Those traces and cues occur because the properties of text are influenced by MR (member resources) which is cognitive prototypes for various things in producing and interpreting text. Fairclough (1989:24) then included our language knowledge, social and natural representation of the world, values, beliefs, etc. as the prototypes of our cognition. In this case of social process, we can conclude that MR is an important point to produce and interpret text as it determines the traces and cues used in the producing and interpreting text.
Third, language is a socially determined process. As discussed in the second implication, there is a cognitive stereotype called MR (member resources) which influences the process of text production and interpretation. MR is personally unequal because it is socially conditioned by social aspect and shaped by every social act and process experienced by the member of a society (Fairclough, 2004:24). It means that MR will not be similar even for the member of the same community.

Furthermore, Fairclough (1989:25) suggested that there are two social conditions that shape MR of the people: the social conditions of production and the social conditions of interpretation. These social conditions then lead to three levels of social organizations. The first is the level of social situation or the immediate social environment where the discourse occurs; the second is the level of social institutions; and the last is the level of society as a whole. This can be seen on figure:

![fig.1 Discourse as text, interaction and context (Fairclough 1989:25)](image)

Based on the figure above, the analysis of relationship between text, processes (interaction), and social condition of discourse (context) is needed to see language as social practice and as discourse.
2.3. Proverb

Mieder (2004: 4; also in Mieder 1993:24 and Mieder 1985:119) defined proverb is a metaphorical, fixed and memorable short sentence, which contains wisdom, truth, morals, and traditional views and handed down from generation to generation. This definition from Mieder leads to a characteristic of proverb which is “a traditionally short sentence of wisdom”. This characteristic is the most obvious one since every sentence which is known as a proverb mostly contains common sense, experience, wisdom, and truth, and represents traditional strategies.

Kridalaksana (1982:131) stated that proverb is a sentence or part of sentence which has traditional characteristics and standard form, meaning, and function in a society. Kridalaksana (1982:131) also stated that a proverb is used for embellishing conversation, strengthening meaning, giving advice, teaching, or giving life directions in order to teach any actions and behaviours which are appropriate to the local norms and values. This definition by Kridalaksana tells us that proverb should have certain standards in its form, meaning, and function which are given traditionally.

2.4. Wisdoms Values

Rahyono (2009:3) defines wisdom as ‘something’ which comes from human intelligence that makes others become intelligent as well. Furthermore, Rahyono (2009:3) explains that wisdom comes from cognitive process and decision. Wisdom is fair and useful for every person who possesses it.
The definition and explanation of wisdom from Rahyono above show that wisdom is essentially the result of thinking and decision making. It comes from a person and also influences the people around him. It can be regarded as a tool for teaching and will yield values and norms of life.

Rahyono (2009:5) also states about cultural wisdom. Rahyono defines cultural wisdom as every effort and its result which is done by a community to make the community itself has a meaning of humanity. Cultural wisdom is also used to make a humane social structure. This definition from Rahyono yields a conclusion that cultural wisdom makes a community becomes humane and proper for its members.

2.5. Identifying the Meaning of a Text

Fairclough (1995:4) states that a text is either spoken or written discourse. Furthermore, Fairclough (1995:5) argues that text can be regarded as a linguistic cultural artifact. It is a medium where social processes (i.e. cognition and representation of the world and also the social interaction) exist. Text can be regarded as a vessel of knowledge and belief (which is known as ideational function of a text) and also as a material of identifying the subjects and the relations between them (known as the interpersonal function of a text).

Proverb is a kind of text because it is delivered in the spoken or written form. Proverb contains values and wisdoms and also shows identities of a community which produces it. Therefore, understanding the wisdom values of the proverb is similar to understanding a text. In this study, the researcher uses two concepts of meaning: explicature and implicature.
The first concept of meaning is explicature. Explicature, according to Sperber and Wilson (1995:182), refer to speaker’s explicit meaning which is beyond the lexical meaning. Explicature is a proposition which is given by an utterance as a development of logical form encoded by the utterance itself. It is a combination of linguistically encoded and contextually inferred conceptual features i.e. referential expressions and ambiguity.

In the process of formulating an explicature, Sperber and Wilson (1995) focus on identifying the propositional form of an utterance. They also emphasize on their concept of relevance (see Sperber and Wilson ‘Relevance: Communication and Cognition’ 1996). Regarding the concept of relevance, Sperber and Wilson (1996:185) show the process of formulating an explicature itself consisting of three tasks: disambiguation, referent assignment, and enrichment.

Three tasks above can be clearly seen from the example below:

(1) A child left the straw in the glass. (cited from Sperber and Wilson:1996)

This utterance shows ambiguity on the phrase the straw. It has two meanings: a drinking tube and a cereal stalk. Since we do not have any special context, we can assign the first meaning to the straw. Thus, the referent assignment of drinking tube into the straw will clear the ambiguity. The assignment of referent drinking tube also comes from the stereotypical fact that a child drinks from a glass with a straw. This stereotype is the enrichment for the referent the straw as a drinking tube. As the result of the three processes, we can
formulate an explicature ‘a child drink with a drinking tube and left it in his glass’.

The second concept of meaning is implicature. The only difference between the explicit content of an utterance (explicatures) and its implicatures is that the explicit content is decoded, while the implicatures are inferred (Sperber and Wilson, 1996:182). They also argue that an implicature is a contextual assumption or implication which a speaker, manifestly intended to make manifest to the hearer (Sperber and Wilson, 1996:182). Based on the statement by Sperber and Wilson above, at least two characteristics of implicature are mentioned: (1) it is inferred, and (2) it is based on the contextual assumption.

Both of the characteristics of an implicature above can be seen through the example below:

(2) Ann : I almost run out of gas.
Bob : There is a station a block away.
(cited from Sperber and Wilson:1995)

At the first glance we can see that Bob gives irrelevance answer. However, this text has two clues of interpretation: The context of the utterance that ‘Ann almost does not have gas for her car’ and Bob utterance which stated about ‘station’. Those two clues will lead us into an assumption that Bob tries to tell Ann that she can buy the gas for her car in a ‘gas station’ a block away. Our assumption towards Bob’s utterance above is the implicature of Bob’s utterance. In other words, the implicature for (2) may be ‘Ann will find a place that sells gas
for her car a block away’. The concept of explicature and implicature by Sperber and Wilson above can be drawn into the figure below:
CHAPTER III

RESEARCH METHOD

3.1. Research Design

This research is carried out under descriptive qualitative method. The use of qualitative method in this study is in line with Mack (2005:1) statement that one of the purposes of qualitative research is to find evident and seek answer to questions. Furthermore, Mack (2005:1) adds that this method is generally used to obtain cultural information for the study of values, moral, opinions and social context in certain communities. In order to collect the evidence desired in answering the research questions, this research uses Fairclough (1989) critical linguistics framework. This framework will also be used as the method in analysing the data of this research.

3.2. Data Source and Data Collection

The subject of this research is 85 Banjarese proverbs which are taken from written literature of native Banjarese. Those proverbs are collected based on the non-participant reading observation which consists of two steps. First, the researcher makes a list of the proverbs in each source. Second, the researcher chooses the proverbs that can be found on every source of the data. The researcher also conducts a free interview with the member of the Banjarese community to point out the context of the utterance of the proverbs and strengthen the assumptions which are made in the discussions.

The literatures regarded as the sources of the data are:
3.3. Technique of Data Analysis

The data are analysed using three stages. First, the description stage which also consists of three steps. First, the researcher does disambiguation process based on literal meaning of the data. Then, the researcher assigns referent through word glossaries. Finally, the researcher makes enrichment to the clues of the data interpretation. The uses of those steps are optional since not every data requires the application of all three steps. For example, some data only need the application of referent assignment and enrichment without disambiguation process.

The second stage is the interpretation stage where the implicative meanings of the data are interpreted in the form of explicature and implicature. This step uses the context of utterance created from the writer’s experience as the member of Banjarese community and the interview of other member of Banjarese as mentioned in the previous section.

The third stage is explanation stage. In this stage the researcher shows the relation between the data (the Banjarese proverbs) and the social situation of the Banjarese. The explanation is built by comparing the result of the interpretation with the member resources (MR) which are certain knowledge and experiences shared by the member of the Banjarese. The MR (member resources) which are
used in this stage are determined based on the interview result. The stages of data analysis above can be seen clearly in the table below:

<table>
<thead>
<tr>
<th>Description stage</th>
<th>Referent assignment</th>
<th>Enrichment</th>
<th>Interpretation stage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Allah is one, He gives without a tray, He takes without asking. Without a tray</td>
<td>Without asking</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
human.

3. Showing that Allah is almighty, his powers are unlimited.

4. Showing that Human as the creation of Allah should remember His kindness.

<table>
<thead>
<tr>
<th>Explanation</th>
<th>This proverb shows the representation of God who is called ‘Allah’, He is Almighty, human should remember His kindness.</th>
</tr>
</thead>
<tbody>
<tr>
<td>stage</td>
<td></td>
</tr>
</tbody>
</table>


CHAPTER VI

FINDINGS AND DISCUSSIONS

4.1. Findings

After completing the analysis of the data, the researcher found several facts regarding Banjarese proverbs. First, Banjarese proverbs show general wisdom values which can be categorized into two kinds: (1) 58 proverbs that show wisdom values of bad behaviours which are the biggest category of proverbs, and (2) 27 proverbs that show wisdom values of good behaviours. This finding indicates that the proverbs are used for medium of teaching. It also shows that the Banjarese community differentiate bad and good behaviour. Those behaviours also show two relations, the relation of human and another human and the relation between human and God. However, the finding does not indicate any behaviour about the relation between human and nature. The Second, wisdom values of Banjarese proverbs can be seen through the clues of the interpretation within each proverb.

4.1.1. Banjarese Proverbs Showing Bad Behaviour

There are many proverbs in Banjarese culture showing bad behaviours that should be avoided. Those proverbs are the most kinds of proverb found on the study. Below are the explanations:

a. **Prodigal / Extravagant**

This behaviour is portrayed by *bulu batis gin karik* which has four words *bulu* ‘hair’, *batis* ‘foot’, *gin* ‘even’, and *karik* ‘used up, nothing left’. This proverb
literally means *even foot hair is gone*. There are two clues of interpretation in this proverb: *karik* which means used up completely and *bulu batis* which means something worthless.

The first clue is *karik* which has two meanings: (1) showing a state of nothingness and emptiness which has a negative sense and (2) showing a state of cleanliness which has a positive sense. In Banjarese community the word *karik* which is used as a joke is considered as impolite because of its negative sense. It is often used in commanding a younger person to clean something completely. The second clue is *bulu batis* ‘foot hair’ which is considered as something worthless since in Banjarese community *bulu batis* ‘foot hair’ is seen as an invaluable thing. It is not a problem if someone does not have any *bulu batis* regarded its invaluable feature.

Using these two clues, the message delivered can be formulated into explicature ‘even the most worthless thing in his possession is gone’. It explicates the meaning of a state of having nothing in one’s possession. However, the explicature above is not enough to describe speaker intention in uttering this proverb. Regarding the fact that in Banjarese community this proverb is used as a warning or teasing to a person who spends his money unwisely for teaching the youngster to avoid prodigal behaviour and also using the explicature as the basis of interpreting, several implicatures can be generated. The implicatures include:

1) Showing a state where a person has nothing in his possession.
2) Showing about a person who spent all of his wealth until he has nothing left.
3) Showing a warning to avoid being prodigal or wasting money on the unnecessary things.

Since the context of the proverb containing those implicatures are for teasing and / or giving warning to someone who spent his money unwisely, “Showing a warning to avoid being prodigal or wasting money on the unnecessary things” is the most appropriate implicature for this proverb. Using the implicature found before, we can conclude that to avoid poverty a Banjarese person should be wise in spending his money. It is then being taught into the youngster of Banjarese to make them a thrift person not a prodigal one.

b. Nosy

In this study, there are two proverbs portrayed nosy behaviour. They are mancaluk padaringan urang and jangan mangucik kamaluan kawan. The first proverb mancaluk padaringan urang consist of three words: mancaluk ‘put hand inside’, padaringan ‘rice storage’, and urang ‘other person’. This proverb yields a literal meaning “put own hands into someone else’s rice storage”. Furthermore, this proverb contains two clues of interpretation, verb mancaluk and noun phrase padaringan urang. Verb mancaluk means put own hands inside something which has intentional feature in it. So when a Banjarese person said someone mancaluk something, it can be understood as someone intentionally put his hands into something. Noun phrase padaringan urang ‘rice storage owned by other person’ has personal sense in it because in Banjarese culture padaringan ‘rice storage’ is the most inner part of a house, only the member of family can go to this house part and it is forbidden for other people outside family.
Using these two clues, *mancaluk* and *padaringan urang*, we can generate an explicature ‘intentionally put owns hands into other’s rice storage’. It explicates an act intruding into others possessions. However, it is difficult to imply speaker meaning behind this proverb only using the explicature. Implicatures are needed to fully interpret the speaker meaning and intention. To generate implicatures, we should analyze the context of the utterance of this proverb. Since this proverb is uttered by Banjarese person to show that disturbing others personal life or business and always wants to know other personal affair is an annoying act, we can generate several implicatures which include:

1) Showing a person who intentionally disturbs other’s life.

2) Showing a person who intentionally disturbs other’s business.

3) Showing an act of disturbing other personal affairs.

By using the two clues and the context of the utterance which are already explained before, the appropriate implicature is the third implicature. It implies nosy behavior or an act of disturbing others personal affair intentionally which is taught to be avoided by people of Banjarese because it is considered as annoying.

The second proverb portrayed nosy behavior is *jangan mangucik kamaluan kawan*. This proverb formed by four words: *jangan* ‘do not’, *mangucik* ‘gouge out’, *kamaluan* ‘private area, genitals area’, *kawan* ‘friend’. These four words convey a literal meaning of this proverb, which is “do not gouge out your friends private areas”.


Furthermore, there are two clues of interpretation inside this proverb, verb *mangucik* ‘gouge out’ and noun *kamaluan* ‘private area, genitals area’. First, Verb *mangucik* ‘gouge out’ which has three meanings: (1) force a finger inserted into something, (2) gouge out something forcefully, and (3) forcefully looking for something. It is clear that the main feature of *mangucik* is force or forcefully. Second, noun phrase *kamaluan* which can be understood as: (1) personal matter, (2) a hidden disgrace.

Using the clues above as the basis in interpreting the proverb, we can generate an explicature ‘a warning for gouging out others private areas’. However, this explicature is not enough to interpret the speaker’s real intended meaning. We should generate implicature to make clear interpretation of this proverb. Based on the definition of two clues (*mangucik* and *kamaluan*) given above, the implicatures which can be generated include:

1) A warning to keep silent about other’s disgrace.

2) A warning to avoid looking for other’s disgrace.

The second implicature is appropriate for interpreting this proverb because this proverb is used to warn or to scold someone who tries to find others’ disgrace. It also strengthened by the fact of Banjarese culture that a nosy person or a person who really likes to know others’ business and disgrace is regarded as annoying. In conclusion, both of the proverbs portray nosy behavior is should be avoided. This behavior is an annoying and disturbing behavior, whoever has this kind of behavior is usually slowly expelled from the Banjarese society.
c. Hyper Talkative

There are several proverbs which show hyper talkative behavior. This behavior refers to a behavior where the doer is talk too much. In Banjarese culture and community, it is considered as annoyance and disturbance. As the result, the person who has this kind of behavior is usually being excluded in the social activity. The dislike toward this behavior can be seen through several proverbs below.

The first proverb is *nyamanai bapandir, muntung kada bakuring* which consists of five parts, *nyamanai* ‘very easy’, *bapandir* ‘to talk’, *muntung* ‘mouth’, *kada* ‘not’, and *bakuring* ‘wounded’. Those four parts form a literal meaning “it is very easy to talk, mouth is not wounded”. This proverb contains three clues of interpretation: *nyamanai bapandir, muntung*, and *bakuring*.

The first clue is adjective phrase *nyamanai bapandir* ‘very easy to talk’. This phrase contains negative sense in which the speaker insults the hearer, it can be seen through the use of suffix –ai attached to stem *nyaman* ‘easy’. Suffix –ai is used for emphasizing the fact that talking is very easy task to do. The second clue is noun *muntung* which literally means mouth and considered as sounds producer organ. It is an important organ to produce utterance and it is easy to talk with healthy mouth. *Bakuring* or wounded is the last clue. In its connection with the previous clue *muntung*, *bakuring* ‘wounded’ can be associated as obstacles. Unhealthy mouth, or in this proverb *muntung bakuring* ‘wounded mouth’, will prevent a person to talk freely. *Bakuring* also has meaning boundary or limitation.
It can be seen through phrase *muntung bakuring* which means there is boundary or limitation on how we talk to others.

Based on those three clues above, we can generate an explicature ‘it is very easy to talk if one’s mouth is healthy or unbound’. However, explicature generated before is unclear as the interpretation of speaker intended meaning. Since the context of utterance of this proverb is an insult to a person who talks too much and also uttered to warn others of their attitude and their way of talk, we can generate several implicature including:

1) Showing that it is easy to talk without any limitation.
2) Showing that the hearer of this proverb should aware on how he talks.
3) Showing that there are norms which bound the manner of talking.

Regarding the context of utterance, the clue of interpretation, and explicature already explained above, we can assume that the third implicature is the intended meaning of the speaker. This implicature reveals that there are norms that should be followed by Banjarese person when talking to each other. Those norms are built in order to avoid misunderstanding and misconception.

The second proverb which portrays hyper talkative behavior is *banyak muntung kain bagawi kada manuntung*. It consists of six parts (*Banyak* ‘a lot’ *muntung* ‘mouth’, *kena* ‘future marker’, *bagawi* ‘work’, *kada* ‘not’, and *manuntung* ‘finish, complete’) which yields literal meaning ‘a lot of mouth will not complete the work’. An explicature is needed to interpret this proverb because the previous literal meaning is still unclear.
There are two clues which can be used as the basis of interpretation, those clues are *banyak muntung* ‘a lot of mouth’ and *kena*. The first is Phrase *banyak muntung* which contains a noun *muntung* which is associated with talk or speak since it is a speech organ. Whereas the phrase *banyak muntung* itself is a metaphoric phrase for *talk a lot*. The second clue is word *kena*. As a future marker, *kena* reveals the purpose of the speaker is to show consequences of past action to the future.

Using those clues, we can formulate an explicature ‘talk a lot will result in unfinished work’. However, even we can generate an explicature, the true intention of the speaker of this proverb is still unclear. We need to interpret it further using implicature meaning. Considering the explicature and the clues given above, the implicature that can be generated include:

1) Showing that talk a lot will lead to no result.
2) Showing the hearer to stop talking and focus on his work.
3) Showing that talkative behavior will hinder the future.

This proverb is used as an advice to avoid wasting time for talking because it can affect own future. It is usually uttered by parents for their children because in Banjarese community hard work is more appreciated than talk a lot. Using those two previous facts as the context of utterance for this proverb, the implicature number three is the most appropriate interpretation of this proverb.

Both of the proverbs above show that hyper talkative behavior is a bad behavior and being dislike by people in Banjarese community. In many cases, an individual with this behavior is usually being expelled by the community. The
first proverb shows that there are norms to be obeyed, so a person cannot talk as he likes since it leads into misunderstanding. While the second proverb shows that talk too much is an obstacle to someone’s future. Talk too much portrayed by the second proverb only lead to unfinished job. There are other proverbs which also portray this behavior; all of them contain the dislike of Banjarese people toward hyper talkative behavior. Those proverbs are:

1. Bamalaman bapandida kada jadi baras.
2. Babuung liur basi.
3. Hadupan manayalak, kada maigut.
4. Warik jum ka kacang.
5. Nang sakilan jadi sahasta, nang sahasta jadi sadapa.
6. Kaya daun tarap gugur mamparapas.
7. Kaya latupan cabi.

d. Envy

In Banjarese community, youngsters are taught to love each other and not to envy and to hurt each other. Elders of Banjarese usually use the proverbs below in teaching the youngster this norm.

First, jangan bacakut papadaan, it is a simple imperative proverb consist of three parts jangan ‘do not’, bacakut ‘fight’, and papadaan ‘each other’ which literally means ‘do not fight each other’. This proverb has two clues as the basis for interpretation, they are bacakut and papadaan.

The first clue bacakut is a verb which means fight violently. This verb has negative sense because its reason is to bring down the opponent and make sure
they are unable to fight back. In Banjarese culture, when two persons are *bacakut*, it means both of them are really angry and furious. The second clue is *papadaan* which means each other. *Papadaan* in banjarese culture has deeper meaning and more philosophical than just ally. It is associated with family or sibling, the concept of *papadaan* in Banjarese society sometimes can replace the family. Its bound is also stronger than familial bound.

Both of the clues can be used as the basis of interpretation to generate an explicature ‘do not take a fight with own family’. However, it is not enough to convey the intended meaning of the speaker when uttering this proverb. The Implicatures can be generated using the clues, the explicature and the context.

The context of the utterance is the main key in formulated implicature. Since this proverb is uttered by the elder as an advice to the youngster in avoiding cleavage or disunity between them and also being a warning to inspire the youngster who hold a grudge against their *papadaan*, the implicature that can be formulated including:

1) Showing that *papadaan* or family or friends are precious thing to keep.
2) Showing that disunity or grudge against each other or *papadaan* is bad.
3) Showing that there is no fight between *papadaan*.
4) Showing that misunderstanding can be solved without fight.
5) Showing that respect each other in peace is better than fought.

The most appropriate implicature as the interpretation for this proverb is respecting each other is better than fighting. By this implicature the hearer is going to learn the value of *papadaan* which is more than family, and respect is the
most valuable foundation not only in term of *papadaan* but also in the whole Banjarese society.

The second proverb is *asa dikarukut bidawang ampat puluh* which has literal meaning ‘like scratched by forty turtle’. It consists of four parts *asa* ‘like’, *dikarukut* ‘scratch +passive’, *bidawang* ‘turtle’, and *ampat puluh* ‘forty’. Among those parts, there are two clues *dikarukut*, and *bidawang ampat puluh*.

The first clue, *dikarukut* is a passive verb which has two meanings: (1) being scratch, (2) badly wounded. In this proverb both of the meanings mentioned above are applied together forming the meaning scratched till badly wounded. The second clue is the phrase *bidawang ampat puluh* which has noun *bidawang* and adjective *ampat puluh* as its part. *Bidawang* is known as ferocious animals. It has similar appearance as turtle, but bigger body with black colored shell. Being scratched or bitten by this animal may cause very badly wounds. This wound also difficult to heal since the claw and teeth of *bidawang* filled with bacteria. The use of adjective *ampat puluh* in phrase *bidawang ampat puluh* is to show the severity of wound. It means the severity of wound by a *bidawang* is multiplied by forty.

Using both of the clues, we can formulate an explicature ‘like severed from badly wounds’. However, to make further analysis on the intended meaning of the speaker, we need implicatures including:

1) Showing a great pain which is held by someone.
2) Showing a result of bad behavior.

The second implicature is more appropriate as the interpretation of this proverb since this proverb is uttered as an advice for someone who has bad
behavior and tends to hurt others. In conclusion, this proverb is used for showing the result of bad behavior to others.

Not only two proverbs above, there are still many proverbs which portray bad behavior and its result to others. Below is the example of the proverb which contains it.

1. *Jangan mahabui mata kawan.*
2. *Jangan mahual muntung kawan.*
3. *Siapa manabuk luang, inya saurang nang tabarusuk.*

### e. Dependent

One of the bad behaviors that are taught to be avoided by people of Banjarese is dependent. A person who has this behavior tends to cause difficulties to others. Below are proverbs that portray this behavior.

The first proverb is *umpat dibatang timbul*. It consists of four parts *umpat* ‘follow, ride’, *di* ‘on’, *batang* ‘log (n.)’, and *timbul* ‘float’ which form a literal meaning ‘Rides on a floating log’. This proverb contains a clue of interpretation which is the phrase *batang timbul* ‘a tree log which floated along the river stream’. This meaning is derived from the fact that in the Banjarese community, a woodcutter usually put the tree log in the river to be transported to the city. The log will be retrieved in the downstream of the river. The meaning above has negative sense ‘something which does not have any destination, just following the stream’.

In order to identify the speaker’s intended meaning we need to generate explicature and implicature. Based on the clue explained above, the explicature
that can be generated is ‘following something which does not have any destination’. However, the intended meaning of the speaker cannot be interpreted only based on explicature. Several implicatures are needed to make this proverb fully interpreted.

Since this proverb is usually uttered to advising and teaching the youngster about someone who always depends on others, we can formulate several implicature include:

1) Showing a state of a person who takes wrong decision.
2) Showing a state of person who cannot decide his own destination in life.
3) Showing that depends on others too much results in taking wrong decision.

Regarding the clues, explicative meaning, and the context, the most appropriate implicature as the interpretative meaning for this proverb is the implicature ‘showing that depends on other each other to much result in taking wrong decision’. In conclusion, this proverb implies that being dependent is a bad behavior since it will lead to take improper decision.

Beside the proverb *umpat di batang timbul* which is already explained above. I also find another proverb portrays dependent behavior, they are:

1. *Kaya kalayangan pagat.*
2. *Mahadang buah bungur.*
3. *Kaya cacing panggal.*
f. Arrogant

Arrogant is a kind of behavior where a person has excessive pride and tends to think he can do more than he could. In Banjarese community this behavior is considered as bad behavior. Below are several proverbs that showing this behavior as bad behavior and should be avoided.

Proverb *awak randah sangkutan tinggi*, is one of the proverb which portrays arrogant behavior. Literally, this proverb means ‘short body, high hanging place’. It has four parts *awak* ‘body’, *randah* ‘short, low’, *sangkutan* ‘hanging place’, and *tinggi* ‘high’ which can be divided into two clues, *awak randah* and *sangkutan tinggi*.

The first clue, *awak randah*, has two meaning (1) it literally means short body and (2) low ability or low skill. This phrase contains negative sense and using this phrase in a conversation to older person is impolite. This phrase tends to insult the hearer. The second clue is *sangkutan tinggi* which also has two meanings: (1) high place to hanging something and (2) excessive pride. The second meaning has negative sense because it shows a bad behavior in Banjarese culture and community.

In interpreting this proverb, using the clues above, we can generate an explicature ‘someone who has low ability but has an excessive pride in him’. However, the explicature above is not enough to fully interpreting this proverb. Using the clues, the explicature, and also the context of the proverb several implicature can be generated, including:

1) Showing the hearer that he is incapable doing a job.
2) Showing the hearer that a pride should be followed by ability.

3) Showing that an excessive pride towards low ability is bad.

Considering that the context of the utterance of this proverb is used as the tease or insult for the hearer whom too fond of his ability. The intended meaning of this proverb is giving advice to a Banjarese person who should know his ability and never estimate himself too high.

The second proverb which portrays arrogant behaviour is *kumpai handak mangalahakan banua*. This proverb has four parts in it, *kumpai* ‘grass, weeds’, *handak* ‘want’, *mangalahakan* ‘defeat’, *banua* ‘land’. Those parts convey a literal meaning ‘weeds want to defeat the land’.

Based on the literal meaning above, we can point out several clues. The first clue is *kumpai* ‘weeds’. It is used for symbolizing a person who has limited ability and so weak. The symbolization comes from the characteristics of weeds or grass which only useful for feeding animals, they do not have any other function. In the other word, someone who is called *kumpai* in this proverb is a lowly person.

The second clue is *banua* ‘land, homeland’. The opposites of *kumpai*, the word *banua* in this proverb symbolizes a strong or influencing person. The symbolization comes from the fact that in the Banjarese community the word *banua* means homeland or hometown. The word *banua* for Banjarese people has a sense of a place where a Banjarese person born, grown, and die. It also has strong sense since *banua* is considered as a precious thing and has big influence to the way of Banjarese person living their life.
Using those two clues, the proverb *kumpai handak mangalahakan banua* can be interpreted through explicature ‘a very weak person wants to defeat and conquer very powerful person’. However, the intended meaning of the speaker in uttering this proverb are still unclear if only interpreted by explicature. Considering the context of utterance where the speaker utters this proverb to warns the hearer on his behaviour. This proverb is usually addressed to a newcomer in the community who thinks he is better than the old member of the community. Using that context, below are several implicature that can be formulated which include:

1) Showing that the hearer does not have ability required for a certain job.

2) Showing an advice for an arrogant newcomer to behave himself.

3) Showing that a person should know his own ability and never be an uppish person.

The third implicature is appropriate to be the intended meaning of the speaker regarding the clues, the explicature, and the context of the utterance. Through this proverb, the speaker wants the hearer to avoid uppish and arrogant behaviour.

Beside the two proverbs interpreted above. There are other proverbs which portray the arrogant behaviour.

1. *Bagung jadi raja.*

2. *Kada kaya kaluung.*

3. *Upung mamadahi mayang.*

4. *Bujur pandiam, sakali bapandir luput ha pulang.*
g. Careless / sloppy

Another bad behavior which is portrayed by proverbs is careless or sloppy. This behavior is marked by lack of attention, consideration, forethought, or thoroughness in doing something. This behavior appears in several proverbs which are explained below.

The first is proverb *Taranjah garubak bagana*. It has three parts, *Taranjah* ‘hit, crash’, *garubak* ‘wagon, cart’, and *bagan* ‘idle, static’ which yields a literal meaning ‘hit an idle cart’. Based on its literal meaning we can point out that this proverb has a clue of interpretation, a verb *Taranjah*. This verb means ‘accidentally hitting something’ in which the affix *ta-* attached to this verb is a marking of accidental behavior. In this case, we can assume that the agent of the verb *taranjah* in this proverb is accidentally hit the *garubak bagana* ‘idle cart’.

In interpreting the speaker intended meaning through this proverb, we need to formulate explicature and implicature. Based on the clue pointed out above, we can formulate an explicature ‘someone accidentally hit an idle cart’. It is insufficient to interpret the speaker intended meaning only by explicature. Using the context of the utterance, we can formulate implicature for further interpretation.

This proverb usually uttered when someone having a bad luck because of his own careless action. So, the context of this proverb generally is a purpose as an insult on someone who is careless. The context, the explicature, and the clue of interpretation already mentioned above then can be used as the basis of
formulating the implicature. Below are several implicatures which can be formulated:

1) Showing an accident which happens to a person.
2) Showing that even something harmless can be harmful if handled carelessly.
3) Showing that a careless action leads to accident.

The second implicature is appropriate implicature since it is in line with the context of the utterance where the proverb is uttered to insult a careless or sloppy person. Based on the implicature chosen, the implicative meaning passed by the speaker is showing the speaker that sloppy and careless should be avoided because it can cause accident not only for the sloppy person himself but also other person as well.

Tabuati jukung miris is the second proverb that portrays sloppy behavior. It has three parts tabuati ‘getting in’, jukung ‘small boat’, and miris ‘leak’ which yields literal meaning ‘getting in a leaked small boat’. It also contains two clues of interpretation, they are: tabuati and jukung miris. The first clue tabuati has the same prefix as previous proverb clue’s taranjah. Both of the clues have the prefix ta- which means accidentally done. In conclusion, tabuati means ‘accidentally getting in something’ or ‘carelessly getting in something’. The next clue is a noun phrase jukung miris which contains a noun jukung ‘small boat’ and an adjective miris ‘leak’. In the past time, jukung had very important role in the daily activity of Banjarese people. Jukung was the most economical water transportation for the Banjarese people who live in the riverside villages. A leaked boat or jukung miris
cannot be used to travel because it will sink. Based on the fact above, the noun phrase *jukung miris* in this proverb then means something that can make someone drown.

Regarding the clues explained above, we can formulate an explicature ‘a person who carelessly getting in a leaked boat’. However, the previous explicature cannot fully showing the sloppy or careless behavior which is portrayed by the proverb. An implicature which can be derived by the clues and the context of the utterance of the proverb is still need to be formulated. Below are several possible implicature that can be formulated:

1) Showing a person who carelessly takes a bad choice.
2) Showing that a person should take caution when taking a decision.
3) Showing that a carelessly made decision leads into fatal mistake.

Since an elder of Banjarese utters this proverb as an advice and also a warning to the youngster to avoid careless behavior, the third implicature is the most appropriate implicative meaning of this proverb. Through both proverbs *taranjah garubak bagana* and *tabuati jukung miris* which tell the sloppy or careless behavior should be avoided, we can make a conclusion that sloppy or careless is considered as bad behavior in Banjarese community.

Beside those two proverbs, there are also several other proverbs that contain a lesson to avoid sloppy or careless. They are:

1. *Manapak banyu diapar*,
2. *Guyang tungkat takana dahi*,
h. Ungrateful

The next behavior which is portrayed by Banjarese Proverb is ungrateful. This behavior means lack of feeling thankfulness and appreciation which is considered as bad behavior in Banjarese community. One of the proverbs contains this behavior is proverb *Dibari daging handak tulang*. This proverb means ‘given a meat, wants a bone’ which can be separated into several parts: *dibari* ‘given’, *daging* ‘meat’, *handak* ‘want’, *tulang* ‘bone’.

Based on its literal meaning and parts above, the proverb *dibari daging handak tulang* has two clues of interpretation, *dibari daging* and *handak tulang*. Both of the clues are a contradictory that can be seen through its meaning. The first clue is *dibari daging*, a verb phrase consist of passive verb *dibari* and a noun *daging*. Verb *dibari* means ‘given something’ and contains a sense ‘free’ in it. As for noun *daging* ‘meat’, it can be associated with good food or things. So, ‘given a good for free’ is appropriate meaning for verb phrase *dibari daging*. While, the second clue is *handak tulang*, it is a verb phrase which means ‘wants something not too good’. The meaning ‘something not too good’ is taken from a noun *tulang* ‘bone’ which is usually left aside because it is hard to eat and people will choose to eat meat than bone.

It is clear that this proverb contains an explicature ‘someone who choose bad thing rather than accepting a good and free thing’. However, it is incomplete interpretation if only using an explicature as the basis. For further interpretation, implicatures are needed. Below are several possible implicature which can be formulated from the proverb, including:
1) Showing an even where someone does not know the value of the thing he choose.

2) Showing a person who disrespects other’s present.

3) Showing that being lack of thankfulness and ingratitude is should be avoided.

The most appropriate implicative meaning for the proverb is the third implicature. It is in line with the context of the utterance of the proverb where the elder of Banjarese use the proverb as a warning to the youngster who disrespect and showing ingratitude behavior towards other. The proverb ‘dibari daging, handak tulang’ is also a medium for the elder to teach the youngster about ingratitude behavior which is a bad behavior in Banjarese community.

Beside the proverb ‘dibari daging, handak tulang’ above, there are several proverbs with ungrateful behavior portrayed in them. Those proverbs are:

1. Diandak ka bahu, handak ka kapala, diandak ka kapala, pas manjajak.

2. Ditinggal manawak, dibawa malinggang.

i. Greedy

In this study, there is found a proverb that contains greedy behavior. This is a behavior of a person who likes taking others’ possession. The proverb which portrays this behavior is ‘Tamakan pangalih kawan’. It has three parts tamakan ‘eat’, pangalih ‘earning’, and kawan ‘friend’ which can be literally understood as ‘eaten a friend’s earnings’. This proverb also yields two clues of interpretation, tamakan and pangalih kawan.
The first clue is a perfect verb \textit{tamakan}. This verb has ‘deliberateness’ sense which comes from prefix \textit{ta-}. In other word, verb \textit{tamakan} in this proverb has a meaning ‘deliberately eating something’. In this proverb, verb \textit{tamakan} ‘eat’ can be regarded as ‘taking something deliberately’. The second is a noun phrase ‘\textit{pangalih kawan}’, with possessive attribute is attached into \textit{pangalih} ‘earnings belong to someone’. Based on these two clues we can formulate an explicature ‘deliberately taking friend’s earning’. This explicature showing that this proverb contains a value of greedy behavior.

However, it still needs further interpretation thorough implicative meaning. Based on the fact that this proverb is uttered when a Banjarese person seeing a greedy person and warn that person about his behavior, this proverb then yields several possible implicature which include:

1) Showing that being a greedy person is the same as taking friend’s fortune.
2) Showing that a greedy person only hurt others in the end.
3) Showing that greedy is a bad behavior and should be avoided.

The best implicature as the implicative meaning behind the proverb is implicature number three because it is in line with the context of utterance already mentioned above. As the interpretation, through this proverb, the Banjarese person trying to tell that greedy or taking others possession should be avoided and it is hated by the community.
j. **Hyper selective**

Even though hoping is a good thing, and it is recommended in the most community, hoping too high which leads to hyper selective is regarded as bad behavior in Banjarese community. It is portrayed by several proverbs. One of them is proverb *Talalu pilih, tapilih bangkung*. It is a dual structured with cause and effect pattern proverb which is constructed by four parts *talalu* ‘too’, *pilih* ‘choose’, *tapilih* ‘choosing’, and *bangkung* ‘rotten’. Those four parts then become a cause structure (*talalu pilih*) and an effect structure (*tapilih bangkung*) resulted in the literal meaning ‘too choosy, choosing a rotten one’.

In order to interpret this proverb, the two structures above can be regarded as clues of interpretation. The first clue is *talalu pilih* ‘too choosy’, which is the first part of the proverb and has causal meaning in it. The second clue is *tapilih bangkung* ‘picking the rotten one’, the second part of the proverb, which has effect meaning in it. Based on the interpretation of the clues above, an explicature can be formulated. The appropriate explicature for this proverb is ‘choosing too much resulted in picking a rotten one’. However, it is still not enough to pointing out the true intention of the speaker. In order to make further interpretation, implicature is needed. Using the clues above, the explicature, and the fact that this proverb uttered as a warning or advice, the implicature that can be formulated including:

1) Showing a manner in choosing something.

2) Showing a person who has high expectation on finding excellent thing.


3) Showing that having very high expectation on to something only leads to disappointment.

Since the context of utterance of the proverb is being a warning for someone who wants to get something very excellent, it can be concluded that the last implicature is the appropriate one as the implicative meaning of this proverb. The speaker of Banjarese in the moment of using the proverb wants to giving advice in avoiding very high expectation onto something.

The proverb *talalu pilih, tapilih bangkung* is only one of the proverbs which portray the bad behavior of having high expectation. Below are others proverb that has portray the same behavior.

1. *Talalu harap, pas tatiharap.*
2. *Mahadang buah bungur.*

**k. Hypocritical**

Banjarese people also dislike the hypocritical behavior, it is portrayed by several proverb found in the study. One of them is proverb *Kapala manyaruk, buntut mahambat.* This proverb is usually uttered to warn the hearer who is lying. It is used as a warning to avoid the hypocritical behavior for one of the sign of a hypocrite is lying. This fact can be regarded as the context of the utterance of this proverb.

This proverb has four parts: *kapala* ‘head’, *manyaruk* ‘butting’, *buntut* ‘tail’, and *mahambat* ‘whipping’. Those four parts construct literal meaning of the proverb head butting, tail whipping. This proverb has parallel structure, consisted of two verb phrases *kapala manyaruk* and *buntut mahambat*. Both of them have
similar intention which is hitting an object. This can be treated as clues of interpretation which resulted in the explicature ‘hitting an object using two different means’. However, the previous explicature is not satisfying as the interpretation of the proverb. The implicature is needed to point out the hidden intention of the speaker of the proverb.

    Based on the clues, the explicature and the context of the utterance of the proverb, some implicature can be formulated including:

    1. Showing an attempt of hitting an object / a person simultaneously with different approach.
    2. Showing an act of hypocrisy by a person to another.
    3. Showing that the act of hypocrisy is an act of coward.

    The appropriate implicature for the proverb is the last one, since the clues and the explicature above are in line with the context of the proverb. In showing that a hypocrite is a coward, the speaker hopes that the hearer will avoid the behavior. And also by showing that the hypocritical is a sign of cowardice, the speaker strengthens the fact that a Banjarese dislike the cowardice behavior.

    Beside the proverb above, there are also another proverb that showing the same behavior. They are:

    1. *Iya kandang, iya babi.*
    2. *Musang bapadah hayam*
    3. *Kula – kula buhaya*
1. Disrespectful

Being disrespect is also portrayed by the proverbs of Banjarese. Two proverbs are found having this bad behavior portrayed. Since their childhood, a Banjarese person has been taught to respect each other and more importantly respecting older person using the proverbs as the indirect tool for teaching the value and norms of life. Below are the proverbs that that contain disrespectful behavior in them:

1. *Talangkahi dingsanak tuha*
2. *Paaliran disambar buhaya.*

The proverb *talangkahi dingsanak tuha* has clearer way in telling about disrespect behavior. It consists of three parts *talangkahi* ‘step over’, *dingsanak* ‘sibling’, and *tuha* ‘old’ which yield ‘stepping over the older sibling’ as the literal meaning. In interpreting this proverb, there are several things that are needed to consider, they are the clues of interpretation, the explicature, the context of utterance and the implicature.

The first is the clues. Verb *talangkahi* or stepped over in this proverb has root *malangkahi* which expresses an action of moving above something and gives superior sense for the doer and inferior sense for the object. It also has additional meaning ‘deliberately done’ because it has prefix *ta* - attached. In the other word, someone who *talangkahi* something or someone is deliberately step over or step across the thing or the person because he is superior.

The second is the explicature. Looking at the clue *talangkahi* above and its literal meaning, the explicature that can be formulated is “a younger one step over
the older siblings on purpose”. However, it cannot express the real intention of the speaker. So, the last two things, context and implicature are needed.

The next is the context of the utterance. As mentioned in the first paragraph of this point, the proverb *talangkahi dingsanak tuha* is uttered as the indirect way of teaching of bad behavior. It is also uttered when the speaker seeing someone doing impolite deeds toward older people. It is used as a warning for disrespected older people. Both of the facts above can be regarded as the context of the utterance of the proverb.

The last is the implicature of the proverb. It is formulated using the clue, the explicature, and the context. Below are the possible implicature which can be formulated, including:

1) Showing an event where a younger person steps across his older sibling.

2) Showing a younger person who feels superior than his older sibling.

3) Showing that the doer insulting his older sibling by doing something which disregarded their position.

The last implicature clearly points out that disrespectful behavior is the same as insulting the older person. It also shows that disrespectful is bad behavior and by understanding the implicative meaning of this proverb the hearer can learn to be respectful and polite person.
m. Irresponsible

Irresponsible means showing lack of care for consequences, it can be said as running from jobs, duties, and responsibility. This nature makes Banjarese people categorize this behavior as bad behavior and should be avoided. The proof of the statement above can be seen through proverb *Kadada buriniknya lalu lalu*. Below is its interpretation.

This proverb has three parts *kadada* ‘no, nothing’, *buriniknya* ‘air bubble’, and *lalu lalu* ‘at all’. These parts then combined into a literal meaning ‘no bubble at all’. Furthermore, the clue of interpretation of this proverb is noun phrase *kadada buriniknya* ‘no bubbles’. *Burinik* or air bubbles in this proverb refer to air bubbles which are formed when something hollowed drowns in water. Bubbles here can be associated as a sign of the place where the thing drowns or the clue left by the thing. So, *kadada buriniknya* [no bubbles] means no sign or no clue.

Using the clues as the basis of interpretation, an explicature can be formulated. Since the clue is associated with ‘sign’, the explicature which can be produced is “someone or something which has no sign or clue at all”. However, in completing the interpretation of the proverb and in pointing out the intentional meaning of the speaker, the context of the utterance and the implicature is needed.

As explained above, irresponsible is categorized as bad behavior. In teaching this fact, the elder of Banjarese use this proverb to point out the bad effect of this behavior. They also use this proverb as the warning for someone who tends to be irresponsible. Both of these ways of using the proverb is the
context of utterance. Using the context, implicative meaning can be easily formulated. Below are the possible implicatures for the proverb:

1) Showing an event of something which has no bubbles at all.
2) Showing a person or a thing that drowns without any clue
3) Showing a person who running away from something and leaving no clue.
4) Showing a person who does not want to be responsible.

The last implicature is the complete one and can be used as the implicative meaning behind the proverb. In conclusion, this proverb is showing that leaving away from the responsibility is hated in Banjarese community. Proverb *kadada buriniknya lalu – lalu* is not only proverb which portrays the irresponsible behavior. Below are other proverbs that portray the same behavior.

1. Kaya api dikubui banyu.
2. Kaya manimbai batu ka banyu.

**n. Stubbornly persistent**

A person with stubbornly persistent behavior tends to refuse each advice given, he/she never listen to others’ opinion. In this study, there are two proverbs which portray this behavior. One of them is proverb *ngalih marasuk pandir*. This proverb contains three parts *ngalih* ‘hard, difficult’, *marasuk* ‘put on, connect, adapt’, *pandir* ‘chat, talk’ which can be literally understood as ‘difficult in adapting the talk’.
This proverb has a clue of interpretation, verb phrase *marasuk pandir*. Verb *marasuk* has several meanings, it means ‘to put on’ if the verb is associated with clothing i.e. *marasuk salawar* ‘putting on the pants’, it means ‘to connect’ if it is associated with tools or work i.e. *marasuk titilan* ‘connecting the wood pieces’, and means ‘to adapt’ if the verb is associated with environment or people i.e. *marasuk akalan urang* ‘adapting to others people to follow their idea’. Noun *pandir* has meaning chat or talk. It also can be associated with ‘advice’ since there is a well-known phrase *pandiran urang tuha* ‘advice from parents’. As for the meaning of phrase *marasuk pandir* in this proverb, it can clearly define as ‘adapting to others to give an advice properly’.

The use of the clue above will resulted in the formulation of an explicature. It can be ‘hard to give an advice properly’. However, it is still unclear. In order to make clearer interpretation, the implicature are needed. Based on the clue and the explicature, several possible implicatures can be formulated including:

1) Showing the difficulties of adapting to others’ talks.
2) Showing the difficulties of giving advice to someone who never listen.
3) Showing the difficulties of giving a proper advice that is easily obeyed.

Regarding the context of the utterance of the proverb, it can be seen that the proverb is usually uttered to show a person that he is stubbornly persistent and hard to be given an advice. This proverb is also uttered by a person who has difficulties in giving a proper advice to others. In conclusion, the proverb *ngalih marasuk pandir* shows the difficulties in giving advice especially to a stubbornly
persistent person. This intention is also found in the proverb *ngalih mambuang batu ka palatar*. Since being stubbornly persistent is not only giving difficulties to the person but also the others, it is regarded as bad behavior in Banjarese community and tends to be avoided.

**o. Narrow-minded**

This behavior is similar with the previous behavior stubbornly persistent. However this behavior is more to excessive beliefs in something. A person with this behavior will fanatically follow his believe and never change his vision to others. In this study, there is only one proverb that portrays this behavior. It is the proverb *kukulilik di luang satu*.

This proverb has four component *kukulilik* ‘move around’, *di* ‘on’, *luang* ‘hole’, *satu* ‘one, first’ which yields a meaning ‘move around on the first hole’ literally. There are several clues of interpretation in this proverb; they are verb *kukulilik*, and noun phrase *luang satu*. The first clue, verb *kukulilik* means walking in round or walking back and forth. This verb has a sense of hesitation in which the doer is in hesitation to walk away from his standing point. The second clue is noun phrase *luang satu* which means first hole or hole one. This phrase refers to standing point of the doer of the verb *kukulilik*.

The clues above yield an explicature ‘hesitantly walking around the starting point’ which can be used to formulate implicature when added by the context of the utterance. Since the speaker utters this proverb for someone who hesitates to move forward in life and it also regarded as joke for the hearer, the implicature which can be formulated including:
1) Showing a person who does not want to walk away from his comfort zone.

2) Showing a narrow-minded person who is hesitantly taking change in his life.

3) Showing that being a narrow-minded person only leads in losing a good chance in life.

Regarding the clues, the explicature, and the context the last implicature is the most appropriate as the proverb interpretation. Through this proverb a Banjarese person learns to move on in seeking good chances and opportunities in life. This proverb also teaches to live one’s life in fullest and unafraid of taking a wrong step.

**Stingy**

One of the bad behaviors that also portrayed in the Banjarese proverb is stingy. A person with this behavior does not want to share any of his things. It is because he has a very high sense of belonging. In this study, the researcher only found one proverb which portrays this behavior. It is proverb *Kada titik banyu diganggam* that literally means ‘water does not drip when holds in a palm’. The literal meaning above comes from four parts of the proverb itself. They are *kada* ‘not’, *titik* ‘drip’, *banyu* ‘water’, *diganggam* ‘hold (in a palm of hand)’.

The proverb *Kada titik banyu diganggam* has two clues of interpretation in it. However, those clues only can be seen through its active form, *mangganggam banyu kada titik*. The active form of the proverb then reveals the clues which are
mangganggam banyu [holding water] and kada titik [does not drip] which have contradictory relation.

The first clue is a verb phrase mangganggam banyu ‘holding water’ which shows the stingy behavior of a person who does not want to share his belonging. This phrase is a metaphor of a person who holds his belonging tightly. The fact that water is used as the metaphor expression of the belonging shows that it is not unlimited and will be used up in the end.

The second clue is kada titik ‘does not drip’. It is an adjective phrase that shows contradictory fact to the first clue. In the first clue mangganggam banyu, we can see that the water (belonging) drips and used up even if it is tightly hold. However, the second clue kada titik shows that the water does not drip which exhibits the nature of the stingy person who hold their belonging so tight.

Both of the clues above can be formulated into an explicature ‘holding one’s belonging so hard to make sure it does not used up’. This explicature does not clear enough and still need further interpretation. Regarding the context of the proverb that it is usually uttered to comment about someone bad behavior and to shows it to others; we can formulate several implicature which include:

1) Showing a strong person who holds his belonging so hard.

2) Showing a stingy person who does not want to share his belonging.

3) Showing that stingy is bad.

Since the Banjarese community is highly fond of their kinship and togetherness, the third implicature is the most acceptable. The true purpose of this proverb is showing that stingy is bad behavior and should be avoided.
q. Lazy

This behaviour is portrayed by *Kaya punai kakanyangan* which consist of three words *kaya* ‘like’, *punai* ‘a small bird’, and *kakanyangan* ‘full’. This proverb literally means *like a full stomach bird*. *Punai kakanyangan* is a clue of interpretation which is shared by the speaker and the listener (which are assumed that both of them are the native of Banjarese.

*Punai kakanyangan* is a noun phrase which has meaning a very full bird; this phrase can be divided into noun *Punai* and *kakanyangan*. In Banjarese community the bird *punai* is usually eaten the rice in rice field. This kind of bird is considered as pest by the farmer since they come in hordes and sometime eat almost all of the rice in the field. As for *kakanyangan*, it is an adjective which means a state where someone or something eats too much. The combination of *punai kakanyangan* yields a metaphoric meaning for ‘lazy’ because each time the *punai* bird getting full, they will stay on the rice field doing nothing.

Using the clue above, the message delivered can be formulated into explicature ‘like a *punai* bird which eats too much and doing nothing’. It explicates the meaning of a person who does nothing except eating like the *punai* birds. However, the explicature above is not enough to describe the speaker intention in uttering this proverb. Regarding the fact that in Banjarese community this proverb is used as a warning or teasing to a lazy person who does nothing all the time and also using the explicature as the basis of interpreting, several implicatures can be generated. The implicatures include:

1) Showing about a person who only stays quietly and does nothing.
2) Showing that lazy behaviour is should be avoided.

Since the context of the proverb containing those implicatures are for teasing and / or giving warning to someone who is too lazy, the second implicature is the most appropriate for this proverb. This implicature also tells the speaker that being a lazy person is not recommended in Banjarese community because it is considered as a bad behaviour.

4.1.2. Banjarese Proverbs Showing Good Behaviour

Proverbs showing good behaviour found in this study are less than the proverbs showing bad behaviour. Below are the explanations.

a. Careful in doing something

In this study, there are several proverbs about the important of carefulness in doing something. They are Apik-apik kalu pina tabarusuk, Hati-hati tarumpak tunggul, Kada kaya mamamah lumbuk balalu padas, Kadada bakukus lamun kadada api, and Lambat mambanam kapas.

The first proverb Apik-apik kalu pina tabarusuk consist of four words Apik-apik ‘careful’, kalu ‘if’, pina ‘will’, and tabarusuk ‘fall’ that yield a literal meaning “be careful if will fall”. Furthermore, this proverb contains two clues for interpreting speaker intention in uttering this proverb. They are kalu pina and tabarusuk.

Kalu pina is a warning expression broadly used by the older person. It cannot be translated literally but can be understood as a prohibition for the listener. The expression kalu pina not only contains warning and prohibition, it
also has a sense of advice to obey. When a Banjarese person uses this expression, he intends to warn, prohibit, and advice the listener in the same time.

The second clue is adjective *tabarusuk* which refers to a person whose leg fall or trapped into a hole. *Tabarusuk* only explains the leg or foot of the object not the whole body. So when a Banjarese person said someone *tabarusuk*, it can be understood as someone’s leg is stuck into a hole. This adjective also has metaphoric meaning fall into regret as a result of lack of carefulness.

Using these two clues, *kalu pina* and *tabarusuk*, we can generate an explicature ‘beware of trapping your leg into a hole’. It explicate a state where a person’s leg is stuck in a hole. However, it is difficult to imply speaker meaning behind this proverb only using the explicature. Implicatures are needed to fully interpret the speaker meaning and intention. To generate implicatures, we should analyze the context of the utterance of this proverb. Since this proverb is uttered by Banjarese person to show that lack of carefulness only leads to bad result and regrets, we can generate several implicatures including:

1) Showing a warning to be careful in walking.

2) Showing a prohibition to take a walk in a specific area

3) Showing an advice to be careful in walking.

4) Showing that being careful is necessary to avoid bad things and regrets.

By using the two clues and the context of the utterance which are already explained before, the appropriate implicature is the fourth implicature. It implies
carefulness is a good behavior and should be done by people of Banjarese because it leads to better result in every job.

Besides the proverb above, there are other proverbs that also portrayed same behaviour, they are:

1. Hati-hati tarumpak tunggul,
2. Kada kaya mamamah lumbuk balalu padas,
3. Kadada bakukus lamun kadada api,
4. Lambat mambanam kapas.

b. Careful in accepting new information

In this study, there are three proverbs portrayed this behaviour. They are nang pahit jangan lakas diluak, nang manis jangan lakas ditaguk, and dimamah dahulu, hanyar ditaguk

The first proverb nang pahit jangan lakas diluak consist of five words: nang ‘the’, pahit ‘bitter’, jangan ‘does not’, lakas ‘immediately’, and diluak ‘spew’, yields a literal meaning ‘does not immediately spew forth the bitter thing’. Furthermore, this proverb contains two clues for interpreting speaker intention in uttering this proverb. They are verb diluak and noun phrase nang pahit. Verb diluak means throw away something (e.g. food or drink) which already put into mouth. It happens because the doer swallows bad taste food or drink or swallows something uneatable and undrinkable. Noun phrase nang pahit ‘the bitter one’ has two meanings, literal and metaphoric meanings. The literal meaning of the noun refers to something (foods or drinks) which has bitter taste and the metaphoric meaning of the noun refers to bad news or issues and also refers to harsh advice.
Using these two clues, diluak and nang pahit, we can generate an explicature ‘bad information or harsh advice should not be refused immediately’. It explicates if a person of Banjarese receives a bad news or harsh advice, it should be checked before refused. The Banjarese People believe that even bad news, bad information, and harsh advice could have good lessons behind it. However, it is difficult to imply speaker meaning behind this proverb only using the explicature. Implicatures are needed to fully interpret the speaker meaning and intention. To generate implicatures, we should analyze the context of the utterance of this proverb. Since this proverb is uttered by Banjarese person to show that being wise in accepting and refusing news or advice is recommended. We can generate several implicatures which include:

1) Showing how to respond to a bad news.
2) Showing that a bad news is not always true.
3) Showing that harsh advice has good intention in it.
4) Showing that a Banjarese person should think wisely before refusing news or advices.

By using the two clues and the context of the utterance which are already explained before, the appropriate implicature is the fourth implicature. It implies that thinks wisely of the received harsh advice or bad news before refusing is a good behavior and recommended for the Banjarese people.

The second proverb portrayed wise in receiving advices or news is nang manis jangan langsung ditaguk. This proverb formed by four words: nang ‘the’, manis ‘sweet’, jangan ‘does not’, langsung ‘immediately’, and ditaguk ‘swallow’. 
These four words convey a literal meaning of this proverb, which is ‘do not immediately swallow the sweet things’.

Furthermore, there are two clues of interpretation inside this proverb, noun phrase *nang manis* and verb *ditaguk*. First, noun phrase *nang manis* which has two meanings: (1) foods or drinks which has sweet or good taste, and (2) sweet talks, which can be describes as good news given by untrustworthy sources. It is clear that common feature of *nang manis* is good looks. Second, verb *ditaguk* which can be understood as: (1) personal matter, (2) a hidden disgrace.

Using the clues above as the basis in interpreting the proverb, we can generate an explicature ‘do not immediately swallow the sweet things’. However, this explicature is not enough to interpret the speaker’s real intended meaning. We should generate implicature to make clear interpretation of this proverb. Based on the definition of two clues, *nang manis* and *ditaguk*, given above, the implicatures which can be generated including:

1) Showing how to respond to good news.
2) Showing that good news is not always true.
3) Showing that sweet talks could be has bad intention in it.
4) Showing that a Banjarese person should think wisely before accepting news or talks.

The fourth implicature is appropriate for interpreting this proverb because it is used to warn someone to be careful in accepting good offers or sweet talks. In conclusion, both of the proverbs portray careful behavior especially in refusing
and accepting news, advice, and offer is highly recommend in Banjarese community.

c. **Careful in making decision**

A Banjarese person is required to be wise and never in a rush when making a decision. This is important because any decision, whether it is great or small decision, will have impact not only to the decision maker but also others people around him. In Banjarese community, one way to teach the wisdom in taking decision is through proverbs. In this study, only one proverb portrays the teaching of carefulness behavior in taking decisions. It is the proverb *akal diakali, wan fikir dipikirakan*.

The proverb *akal diakali, wan fikir dipikirakan* consists of five parts, *akal* [idea], *diakali* ‘think (+passive)’, *wan* ‘and’, *pikir* ‘thought’, and *dipikirakan* ‘think (+passive)’. Those four parts form a literal meaning ‘an idea should be thought about, and so do the mind’. This proverb contains two clues of interpretation, two synonymous nouns *akal* and *pikir* and two synonymous verb *diakali* and *dipikirakan*.

The first clue is two synonymous nouns *akal* and *pikir*. Both of the nouns have similar meaning ‘idea’. They also shared same feature that a thing created on a person minds. Using two synonymous nouns simultaneously yields the impressions that both of the nouns refer to everything which comes from a person mind. The second clue is two synonymous verb *diakali* and *dipikirakan* which literally means think over and over. Both of the verbs have parallel connection
with the nouns *akal* and *pikir*. The connection between the nouns and the verbs in this proverb shows that every idea should be thought closely.

Based on the clues above, we can generate an explicature ‘when comes up with an idea, think carefully before apply it’. However, the explicature generated before is unclear as the interpretation of speaker intended meaning. Since the context of utterance of this proverb is an advice to a person who too fast in releasing his idea and unwisely done every idea he has in mind, we can generate several implicature which include:

1) Showing that a person should think twice before deciding to apply his idea.
2) Showing that being wise in making decision will leads into unregretable result.

Regarding the context of utterance, the clue of interpretation, and explicature already explained above, we can assume that the last implicature is the intended meaning of the speaker. This implicature reveals that being wise in making decision will leads into unregretable result whatever the result is.

d. Careful in talking

Being careful in talking is one of the most essential behaviour of the banjarese people. Carefulness in talking here means using polite way of talking; and choosing less-offended words to avoid misunderstanding.

*Hati-hati tabarusuk pandir* is a simple imperative proverb consist of three parts *hati-hati* ‘be careful’, *tabarusuk* ‘fall in’, and *pandir* ‘talking’ which literally
means be careful to fall in a talking. This proverb yields clue as the basis for interpretation, it is *tabarusk pandir*.

*Tabarusk pandir* is a metaphorical phrase which means trapped in owns talking. Usually verb *tabarusk* is associated with trapped in a hole, but this proverb combines *tabarusk* and *pandir* resulted in metaphoric meaning trapped because not careful in talking. It also has another meaning which is trapped in a bad situation because of bad talks. This clue then can be used as the basis of interpretation to generate an explicature ‘be careful of being trapped in bad situation because talking mistakably’. However, it is not enough to convey the intended meaning of the speaker when uttering this proverb. Using the clues as the starting point and the context, implicatures can be generated.

The context of the utterance is the main key in formulated an implicature. Since this proverb is uttered by the elder as an advice for the youngster in the importance of carefulness in talking and also as a warning of irresponsible talking that resulted in bad situation, the implicature that can be formulated may be:

1) Showing that talking without responsibility will only lead to bad result.

2) Showing that a Banjarese person should be careful in talking.

The most appropriate implicature as the interpretation for this proverb is the lesson about being careful in talking. By this implicature the hearer is going to learn the importance of talk carefully and responsibly to avoid misunderstanding and tense situation.
e. Diligent

There are two proverbs in this study which show diligent behavior *siang bapanas, malam baambun* and *satu karja, dua gawi*. In Banjarese culture and community, the person who has this behavior is considered as helpful and praised by the community. As the result, the person who has it is usually liked and wanted to join the social activity. The likely toward this behavior can be seen through proverbs below.

The first proverb is *siang bapanas, malam baambun* which consists of four parts, *siang* ‘day time’, *bapanas* ‘hit by heat’, *malam* ‘night time’, and *baambun* ‘covered by dews’. Those four parts form a literal meaning ‘in day time coated by sun heat, in night time covered by dews’. This proverb contains two clues of interpretation: *siang bapanas*, and *malam baambun*.

The first clue is *siang bapanas* ‘in day time hit by sun heat’. It contains the meaning of staying outside in the day time which is showed by the verb *bapanas*. The phrase *siang bapanas* also indicates that the doer is hit by direct heat of sun because he intentionally stays outside in the day time. This fact can be seen through the use of prefix *ba-* in *bapanas*. The second clue is *malam baambun* which literally at night time covered in dews. It also consists of adverb *malam* ‘night time’ and *baambun* ‘covered in dews’. This phrase shows that the doer stays outside at the night time resulted in covered with dews. The clues above then yield the fact that the doer stays outside for long period of time.

Based on those clues above, we can generate an explicature ‘stays outside for a long time in the day time and the night time’. However, explicature
generated before is unclear as the interpretation of speaker intended meaning. Since the context of utterance of this proverb is praise to a hardworking person and also uttered to show how a hardworking person is highly valued by Banjarese community, we can generate several implicature which include:

1) Showing the essence of hardworking.

2) Showing that work hard for family does not bound by time.

Regarding the context of utterance, the clue of interpretation, and explicature already explained above, we can assume that the second implicature is the intended meaning of the speaker. This implicature reveals that a Banjarese person should not waste the time and keep working hard.

f. Dedicate

The proverb which portrays dedicate behavior is *sudah tamulai basah*. It consists of three parts, *sudah* ‘have’, *tamulai* ‘start’, and *basah* ‘get wet’, which yields literal meaning ‘have started getting wet’. There is a clue within the proverb as the basis of interpretation; *tamulai basah* ‘started to get wet’. This clue contains a verb *tamulai* which shows an act begin to do something or started to be something. This clue also contains an adjective *basah* or get wet which related to a job or work. So, the clue *tamulai basah* can be understood as already started to do something. This clue indicates the thing which already started mentioned before cannot be stopped.

Using this clue, we can formulate an explicature ‘have started to do something unstoppable’. However, even we can generate an explicature, the true intention of the speaker of this proverb is still unclear. We need to interpret it
further using implicature meaning. Considering the explicature and the clues given above, the implicature that can be generated including:

1) Showing that a person cannot stop whatever he already did.

2) Showing that a Banjarese person should finish everything he has started.

The implicature number two is the most appropriate interpretation of this proverb since it is used as an advice to be a dedicated person that does not run away from responsibility. This proverb also teaches on how to behave when dealing a half-finished difficult job. It is usually uttered by parents for their children because in Banjarese community because being a dedicated person is valued a lot.

**g. Low-profile**

This behaviour is portrayed by proverbs *bisa-bisa mambawa awak* and *asal mambawa nang bujur, musti salamat diri*. The proverb *bisa-bisa mambawa awak* has three words *bisa-bisa* ‘a banjarese expression refers to being wise’, *mambawa* ‘take, bring’, and *awak* ‘body’. This proverb literally means ‘being wise in bringing body’. There are two clues of interpretation which are shared by the speaker and the listener (which are assumed that both of them are the native of Banjarese), they are *bisa-bisa* and *mambawa awak*.

The first clue is *bisa-bisa* which does not has any real meaning. However, as mentioned above *bisa-bisa* is an expression refers to doing something wisely. This expression shows independency and wisdom in it. The second clue is *mambawa awak*. It is a metaphoric expression comes from the verb *mambawa* and
noun *awak*. The verb *mambawa* literally means bringing something and metaphorically means keeping something in one’s control. The noun *awak* is a metaphor for the behaviour. So, the pharse *mambawa awak* refers to pay attention on own behaviour.

Using these two clues, the message delivered can be formulated into explicature ‘wisely behave’. It explicates the imperative meaning of commanding someone to behave wisely. However, the explicature above is not enough to describe speaker intention in uttering this proverb. Using a fact that the Banjarese people utter this proverb as a command or advice for a person who wants to stay on a new environment or new neighbourhood and also using the explicature as the basis of interpreting, several implicatures can be generated. The implicatures include:

1) Showing that a person should wisely behave in a new environment.
2) Showing that a person should behave according to the custom of the community he lives.

Since the context of the proverb containing those implicatures are for advising someone who wants to move away into a new neighbourhood, ‘Showing that a person should behave according to the custom of the community he lives’ is the most appropriate implicature for this proverb. Using the implicature found before, we can conclude that each community or neighbourhood has their own customs and ways of life, each person who lives within those communities and neighbours has to obey and behave according to the custom.
h. Modest

This study also found a proverb about modest behaviour. It portrays by proverb *Hundang bapadah ratik* which consist of three words: *hundang* ‘shrimp’, *bapadah* ‘notify’, and *ratik* ‘trash’. They yield a literal meaning ‘a shrimp that notify itself as a trash’. Furthermore, this proverb contains two clues for interpreting speaker intention in uttering this proverb, *hundang* and *ratik*. *Hundang* means Shrimp. *Hundang* in Banjarese community refers to kind of large shrimp which contains a lot of vitamins and proteins. It is an expensive commodity in Banjarmasin. The difficulties to catch make its price rather high. *Ratik* means trash, which is worthless.

Using these two clues, *hundang* and *ratik*, we can generate an explicature ‘a very expensive thing, notify itself as something worthless’. It explicates an act of hiding the true self to avoid being notified by others. However, it is difficult to imply speaker meaning behind this proverb only using the explicature. Implicatures are needed to fully interpret the speaker meaning and intention. To generate implicatures, we should analyze the context of the utterance of this proverb. Since this proverb is uttered by Banjarese person in advising the youngster to behave modestly and not too boastful, we can generate several implicatures included:

1) Showing that something which looks like a trash is not always a trash.

2) Showing the values of being modest in Banjarese community.

By using the two clues and the context of the utterance which are already explained before, the appropriate implicature is the second implicature. It implies
modest behavior or which is taught to be applied in the lives of a Banjarese person.

i. Risk-taker

Another good behavior which is portrayed by proverbs is risk-taker. This behavior is marked by behave in a way that can potentially cause physical harm or financial loss, but might also present an opportunity for a rewarding outcome. This behavior appears in the proverb mambawa jariji sapuluh which is explained below.

The proverb mambawa jariji sapuluh has three parts, mambawa ‘bring’, jariji ‘fingers’, and sapuluh ‘ten’ which yields a literal meaning ‘bring ten fingers’. Based on its literal meaning we can point out that this proverb has a clue of interpretation, a noun phrase jariji sapuluh. This phrase literally means “ten fingers”. It also can be understood metaphorically as ‘having nothing’. This metaphoric meaning comes from the fact when a person brings nothing in his hands the one that can be seen only his ten fingers. This fact on bringing nothing but fingers later become the expression ‘jariji sapuluh’ which means bringing or having nothing.

In interpreting the speaker intended meaning through this proverb, we need to formulate explicature and implicature. Based on the clue pointed out above, we can formulate an explicature ‘brings nothing’. It is insufficient to interpret the speaker intended meaning only by explicature. Using the context of the utterance, we can formulate implicature for further interpretation.
This proverb is usually uttered in two occasions. The first is when the speaker giving appreciation to a person who does a job without money, and the second is when the speaker teaches the hearer to erase his doubt to make a decision. The context, the explicature, and the clue of interpretation already mentioned above then can be used as the basis of formulating the implicature. Below are several implicatures which can be formulated:

1) Showing an act starting a job without money.

2) Showing that sometimes being a risk-taker is a good thing.

The appropriate implicature is number (2) since it is in line with the context of the utterance where the proverb is uttered for giving an appreciation and teaching. Based on the implicature chosen, the implicative meaning passed by the speaker is showing the speaker that being a risk-taker may present an opportunity for a rewarding outcome.

j. Strong-will

One of the good behaviors that are taught by people of Banjarese is strong-will. A person with this behavior has deep beliefs and powerful will. That person also has strong-minded or having a determined will. The first proverb which portrays this behavior is waja sampai ka puting and dalas jadi harang jadi habu, manyarah makam kada.

The first proverb, waja sampai ka puting consists of four parts waja ‘steel’, sampai ‘until’, ka ‘to’, and puting ‘end’ which form a literal meaning ‘steel until to the end’. This proverb contains a clue of interpretation waja ‘steel’. Waja literally means steel which also has metaphorical meaning never give up.
This meaning is derived from the fact that, steel is very hard metal and needs a large amount of heat to melt it. The use of *waja* in this proverb is a symbol of the will of Banjarese people which as strong as steel.

In order to identify the intended speaker’s meaning we need to generate explicature and implicature. Based on the clue explained above, the explicature that can be generated is ‘has strong will until the end’. However, the intended meaning of the speaker cannot be interpreted only based on explicature. Several implicatures are needed to make this proverb fully interpreted.

Since this proverb is usually uttered for encouraging others to keep determined until the goal is achieved and also as an advice for the youngster to has strong and determined will, we can formulate several implicature include:

1) Showing a state of a person who has determined and strong will.
2) Showing a state of person who never give up until the end.
3) Showing that a Banjarese person should has strong will, deep beliefs, and great courage.

Regarding the clues, explicative meaning, and the context, the most appropriate implicature as the interpretative meaning for this proverb is the implicature ‘Showing that a Banjarese person should has strong will, deep beliefs, and great courage’. In conclusion, this proverb implies that a person should be determined, strong-willed, and has great courage in his life.

The second proverb which portrays strong-will is *dalas jadi harang jadi habu, manyarah makam kada*. This proverb has eight parts in it, *dalas* ‘even’, *jadi* ‘become’, *harang* ‘charcoal’, *jadi* ‘become’, *habu* ‘dust’, *manyarah* ‘give up’,
makam ‘is’, kada ‘not’. These parts convey a literal meaning ‘even become charcoal or even dust, give up is not’.

Based on the literal meaning above, we can point out several clues. The first clue is jadi harang jadi habu. harang ‘charcoal’ and habu ‘ash’ are the result of burning things. The use of harang and habu symbolizes a beaten and in lose condition person. The symbolization comes from the fact that after burning a wood the remains of the wood are charcoal and ash.

Using the clue above, the proverb jadi harang jadi habu, manyarah makam kada can be interpreted through explicature ‘even beaten and destroyed, give up is not an option’. However, the intended meaning of the speaker in uttering this proverb are still unclear if only interpreted by explicature. Considering the context of utterance where the speaker utters this proverb to teach the essence of strong-will. This proverb usually addressed to the youngster in the Banjarese community. Using that context, below are several implicature that can be formulated including:

1) Showing that never give up is essential for the Banjarese person.
2) Showing that a Banjarese person should have strong-will and determined.

The second implicature is appropriate to be the intended meaning of the speaker regarding the clues, the explicature, and the context of the utterance. Through this proverb, the speaker wants the hearer to have strong-will and determined beliefs.
k. Patient

Another good behavior which is portrayed by proverbs is patient. This behavior is marked by the capacity to accept or tolerate delay, trouble, or suffering without getting angry or upset. This behavior appears in a proverb which is explained below.

*Karas-karas karak imbah dibanyui lamah jua* is the proverb which portrays patient. It has six parts, *Karas-karas* ‘hard’, *karak* ‘the residue found in the bottom of the pan after cooking the rice’, *imbah* ‘after’, *dibanyui* ‘watered’, *lamah* ‘soft’, and *jua* ‘too’ which yields a literal meaning “a hard karak after watered soften too”. Based on its literal meaning we can point out that this proverb has a clue of interpretation, *karas-karas karak*. In Banjarese community, *karak* refers to the residue of dry rice found in the bottom of a pan when cooking the rice. *Karak* often very hard to remove, needs very long time to get rid of it. The people of Banjarese usually use knife to scrape *karak* from the pan, but this procedure will make the pan thinner and leak. Other way to remove *karak* is to rinse it into water; however this way takes a very long time until *karak* can be removed. This fact about *karak* makes it taken as metaphoric expression for very hard-headed person.

In interpreting the speaker intended meaning through this proverb, we need to formulate explicature and implicature. Based on the clue pointed out above, we can formulate an explicature ‘a hard thing will eventually melt if approached slowly and patiently’. It is insufficient to interpret the speaker
intended meaning only by explicature. Using the context of the utterance, we can formulate implicature for further interpretation.

This proverb usually uttered when a Banjarese person faces a stubborn person. The purpose of this proverb is encouraging the hearer to be patient. The context, the explicature, and the clue of interpretation already mentioned above then can be used as the basis of formulating the implicature. Below are several implicatures which can be formulated:

1) Showing that a stubborn person will melt if correctly approached.
2) Showing that even a stubborn person can melt if approached patiently.
3) Showing that patient is a good way to face the difficulties.

The appropriate implicature is implicature (3) since it is in line with the context of the utterance where the proverb is uttered to encourage the hearer to be patient in facing a stubborn person. Based on the implicature chosen, the implicative meaning passed by the speaker is showing that being patience is a good way to face the difficulties in approaching a stubborn person. This proverb also teaches the essence of patience in live.

1. Thrifty

This behaviour is portrayed by *biar ganting, tanapi asal jangan pagat* which has six words biar ‘even’, ganting ‘almost broken’, tanapi ‘but’, asal ‘as long as’, jangan ‘not’, pagat ‘broken’. This proverb literally means even in almost broken state, as long as not really broken. There are two clues of interpretation within this proverb, they are: ganting which means the state of almost broken and pagat which means broke.
The first clue is *ganting*. It usually uses to express a state of something that being hang and almost broken up. This expression also has metaphoric meaning a state of using the possession bit by bit. The second clue is *pagat*. It has metaphoric meaning of does not have anything to lean or use. This meaning shows the state of bankruptcy.

Using these two clues, the message delivered can be formulated into explicature ‘using the possession bit by bit as long as avoiding bankruptcy’. It explicates the meaning of a state of economically using the possession and not using them all. However, the explicature above is not enough to describe speaker intention in uttering this proverb. Regarding the fact that in Banjarese community this proverb is used as an advice to a person who spends his money unwisely and teaching the youngster to a thrifty person and also using the explicature as the basis of interpreting, several implicatures can be generated. The implicatures include:

1) Showing a state where a person has spent his possession wisely.

2) Showing a state of a person who almost bankrupt.

3) Showing an advice that being thrifty is better than bankrupt.

Since the context of the proverb containing those implicatures are for advising someone to be thrift and wise in spending his money, “Showing an advice that being thrifty is better than bankrupt” is the most appropriate implicature for this proverb. Using the implicature found before, we can conclude that a Banjarese person should be wise in spending his money.
m. Wise in solving problem

Being wise in solving problem is one of the most essential behaviour of the Banjarese people. Wise in solving problem means using fair manner to solve the problem, and does not taking side. Solving any problem wisely will avoid conflict and controversy.

The first proverb portrays this behavior is kaya manjuhut rambut di galapung. It has literal meaning like pulling a hair from powder. It consists of five parts kaya ‘like’, manjuhut ‘pull’, rambut ‘hair’, di ‘in’, galapung ‘powder’. Among those parts, there are two clues Manjuhut rambut, and di galapung.

The first clue, manjuhut rambut means solving the problem. It has two parts, ‘Rambut’ in this proverb refers to a problem buried beneath the powder and ‘Manjuhut’ which can be understood as revealing the problem and solving it. The second clue di galapung which means a matter that hid the real problem. In this proverb, galapung refers to a material that will not be contaminated by rambut even if they mixed.

Using both of the clues, we can formulate an explicature ‘like get rid a contaminant without wasting the material’. However, to make further analysis on the intended meaning of the speaker, the implicatures needed including:

1) Showing how to get rid of a contaminant from a material.

2) Showing that the best way to solve a problem is without clouded the surrounding and raise conflicts.
The second implicature is more appropriate as the interpretation of this proverb since this proverb is uttered as an advice for someone to solve a problem wisely without raising conflicts and controversy.

*Kaya mambuang kalimpanan* is the second proverb that portrays wise behavior in solving a problem. It has three parts: *kaya* ‘like’, *mambuang* ‘get rid’, and *kalimpanan* ‘something that stuck on the eyes’ which yields literal meaning ‘like get rid something that stuck on the eyes’. It also contains a clue of interpretation *mambuang kalimpanan*.

Among Banjarese people *mambuang kalimpanan* is considered as an easy task and does not need high amount of time to complete. Based on this fact, the use of *mambuang kalimpanan* in this proverb has purpose to show a simple task metaphorically. Regarding the clues explained before, we can formulate an explicature ‘like doing a simple task’. However, the previous explicature cannot fully show the wise behavior in solving a problem which is portrayed by the proverb. An implicature which can be derived by the clues and the context of the utterance of the proverb is still need to be formulated. Below are several possible implicature that can be formulated:

1) Showing that solving a problem is like doing a simple task.

2) Showing that a person should think simple in solving his problem.

3) Showing that a big problem can be easily solved if though as a simple one.

Since an elder of Banjarese utters this proverb as an advice to the youngster for solving their behavior wisely, the third implicature is the most
appropriate implicative meaning of this proverb. It shows that by thinking that the problem is easy; the solution will also come easily. Through both proverbs kaya manjuhut rambut di galapung and mambuang kalimpanan which tell the way to deal with a problem, a Banjarese person can learn to think wisely and in simple way.

4.2. Discussions

Based on the findings explained in the previous sub-section, we know that proverbs as the object of the study contain implicated meaning and intention in them. This fact yields three conclusions. First, the parts which contain the values and wisdoms of the Banjarese people are the parts regarded as clues of interpretation. Second, the wisdom values showed by the Banjarese proverb are the good and the bad behaviour of Banjarese people. Third, the entity that has similarities and may have influences in Both Banjarese culture and Banjarese proverb is Islam.

Through the interpretation of the proverbs and the interview with the member of the Banjarese community, it can be seen that the parts contain wisdom values of the Banjarese are the clues of interpretation within the Banjarese proverb. It can be clearly seen on table 1:

<table>
<thead>
<tr>
<th>No.</th>
<th>Clues</th>
<th>Wisdom values</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karik</td>
<td>Using something unwisely</td>
</tr>
<tr>
<td>2.</td>
<td>Kuyang</td>
<td>Bad result for disrespecting husband</td>
</tr>
<tr>
<td>3.</td>
<td>Muntung kada bakuring</td>
<td>Easy to talk without responsibility</td>
</tr>
<tr>
<td>4.</td>
<td>Bacakut papadaan</td>
<td>Fight with family (it is considered as bad behavior)</td>
</tr>
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<td></td>
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<tr>
<td>---</td>
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</tr>
<tr>
<td>5.</td>
<td>Batang timbul</td>
<td>A thing that does not has decision</td>
</tr>
<tr>
<td>6.</td>
<td>Garubak bagana</td>
<td>A surprising obstacle</td>
</tr>
<tr>
<td>7.</td>
<td>Buntut mahambat</td>
<td>Backstabber</td>
</tr>
<tr>
<td>8.</td>
<td>Talangkahi</td>
<td>Intentionally step over</td>
</tr>
<tr>
<td>9.</td>
<td>Burinik</td>
<td>Sign of responsibility</td>
</tr>
<tr>
<td>10.</td>
<td>Bismillah</td>
<td>Always remember God’s name</td>
</tr>
<tr>
<td>11.</td>
<td>Punai kakanyangan</td>
<td>Being lazy</td>
</tr>
<tr>
<td>12.</td>
<td>Apik-apik</td>
<td>Being careful</td>
</tr>
<tr>
<td>13.</td>
<td>Tabarusuk</td>
<td>Taking a wrong decision in life</td>
</tr>
<tr>
<td>14.</td>
<td>Siang bapanas</td>
<td>Being strong</td>
</tr>
<tr>
<td>15.</td>
<td>Ajal</td>
<td>Destiny, Fate</td>
</tr>
<tr>
<td>16.</td>
<td>Bisa - bisa</td>
<td>Being wise</td>
</tr>
<tr>
<td>17.</td>
<td>Mambawa awak</td>
<td>Behave in certain condition</td>
</tr>
<tr>
<td>18.</td>
<td>Waja</td>
<td>Strong will like a steel</td>
</tr>
<tr>
<td>19.</td>
<td>Dibabat pisit</td>
<td>Stick strongly to a certain belief</td>
</tr>
<tr>
<td>20.</td>
<td>Tawakal</td>
<td>Rely on God’s power</td>
</tr>
<tr>
<td>21.</td>
<td>Guru</td>
<td>Honored person</td>
</tr>
<tr>
<td>22.</td>
<td>Allahuwahdah</td>
<td>God is one and without rival</td>
</tr>
</tbody>
</table>

Table 1 shows the clues which have wisdom values. This fact shows that the clues of interpretation within the proverb have three points of interest. Those points are: several clues are associated with Banjarese live, some of them are unique terms of Banjarese, and some of them are Islamic terms.

First, some of the clues can be associated with farming and fishing lives which are the main occupation of Banjarese people. The clues that have connection with farming live are for example karik, padaringan, garubak, mahambat, punai, tabarusuk, waja, and puting. Some others are vocabularies closely related to the live of fisheries community, for example jukung,
tambangan, banyu, paaliran, and burinik. The use of certain vocabularies from occupational field (farmer and fisherman) shows that both of the jobs are main jobs of Banjarese people.

Second, the clues of interpretation are unique terms of Banjarese. These terms show the unique culture of people of Banjarese. Some of the terms are refer to activities which are familiar with the member of Banjarese. Some others refer to certain items or things which can be found in daily life of Banjarese community. The terms are compiled in the table 2.

<table>
<thead>
<tr>
<th>Banjarese terms</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Padaringan urang</td>
<td>Domestic affair which is forbidden to be accessed by a non-member of the family</td>
</tr>
<tr>
<td>Bakuring</td>
<td>Wounded, bounded</td>
</tr>
<tr>
<td>Papadaan</td>
<td>A familial term, its members are especially bound with the common purpose of life. This bound is stronger than filiation bound.</td>
</tr>
<tr>
<td>Bidawang</td>
<td>Kind of turtle</td>
</tr>
<tr>
<td>Batang</td>
<td>Log, a stand place in the riverside usually made from bamboo</td>
</tr>
<tr>
<td>Bungur</td>
<td>Kind of plant which cannot bear fruits</td>
</tr>
<tr>
<td>Banua</td>
<td>Land, homeland</td>
</tr>
<tr>
<td>Jukung</td>
<td>Small ship for carrying produce from house to market</td>
</tr>
<tr>
<td>Tambangan</td>
<td>A small ship shaped like a dragon or a snake commonly used for bringing passenger</td>
</tr>
<tr>
<td>Pangalih</td>
<td>Earnings, money, fortune, belonging</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Bangkung</td>
<td>Bad thing, bullfrog, contusion</td>
</tr>
<tr>
<td>Paaliran</td>
<td>Tamer</td>
</tr>
<tr>
<td>Punai</td>
<td>A kind of bird usually found on rice field</td>
</tr>
<tr>
<td>Karak</td>
<td>Rice residue in the bottom of a pan</td>
</tr>
<tr>
<td>Kuyang</td>
<td>A female ghost who only has head and organs without body</td>
</tr>
</tbody>
</table>

Table 2. list of unique Banjarese terms in the proverbs

Third, the clues of interpretation show that the Banjarese proverbs adapt Islamic terms such as *Bismillah* and *Allahuwahdah*. This adaptation happens because of Islam’s influences toward Banjarese community. The use of Islamic terms in the Banjarese proverb are mostly for strengthen the point which is delivered. This purpose can be seen clearly within the proverb ‘*Allahuwahdah, Inya mambari kada bawadah, Inya maambil kada bawadah*’. Phrase *Allahuwahdah* ‘Allah is one’ strengthen the interpretation of the rest of the proverb ‘Allah is almighty and without rivals’.

Through the interpretation of the proverb and strengthened by the interview of several members of the Banjarese community, the researcher finds out that the proverbs of Banjarese show bad and good behaviour. This finding shows that the proverbs are a medium for teaching. They are used in teaching the difference of good and bad, the effect of certain behaviour, and the way to behave in certain conditions. However, the findings show that the wisdom values portrayed by the proverbs are mostly general wisdom and also can be found in the other community/culture.
The finding of this study also assumes that the production of proverbs by Banjarese people is influenced by Islam as the major religion of the Banjarese people. Islamic thought also influences the Banjarese people’s way of thinking. However, even the finding of the research and the interview of the member of Banjarese community yield an assumption that there are similarities between Banjarese culture and Islamic culture. The proofs that show the similarities are still inadequate to build strong conclusions. Some other studies on Banjarese proverbs and Banjarese culture are needed to strengthen this conclusion.

The researcher only has two considerations in taking this assumption, Islam is the religion that is followed by the majority of Banjarese people and the similarities on the principle of live between Banjarese culture and Islam. The first consideration is the fact that most of Banjarese people are Muslim. Based on the result of 2010 population census, the amount of people whose religion is Islam in south Kalimantan are 3,505,846 person who consist of many nationality such as Banjarese, Javanese, Bugis, Arabic, etc. Since the 2010 population census stated that the Banjarese people in south Kalimantan are 2,271,586, it yields an assumption that almost every Banjarese people are Muslim.

The second consideration is there are several proverbs that portray the similarities between Banjarese wisdom values and Islamic wisdom values. Those proverbs yield an assumption that there are influences of Islam in the Banjarese culture. The influences of Islam occur within three places, in the words forming the proverb itself, the clues of interpretation, and the whole proverb. Table 2 can give clearer description about the similarities between Banjarese wisdom values and Islamic values.
<table>
<thead>
<tr>
<th>Proverb</th>
<th>Proverb’s Interpretation</th>
<th>Islamic teaching can be found in</th>
<th>Islamic teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Allahhu wahdah, inya mambari kada bawadah, inya maambil kada bapadah”</td>
<td>Allah is almighty and his powers are unlimited, so Human as the creation of Allah should remember His kindness</td>
<td>-The choice of words: <em>Allah</em> ‘the representation of god in Islam’&lt;br&gt;-The clue of interpretation: <em>Allah wahdah</em> ‘Allah is one’ means god has no rival.&lt;br&gt;-The clue of interpretation: <em>mambari kada bawadah</em> ‘giving without medium’ shows that <em>Allah</em> unlimited power and might.</td>
<td>Allah is almighty and without rivals. (Q.S. Al-Baqarah: 255).</td>
</tr>
<tr>
<td>“bisa jadi kuyang kaina”</td>
<td>A wife who disrespects her husband will get bad karma</td>
<td>- The clue of interpretation: <em>kuyang</em> ‘a female ghost who only has head and organs without body’ is the karma for a disrespectful wife.</td>
<td>In islam, a wife should honor and respect her husband before her parents. (QS. An-Nisaa’: 34 and al-Hadist).</td>
</tr>
<tr>
<td>“Bismillah dahulu hanyar makan”</td>
<td>Always remember of God in any activities</td>
<td>- The choice of words and the clue of interpretation: <em>Bismillah</em> ‘an islamic prayer meaning by saying the God’s name’ is a symbol of remembering God</td>
<td>An activity started with God’s name will be blessed and will have good result. (al hadist)</td>
</tr>
<tr>
<td>Statement</td>
<td>Interpretation</td>
<td>Page Reference</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>“Allah ta’ala batata haja”</td>
<td>One of the rukun iman ‘Muslim’s pillar of faith’ is believe in every qada’ and qadar of Allah ‘God’s will’. (QS. An-Najm : 39-40)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Believes in god’s will</td>
<td>- The choice of words: Allah ‘the representation of god in Islam’ - The clue of interpretation: batata haja ‘have already arranged everything’.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“kada pandang rupa, kada pandang pangkat dibahu”</td>
<td>In Islam, the one that makes human being different is their taqwa ‘obedience and adherence’ (al-Hujurat:13)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every human beings is equal</td>
<td>- The clue of interpretation: kada pandang rupa ‘the surface appearance of a person is not the measurement of highness of a person’. - The clue of</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>interpretation: kada pandang pangkat dibahu ‘the status of a person is not the measurement of his highness’.</td>
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</tr>
<tr>
<td>“kalu mangaji, umpati apa jar tuan guru haja”</td>
<td>In Islam, alim ulama ‘person who has broad knowledge of Islam’ is very respected and honored.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teacher should be respected and honored</td>
<td>- The clue of interpretation: 1. mangaji ‘read Al-qur’an’ which is related to study Islamic rules and teaching. 2. tuan guru ‘teacher, person who has broad knowledge about Islam’.</td>
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and hoping God’s blessing.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

Based on the findings and discussions on the previous chapter, several points can be concluded. First, the parts of Banjarese proverbs which contain wisdom values of Banjarese people are the parts regarded as clues of interpretation. Most of the clues can be associated with farming and fishing lives which are the main occupation of Banjarese people. Some of the clues of interpretation are unique terms of Banjarese and also Islamic terms.

Second, the values and wisdoms shown by the Banjarese proverbs reflect good and bad behaviours of Banjarese people. In this study, there are 58 proverbs showing wisdom values of bad behaviours, and 27 proverbs showing wisdom values of good behaviours. The bad behaviours reflected by the proverbs are prodigal or extravagant, nosy, hyper talkative, envious, dependent, arrogant, careless, ungrateful, greedy, hyper selective, hypocritical, disrespectful, irresponsible, stubbornly persistent, narrow minded, stingy, and lazy. The good behaviours reflected by the proverbs are careful in doing something, careful in accepting new information, careful in making a decision, careful in talking, diligent, dedicate, low-profile, modest, risk taker, strong will, patient, thrifty, and wise in solving a problem. However, none of those behaviours are unique characteristics of Banjarese.

Third, the finding of this study assumes that the production of proverbs by Banjarese people is influenced by Islam. The assumption comes from the fact that
Islam is the religion that is followed by the majority of Banjarese people and several similarities on the principle of live between Banjarese culture and Islam.

5.2. **Recommendations**

As stated in the chapter 1, this study has several objectives that are aimed to show the wisdom values within the Banjarese proverbs. Below are several recommendations for further research and study.

1. Further researches on the Banjarese proverb since this research only analyzed the proverbs which appear within all of the sources. Based on the finding of this research, the researcher assumes that the proverbs appearing in every source may contain local wisdom values.

2. Further researches on social factors that influence the production of the proverbs are needed.

3. Further research can be done on other Banjarese cultural products beside proverbs such as pamali, pantun, pamantang, syair madihin, syair balamut, and so on.

4. Further researches of when the proverbs are produced are also needed. It is known that the religions of ancient Banjarese tribe were originally hindu and kaharingan until the founding of kasultanan Banjar as the mark of the change in religion of the Banjarese community into Islam. As the result, there is vague distinction on whether the proverbs are produced before or after the religion change.
LIST OF REFERENCES


