

Meaning and Function of Local Wisdom in the Proverb (Limbaga) Simalungun

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Abstract

Aims to describe the meaning and function of local wisdom contained in proverbs or called limbaga Simalungun. The meaning and function of local wisdom is a general guideline or principle adopted by every member of society, especially in attitude and behavior, to meet social needs. Therefore, value is an idea related to what is considered good, worthy and desired by all levels of society in life. The data collection method used in this study is a descriptive qualitative method which tends to use analysis. The data collection methods used in this study are: library methods, observation methods and interview methods. The results of the analysis of this study indicate that the proverb (Limbaga) of Simalungun has a meaning and function of local wisdom.

Keywords

meaning; function; local wisdom
limbaga; Simalungun



I. Introduction

In each region there is what is called cultural heritage, both written and oral, whether it is in the form of objects, beliefs, attitudes, attitudes and procedures, and games. Each cultural heritage is a characteristic of each region, although in certain forms it has similarities. Therefore, in an effort to develop a national culture that has a national personality and is based on it, it is necessary to grow it to raise noble social values which are useful for enriching the treasures of national culture as one of the elements of the nation's personality. So, it is only natural that we keep and preserve it. As we know, universal culture is Indonesian. In fact, it can reflect the whole character of Indonesian people.

One of the ethnic groups in Indonesia is the Simalungun ethnic group in Simalungun district, North Sumatra province. In their daily activities, the Simalungun ethnic use the Simalungun language. The Simalungun language continues to develop and functions as a means of communication, a supporter of culture, and a symbol of the identity of the Simalungun people.

To express the intentions and contents of the heart, a language speaker often conveys it through oral literary works that were born, lived and developed in the midst of the Simalungun community and passed down from one generation to another, word of mouth is a proverb in the language. Simalungun is called Limbaga.

The presence of proverbs in an ethnic nation is strongly influenced by the thoughts, culture, and experiences of an ethnic nation. Limbaga (proverb) in the context of the Simalungun community is used not only to beautify the strings of words or pearls of language, but also a sentence that provides a deep and broad understanding of cultural and philosophical meaning, which is conveyed subtly and figuratively to avoid offending someone's heart. Nowadays, the use of Limbagadeclined (proverb) hasalong with the disappearance of the older generation and also due to technological advances. In the past, to give advice and gentle reprimands was expressed through Limbaga. However, now its

existence is difficult to find in the Simalungun community, especially in the younger generation who live in urban areas.

Therefore, researchers feel interested in researching Limbaga, because in Limbaga the wisdom of the Simalungun community is reflected which describes the values of wisdom.

II. Review of Literatures

2.1 Local Wisdom Theory

In the Big Indonesian Dictionary (2016), wisdom means wisdom, while local means local or a certain area. Local wisdom is a policy found in certain areas. This local wisdom generally originates from a combination of ideas from members of certain community groups which are then agreed to become common property within that community group. These ideas can cover various areas of life which are used and adhered to collectively. So, it can be concluded that local wisdom is wisdom in the form of knowledge in certain groups of people in organizing social life and adapting to the environment that is passed down from generation to generation. Local wisdom is cultural values that include systems of knowledge, beliefs, customs, livelihoods, living equipment, arts, language, and literature.

According to Sembiring (2019) Local wisdom is the wisdom or original knowledge of a community that comes from the noble value of cultural traditions to regulate the order of people's lives. Local wisdom can also be defined as local cultural values that can be utilized to regulate the order of people's lives wisely or wisely. Local wisdom belongs to the community whose attitude and personality are mature to be able to develop local potential and resources in making changes for the better.

Local wisdom is the original wisdom or knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life (Sibarani, 2012: 112). Local wisdom is used to regulate people's lives. Local wisdom is derived from oral tradition culture because local wisdom is a tradition inherited from generation to generation that can be used to regulate life in all fields. Furthermore (Sibarani, 2014: 135) states that wisdom can be classified into two types of wisdom or called (core local wisdom), namely welfare or prosperity and peace or justice. This type of wisdom needs to be explored through research from various existing aspects. From the two core values of local wisdom, other values of local wisdom can be obtained, as shown in the following chart.

Local wisdom is one of the solutions to environmental problems by raising local wisdom on the values of balance and environmental conservation (Fahrianoor et al 2013 quoted in Hasbiah, 2015). The practice of local wisdom that is close to people's daily lives will be reflected in people's communities to protect nature. Like the Singosari people who made stories about Sumber Nagan and Sumber Biru as holy places, changing people's attitudes in protecting and preserving springs as a source of human needs. One evidence of community behavior is getting better facilities at the source location and performing rituals at certain times. (Dian, 2020).

Pandapotan (2019) states that various local wisdoms that have been maintained by ethnic groups in Indonesia are learned from nature, and consider everything that is good and useful, which they also learn from nature. Of course, the activities carried out continuously and passed on to the next generation are believed by anthropologists as an effort to preserve culture. Based on the values of local wisdom mentioned above, research on local wisdom in the body Simalungun may have other meanings and functions of local

wisdom, so it is very necessary to explore through this research. Marsella (2020) states that The form of educational values in folklore as a form of ideal values, values are always associated with things that are educational in society as traditional communities and Karo culture. The form of educational value in folklore is determined by the implied value as a mandate in the form of advice that influences the mindset of the reader or listener in seeing good and bad, right and wrong in social life. The form of educational values can be expressed intensely because that value is an object of reflection in hacking the form of local wisdom values that are biased towards culture and then impact on the behavior of the cultural community which makes the value of education have a function to educate.

2.2 Proverbs (Limbaga)

Proverbs in Simalungun are called limbaga. The use of limbaga in the Simalungun community is still visible today, although it is not as productive as in the past. The use of Limbaga (Proverb) is often found when communicating formally or informally. In the following, some opinions will be expressed that define proverbs.

Limbaga (proverb) is a sentence or group of words that states an intention or will, the condition of a person or something that expresses behavior, actions and things about a person. A proverb can also be interpreted as an expression which, although not directly, but implicitly conveys something that can be understood by readers or listeners.

Carventes defines 'a proverb is a short sentence that is extracted from a long experience'. Meanwhile, Bertrand Russel considers it 'the policy of the crowd which is one's intelligence'. (Danandjaya, 1982: 28). It is explained that proverbs are expressed in short sentences, but express something policy that can affect many people. Also a proverb which belongs to a group of people, but not everyone can use it correctly in communicating.

III. Research Methods

This research uses qualitative methods that aim to describe and analyze phenomena, events, social activities, beliefs, perceptions, thoughts of individuals and groups (Moleong, 2007: 7). The case study approach according to Ary in Idrus (2009) as an intensive investigation of an individual, but case studies can also be used to investigate small social units such as families, schools, or groups. Then to test the validity of the data obtained so that it is truly in accordance with the aims and objectives of the study, the researchers used triangulation techniques. According to Moleong in Angelia (2020), data triangulation is a data checking technique that utilizes something other than the data for checking or comparison purposes. Whereas for data analysis researchers are guided by the interactive technique of Miles and Huberman in Sugiyono (2008) that the activities in qualitative data analysis are carried out interactively and continuously until completion, so that the data is already saturated. Activities in data analysis are data reduction, data display, and conclusion drawing / verification. Qualitative research interpreted by Denzin and Lincoln (2009) is a study that uses natural reasoning, with the intention of interpreting phenomena that occur and is carried out by involving a variety of available methods (descriptive). Descriptive type aims to describe a temporary situation (social settings) running during the study and examine the causes of a particular symptom. This means that the data, facts collected form words or pictures rather than numbers. In other words describe what, why and how an event occurred.

IV. Discussion

In general, limbaga (proverb) contains a figurative meaning which contains parables, comparisons, advices, principles of life, rules of behavior that apply to local customary traditions. Based on the research results obtained, it was found the meaning and function of local wisdom in the proverb (limbaga) of Simalungun as follows :

No	Proverbs	Meaning	Function	Wisdom Local
1.	<i>Adong do aturan ibagas sada-sada horja, seng ilompoui abara ulu.</i> <i>"In a job there are rules, never the shoulders are higher than the head."</i>	This proverb is an advice to us to obey the rules that have been made or agreed upon. Of course, discipline cannot be separated from rules, norms, procedures and so on.	Functioning as a maxim that maintaining discipline	Discipline
2.	<i>Songon na mangindahi ambasang na iponopkon, ipindahi marhitei igung.</i> <i>"Like looking for hidden fruit of ambacang, looking for through the nose"</i>	This proverb teaches us about our faith and belief in Almighty God who is invisible.	Serves as abelief	religious
3.	<i>Ulang murah tangis, songon pariluh ni andorasi.</i> <i>"Do not cry easily, like how to draw andoration tears (a kind of tree)." He was</i>	Related to someone who was easily hurt and sad. If the slightest bit scolded, criticized and given advice he immediately cried. You have to be a person who is willing to accept someone's criticism and suggestions in order to improve yourself to be better.	serves as fatherly advice possesswith big hearts	inclined great
4.	<i>Adong do anduri bolag, na laho mamilihi botah-botah.</i> <i>"There is a big pot to choose antah (rice)"</i>	Fair behavior is not as easy as what we imagine. Fair means honest, upright, sincere and does not contain discrimination. This proverb is an advice for us to act and behave	Serves as advice to remain fair	Justice

		wisely, not taking sides because of friendship, equality, ethnicity, nation, or religion but in favor of the truth.		
5.	<i>Milas ni ari do, panjomurhonon.</i> <i>"In times of heat, the sun is the right time to dry"</i>	Time is a very valuable thing. This proverb is an advice so that we are disciplined in using time. Divide time well and use time for things that are useful. Respect time and be disciplined.	Serves as advice to be able to use your time properly.	Appreciate time
6.	<i>Madabuh hu toruh, mangkawah hu datas.</i> <i>"Falling down, looking up"</i>	This proverb is an advice to teach us to reflect on past life or failures, so that someone can realize the mistakes that have been done and be able to become a better person in the future.	Serves as advice to be able to self introspect	reformation self
7.	<i>Songon bah, pakon boras.</i> <i>"Like water with rice"</i> <i>This</i>	Refers to water and rice which always stick together in the penanakan. This proverb teaches us to be loyal to something . Both in spouses and in the social environment.	Serves as advice in order to maintain loyalty	Loyalty
8.	<i>Anggo na marsanina, songon tampulon bah do.</i> <i>"For siblings, it's like pouring water"</i>	Dedicated to siblings. This proverb teaches us that even though there is strife in the family, we should be reconciled, because we need one another.	Serves as advice to love peace	Love peace
9.	<i>Talar, songon indahan i bagas balanga.</i> <i>"Open, like rice in a cauldron." He was</i>	Attached to the rice in the cauldron. This proverb teaches us that in the family it is important to have openness and good	Serves as advice to have the character of openness	Openness

		communication. Because with openness and good communication with one another, it can solve problems being faced by family members. Because all problems will feel lighter if borne together.		
10	<i>Marbona do sangkalan, marulu do bah, marindung do suhat.</i> "Telenan has a base, water has a source, taro has a parent"	This proverb is an advice so that we respect and respect people who are older, wiser or wiser as a place to ask for advice or directions that we should follow in our daily life.	Functioning as an adage that manners	Manners
11	<i>Songon salongon bangun-bangun, isalong roh momburni.</i> "Like picking the leaves of the wake (the name of a type of vegetable), the more it is picked, the more fertile it is"	This proverb is an advice so that we can easily give (charity) to others, because the more we often give, the Almighty God will reward in life.	Serves as a belief	religious
12	<i>Parlobei nidilat bibir ase marsahap.</i> "Lick the lips first before uttering the words"	This proverb is an advice that teaches us, if we speak first, think about it so that it does not deviate from the existing provisions.	Serves as advice in order to maintain ethical	ethics
13	<i>Ulang na ipodomkon, golap ni buluh-buluh.</i> "Do not put to sleep, in the daytime even though the weather is like under a bamboo tree"	" This proverb is a piece of advice that teaches us about using time as much and as possible.	Serves as advice to be able to use time properly.	Appreciate time

14	<i>Nunut songon burbur, na manruangi hayu.</i> "Diligent is like termites, who make holes in wood"	This proverb conveys a suggestion so that in doing or doing a job one should persevere in it so that it creates good and satisfying results.	Serves as advice to keep having perseverance in doing something	Diligence
15	<i>Toruh dassa ia maruhur, age pe lang dong na ganggangni.</i> "He is very humble, even though he is very well off."	This proverb is an advice to keep us humble and grateful for everything we have.	Serves as advice to have a humble	hearthumble
16	<i>Bueian ma ipangan garam, lobeian ma itangar tahuak ni dayok.</i> "More salt is eaten, first the sound of a rooster crowing is heard."	This proverb is an advice so that we can learn from people who have a lot of experience and knowledge. This proverb is usually addressed to older people who have a lot of experience.	Serves as advice in order to appreciate the achievements of others.	Appreciate the achievements

V. Conclusion

Proverb (*Limbaga*) Simalungun has a high cultural value contained in the local wisdom that includes the value of discipline, religious, high-minded, fairness, respect time, self reformation, loyalty, love peace, openness, courtesy, independent, ethics, perseverance, humility, respect for achievement, cooperation, introspection, commitment, social care, patience, respect for others, self-control, responsibility, honesty, optimism, thrift, and hard work. This research is still not perfect, therefore it is hoped that further research can be obtained so that other wisdom values can be obtained.

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