

MINANGKABAU AND MALAY PROVERBS: CULTURAL HERITAGE OF MALAY WORLD

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ABSTRACT

Minangkabau and Malay are two allied nations having much in common besides their differences. One of the way to trace the similarities and differences between Minangkabau and Malay can be through proverbs they have in their culture. This study is an attempt to explore and observe Minangkabau and Malay proverbs as cultural heritage in order to see the similarities and differences between them. The data for this study are taken from Minangkabau and Malay proverbs both from written and spoken language. The study is focused on lexical configuration, syntactic structure, their meanings, and cultural values of the proverbs in the two cultures. The analysis of meanings, cultural values, dictions and variation will be done from the perspective of both anthropological linguistics (Duranti 1997; Foley, 1997) and from the concept of the relationship between language and culture as proposed by Kramsch (1998) stating that language reflects the culture. The results of the research indicate that in terms of lexical configuration, proverbs in Minangkabau and Malay language are constructed using synonymy. Syntactic structures of the proverbs in the two languages are categorised as frozen style. The meaning of the proverbs in the two languages are configurated literally and metaphorically. Minangkabau and Malay proverbs contained cultural values that are very essential for character building.

Keywords: Minangkabau, Malay, proverbs, meaning, culture, values

INTRODUCTION

Language is very essential in human life. It runs all aspects of life. People do everything in their life with the help of their own language and foreign languages they learned or acquired. It is their language that distinguishes human beings from other creatures. Then, the uniqueness of the ethnic groups can be seen and identified through the proverbs of their language. This can also be found in Minangkabau and Malay proverbs.

Minangkabau and Malay have many things in common but in some way are different. The similarities and differences between Minangkabau and Malay can be seen in their culture and language. In the broadest sense, geographically and politically, Malay refers to Indonesia, Malaysia, Brunei, and Singapore (Fanany, 2003). Minangkabau language and culture are part of a broader Malay society consisting of many ethnic groups, some of which include from Thailand and Philippine. Minangkabau is the region located in the province of West Sumatera and it is regarded as a part of Malay. Thus, we can say that Minangkabau is Malay and Malay is not always Minangkabau.

Minangkabau and Malay are rich in proverbs. Because Minangkabau and Malay are different in some parts, their differences also imply in the proverbs. Minangkabau language has thousands of proverbs (Nafis, 1996; Oktavianus, 2012). Errington (1984) stated that Minangkabau people are not straightforward in saying something. The use of Proverbs is part of their style of communication. Thousands of proverbs or sayings can also be found in Malay (Hamzah, Z. A. Z., & Hassan, A. F. M., 2011). Referring to the concept of the relationship between language and culture as proposed by Kramsch (1998:3) is that language expresses, embodies and symbolises cultural reality, proverbs express and embody cultural reality belonging to one ethnic group and at the same time, proverbs can be used as a guidance of character building.

This writing is an attempt to do a comparative study of proverbs in Minangkabau and Malay language. The study is conducted in order to know and understand the nature of the proverbs in the two languages in terms of lexical configuration, syntactic structure, meanings and cultural values. The proverb is the style of language dominated by metaphor, nonliteral meanings and rich of cultural values. The proverb is sometimes not easy to understand. People may not use it intensively in their daily communication. Thus, this research is the step towards the revitalisation of proverbs in Minangkabau and Malay language. As the nature of the proverbs in terms of lexical configuration, syntactic construction, meanings and cultural values are studied and exposed to the speakers of Minangkabau and Malay language, it is expected that they may use the proverbs in their daily communication and cultural values are adopted and implemented in all aspects of their life.

METHODOLOGY

It is a comparative study of Minangkabau and Malay proverbs. The data for this study are proverbs used in daily communication both in Minangkabau and Malaysia. Besides, the data are also taken from written documents such as books containing the collection of Minangkabau and Malay proverbs. Sources of written data are a collection of Minangkabau proverbs (*Pribahasa Minangkabau* written by Nafis A., 1996), (*1000 Pepatah-Petitih-Mamang-Bidal-Pantun-Gurindam* written by Hakimy I., 1996), and *Wisdom of Malay Proverbs* written by Fanany, I., 2003). Written data for Malay proverbs are a collection of Malay proverbs written by Hamzah, Z. A. Z., & Hassan, A. F. M. (2011). Data is elicited through participant and nonparticipant observation methods. Nonparticipant observation is applied to elicit data from written sources. Meanwhile, participant observation methods through the interview, focused grouped discussion and interaction with the speakers of Minangkabau and Malay language are applied to elicit proverb used in daily communication. The analysis of data is done by applying distributional, referential and pragmatic identity methods (Sudaryanto, 2018). Distributional method 'metode agih' is applied in order to analyse grammatical construction of the sentences categorised as proverbs.

RESULTS AND DISCUSSION

Proverb

The proverb is defined as a short, catchy saying that gives some piece of advice or makes a general observation about a common occurrence (Fanany, 2003: 7). Fanany (2003: 7) also mentioned that proverb must be independent utterance and metaphorical expression, and it must contain advice as in the following examples.

- (1a) **Minangkabau Proverbs**
Bajalan salangkah maadok suruik
'do not take frog leap'

(1b) Malay Proverbs

Berjalan selangkah menghadap surut
'do not take frog leap.'

Referring to the definition proposed by Fanany (2003), proverbs in (1a-b) is constructed in an independent and simple clause. The catchy saying means that the meaning contained in the proverbs are attractive and easy to remember. The proverb is attractive and easy to keep in mind because its syntactic structure is usually simple. The catchy saying also means that the meaning contained in Proverb is tricky and full of snags. Tricky means that proverb is difficult to deal with because the meaning of the proverb cannot be understood literally.

Proverb as a metaphorical expression means that we understand and experience one concept from another concept (Lakoff and Johnson, 1994). Recour (1977) stated that metaphor is the trope of resemblance par excellence. Another word, the metaphor is the analogy of something to something by looking at the similarity of their semantic components. Thus, the proverbs, for example, *Bajalan selangkah maadok suruik* 'do not take frog leap' in Minangkabau language advise people to be careful and watchful in behaving and doing something. Other proverbs of Minangkabau and Malay can be seen in the following examples.

(2a) Minangkabau Proverbs

Dek ameh kameh, dek padi jadi
'full purse never lacks friend'

(2b) Malay Proverbs

Beremas kemas, berpadi menjadi
'with gold, everything is fine, with rice everything works.'

In Minangkabau proverbs (2a), *ameh* 'gold' and *padi* 'rice' can be sold to earn money. Money can be used to fulfil the needs. People can do everything with money. It is parallel to Malay proverb in (2b). The similarities between Minangkabau and Malay proverbs are in meaning. The differences are in the form or the use of words. Proverbs related to (2a) and (2b) above is like the following examples.

(3a) Minangkabau Proverbs

Mancari pitih jo pitih
'from money, money can come.'

(3b) Malay Proverbs

Mencari wang dengan wang
'from money, money can come.'

The meaning of the two proverbs is very close to each other. It is common that in any activities projected to make money, people should provide money to begin the activities if they want to obtain more money. In Minangkabau, for example, to start the activities, a farmer or a businessman should have money as the capital in order to get more money. The other proverbs in Minangkabau and Malay culture related to the essence of money can be seen in the examples below.

(4) Minangkabau Proverbs

Pitih paambek malu, kain paambek miang
'money cover shame, cloth protects against bamboo fibers'
Wang pendinding malu, kain pendinding miang
'money cover shame, the cloth protects against bamboo fibers'

Minangkabau proverb, *Pitih paambek malu, kain paambek miang* 'money cover shame, cloth protects against bamboo fibers,' and Malay proverb, *Wang pendinding malu, kain pendinding miang* 'money cover shame, the cloth protects against bamboo fibers' indicates the roles of money in the human life. Money can make life better. Someone can do good things to other people with money. They can build school, mosque and run a business. They can also protect their family and build privacy with money.

The Slogan of Takkan Melayu Hilang di Bumi 'Malay will not disappear from earth.'

The slogan of *Takkan Melayu Hilang di Bumi* 'Malay will not disappear from the earth' reflects the character, behaviour, attitude, strength and optimism of Malay people. *Takkan Melayu Hilang di Bumi* 'Malay will not disappear from earth' preserves many meanings. Malay can survive and face difficulties in their life. Thousands of proverbs in Minangkabau and Malay culture construct and build the thinking paradigm of Minangkabau and Malay people so that they have come to the slogan Malay will not disappear from the earth. The concept of togetherness, for example, can be seen in the following proverbs.

(5) Minangkabau Proverbs

Barek samo dipikua, ringan samo dijinjang
'be on the same boat'

Malay Proverbs

Berat sama dipikul ringan sama dijinjing
'be on the same boat'

The proverbs above mean that heavy tasks become small when they are distributed to several people. Togetherness makes something easy. The principles of corporation, unity and solidarity are expressed in the above proverbs.

So, Malay is not part of the problem but part of the solution. When they have a problem, they will try to find a solution. Empowering mind is the way of choosing to find the solution to the problem they face as the proverbs say:

(6) Minangkabau Proverbs

Tak aia, talang dipancuang
Tak kayu jantang dikapiang
'by hook or by crook.'

Malay Proverbs

Tak air talang dipancung
Tak kayu jentang dikeping
'by hook or by crook'

The question is that how can Malay come to the slogan of *Takkan Melayu Hilang di Bumi* 'Malay will not disappear from the earth'? The answer is that understanding the cultural values of Minangkabau and Malay proverbs for Minangkabau and Malay people is compulsory.

Lexical Configuration of Minangkabau and Malay Proverbs

At the beginning of this writing, it is said that Minangkabau is part of broader Malay society, so it has implication to the construction of proverbs in both cultures. Minangkabau and Malay proverbs

are cognate to each other. The relationship between Minangkabau and Malay proverbs can be seen in the following table.

Table 1: Minangkabau and Malay Proverbs

No	MINANGKABAU AND MALAY PROVERBS	EXAMPLES OF PROVERBS
(1)	Minang Proverbs	<i>Pitih paambek malu, kain paambek miang</i>
	Malay Proverbs	<i>Wang pendinding malu, kain pendinding miang</i>
(2)	Minang Proverbs	<i>Bak aua jo tabiang</i>
	Malay Proverbs	<i>Bagai aur dengan tebing</i>
(3)	Minang Proverbs	<i>Bak manggadangan anak ula</i>
	Malay Proverbs	<i>Bagai bersahabat dengan ular bias</i>
(4)	Minang Proverbs	<i>Co baruak kanai ipuah</i>
	Malay Proverbs	<i>Bagai beruk kena ipuh</i>
(5)	Minang Proverbs	<i>Co mangecek jo tunggua</i>
	Malay Proverbs	<i>Bagai berunding dengan tunggul</i>
(6)	Minang Proverbs	<i>Mambuang aia ka lawik</i>
	Malay Proverbs	<i>Bagai hujan jatuh ke pasir</i>
(7)	Minang Proverbs	<i>Bak kacang diabuiah ciek</i>
	Malay Proverbs	<i>Bagai kacang direbus satu</i>
(8)	Minang Proverbs	<i>Bak mandapek cincin ijuak*</i>
	Malay Proverbs	<i>Bagai mendapat cincin ijuk</i>
(9)	Minang Proverbs	<i>Bak ula kakanyangan</i>
	Malay Proverbs	<i>Macam ular kekenyangan</i>
(10)	Minang Proverbs	<i>Co/sarupo karo dapek bungo</i>
	Malay Proverbs	<i>Laksana kera dapat bunga</i>
(11)	Minang Proverbs	<i>Rusak tapai dek ragi</i>
	Malay Proverbs	<i>Rosak tapai kerana ragi</i>
(12)	Minang Proverbs	<i>Co bumi jo langik</i>
	Malay Proverbs	<i>Seperti bumi dengan langit</i>

(Source: Nafis A., 1996; Hakimy, I., 1996; Fanany, I., 2003; Hamzah, Z. A. Z., & Hassan, A. F. M., 2011; Oktavianus, 2012)

Referring to the above table, it seems that Minangkabau and Malay proverbs have a close relationship with each other. This is caused by the fact that Minangkabau is part of Malay as

mentioned above. Minangkabau and Malay proverbs use lexical variation in constructing the proverbs as given in the following table.

Table 2: Lexical Configuration of Minangkabau and Malay Proverbs

No	MINANGKABAU LANGUAGE	MALAY LANGUAGE	FORM AND MEANING
(1)	<i>Pitih</i>	<i>Wang (pitis)</i>	Different form, the same meaning
	<i>Paambek</i>	<i>Pendinding</i>	Different form, the same meaning
	<i>Malu</i>	<i>Malu</i>	The same form, the same meaning
	<i>Kain</i>	<i>Kain</i>	The same form, the same meaning
	<i>Paambek</i>	<i>Pendinding</i>	Different form, the same meaning
	<i>Miang</i>	<i>Miang</i>	The same form, the same meaning
(2)	<i>Bak</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Aua</i>	<i>Aur</i>	Different form, the same meaning
	<i>Jo</i>	<i>Dengan</i>	Different form, the same meaning
	<i>Tabiang</i>	<i>Tebing</i>	Different form, the same meaning
(3)	<i>Bak</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Manggadangan</i>	<i>Bersahabat</i>	Different form, the same meaning
	<i>Anak</i>	<i>Dengan</i>	
	<i>Ula</i>	<i>Ular</i>	Different form, the same meaning
		<i>Bisa</i>	
(4)	<i>Co (cando)</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Baruak</i>	<i>Beruk</i>	Different form, the same meaning
	<i>Kanai</i>	<i>Kena</i>	Different form, the same meaning
	<i>Ipuah</i>	<i>Ipuh</i>	Different form, the same meaning
(5)	<i>Co (cando)</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Mangecek</i>	<i>Berunding</i>	Different form, the same meaning
	<i>Jo</i>	<i>Dengan</i>	Different form, the same meaning
	<i>Tunggua</i>	<i>Tunggul</i>	Different form, the same meaning
(6)	<i>Mambuang</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Aia</i>	<i>Hujan</i>	
	<i>Ka</i>	<i>Jatuh</i>	
	<i>Lawik</i>	<i>Ke</i>	
		<i>Pasir</i>	
(7)	<i>Bak</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Kacang</i>	<i>Kacang</i>	The same form, the same meaning
	<i>Diabuih</i>	<i>Direbus</i>	Different form, the same meaning
	<i>Ciek</i>	<i>Satu</i>	Different form, the same meaning
(8)	<i>Bak</i>	<i>Bagai</i>	Different form, the same meaning
	<i>Mandapek</i>	<i>mendapat</i>	Different form, the same meaning

	<i>Cincin</i>	<i>Cincin</i>	The same form, the same meaning
	<i>ijuak*</i>	<i>Ijuk</i>	Different form, the same meaning
(9)	<i>Bak</i>	<i>Macam</i>	Different form, the same meaning
	<i>ula</i>	<i>ular</i>	Different form, the same meaning
	<i>Kakanyangan</i>	<i>Kekenyangan</i>	Different form, the same meaning
(10)	<i>Sarupo</i>	<i>Laksana</i>	Different form, the same meaning
	<i>karo</i>	<i>keras</i>	Different form, the same meaning
	<i>dapek</i>	<i>dapat</i>	Different form, the same meaning
	<i>Bungo</i>	<i>Bunga</i>	Different form, the same meaning
(11)	<i>Rusak</i>	<i>Rosak</i>	Different form, the same meaning
	<i>tapai</i>	<i>tapai</i>	Different form, the same meaning
	<i>dek</i>	<i>kerana</i>	Different form, the same meaning
	<i>Ragi</i>	<i>Ragi</i>	The same form, the same meaning
(12)	<i>Co (cando)</i>	<i>Seperti</i>	Different form, the same meaning
	<i>bumi</i>	<i>bumi</i>	The same form, the same meaning
	<i>jo</i>	<i>dengan</i>	Different form, the same meaning
	<i>Langik</i>	<i>Langit</i>	Different form, the same meaning

(Source: Nafis A., 1996; Hakimy, I., 1996; Fanany, I., 2003; Hamzah, Z. A. Z., & Hassan, A. F. M., 2011; Oktavianus, 2012)

The table above indicates that Minangkabau and Malay proverbs are constructed by using a different form of words having the same meaning. In other words, it can be said that Minangkabau and Malay proverbs form a dialect which is called Malay dialects. Thus, the proverb of Malay dialect consists of Malay proverbs used in Minangkabau, Malay proverbs used in Riau, Malay proverbs used in Jambi, Malay proverbs used in Malaysia, Malay proverbs used in Brunei, Malay proverbs used in some parts of Thailand and Philippines. Referring to the philosophy of *alam takambang jadi guru* 'nature be the teacher' as adapted in Minangkabau culture, the variation of the proverb in the Malay word is caused by a different environment where the speaker of Malay language lives. Wierzbicka (1996) said that a different culture speaks a different language. Thus, from this statement, it can be inferred that closely related culture speaks a closely related language.

Syntactic Structures of Minangkabau and Malay Proverbs

The proverb has its syntactic structure different from its current language. Research is done by Oktavianus (2012) on Minangkabau proverb stated that proverb has its model of the syntactic structure. The sentence structure of proverb is usually simple. The construction of the sentence is fixed and cannot be changed. The structure of the sentence is usually frozen. The deletion of the subject in the sentence usually occurs. Predicate fronting usually happened. This characteristic of the sentence structure of proverb may also be found in Malay proverb since Malay proverb is closely related to Minangkabau proverb as stated above.

(a) Sentence Structure

Fanany (2003) stated that one of the characteristics of the proverb is that it must be fully independent in the utterance. The construction of the sentence must be completed in isolation. Usually, a simple sentence is used. It can be seen in the following examples.

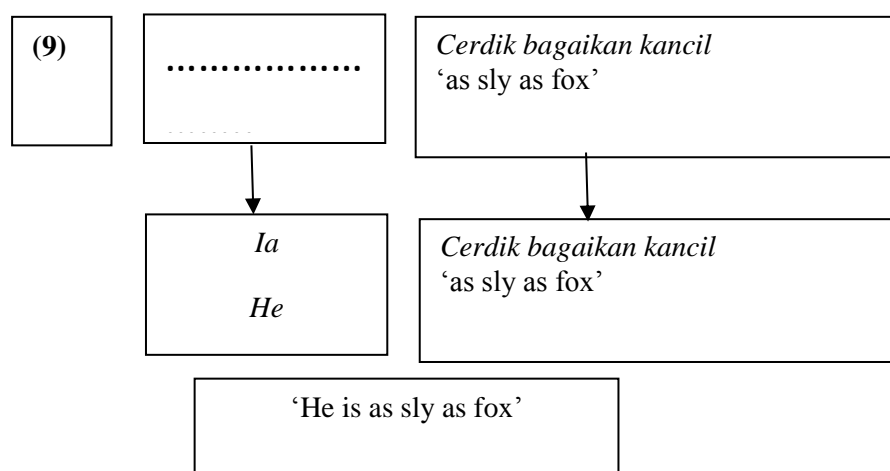
Sentence Structure of Proverbs

	<i>SUBJECT</i>	<i>PREDICATE</i>	
(7)	<i>Pitih</i>	<i>Paambek</i>	<i>Malu</i>
	<i>Kain</i>	<i>Paambek</i>	<i>Miang</i>
(8)	<i>Wang</i>	<i>Pendinding</i>	<i>Malu</i>
	<i>kain</i>	<i>Pendinding</i>	<i>Miang</i>

The basic syntactic structure of the sentence above consists of *Subject* and *Predicate*. It is complete in isolation and easy to remember. One of the interesting things related to the syntactic structure of proverbs is that the construction of the sentence cannot be changed into another derivative clause such as negation or question. If we change the clause, *pitih paambek malu*, *kain paambek miang* into *pitih indak paambek malu*, *kain indak paambek miang*, it becomes meaningless and it is not proverb anymore. Thus, the proverb has fixed syntactic construction.

(b) The deletion of subject or part of the proverb

A proverb must contain metaphor. As stated by Lakoff and Johnson (1994), the metaphor is the analogy of something to something by looking at the similarity of their semantic components. Because proverb must contain metaphor, it implies the syntactic structure of proverb itself. When people use a proverb, some parts of the proverb are usually deleted as in the following examples



The analogy of something to something can be seen in comparing the behaviour or attitude of *someone* to the behaviour of *kancil* 'fox.' This type of construction is usually found in Minangkabau and Malay proverbs as in the following examples.

(10) Minangkabau and Malay Proverbs

- (a) *Mampataruhan atah ka mancik*
- (b) *Mambuang garam ka lawik*
- (c) *Malakak kucing di dapua*
- (d) *Bak basukek baluik iduik*
- (e) *Bagai menghitung bulu kucing*
- (f) *Co kucing dibaokan lidi*

(Source: Oktavianus (2012))

The deleted parts in the examples above usually refer to action, behaviour or attitude. They are compared with the other concepts in the right side of the sentence above. Depending on their context, proverbs in 10a and 10b refer to the activity of doing something which is rather meaningless. The proverb in 10c means doing an easy job in which everyone can do it without any difficulties. Proverbs in 10d and 10e mean doing the difficult jobs. Proverbs in 9f describe a person's very fearful attitude.

Meaning in Minangkabau and Malay Proverbs

In language, there are two layers of meaning. First, meaning is constructed explicitly and literally. What the speaker means is the same as what he/she says. From a pragmatic perspective, locution is the same as illocution (Thomas, 1995; Yule, 2003). The meaning is attached to or brought by the word or sentence. Second, meaning is constructed metaphorically. If the speaker of language frames meaning by transferring, comparing, or analogising components of meaning of something to another thing, it is called a metaphor. The meaning of every proverb in a language always follows these two layers. Observe the following examples.

(11) Minangkabau Proverbs

Ka bukiik samo mandaki, ka lurah samo manurun

Malay Proverbs

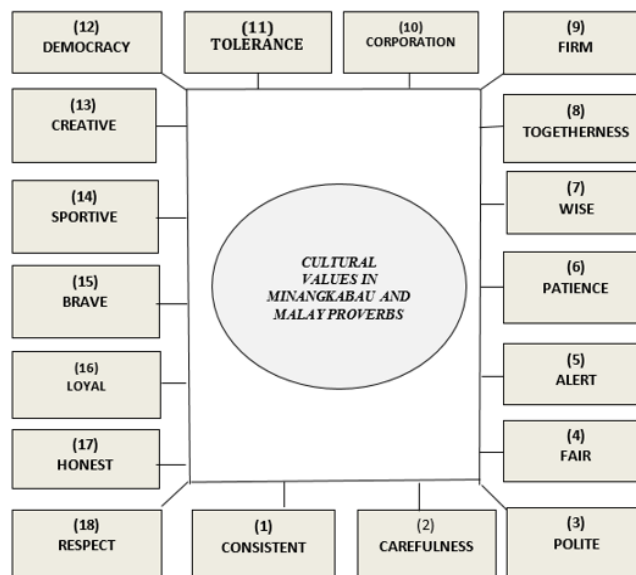
Ke bukit sama mendaki, ke lurah sama menurun

The literal meaning of the proverb above follows the law of nature. To the hill, people walk up. To the valley, people walk down. Meanwhile, metaphorical meaning of the proverb is togetherness, in the same boat or unity. Togetherness, in the same boat and unity, can bring goodness. If it can create goodness, then it becomes value or cultural value.

Cultural Values in Minangkabau and Malay Proverbs

Value is something worth, and it can bring goodness towards others. Minangkabau and Malay proverbs are rich in cultural values. These cultural value can bring goodness not only to Minangkabau and Malay people but can also to all human beings in the world. Cultural values in Minangkabau and Malay proverbs can be seen in the following diagram.

Figure 1: Cultural values in Minangkabau and Malay proverb



(Source: Oktavianus, 2012; Hamzah, Z. A. Z., & Hassan, A. F. M., 2011)

Related to cultural values in Minangkabau and Malay proverbs, two main points should be noted here. First, Minangkabau and Malay proverbs can be regarded as cultural heritage because there are many specific things which are only found in Minangkabau and Malay proverbs. Second, one proverb can contain more than one cultural value. The detail of cultural values in Minangkabau and Malay proverbs can be seen in the following table.

Table 3: Cultural Values of Minangkabau and Malay Proverbs

No	MINANG-MALAY PROVERBS		CULTURAL VALUE
1	Minang Proverb	<i>Mandi di ilia-ilia, bakato di bawah-bawah</i>	Polite
2	Minang Proverb	<i>Mambagi samo banyak, maukua samo panjang</i>	Fair
3	Minang Proverb	<i>Maminteh sabalun anyuik, malantai sabalun luluih</i>	Watchful
4	Malay Proverb	<i>Sedikit-demi sedikit, lama-lama jadi bukit</i>	Patient
5	Minang Proverb	<i>Mauleh indak mangasan, mambuhua indak babuku</i>	Wise
6	Malay Proverb	<i>Sedikit sama dicecah, banyak sama dilepah</i>	Togetherness
7	Malay Proverb	<i>Bukit didaki, lurah dituruni</i>	Tough
8	Malay Proverb	<i>Berat sama dipikul, ringan sama dijinjing</i>	Corporation
9	Malay Proverb	<i>Mendapat sama berlaba, kehilangan sama merugi</i>	Tolerance
10	Minang Proverb	<i>Bakato baiyo, bajalan basamo</i>	Democracy
11	Malay Proverb	<i>Sambil berdiang nasi masak</i>	Creative
12	Malay Proverb	<i>Tangan mencancang, bahu memikul</i>	Sportive
13	Minang Proverb	<i>Lunak di sudu, kareh ditakiak</i>	Brave
14	Minang Proverb	<i>Bajalan luruih, bakato bana</i>	Loyal
15	Minang Proverb	<i>Kubak kulik tampak isi</i>	Honest
16	Malay Proverb	<i>Jauh jenguk menjenguk, dekat jelang menjelang</i>	Respect
17	Malay Proverb	<i>Tidak kuning oleh kunyit, tidak hitam oleh arang</i>	Consistent
18	Malay Proverb	<i>Bagai menghela rambut dalam tepung</i>	Carefulness

(Source: Nafis A., 1996; Hakimy, I., 1996; Fanany, I., 2003; Hamzah, Z. A. Z., & Hassan, A. F. M., 2011; Oktavianus, 2012)

One of the functions of language is to keep and maintain values. Values are kept in the slogan, proverb, and other kinds of text. Besides, language performs and reflects the socio-cultural aspects of its speaker ((Duranti, 1997; Foley, 1997; Chaika, 1989). Proverbs in Minangkabau and Malay language express the same values. However, the values are expressed or delivered in different ways. In relation to how value is constructed across language, Wierzbicka (2003) proposed a concept of different cultures and different languages. The way people construct the language in different cultures is not the same.

PROVERBS AS CULTURAL HERITAGE

Minangkabau and Malay proverbs are part of cultural heritage. Proverbs can be regarded as intangible cultures. They are inherited from generations in the past. They are still maintained at the present moment. Proverbs are still used in everyday talk and conversation. The values contained in Minang-Malay proverbs as stated in table 3 above such as being polite, fair, watchful, patient, wise, together, tough, corporative, tolerant, democratic, creative, sportive, brave, loyal, honest, respectful, consistent, and careful are very essential in human life. They can be regarded

as the core values that must be adopted by human beings to lead life. They must be attached to and should be part of the character and attitude of human beings. Then, they are bestowed for the benefit of future generations.

CONCLUSION

At the end of this writing, it can be concluded that Minangkabau and Malay are rich in proverbs. They are closely related to each other. Proverbs in Minangkabau and Malay language are formed by using a different word but have the same meaning. Syntactic structures of the proverb in both languages are fixed and cannot be changed. In terms of meaning, the proverbs in Minangkabau and Malay languages have both literal and metaphorical meanings. Minangkabau and Malay proverbs contain cultural values that are very essential to be used as a guide to empowering human resources in the Malay world.

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