

Research Article

Aligning Sumbawanese Proverbs with Pancasila Learner Profile to Enhance Local Culture-based Character Education

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ORCIDIwan Jazadi: <https://orcid.org/0000-0002-4599-6847>IGA Widari: <https://orcid.org/0000-0002-4448-2369>**Abstract.**

The 2022 Independent Curriculum puts the Pancasila learner profile as one that frames character education. In our local context, Sumbawa Regent Regulation No. 33 2021 stipulates that character education be implemented by embracing the local values together with the national values of Pancasila. Thus, aligning Pancasila values with local values and knowledge is a good way to implement character education that is relevant nationally. For this reason, we have categorized 309 Sumbawanese proverbs into relevant key elements of Pancasila learner profile. The data were collected from a document, which contains the most complete collection of Sumbawanese proverbs each with its denotative and connotative meanings. The data were analyzed descriptively and qualitatively with an element of quantification in grouping the proverbs into good and bad characters and in categorizing the proverbs based on Pancasila learner profile key elements. Our discussion shows how the proverbs strongly enhance the inculcation of Pancasila values through their antonymous metaphors and similes. In conclusion we suggest having selected Sumbawanese proverbs, developed as picture-based character learning materials and resources for use at school.

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1. Introduction

At the beginning of 2021, Sumbawa Regency formed the Sumbawa Regency Education Conference which is a forum for consultation and collaboration between key district actors on education issues. In accordance with the district government's policy direction at that time, the Education Conference discussed character education using a local solution approach to local problems. The District Education Consultation resulted in an agreement on the problem formulation related to character education as follows: "Character education has developed well in Sumbawa, but there is no model for strengthening character education based on Sumbawa values and culture."

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The Sumbawa Education Consultation process continued by exploring inspiration for solutions from various sources, including the Center for Character Strengthening of the Ministry of Education and Culture, Research and Technology, the Indonesian Ministry of Religion, and the Abdi Kasih Bangsa School – Kupang, NTT. Based on various inspirations for these solutions, the stakeholders in the Education Conference agreed on a solution program which is expected to overcome the problems that have been formulated. This solution program is to develop a model for strengthening character education based on Sumbawa culture. The commitment to support the Regional Government of Sumbawa Regency for this solution program is the enactment of Regent Regulation Number 33 of 2021 [1] concerning Character Education which was launched in October 2021 which requires the implementation of character education in educational units that is sourced from the Pancasila Student Profile and integrates local wisdom that applies in Sumbawa Regency. This turns out to be in line with the Independent Curriculum policy launched in February 2022 [2], which requires strengthening the character education of Pancasila student profiles in an intra-curricular context in a holistic-integrative manner in learning, and as co-curricular activities as a project-based learning.

The background above inspired researchers to find local sources and wisdom that are aligned with the profile of Pancasila students so that they can be used as material to strengthen character education in educational units in Sumbawa Regency. One form of local wisdom is proverbs, which are groups of words or sentences that express an intention, a person's condition, or things that express behavior, actions or things about a person [3]. Short messages in proverbs can provide didactic meaning, religious meaning and sociological meaning as a reflection of character values that can be used as motivation and life principles [4, 5]. Expressions such as those seen in proverbs guide people's behavior in line with ancestral mandates and enable appreciation and understanding of cultural meanings and ideas that have been established long ago [6].

Proverbs teach values or characters that are rooted in everyday life or as local wisdom. Proverbs are a formulation of community wisdom that shows an alert and attentive attitude that is closely related to the morals and virtues of life which are very useful for facing life. Besides, they belong to the people and can be a means of expressing the inner self and marking the noble cultural values of a society [7]. The source of inspiration that is the basis for making or creating metaphors by humans is none other than phenomenal socio-cultural facts in the environment where they live [8].

Most of the life values in proverbs also have national values. Proverbs from various regions in Indonesia show many similarities. For example, Suhendar [9] found many similarities in meaning in proverbs that use similes in the proverbs of the Sundanese,

Flores, Dayak, Samawa, Javanese and Balinese ethnicities. The findings show that the condition of Indonesian people as humans is at the highest level. Proverbs reflect the extraordinary characteristics of Indonesian society. Indonesian people have the advantages of other nations, for example the Dutch who have exploited Indonesia for 350 years [10]. The value of life in proverbs can also express general wisdom without referring to a particular nationality or ethnic group. This general use indicates intellectual, ethical and human ties between people in various cultures [11].

Proverbs provide lessons about life values which are generally abstract in several ways. Most of the proverbs are composed of beautiful words of literary value, with rhyme, so that they are interesting and easy to remember to be passed down orally from generation to generation. Proverbs can also give messages as they are and not be refined, they should not be made into polite language or *inggil* manners [12]. On the other hand, many proverbs are expressed as parables with hidden meanings in them [12]. Humans are compared to animals, plants and objects that can be easily observed in the surrounding environment. This figure can provide character values that are opposite, compatible or as a comparison [7, 9]. Suyanti [13] found 54 names of animals used in Indonesian proverbs. In Japanese proverbs animals such as dogs, cats, frogs, snakes, raccoons, *tanuki*, and fish are often mapped to humans to express human relationships and to show the characteristics of Japanese society and culture [14]. So, in proverbs, metaphor becomes a system that organizes the concepts used by everyday language speakers, including the most abstract concepts behind language use [8].

Proverbs not only show an ideal picture of human character, but also the opposite of bad character with the same goal, namely so that humans do not repeat or imitate the bad past [15]. Examples of evil acts must be critically understood for their good elements [12]. In everyday life, the use of these expressions has several purposes, for example to insinuate, advise, emphasize, warn, express what one feels in one's heart, even to mock and praise other people [6, 13, 16].

There are several studies on the character values contained in proverbs, both from regional sources, from books, and from national scale studies. First, research on Banjar proverbs conducted by Hestiyana [17], Samrah [18], Akbari [19], and Effendi [15]. Hestiyana [17] found that Banjar proverbs contain values about (1) the relationship between humans and God; (2) human relations with humans; (3) human relationship with the natural surroundings/environment; and (4) man's relationship with himself. Furthermore, Samrah [18] found that Banjar proverbs contain character values, namely fear of God, gratitude to God, honest, responsible, healthy lifestyle, discipline, hard work, self-confidence, logical thinking, critical and innovative, independent, curious, love of knowledge, aware of the

rights and obligations of other people, obedient to social rules, respecting the work and achievements of other people, polite and democratic. Thus, the character values in the Banjar proverb aim to form Indonesian people who have morals, character and good behavior, achieve a society that is intelligent, rational, innovative, continues to pursue progress, strengthens the spirit of 'must be able' in finding solutions to every difficulty, and become true patriots who love their nation, country and homeland [19]. Effendi [15] found that most Banjar proverbs present negative characters, but people understand the role of negative characters in proverbs, namely as an anticipatory mirror to recognize and avoid bad things.

Second, research on Javanese proverbs was conducted by Yani [20], Sawitri et al. [12], and Kurnia [21]. Yani [20] found that in the Javanese proverbs he studied there were 19 religious education values, 9 aesthetic education values, 27 economic education values, 30 political education values, 16 theoretical education values, and 827 social values. Meanwhile, research by Sawitri et al. [12] shows that Javanese proverbs contain positive character values, namely responsibility, skill, perseverance and patience, caution, never giving up, self-confidence, and negative character values, namely: arrogant, cowardly, complicit, dishonest, and freeing up misery. In Javanese proverbs we also find high use of animal lexemes in the family, community and workplace [21].

Third, in Sundanese proverbs, Kodariah and Gunardi [22] found values that (1) relate to God; (2) responsibility, discipline and independence; (3) honesty; (4) thrift and courtesy; (5) compassion, care, and cooperation; (6) confident, hard-working, creative, and never give up; (7) justice and leadership; (8) kind and humble; (9) tolerance, love of peace, and unity. Meanwhile, Effendi [23] found that Sundanese proverbs focus on Islamic values, namely aspects of belief (aqidah), legal aspects, social norms (syariah), and aspects of interaction between human behavior (morals). In this research, we did not find any proverbs that directly regulate matters of worship (prayer, zakat, fasting, Hajj, etc.). The sharia aspects contained in Sundanese proverbs generally concern issues of rules and social norms (muamalat). Sundanese proverbs containing Islamic values in the field of morals are grouped into six parts, namely (1) human morals towards themselves, (2) human morals towards their God, (3) human morals towards their families, (4) human morals towards other people, (5) human morals towards their environment, and (6) human morals towards time.

Apart from research on proverbs from these 3 regions, there are two relevant studies sourced from books and two national scale research on proverbs. First, in the book "One Ticket to Heaven Volume 2" by Zabrina A. Bakar, research by Kustina and Simatupang [5] found such character values as (1) compassion, (2) caring/helping, (3)

forgiveness, (4) peace-loving, (5) friendly, (6) religious, (7) honest, (8) adaptable/wise, (9) friendly/communicative, (10) good-natured, (11) patient (12) self-aware, (13) respect other people/tolerance, and (14) be civil/communicate well. Second, in the book “Al-Mahfudzat Class IX MTs Al-Junaidiyah Biru Bone Modern Islamic Boarding School” by KM. Syarifuddin Husain, research by Awaluddin [24] found proverbs that contain universal da’wah values governing relationships based on aspects of mutual respect, non-coercion, the principles of justice, humanity, togetherness.

From the studies above, it can be concluded that proverbs in regional and national scales contain the content of a relationship with God and various derivative character values that accompany it. This is in line with research by Maneechukate [10] which found that the extraordinary identity of Indonesian people in their proverbs is the Indonesian people’s view of religion, especially Islam. Based on the analysis, it can be seen that Indonesian people uphold religion, values and self-respect.

The values contained in proverbs need to be passed on to future generations. One way is through picture story books. Picture story books have a role in social life, namely in relation to the role of parents in educating and guiding their children to learn and get to know various new things. These are related to efforts to develop children’s personalities to understand the values and social environment around them [16].

Thus, this research aims to (1) examine Sumbawa proverbs, especially those which have been documented and analyzed for their denotative and connotative meanings in book form by previous researchers [25] using character groupings based on dimensions and key elements of the Pancasila Student profile, (2) provides an example of developing a picture story based on Sumbawa proverbs as graphic teaching material that integrates local Sumbawa wisdom.

2. Material and Methods

The data collection technique for this research is documentation in the form of a book entitled “Sumbawa Language Proverbs” by Pranajaya [25] which is the most complete collection in the library collection by researchers, namely 309 Sumbawa proverbs. This proverb has been given denotative and connotative meanings according to the understanding of the Sumbawa people. Sumbawa is a large ethnic group on the central and western part of Sumbawa Island, part of West Nusa Tenggara Province.

Analysis of the research data is descriptive in nature with stages: (1) examining the meaning (connotative) in each Sumbawa proverb, (2) the meaning contained in the proverb is then grouped into positive and negative characters and matched with the

dimensions and/or key elements of the student profile relevant Pancasila, (3) quantification in a table of the number of proverbs that correspond to each dimension and/or profile of Pancasila students as an option for presenting data in published manuscripts, (4) presentation of an interpretive qualitative study of samples of proverbs that represent dimensions/elements of the profile of Pancasila students, however, readers are given a link to access complete data on proverb groupings on the researcher's university repository page, (5) presenting examples of initial development of picture stories based on Sumbawa proverbs.

The researcher also acts as a data analysis instrument by sorting the meaning of proverbs into appropriate dimensions/profiles of Pancasila students. The researcher's objectivity in providing enrichment and classification of the meaning of proverbs was achieved through triangulation involving six researchers from Sumbawa ethnic backgrounds who understand the Sumbawa language and its culture.

3. Results

All 309 Sumbawa proverbs have been grouped into six dimensions and 19 key elements of the Pancasila student profile as presented in Table 1. As can be seen in this table, there are several key elements that stand out the most. The first is 'producing original works and actions' (creative dimension), contained in 73 units or 23.6% of the total proverbs. Proverbs with positive messages ($n=15$) and negative= 54) emphasize the importance of productivity or enthusiasm for work, as in the examples below:

(1) Rezeki gagak no si ete leng pekat. [The crow's fortune is not taken by the cockatoo; crow food cannot be eaten by cockatoos.]: People's fortune cannot be taken by other people, everyone has their own benefits.

(2) Beranak ayam. [Having chicks.]: A person who trades and gets multiple returns.

(3) Yam buin geresik. [Like a spring in sand; even if you draw water from it, the water doesn't decrease.]: Abundant sustenance never stops.

(4) Yam asu' boka otak. [Like a dog with a head wound; boka means a large wound that has ulcerated.]: People who are homeless, wandering around have no work. Also aimed at young people who are aimless, wandering around.

(5) Yam gagak parari tolang. [Like a crow running away a bone.]: A stupid, useless job.

(6) Yam jaran no roa' ungin. [As a horse does not want bran.]: A person who refuses sustenance.

TABLE 1: Pancasila learner profile in Sumbawanese proverbs.

No	Key Elements of Pancasila Learner Profile	Proverbs (n)			
		Good	Bad	Total	Total %
6.2	Producing original work and action	19	54	73	23.6
1.2	Character toward self	9	31	40	12.9
4.1	Awareness about one's self and the situation	7	29	36	11.7
3.1	Collaboration	7	26	33	10.7
1.5	Character toward the nation	7	17	24	7.8
3.3	Sharing	3	15	18	5.8
1.3	Character toward other humans	2	10	12	3.9
6.1	Producing original ideas	2	10	12	3.9
3.2	Care	2	9	11	3.6
5.1	Collecting and processing information	0	11	11	3.6
1.4	Character toward the environment	1	9	10	3.2
5.2	Analyzing and evaluating information critically	1	9	10	3.2
4.2	Self-regulation	2	6	8	2.6
5.4	Making decision	0	4	4	1.3
2.2	Ability to communicate and interact with others inter-culturally	1	2	3	1.0
5.3	Reflecting thoughts and thinking processes	1	1	2	0.6
1.1	Religious character	1	0	1	0.3
2.3	Reflection and responsibility on cultural diversity	1	0	1	0.3
2.1	Recognize and respect one's culture	0	0	0	0.0
Total		66	243	309	100

Source: Author's own work.

Proverbs (1-3) contain a message about optimism for good fortune. Everyone already has their own fortune and there is no need to bring down or compete unfairly with other people or their siblings. In fact, Sumbawa people believe that every person who consistently tries will get sustenance or results in multiple, abundant and unending amounts. Meanwhile, in proverbs (4-6), people who are lazy about working are insinuated with negative images such as being homeless, having no purpose in life, being useless, and not taking advantage of opportunities.

The second key element of the prominent Pancasila student profile is personal or self-morality (part of the dimensions of faith, piety and noble character), namely proverbs with positive messages (n=9), negative messages (n=31), a total of 40 or 12.9%, as in the following example:

(7) Jaran tu enti' tali, tau tu enti karante. [The horse is held by the rope, the person is held by the word.]: Words or utterances that are only once and cannot be denied; a person's commitment to keeping a promise.

(8) Ijo rebu bao kubur. [Green grass on the grave.]: Denotes a long time, a long time; can be used to commemorate services or deeds and loyalty to someone who has died.

(9) Ngelugu yam gunter balit. [Roaring like thunder in the dry season.]: A person with a big mouth never proves what he says; inconsistent.

(10) Angin bao. [Upper wind.]: A great person is capable but his words cannot be trusted.

Proverbs (7, 8) show consistent personal morals, keeping promises, and timeless loyalty. Meanwhile, proverbs (9, 10) contain the message that as a person with good morals, every person is not only good at speaking, but must be able to put into action what is said in attitudes and actions.

The third key element of the prominent Pancasila student profile is awareness of oneself and the situation one faces (part of the independent dimension), namely proverbs with positive messages (n=7), negative messages (n=29), total 36 or 11.7%, as in the example below:

(11) Nonda tau layar bangka dengan. [No one sails a friend's boat; sailing a boat is done by the owner, not someone else.]: No one wants or can bear the results of another person's actions or sins, the risk is borne by the person himself.

(12) Kompo no tangkela gempir, kerong no tangkela tolang. [Fat is not stocky, thin is not visible bones.]: Rich people live simply so they don't look like rich people, poor people don't look poor because they are good at hiding their poverty.

(13) Yam ayam ilang anak. [Like a chicken missing a chick.]: People are confused and fighting over each other.

Proverb (11) emphasizes an independent individual who is aware of what he is doing and is responsible for all the consequences. Proverb (12) describes an independent individual who is not dictated by his economic situation (rich or poor) so that he can adjust to being an ordinary person in interactions with the people around him. Meanwhile, proverb (13) is a warning when facing an emergency, to be an independent figure so as not to immediately become confused, confused and fight each other; On the contrary, he had studied emergency response steps long ago.

The fourth key element of the Pancasila student profile that stands out is collaboration (part of the gotong royong dimension), namely proverbs with positive messages (n=7), negative messages (26), a total of 33 or 10.7%, as in the example below:

(14) Yam pat ke pamukel. [Like a chisel with a hammer.]: Good cooperation.

(15) Yam perang ke sarong. [Like a machete with a sheath.]: Something that matches, matches.

(16) Lalat biru buya bangkai. [Blue flies look for carcasses.]: People with bad behavior look for friends with people with bad behavior too.

Proverb (14) describes how two people or parties working together carry out their respective task descriptions proactively. Proverb (15) illustrates the cohesiveness and complementary roles between two people or parties working together. Meanwhile, proverb (16) provides a warning that it is not only good people who collaborate. Evil people also collaborate with other evil people to fight the truth. Therefore, good people must strengthen their spirit of cooperation if they want a good life to be realized.

Furthermore, there are two key elements with a presence percentage of between 5% to 10% of the 309 Sumbawa proverbs, namely key elements of state morals with positive messages (n=6), negative messages (n=17), a total of 24 proverbs or 7.8 %, and key elements share with positive messages (n=3), negative messages (n=15), a total of 18 proverbs or 5.8%. Examples of proverbs about state morals are:

(17) Lantar batu, batu bela', lantar ai', ai' kesat. [Hit rocks, split rocks, hit water, dry water.]: Declaring the unlimited power of the government, the people cannot oppose or reject the orders that have been issued.

(18) Empa' rea' telan empa' ode'. [Big fish swallows small fish.]: People who are usually victims of rich people. Or people who are blackmailed by powerful people without being able to fight back.

Proverb (17) explains the central role of the government as managing government fairly in accordance with applicable laws and regulations and the people have an obligation to comply with and implement government programs. However, in proverb (18), the government and powerful people, including the rich, should not practice bad habits by exploiting and tyrannizing the small people. These two proverbs complement each other and play a role in guiding people's lives in showing morals towards the state and state administrators towards the people. Next, examples of proverbs about sharing are:

(19) Betak sang kanan sorong sang kiri. [Pull the right shove the left.]: Old people receive and give to each other, also meant without needing to talk about what has been done or given.

(20) Dadi lenta. [So leech; blood-sucking leech, after being full, let go.]: A person who abandons his friend after his goal has been achieved.

Proverb (19) contains the message that sharing or giving and receiving needs to be based on willingness which does not leave a bad note in the future. Meanwhile, proverb (20) describes a person's bad behavior that must be avoided, namely behavior that only wants to gain benefits and does not want to repay other people's kindness.

Several other key elements, namely morals towards others, generating original ideas, caring, collecting and processing information, morals towards the environment, analyzing and evaluating information, and self-regulation appear in the range of 2% to 4% of the 309 proverbs. Examples of these proverbs are presented below:

(21) *Ulir na tarik tali, betak na beang kapate'*. [Stretch but don't tense it, pull it so it doesn't tangle; in stretching the rope as much as possible, adjust it.]: Advice for us in educating children not to be too tight and not too loose in teaching because it can have bad consequences.

(22) *Patinang lempo*. [Full jar.]: A person with a lot of knowledge.

(23) *Gentan tipar*. [Change mat.]: The wife or husband dies, then is replaced or married off to the wife's or husband's brother.

(24) *Ulung lamung tangkela lukit*. [Remove clothes to reveal skin.]: Reveals the true state.

(25) *Ayam peri panyampe, kebo' peri bara*. [The chicken comes to the perch, the buffalo comes to the cage.]: People who return to their place of origin (to their hometown or to their family).

(26) *Kasena kita pang dengan, kasena dengan pang kita*. [Our mirror to others, other people's mirror to ourselves.]: We can draw comparisons about good and bad deeds for others, usually it is easier to see the good and bad in other people through us.

(27) *Peras ate lenong pedu*. [Humble hearted gall.]: To be humble enough to expect or obtain someone's help.

Proverb (21) is an example of Sumbawa people's morals towards others, especially younger people, their own children or students in general, which is full of an educative or educational atmosphere. Proverb (22) shows recognition of someone who has mastery of knowledge so that they can produce ideas to solve problems in their society. Proverb (23) shows a form of concern for others in social life with the willingness of an unmarried brother to marry his sister-in-law whose husband has died so that family relationships remain intact. Proverb (24) is an example of the Sumbawa people's way of critical reasoning, especially collecting and processing information starting from things on the outside (superficial) to the inside so that nothing is hidden. Proverb (25) shows a moral towards the environment, especially the social environment, that whatever happens to a

person (whether successful or unsuccessful), he should still return to his family and place of origin. Proverbs (26) is an example of the critical reasoning dimension, a key element of analyzing and evaluating information, namely by asking other people to assess what we have achieved, and conversely we can be asked to assess what other people have achieved. Proverb (27) is one way a person can carry out self-regulation, namely by maintaining a humble attitude so that other people can provide various support and assistance that he needs for his progress in the future.

Finally, several key elements of Pancasila students are making decisions, the ability to communicate and interact with others inter-culturally, reflecting thoughts and thinking processes, religious character, reflection and responsibility on cultural diversity, and recognizing and respecting one's culture only appears in 1% -0% of the 309 Sumbawanese proverbs under study.

(28) *Bela' periuk kesebir ai'*. [The water jar breaks; broken pot, wet body.]: Someone who is not careful or careful in doing work which then causes him to suffer.

(29) *Bacepa' bawang*. [Seeding onions; after peeling the onion, it looks like it consists of several separate grains]: An outsider (immigrant) who enters becomes an insider in another family.

(30) *Rang ai' puti geresik*. [Ebb and flow of white sand.]: Everything will show itself to be right and wrong once things calm down.

(31) *Tayam duri sai ka arit*. [Whose thorns sharpen.]: Describes God's power.

(32) *Belo berang lit lako*. [Meandering the river to the sea is also the destination.]: Different paths but the same destination.

Proverb (28) shows an example that must be avoided, namely making decisions that are not accompanied by thoroughness and caution. Proverb (29) describes a situation in that a person can interact across cultures and accept foreigners or outsiders to become insiders who play important roles in a family and institutions in Sumbawa society. Proverb (30) shows an ability to reflect on thoughts by utilizing a calm situation or atmosphere to produce clear and objective findings and analysis. Proverb (31) uses a natural phenomenon, namely sharp thorns, as a very simple way to discover and appreciate the greatness of creation by Allah the Creator. Proverb (32) also utilizes natural phenomena that show the dynamics and complexity of human life which appear to be different from each other, but in fact they are heading in the same direction. This is a form of reflection and responsibility for cultural diversity and is the basis for presenting an attitude of mutual recognition and respect for the existence of different cultures. Meanwhile, no proverbs were found from the 309 proverbs studied that contained the key element of respecting one's own culture. This does not mean that Sumbawa people

do not have a way of expressing how to appreciate their own culture. It is still necessary to explore various library and other sources in the future.

4. Discussion

Sumbawanese proverbs, simply as proverbs in other languages, not only portray ideal good characters of humans, but also bad characters. In the 309 Sumbawanese proverbs under study, 66 proverbs (21.36%) portray good characters, while 243 proverbs (78.64%) portray bad characters. In the examples of proverbs presented in the findings, such bad characters are shown in proverbs 4, 5, 6, 9, 10, 13, 16, 18, 20, 28 (n=10), while the other proverbs portray good characters (n=22). These findings suit two previous studies. First, Effendi [15] explains that bad characters in proverbs serves as lessons from the past on behavior that people may not repeat nor imitate. Then, Sawitri et al. [12] argues that any bad character should be viewed critically to throw its good side.

Sumbawanese proverbs are built from behavior identified in animals generally found in Sumbawa. In the examples of proverbs presented in the findings, there are such animal names as crow, cockatoo, hens, dog, horse, fly, fish, leech, and gall (the total mention is 27). This finding is in line with the studies by Trahutami [14] and Suyanti [13] that such animal behavior is mapped to express the relationship between people and their socio-cultural characteristics. Furthermore, the proverbs are presented in similes found floras, natural non-living objects, and objects or items generally found in Sumbawa surroundings. In the examples of proverbs presented in the findings, floras mentioned are grass, onion, and thorn (n=3); natural non-living objects mentioned are sand, spring, thunder, wind, stone, water, and river (n=7); and the objects generally seen or used in the surroundings are ship, chisel, hammer, machete, rope, jar, mat, and mirror (n=9). These findings strengthen previous studies by Adhani [7] and Suhendar [9] that in proverbs humans are portrayed in similes found in animals, floras and objects that are easily observed in the immediate environment.

Pertaining to character values, Sumbawanese proverbs contain relatively all characters set as dimensions and key elements in Pancasila learner profile such as piety to God, noble characters toward self, others, environment and the state, embracing global diversity and respect, collaboration, independence, critical thinking, and creativity. This finding confirms previous studies on proverbs in other local cultures such as Banjar [15, 17-19], Javanese [12, 20, 21], and Sundanese [22]. However, as the findings have shown, the percentages of Pancasila learner profile key elements in the 309 proverbs are not approximately the same or similar. For example, the religious character is presented

in only one proverb. This only one appearance should be understood not to negate the fact that Sumbawa people live with strong Islamic root and tradition [26]. That is, while it is true that one proverb contains the presence of God and all other proverbs do not explicitly, these other proverbs still contain character values that may be in line with religious messages. For example, the proverb “Rezeki gagak no si ete leng pekat” [Food for a crow won’t be eaten by a cockatoo] may convey a Qur’anic message “There is no moving creature on earth whose provision is not guaranteed by Allah” (Surah Hud, Verse 6). That is, each human has their fortune and so should be optimistic about their livelihood. Thus, Maneechukate’s [10] finding that Indonesian people show adherence to religion, values and self-respect through their proverbs may be justified in this research.

Furthermore, proverbs in these local cultures share all characters embedded in the Pancasila learner profile although they are stated in wordings that are not exactly the same as and even cover detailed values beyond those key elements presented in Pancasila learner profile. Thus, local values generated from proverbs across cultures can be collected and grouped for example using Pancasila learner profile key elements as a taxonomy to form a national culture of Indonesia and even the world culture. That is, local values are not local in terms of their being core values which are widely accepted, but are local in terms of their transformation as grounded values. In other words, local values may be national and universal when the core messages are found in other cultures in the nation and across nations.

Finally, as most proverbs require a high degree of criticality to be properly understood, whereas there is no guarantee that younger generation would inherit them, it is deemed necessary to find a better strategy for teaching proverbs to children. One way is through a picture-based story. Hartanto and Raditya [16] explain that picture-based story help parents explain various values through behavior of animals, plants, and objects around them encapsulated in proverbs. In the case of the Sumbawanese proverbs under study, the following are two examples:

(1) A crow and a cockatoo are two birds. They live by eating some food. As in the picture, a crow eats a snake, while a cockatoo eats corn. Our elderly people say, “Rezeki gagak no si ete leng pekat” (Figure 1). This is translated as “Food for a crow won’t be eaten by a cockatoo”.

Through these animals’ behavior, our elderly people want to tell us that each of us as human has our own fortune. Such fortune will not be taken by other people as they have different fortune of their own. Thus, as a young generation, we must not be fearful that we will not be successful, while other people are successful. Instead, we have to



Figure 1: Proverb “Rezeki gagak no si ete leng pekat”: Source: a. mjeedelbr on Flickr [27], b. Kicaumania [28].

keep on learning and be optimistic that we and everyone else will together have good livelihoods in the future.

(2) A horse is a friend for us, human. It helps to fulfill our daily needs. How can a horse understand what to do to help us? Our elderly people say “Jaran to enti tali,” (Figure 2) meaning “A horse is held by its rope”. It consistently serves its human master by following the hints in the rope.

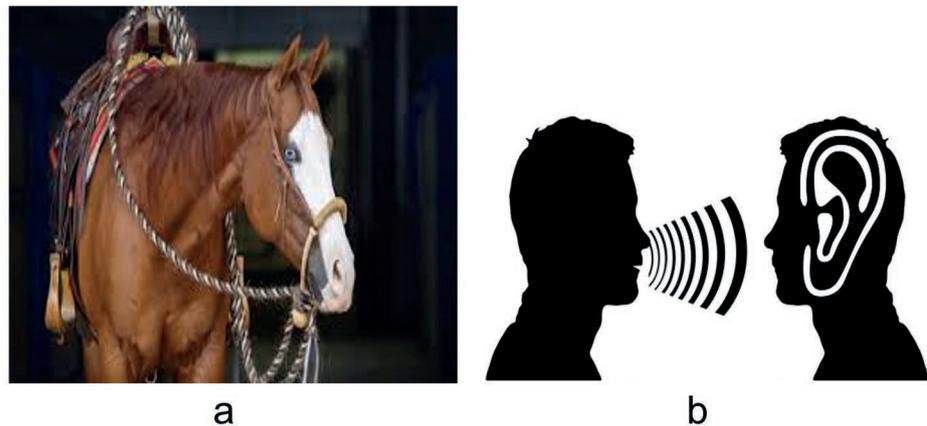


Figure 2: Proverb “Jaran tu enti tali, tau tu enti karante”. Source: a. Boatwright [29], b. pixabay [30].

What can we learn from this obedient horse? What can be held of a man or woman so as to call them a consistent personality? Our elderly people say “Tau tu enti karante”, meaning that a human is measured through her or his words. If they keep their words as their guides of action and interaction, they are good people. Otherwise, if they do not keep their words in action and interaction, they are bad people. Thus, we have to keep our words as they reflect our action and interaction.

Thus, using pictures as media in transferring values in proverbs, children can understand vividly the imageries and are facilitated to extract the values embedded in them. All the proverbs under study can be provided with related pictures or illustrations that convey the denotative meaning through which connotative meaning and embedded values are extracted and formulated.

5. Conclusion

This research was done to examine Sumbawa proverbs using character groupings based on dimensions and key elements of the Pancasila student profile and to provide examples of developing a picture story based on Sumbawa proverbs as graphic teaching material that integrates local Sumbawa wisdom. As the study unfolds, character values formulated in key elements of Pancasila learner profile are identified among the 309 Sumbawanese proverbs under study. Yet, the percentages of each key element in the proverbs are not evenly distributed. For example, the religious character is presented in only one proverb as its interpretation refers to remembrance of God. Yet, other proverbs still contain character values that do not go against religious messages and even can be matched with any verse especially in Al-Qur'an as the holy scripture of the Sumbawanese people majority. Thus, the interesting finding in this research is that almost all key elements of Pancasila learner profile are identified in Sumbawa proverbs under study and these proverbs can be used to enhance character education in the forms of Pancasila learner profile key elements at school in the local context.

Sumbawanese proverbs, simply as proverbs in other languages, not only portray ideal good characters of humans, but also bad characters. In the examples of proverbs presented in the findings, there are such animal names as crow, cockatoo, hens, dog, horse, fly, fish, leech, and gall. In the examples of proverbs presented in the findings, floras mentioned are grass, onion, and thorn; natural non-living objects mentioned are sand, spring, thunder, wind, stone, water, and river; and the objects generally seen or used in the surroundings are ship, chisel, hammer, machete, rope, jar, mat, and mirror. In addition, as most proverbs require a high degree of criticality to be properly understood, it is deemed necessary to find a better strategy for teaching proverbs to children. One way is through a picture-based story. The picture or illustration would be based on animals, floras, natural living objects, natural non-living objects, and objects or tools generally found in the children's surroundings. The visual can describe vividly the physical occurrences to children or learner of any age and such vividness would

facilitate the extraction of values for application, modelling or warning for humanistic character building.

Apart from its expected contribution to developing knowledge of local-based character building, due to its desk analysis nature, this research still takes for granted the book documentation as the data source and only relies on one author who is Sumbawa native as a resource person to do verification and thus lacks a field rigor. Therefore, future studies are recommended namely to include field research by involving resource persons representing as many prototypal villages and areas based on sea sides, mountains, small islands, cities and sub-urbans. With such wider involvement, documented proverbs can be verified and many more new proverbs are expected to be collected and verified at the same time.

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