

Fauna Lexicon In Malay Proverbs: Revealing The Symbolic Meaning In The Malay Community of Sambas

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Abstract. This research discusses the fauna lexicon in the Sambas Malay proverbs. This form of research is qualitative with a work model that is directly involved in finding meaning and understand symptoms, events, facts, and realities that occur in community. There are 17 data on Malay Sambas proverbs that are used as data sources. The methods used to analyze the data are referential and translational matching methods. As a result, there are fauna of fish, poultry, mammals, and reptiles in the Sambas Malay proverbs. Symbolically, these proverbs contain expressions and figures of speech that teach virtue and moral message to act and behave in the Malay community in Sambas.

Keywords: Fauna, Lexicon, Malay, Proverbs, Sambas

1 Introduction

Sambas Malay is one of the Malay dialects in West Kalimantan, Indonesia. Sambas Malay as a regional language has different characteristics from other Malay languages in West Kalimantan [1]. Sambas Malay speakers spread across the area of Sambas Regency, Singkawang City, and Bengkayang Regency.

Sambas Malay language has a culture in form of oral literature, one of which is proverbs. The ancients conveyed their thoughts with figurative words, such as proverbs. It is not uncommon for today's community to use proverbs as a form of preservation of local Malay culture and contain a special language [2]. The Sambas Malay community uses proverbs as a message that contains advice, satire, or praise. The use of metaphors in the messages delivered can provide more optimal results so as not to hurt the others' feelings [3]. The messages in this proverb contain the local wisdom of the Sambas Malay community. This local wisdom is the knowledge of the community that is culturally inherited from generation to generation by the community [4].

A proverb is a group of words or sentences that have a fixed order, usually alluding to a specific meaning or purpose or expression. The sentences are concise, contain comparisons, parables of advice, principles of life, rules of conduct, and knowledge [5][6]. In fact, proverbs that contain the concept of knowledge and philosophy of local ethnic groups in West

Kalimantan can be seen in the proverbs of Dayak Suhaid [5]. Therefore, a proverb is a sentence or group of words whose structure alludes to a specific meaning [7].

Proverbs in the Sambas Malay community contain knowledge regarding the animal world. Not surprisingly, the Sambas Malay proverbs contain the names of local fauna. The Sambas Malay community uses various fauna to give a comparative effect to an event or situation in conveying the message of life. This indicates that the use of fauna in the expression of proverbs is not only as a poetic tool, but also as an element of language that conveys certain messages in everyday communication [8].

The lexicon of fauna in proverbs becomes a target in understanding the living environment of the Malay Sambas community. In addition, the term lexicon is used to describe the local knowledge of an ethnic group and the richness of language owned by the community of the nation in conveying certain meanings [9]. Thus, the fauna lexicon can also be said as a wealth of vocabulary owned by a nation to understand the social and cultural aspects of a community.

2 Method

The form of this research is qualitative with a work model that is directly involved in finding meaning and understanding symptoms, events, facts, and realities that occur [9]. The qualitative research in this paper uses a literature study and the method of listening and proficient in obtaining data. A literature study was conducted to find out the extent to which science related to the research conducted was empirical [10][11][12].

The listening method is data collection carried out through the process of listening or observing the use of the language studied, while the proficient method is data acquisition by conducting conversations between researchers and language speakers as informants [11]. The technique used in data collection is the note-taking technique [9]. Sources of data in this study are several native speakers of Sambas Malay who know about proverbs. The data in this study is the fauna lexicon in the Sambas Malay proverbs.

The method used to analyze the data is the equivalent method [12]. The equivalent method used is the referential and translational equivalent method. The referential method of determining tool is a reference, namely the reality indicated by the language [9]. The language references in this study are the names of fauna in the Sambas Malay proverb. The translational method is the determining tool in other languages, for example English and Sambas Malay. The use of other languages is to provide guidance or guidelines by comparing them with the language under study. The equivalence of certain lingual elements of a language that is already known with the elements of the language under study will provide information about the fauna lexicon in the Sambas Malay proverb.

3 Discussion and Results

3.1 Fauna of the Types of Fish in Proverbs

The lexicon of fish types in the river ecosystem contains various fauna that live and thrive in the water. The proverb that contains the fauna in this ecosystem is a representation of the aquatic environment in the Malay community in Sambas. In fact, the meaning of the lexicon

of fauna in this river ecosystem contains the meaning of satire and the message of life for humans in communicating.

The daily life of the Sambas Malay community considers fish to be one of the important foods. The Sambas Malay community makes fish as one of the foods rich in protein and vitamins that are good for health. However, it is not uncommon for fish to be a home decoration because of its unique shape and color. In fact, many fish are also used as proverbs by the Malay community in Sambas. Note Table 1 relating to the fauna lexicon of the Malay fish species in Sambas in proverbs.

Table 1. Lexicon of Fauna Types of Fish in Malay Proverbs

No.	Lexicon	Sambas Malay Proverbs	Translation
1.	/kalek/	<i>macam kalek sakurungan</i>	like catfish somewhere
2.	/ikan sapat/, /ikan sampulayang/	<i>ikan sapat ikan sampulayang, bile sampat baro' sembahyang</i>	sepat fish sampulayang fish, when is it time to pray
3.	/ikan sapat/, /ikan gabus/	<i>ikan sapat ikan gabus, makin cappat makin bagus</i>	sepat fish snakehead fish, the sooner the better
4.	/undang/	<i>ade undang sebalik batu</i>	there's a shrimp behind a rock
5.	/bakut/	<i>macam nak bakut tebuang ke abu</i>	like a black catfish falls into the ashes

First, data number 1 Table 1 shows a parable in the Malay proverb Sambas that reads like *kalek sakurungan* 'like a fish (a kind of catfish) somewhere.' The symbol of fish somewhere has the symbolic meaning of people who want to have a job, but do not move to apply a job only expects the person who gives so that it will not produce anything. In other words this parable means a person who does a job that has no result. The lexicon of fish used in the proverb is an animal that lives in water. Usually fish live in swarms or adapt to their type. live in one place. Fish that live in a pet or in one place will not move, unless someone who keeps it moves it. The treatment of fish is likened to human behavior that does something in vain or to no avail.

Second, data number 2 Table 1 contains a parable in the Malay proverb Sambas which reads *ikan sapat ikan sampulayang, bile sampat baro sembahyang* 'ikan sepat ikan sampulayang, when is it time to pray.' This parable contains advice for people who have been negligent in performing salat or pray. This proverb contains an element of satire to those who are lazy to perform prays. The lexicon of fish used in the proverb is cod and cover fish. Sepat and sampulayang fish are known in the Sambas Malay community as fish that have high economic value. Two types of fish that are similar in form are usually used as salted fish.

Third, data number 3 Table 1 also shows a parable using the names of sepat fish and sneakhead fish. This parable serves as an allusion to speed up the implementation of a customary, cultural, or religious event in the Malay Sambas community.

Third, data number 4 Table 1 contains an expression in the Malay Sambas proverb that reads 'there is a shrimp behind the stone.' In the context of the Sambas Malay community, this proverb has a negative connotation because it means that someone who commits a crime must have something that has done so. In other languages it can also be interpreted as someone who seems to be doing good, not necessarily his heart is sincere. It may have specific or hidden intentions. The word law is defined as the person who is the mastermind (hidden) or the person who is the source of chaos or an event that occurs.

Fourth, data number 5 Table 1 contains a parable in the Malay proverb *Sambas macam nak bakut tebuang ke abu* ‘like a black catfish that falls into the ashes.’ This proverb has connotation meaning. A black catfish is a metaphor for a person who has dark skin then he/she falls into the ashes which symbolized as powder. It means a dark-skinned person who wears white or light colored powder, but the person's skin looks grayish. This parable arises when one sees a dark-skinned person wearing a powder that is too fair so as to cause ridicule from others.

3.2 Fauna of Poultry Types in Proverbs

Poultry in the terminology of the Sambas Malay community is an animal with wings, two legs, a beak, and feathers, which can be domesticated and raised as food producers (meat and eggs), such as chickens, ducks and birds. This poultry terminology is common in today's livestock world because it is considered of economic value for the community. For example, chickens are birds that breathe with lungs, have a beak and have two legs whose function is to scratch the ground in order to find food. In fact, the chicken in the context of the Sambas Malay community is used as a figure of speech to advise the public with utterances in the form of proverbs. Look at Table 2 regarding the fauna of the Malay poultry species in Sambas in the proverbs.

Table 2. Fauna Lexicon of Poultry Types in Malay Proverbs

No.	Lexicon	Sambas Malay Proverbs	Translation
1.	/ayam/	<i>bagai anak-anak ayam riang-riang nyarek umaknye</i>	<i>like a chick that has lost its mother</i>
2.	/ayam/	<i>mun ngomong macam anak ayam lakak betalok</i>	<i>talk like a hen just laying eggs</i>
3.	/ayam/	<i>angat-angat taek ayam</i>	<i>warm chicken dung</i>
4.	/ayam/	<i>tulisannye macan nak cakar ayam</i>	<i>the handwriting is like chicken claws</i>
5.	/itik/	<i>itik nyocor</i>	<i>the way ducks eat</i>

First, data number 1 Table 2 contains a parable in the Sambas Malay proverb which reads *bagai anak-anak ayam riang-riang nyarek umaknye* ‘like a chick that has lost its mother’. It means person who loudly lookslike someone who has lost his way. This proverb appears to signify a person’s hatred or dislike for another person when he sees someone talking erratically, losing his direction, or the meaning of what he is talking about is not clear so he doesn’t have a stand. This can be seen in the behavior of chicks who have lost their mother so that they are confused and do not know where to go (have no stand).

Second, data number 2 Table 2 contains a parable in the Sambas Malay proverb *mun ngomong macam nak ayam lakak betalok* ‘when he/she talks like a hen that has just laid eggs.’ This proverb means a person who speaks like a hen that has just laid eggs makes noisy around it. This proverb is intended for person who speaks arrogantly and makes noise people around. The person is considered to have caused problems and disturbed the community by speaking arrogantly and offending others.

Third, data number 3 Table 2 contains an expression in the Sambas Malay proverb which reads *angat-angat taek ayam* ‘warm chicken dung.’ This proverb means a person’s enthusiasm or willingness is high, but only briefly (temporarily). This expression is used for people who

when they want to do something they promise to mean it, but after some time later the person doesn't mean to do the promise that he/she touted at the beginning of the conversation.

Fourth, data number 4 Table 3 contains idioms in the Sambas Malay proverb tulisannya macam nak cakar ayam 'the handwriting is like chicken claws' which means to describe very bad handwriting like chicken claws whose lines are not clear. This type of expression is usually used for people whose handwriting cannot be read properly. The chicken lexicon that is used to describe someone's handwriting does not actually refer to alphabetic writing because chickens use claws on their feet to scavenge food. The shape of the scratch on the chicken's leg will produce irregular lines. Therefore, the Sambas Malay proverb makes a scribble for someone's handwriting that is difficult to read or is very bad.

In data number 5, Table 3 contains a parable in the Sambas Malay proverb which sounds itik nyocor 'the way ducks eat.' This proverb means people who eat as they please without seeing the appropriate place or impolite treatment while eating. In the Sambas Malay context, satirically means a greedy or voracious person. This is related to the duck lexicon used in the proverb describing the behavior of ducks eating something in sewers, puddles, and rivers to eat grass, plants that grow in water, small worms, or fish. With their beaks, ducks can comb the waters and scavenge for any food that can be eaten in these waters.

3.3 Fauna of Mammals in Proverbs

Mammals are types of animals that suckle, for example cats, dogs, monkeys, and goats. These mammals are warm blooded so their bodies always feel warm. Most mammals reproduce by giving birth, but some lay eggs. Mammals belong to the group of animals in the vertebrate class, the females suckle their young, and breathe with lungs. Look at Table 3 regarding the fauna of the Malay mammal species in Sambas in proverbs.

Table 3. Fauna Lexicon of Mammal Types in Malay Proverbs

No.	Lexicon	Sambas Malay Proverbs	Translation
1.	/uwak-uwak/	<i>uwak-uwak nagorkan taeknye</i>	<i>monkeys-a kind of orangutan-reprimand their own feces</i>
2.	/kucing/	<i>malu-malu kucing</i>	<i>pretending to be shy as a cat</i>
3.	/asok/	<i>macam asok ngan kucing</i>	<i>like a dog with a cat</i>
4.	/asok/	<i>asok lepas</i>	<i>loosedog</i>
5.	/kambing/	<i>kambing itam</i>	<i>scapegoat</i>

First, data number 1 Table 3 contains a parable in the Malay proverb Sambas which reads uwak-uwak nagorkan taeknye 'Monkeys (a kind of orangutan) reprimand their own feces.' This proverb means the behavior of people who do something, but there is no result (in vain). In the Sambas Malay society, symbolically, people who behave in such a way can be said to behave like fools (crazy), because people will not reprimand their own shit.

Second, data number 2 Table 3 contains expressions in the Malay proverb Sambas that reads malu-malu kucing 'shy cat.' This proverb means the behavior of a person who pretends to be shy, but actually wants to. The shy expression of a cat is pinned for those who are in love and in love, but are shy when wanting to express that feeling. However, in the Sambas Malay community, this proverb can also have a negative meaning in describing someone who pretends to be ashamed, but has a bad meaning.

Third, data number 3 Table 3 contains an expression in the Malay Sambas proverb that sounds *kambing itam* 'like a dog with a cat.' This proverb in the Malay Sambas community means brotherhood, but always fighting. In other words it is not only associated with relatives, but is also used of someone who always fights if they meet and never get along.

Fourth, data number 4 Table 3 contains an expression in the Malay proverb Sambas that reads 'loose dog.' This proverb means to do what one likes (free to do anything). The expression means that a person, who cannot go out anywhere, then can be free to go anywhere. The dog lexicon used in the proverb is likened to a dog that is being locked in a cage, and then released by its employer or owner. As a result, the dog's attitude will not be the same when he is in the cage; he cannot do any activity in the cage and is free to do anything outside the cage. It also means that the child who has been prohibited to leave the house by his parents. Then, by some reasons, the parents acknowledge to leave the house then the child feels free and does whatever he wants.

Last but not least, data number 5 Table 3 contains expressions in the Malay proverb means someone who is innocent, but is blamed or becomes a suspect in the events that took place. That is, in an event the person who is "blackmailed" is not guilty, but the person who is wrong does not want to be responsible for his mistake so that the person is looking for the person who is the focus of the mistake.

3.4 Fauna of Reptiles in Proverbs

Reptiles are animals belonging to the vertebrate class, such as worms, turtles, lizards, snakes, and crocodiles. In Latin it is called "reptans" meaning 'to creep'. Reptiles are cold-blooded vertebrates and have scales that cover their bodies. See Table 4. regarding the fauna of the Malayan reptile species in Sambas in proverbs.

Table 4. Fauna Lexicon of Reptiles Types in Malay Proverbs

No.	Lexicon	Sambas Malay Proverbs	Translation
1.	/intamar (sejenis cacing berwarna agak kehitaman)/	<i>Macam nak intamar pagat</i>	<i>like a broken intamar worm</i>
2.	/ular/	<i>Ular kanak pappah</i>	<i>snake hit</i>

First, data number 1 Table 4 is an analysis of the parable in the Malay proverb means a worm that is cut off from its body. Symbolically it means that the broken worm will move quickly irregularly so that it is symbolized by the behavior of a wild woman who likes to wander at night and has no manners. This expression is used to indicate someone who is so naughty, impolite, or behaves so badly that like a severed earthworm, it moves indefinitely.

Second, data number 2 Table 4 contains a proverb in the Sambas Malay proverb that is meant to express something (object) or person that does not correspond to the statement described.

4 Conclusions

Proverbs in the Sambas Malay community contain a lexicon of fauna in the form of idioms, thimbles, expressions, parables, or concise sentences, which contain comparisons,

parables, advice, principles of life, or rules of behavior. The fauna lexicon is in types of fish, birds, mammals, and reptiles. In a symbolic sense, these proverbs contain expressions and allusions that teach goodness and moral message to behave and to be polite in the Malay community in Sambas.

The lexicon of fauna in the Sambas Malay proverb also describes the ecological representation of the Malay earth in Sambas, West Kalimantan, Indonesia. As a result, the lexicon of fauna in the Malay proverb Sambas has become a medium of preservation of local fauna vocabulary and can be studied by the younger generation today.

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