

Traditional Expressions As a Reflection of Cirebon Socio-Cultural Life: A Case Study of *Petatah-petitih* Sunan Gunung Jati

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ABSTRACT

This study discusses the wisdom of local culture in the form of traditional expressions which substantially contain life values manifested in social rules. The focus of this research is to examine cultural values and norms that are interpreted based on meaning. The purpose of this study is to explore the values of life that are reflected in the socio-cultural life of the community through the search for meaning. This study uses an anthropolinguistic theoretical framework to examine local wisdom that can be applied in managing social life based on values. This study uses a qualitative research paradigm. The results of the study show that in the *petatah-petitih* contain values of life which include values of devotion or belief, the value of discipline, the value of wisdom and policy, and the value of politeness or manners.

Keywords: *Traditional Expression; Petatah-petitih; Anthropolinguistics; Social*

1. INTRODUCTION

Evidence that the wisdom of the neglected local culture is now seen when local values are not absorbed and manifest in the behavior of everyday life. Even if local wisdom is manifested in behavior or attitude, the identity of the community owner is formed. Moreover, the characteristics of Indonesia which are multicultural in local wisdom are quite diverse and each has its own peculiarities. The statement is in line with the views of [1] stating that a cultural value is part of a culture that functions as a driver and a driver of human action. Through real behavior, the values of local wisdom are expected to stay alive and support the community. This is very relevant considering that the community in organizing life cannot be separated from

environmental influences. Even the social conditions of society, the life of tradition, the state of nature and historical background also influence the attitude and perspective.

This research tries to explore the values of life contained in *petatah-petitih* Sunan Gunung Jati. The *petatah-petitih* Sunan Gunung Jati if traced contains many values of life that can provide a role in adding to the repertoire of cultural sciences, besides that it can be used as an insight in fostering children. The efforts and approaches taken in order to uncover the values contained in *petatah-petitih* are to use a generally valid value framework or values commonly used. From the values that are common or commonly used, it is used as a standard or standard for examining participants who will eventually be known and can be classified according to the meaning contained therein.

Some previous studies on anthropological studies and traditional expressions have been carried out, for example [2], discussing socio-cultural and linguistic analysis of naming practices; [3], discusses anthropology as a study of human and culture in various aspects; [4], discusses the relationship of language and culture through the point of view of language and society; [5] discusses the relationship between language and culture and the impact of ones identity; [6], discusses the values of wisdom in Sundanese proverbs; [7], discusses cultural lexicons in Sundanese proverbs; [8], discusses the Chinese proverb both verbally and culturally in peoples lives and is part of culture and oral communication; [9], discusses the relationship of language and culture; [10], discusses anthropological disciplines as a whole science in people's lives with an understanding of local bases; [11], discusses proverbs from the Kalinga tribe to find their meaning and social impact on the value system of the Kalinga community; [12], discussed the value of local wisdom of Javanese culture through expressions.

This research is an interdisciplinary study between anthropology, culture and linguistics, so that the approach used is anthropological. Because anthropological examines cultural values and norms that are formulated from the relationship of the structure of the text, co-text, and context in an event, it can indicate that the values and norms of traditional culture reflect social reality. The reason for the expression of these *petatah-petitih* uses an anthropological approach because according to Sibarani [13] that traditional expressions are part of an oral culture whose inheritance process is carried out verbally for generations. One of the traditional expressions that is still held tightly by the people of Cirebon is the *gugon tuwon* which is commonly called the *petatah-petitih* Sunan Gunung Jati. Anthropological in general has two main tasks, namely (1) studying culture from the point of view of language and (2) studying language in a cultural context [14]. Language and culture have a very close and influential relationship. The thing that underlies the relationship between language and culture is that language is learned in the context of culture and culture can be learned through language [15]. Linguistic anthropology is the study of language as a source of culture and learning languages as cultural practices in various groups of society. This is in line with the opinion of [16] stating that linguistic anthropology is one branch of linguistics that examines the relationship between language and culture, especially to examine language not only from its structure but on its function and use in a socio-cultural context.

2. METHOD

This research uses qualitative research methods to help researchers gain a deeper and more detailed understanding of tracing meaning as a reflection of peoples lives. Use of this method relates to the nature of the research topic, field of study and available data sources. [17] asserts

that qualitative research is a research procedure that produces descriptive data in the form of written and oral words from people and observed behavior. This study can be categorized as a qualitative research paradigm procedure because it depends on the interpretation of researchers. The analysis technique uses interactive data analysis techniques that involve three components, namely data reduction, data presentation, data verification [18]. The list of *petatah-petitih* Sunan Gunung Jati is classified and analyzed by interpreting it based on the concept of meaning contained in the phrase. The data validation technique uses triangulation of sources, methods, and theories [19].

3. RESULTS AND DISCUSSION

Hasil The results of the study are explained starting from tracing the forms of traditional expressions, making interpretations to express the values contained therein by using a generally accepted value framework or value commonly used to be a standard review.

3.1. Searching the Meanings of Confirmation in the Value of Faith or Belief

Petatah-petitih Sunan Gunung Jati contains both implied and explicit religious values, consists of:

Table 1. The Meanings of Traditional Expressions in the Category of Faith Values

Form	Mean
<i>Yen sembahyang kungsi pucuke panah</i>	If the prayer must be solemn and tawadhu
<i>Yen puasa den kungsi tetaling gundewa</i>	If fasting must be as strong as staying happy
<i>Ibadah kang tetep</i>	Worship must be continuous
<i>Wedia ing Allah</i>	Fear God
<i>Manah den syukur ing Allah</i>	Straight right if you thank God
<i>Kudu ngakehaken pertobat</i>	Repent a lot

The *petatah-petitih* “*yen sembahyang kungsi pucuke panah*” means that if the prayer must be solemn and tawadhu. These sources are sources of the Al-Qur’an. As in the letter of Luqman verse 17 which means my child establish prayer and ask man do good and prevent (them) from doing wrong and be patient with what befalls you. In fact these things are required.

The *petatah-petitih* “*yen puasa den kungsi tetaling gundewa*” which has meaning if fasting must be strong like the same as the one who has strong and hard character, as in the letter Al Baqoroh verse 183 means “Obelievers are obliged for you to fast as required for people before you to be devoted”.

The *petatah-petitih* “*ibadah kang tetep*” which means continuous worship, “*kudu ngakehaken pertobat*” means a lot of worship. These experts are the source of Islamic teachings. This can be seen in the types and types of worship, such as purification, prayer, almsgiving, fasting, haji and qurban. As an example of worship and thaharah revealed in Al-Quran Surat Al-

Baqarah verse 22 means “in fact Allah loves those who repent and he loves those who are holy (clean, both from physical filth or spiritual filth)”.

The *petatah-petitih* “Lurus den syukur ing Allah” means straightening and directing properly if grateful for the presence of God. And *petatah-petitah* “Wedining Allah” means to fear Allah SWT. Fear in the sense of remembering and doing everything required and leaving behind everything that is prohibited. These *petatah-petitih* are sources of the Al-Qur’an as explained in the Ar-rad letter verse 29 which means those who believe and their hearts are at peace with the remembrance of Allah. Remember only by remembering Allah is the heart of peace.

3.2. Search for Meanings of Exhibitors in Discipline Values

The value of discipline is closely related to work ethic, ethics of association between children to parents, parents to peers and between humans and their God. Besides that, the value of discipline affects the situation that is safe, calm, peaceful, obedient and obedient because the value of discipline is highly upheld by the general public. Traditional expressions remain as long as the new generation accepts and is still alive and contributes nationally and is able to become a role model for the local community. As the *petatah-petitih* Sunan Gunung Jati were made into the teachings of living discipline by children and their offspring. Notes that contain disciplinary values, either in detail or explicitly consist of:

Table 2. Meanings of Traditional Expressions in the Discipline Value Category

Form	Mean
<i>Aja nyindra janji mubarang</i>	Don't break promises
<i>Pemboraban kang ora patut anulungi</i>	What's wrong doesn't need to be helped
<i>Aja ngaji kejayaan kang ala rautah</i>	Do not study for interests that are incorrect or misused

The *petatah-petitih* “aja nyindra janji mubarang” meanings contained in the meaning do not deny the agreed upon promises this characteristic is characteristic of the first hypocrite. The *petatah-petitih* of the “pemboraban kang ora patut anulungi” means that if they don't need help, if traced further the same then when talking don't lie, this trait is characteristic of the second hypocrite. The *petatah-petitih* “ngaji kejayaan kang ala rantah” the meaning contained is that with abuse of authority, this trait includes the characteristics of the third hypocrite.

3.3. Searching the Meanings of Entangles in Wisdom and Policy Values

The value of wisdom and policy is closely related to human moral problems, morality as a driver of human beings to do good. Besides that, morality acts as a direction for humans to relate to each other and guide humans in serving and worshiping Allah SWT. In terms, morality is a value system that regulates patterns of attitudes and human actions. As in the words of Sunan Gunung Jati in the form of *petatah-petitih*, namely:

Table 3. Meanings of Traditional Expressions in the Wisdom and Policy Value Category

Form	Mean
<i>Singkirna sifat kanden wanci</i>	Stay away from bad qualities
<i>Duweha sifat kang wanti</i>	Have good character
<i>Amapesa ing bina batan</i>	Don't be greedy or arrogant in life
<i>Angadahna ing perpadu</i>	Stay away from contention
<i>Aja ilok ngamad kang durung yakin</i>	Do not like to criticize something that has not been proven true
<i>Aja ilok gawe bobat</i>	Don't like to lie
<i>Ing panemu aja gawe tingkah</i>	If it's smart don't be arrogant
<i>Kenana ing hajate wong</i>	Grant the wishes of people
<i>Aja dahar yen durung ngeli</i>	Don't eat before hungry
<i>Aja nginum yen durung ngelok</i>	Don't drink before thirst
<i>Aja turu yen durung katekan arif</i>	Don't sleep before drowsiness arrives
<i>Yen kaya den luhur</i>	If rich must be generous
<i>Aja ilok ngijek rarohi ing wong</i>	Don't like to insult others
<i>Den bisa megeng ing nafsu</i>	Must be able to resist lust
<i>Angasana diri</i>	Introspective
<i>Tepo saliro den adol</i>	What is displayed is good behavior
<i>Ngoletena rejeki sing halal</i>	Look for halal fortune
<i>Aja akeh kang den pamrih</i>	Don't expect a lot of strings attached
<i>Den duka wenan lan suka mamberih gelis lipur</i>	If you have sadness, do not show it so that it quickly disappears
<i>Gegunem sifat kang pinuji</i>	Have a commendable nature
<i>Aja ilok gawe lara ati ing wong</i>	Don't hurt
<i>Aja gawe lara ati ing wong, namung saking duriat</i>	often hurt by others, but want to be greeted with love not with kaniaya
<i>Aja ilok gawe kaniaya ing makhluk</i>	Don't persecute other creatures
<i>Aja ngagungaken ing salira</i>	Don't admire yourself
<i>Aja ujub ria suma takabur</i>	Don't use it, especially if it's not sprinkled
<i>Aja duwe ati ngunek</i>	Don't have a vengeful heart

Twenty-six *petatah-petitih* contain wisdom value values, these sayings can be used as a clue to know the nature of individuals and society. Because someone can be said to be good, when his character is noble. One indication of his noble character was revealed by his words.

The *petatah-petitih* Sunan Gunung Jati described above are essentially that of fostering a well-behaved human person. The meaning of *petatah-petitih* is essentially based on the hadist Rasulullah SAW, meaning that goodness is good behavior, believers who are the most perfect of their faith are those who behave well.

3.4. Search for Meanings of *Petatah-petitih* in Courtesy or Tatakrama Values

Modesty or etiquette is a value that is highly upheld by individuals as individuals, individuals as members of society and individuals as God's creatures. As in the *petatah-petitih* Sunan Gunung Jati participants, they are:

Table 4. The meaning of traditional expressions in the category of courtesy values or Tatakrama

Form	Mean
<i>Den hormat ing wong tua</i>	Must respect both parents
<i>Den hormat ing leluhur</i>	Must respect the ancestors
<i>Hormaten, emanen, mulyaken ing pusaka</i>	Respect, care, and treat or treat the heirlooms
<i>Den welas asih ing sapapada</i>	Compassion must be with fellow human beings
<i>Mulyaken ing tetamu</i>	Give guests a visit to your house

The demands of the values of manners need to be followed up by individuals as individuals who are able to think and act with special politeness values and cultural values in general. The value of the *kraperlu* is followed up by individuals as members of the community, namely being able to practice words and actions that are tolerant, humble, forgiving, generous, brotherly, fair, honest and helping others. follow up of individuals as family members, namely respect, obedience, obedience and love and love for both parents. Whereas the follow-up of politeness or individual manners as God's creatures is to carry out what is ordered and leave things that are prohibited while still following the pattern of rules set out in the Al-Quran and Hadist.

Based on the findings of the researchers revealed that in the Sunan Gunung Jati *petitah* contains various values of life, namely faithful value or belief, discipline value, wisdom and policy values, and politeness or etiquette values. These values are a reflection of the socio-cultural life of the people of Cirebon because *petatah-petitih* is one of the local wisdom inheritance of Sunan Gunung Jati that has local wisdom values that are able to provide positive social and spiritual influences. This is in line with [20] view that local wisdom is used to indicate the existence of a concept that in socio-cultural life there is a nobility, a height of values, truth, goodness and beauty that are valued by the community so that it is used as a guide or guideline to build patterns of relationships between citizens or as a basis for building desired life goals.

4. CONCLUSION

The conclusion of this study is that the tradition of local wisdom of the people of Cirebon in general comes from the traditions taught by Sunan Gunung Jati, especially the *petatah-petitih* Sunan Gunung Jati which contain broad and complex meanings. Sunan Gunung Jati followers

are one of the legacies of local wisdom that have values and are able to provide positive social and spiritual influences. After reviewing the *petatah-petitih* Sunan Gunung Jati, they contain values that can be classified into four categories, namely values of devotion, discipline, wisdom and politeness. Traditional expressions reflect Cirebon cultural noble values which are quite high because they are adapted from the values of the holy verses of the Al-Qur'an which are expressed in a more contextual language according to the social and cultural conditions of the community.

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