

Meaning of Local Language Expression of *Pasang Ri Kajang* and Its Implication for Language Teaching

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Abstract

Pasang Ri Kajang is an Ammatoa community life guidance which is consist of a collection of ancestral mandates. The formulation of the problem in this study is how *Pasang Ri Kajang*, which is Local Wisdom, contains aspects of Proverbs, Proverbs and Literature Characteristics the purpose of this research study is: Getting a picture of how *Pasang Ri Kajang* that is a Local Wisdom contains aspects of Proverbs, Characteristics and Literature. Data collection techniques through informants through observation, interviews, recordings and documentation. Sources of data in this study were obtained from primary data sources, namely customary stakeholders and community leaders. Data were collected from July 2019 to September 2019. Research findings and conclusions that the contents of *Pasang Ri Kajang* include proverbs. Types of proverbs: proverb, thimble or slogan. *Pasang Ri Kajang*, if observed almost all elements of literary works contained in *Pasang ri Kajang*. Literary elements, namely: thoughts, experiences, ideas, feelings, enthusiasm, beliefs, beliefs, expressions, expressions, forms, and language criteria for proverbs that are the structure that must not change, the beauty of the language lies in the repetition of words at the beginning of the sentence with use the word, reflecting events that occur in a society, proverbs are formed and created with a reliable and beautiful language bond so that the proverb will be attached to the mouth of the community and hereditary Celoka and Talibun.

Keywords: *Pasang ri Kajang* contains aspects of proverbs, proverbs, literature

Introduction

Kajang is located in Bulukumba Regency, South Sulawesi Province, approximately 200 km east of Makassar, and has undergone four changes in government structure, namely: (1) Taumanurung period which is almost the same time in the Three Kingdoms of Tellu Boccoe in South Sulawesi, (2) the Gallarang period yallumasa Gallarang as a leader in a community, as an

example of limayya custom for the Kingdom of Kajang which has five Gallarangs. Gallarang Lembanbagi Lembang Kingdom, Gallarang Laikang for Laikang Kingdom, (3) karaeng period, in the past there were three Kingdoms of Kajang, each of which stood sovereignly namely the Kajang Kingdom which adhered to the limayya karaengtallua custom system, Lembang Kingdom, and the Laikang Kingdom, (4) camat period is a designation that applies nationally to the top of the subdistrict leader.

Pasang Ri Kajang is the highest guiding norm value system for the Ammatoa community in perceiving things in life both worldly and afterlife oriented. *Pasang ri kajang* is an unwritten guideline, passed down from generation to generation through the oral tradition from Ammatoa Mariolo (the first Ammatroa) to her followers from her followers to the next generation who adhere to these teachings to this day (Osman et al., n.d.). The intended adverse effect is the destruction of the ecological balance and the disruption of the social system. Such is the belief of the Ammatoa people in the *Pasang Ri Kajang*. *Pasang* contains guidelines for human life in all aspects, be it social, religious, livelihoods, culture, environment and leadership systems. The tides also describe the process of the occurrence of the earth based on the mythology of the Ammatoa community. In essence, *Pasang* is similar to Lontarak in the Bugis culture system. At first glance, *Pasang* resembles religious teachings that regulate the pattern of human life holistically. Even though it seems that the Ammatoa people do not consider tides as a religion or belief system, because tides are considered broader than that. The Ammatoa people adhere to a belief system called patuntung, and the patuntung teachings are an inseparable part of the *Pasang Ri Kajang*. As with local wisdom found in indigenous peoples in general, *Pasang* contains various teachings of ancestors whose substance is to guide people to do good, honest and straightforward lives.

Pasang is life guidance. People may be rich, but they must live the simple life. *Tallasakamase-mase*, "said the Ammatoa. *Tallasakamase-mase* (simple life) is just one of the derivatives of the Tide. In addition, the Kajang Indigenous People also know *Angnganre narie*, *Care-care narie* (clothes), *Pammali juku narie* (there are side dishes), *Tana koko galung narie*, *Balla situju-tuju* means (there is food, fish finders, rice fields there, a makeshift house), and *Katutui Ririe'na*, *Rigentenganna Tala Tabbua Palaraya* which means (take good care of it while it is still there, before the onset of the crisis) (Akib, 2008)

Based on the background that has been stated, the formulation of the problem is How does *Pasang Ri Kajang* which is Local Wisdom contain aspects of Proverbs, Characteristics and Literature and the purpose of this research study is to get a picture of How *Pasang Ri Kajang* which is Local Wisdom contains aspects of Proverbs, Characteristics of Proverbs and Literature.

Literature review

Definition of kajang

Tamrin in (Sambu, 2016), that Kajang comes from the word sikajariang or akkajariang which means that everything was created initially in Tanatoa, that is why one of the villages in the Tanatoa village area is now the Malleleng village after the expansion or expansion of Tupare which means it was created or used, but the word Tupare does not explain in detail what was created. However, if we trace and listen to several chapters or the contents of the *Pasang Ri Kajang*, it is implicitly found that Tana was initially in this world Tombolo a hill shaped like a coconut shell. According to the tide, a hill called Tombolo that gradually undergoes a process and creates several continents and several islands, which in *Pasang Ri Kajang* terms are rambangseppang and rambangluara or narrow yards and large yards.

Pasang Ri Kajang

Put it as information from the ancestors, passed down orally from generation to generation, giving the public knowledge of the reality of life and life, both in the world and in the future. Therefore, *Pasang* includes things about the way they live socially and culturally. Insert the following meanings: trust, fatwa, advice, guidance, warnings and reminders for the community. The Pasangri Kajang is a complete knowledge of aspects of life, both worldly and of nature, including in myths, legends and genealogies.

Pasang contains a meaning that is more than just a message. *Pasang* is more of a sacred mandate. It is proven that *Pasang* is something that is legally obliged to be obeyed and implemented. If it is not implemented it will result in undesirable things, such as damage to the balance of the social and ecological systems, including in the form of certain diseases (Kajang: Natabai Pasau) in those concerned and to the entire community (Wijaya, 2018). Ammatoa indigenous people in managing forest resources cannot be separated from their belief in the *pasang* teachings. The Ammatoa indigenous people understand that the world created by *Turie 'A'Ra'na* and its contents must be kept in balance, especially the forest (Syarif, 2018).

(Tandean, 2020) said that the Kajang tribe also wanted to achieve the degree of *manuntungi* (piety). *Manuntungi* is reflected in the attitude and behavior of his life, which is honest, firm, patient, and tawakkal in living a *kamase-mase* (humble/simple) life. *Pasang* also has a dynamic impression, which contains the world only as a stopover and impermanent. *Annelinoa Pammari-marianji, alloriboko pammantangang karakkang*. Life on earth is only temporary, eternal life in the next day. Everyone is trying to surrender to the will of *Turie' A'Ra'na* to prepare for a more eternal life in the days after death. Kajang Tradition is well known as an indigenous community that does not want to touch modernity and rejects influences from outside the community. So do not be surprised if in the Kajang customary area there are no modern means of transportation, no electricity and no visible means of communication. *Pasang* teaches the public to hold the principles of a simple and unpretentious life, or what is called *akkamase-mase* (Badewi, 2018)

Pasang Ri Kajang as local affiliate.

Pasang Ri Kajang as local wisdom is a living guideline of the Ammut community consisting of a group of ancestors. The values contained in the tide are considered sacred by the Ammatoa community, the example of *kamase-mase* life is the controversy of modern life (Susanti, 2015)

- a. *Pasang* is *andingi* traditional ritual that is carried out in the sacred forest at the beginning of the year to ask for grace, ease of sustenance, soil fertility, avoidance of drought and others, as well as *akkattere* rituals for people who have excess harvests which are expressed as gratitude for the sustenance obtained is a culture to maintain a relationship with *Turie'A'Ra'na* as decisive in life. This is proof that the content and values of *Pappasang* make the *Turie'a'ra'na* relationship a divine concept that is believed by the *Kajang* customary community to be the most important. (Embas & Nas, 2019)
- b. According to (Hafid, 2020), *Pasang* teaches the position of the Ammatoa people's houses facing west where the sun sets. This implies that all life on earth will end in the same way that the sun sets in the darkness of the night. *Pasang* is basically life a simple life. People may be rich but must live simply. *Pasang* also regulates the area or living space of the Kajang customary community which is divided into two, namely *rabbang seppang* and *rabbang luara*. *Rabbang seppang* fully follows *Pasang* from Ammatoa. Not using footwear, not following modernization and not using light colors. (Saputra, 2019).

- c. *Pasang ri Kajang* an ideal form of the Ammatoa culture. *Pasang ri Kajang anre'nakkulle nitambai anre' nakkulle nikurangi* (*Pasang* cannot be added and cannot be reduced) (Hijjang, 2005)
- d. *Pasang* identics with religious teachings that regulate the pattern of human life in a holistic manner, although it seems that the Ammatoa community does not consider *pasang* as a religious aspect because the Ammatoa people adhere to the *patuntung* belief. (Rakyat, 2020)
- e. *Pasang* in letterical means an oral message that must be obeyed, fulfilled, and implemented. *Pasang* contains the meaning of messages, trusts, advice, guidance, warnings. (Katu, 2018).
- f. According to the (Tajibu, 2020), *Pasang* is believed to be the will of Turie'a'Ra'na which was sent down to the first Ammatoa and passed down to Ammatoa's successor. It is a source of values that govern the life of the world on its way to life in the future.
- g. The Kajang tribe fortifies themselves and is strong to hold on to the traditions of their ancestors called *Pappasang*, which are unwritten laws that must not be violated. (Kartika, 2017)

Pasang is full of moral messages

Pappasang is full of moral meanings and messages, because it contains noble values that can be used as a guide for life, as a regulator of social behavior in society. Therefore, it is necessary to have a serious study effort to reveal the noble values contained in it, especially the educational value which is indispensable for building the character of the present and future generations. (Akib, 2003)

At first *pappasang* is pronounced and spoken. However, after the community has to know the writing, the *pappasang* was written in *lontarak* letters on palm leaves. Due to the advancement of culture and civilization, finally *pappasang* can no longer only be read through palm leaves but has been written or recorded. This is done as an effort to pass on to the younger generation.

Research method

This research is a qualitative research, because this research will apply both written and oral research data. The focus of the research or the point of attention that is the object of research is the study of the value of the content of "*Pasang ri Kajang*" using hermeneutic studies or interpretation of meaning by Paul Ricoeur.

The research design is a descriptive research design with hermeneutic studies or meaning interpretation that will describe or describe the values contained in *Pasang Ri Kajang*. The values are educational values, social values, philosophical values, and religious values. In this research, the instrument is the researcher himself. After the research focus became clear, a simple research instrument was developed that could be sharpened and could be supplemented with data from interviews, observation and documentation.

In this study, the researchers will do several data collection techniques, namely:
Observation

Researchers conducted a search for initial information about the pairs and their whereabouts and the presence or absence of these *Pasang*.

Interview / about the plug function

Researchers conducted direct interviews with informants, namely Ammatoa traditional stakeholders, community leaders to get information about how to understand, interpret and implement or manifest pairs of Kajang in everyday life in Kajang District, Bulukumba Regency.

Records

Researchers will use the aid of a recording device when conducting interviews, this aims to make it easier for researchers to write the results of interviews and avoid losing interview data.

4) Documentation

Documentation is intended to collect data in the form of event records, both in the form of writing, pictures, visualization data and recordings.

Data Analysis

Data were analyzed using analyzes including:

1. Data reduction is grouping messages based on educational values, social values, philosophical values, and religious values contained in the pairs.
2. Data presentation (data display), namely reviewing the records of observations, interviews, and documentation and separating important and unimportant data.
3. Drawing a conclusion or verification (conclusion drawing / verification), which is a rewrite, explanation of the meaning, information, characteristics in the dimensions of the relationship with the problem.
4. Make a final analysis in the form of a report for the purposes of writing research results.

Research data validation contains:

1. Extension of observation

The extension of the observations means that the researcher returns to the field. Extension of observation is carried out if the data found are incomplete. In addition, extension of observations can also be carried out to double-check the accuracy of the data obtained.

2. Increase Persistence

The observation persistence technique is carried out with the intention of making careful, detailed, in-depth, and continuous observations of events that occur in the research setting.

3. Triangulation

At this stage, source triangulation was carried out, namely the data obtained by the researcher from the results of interviews with primary data sources, then the researcher proved the truth of the data by conducting interviews with a triangulator as a comparison. Data from interviews with triangulators were compared with interviews with primary data sources.

Research findings

Post in terms of proverbs

If we look at the above proverbs theory, then we try to analyze the contents of *Pasang Ri Kajang* then we will find that the *Pasang* contain types of proverbs. These types of proverbs are found in the contents of *Pasang Ri Kajang* as in the table below

Table 1. The contents of *Pasang Ri Kajang* in terms of types of proverbs

No	The Contents Of The Message	Types of Proverbs	Information
1.	<i>Ako naha-nahai anupunnai numaeng taua napatti songo.</i> This means that you cannot intend to have something that comes from someone else's sweat drops.	Proverb	The proverb is a type of proverb that contains advice that comes from the older one.

2.	<i>Ako appadai tummue parring.</i> That means it cannot be like someone splitting a bamboo.	Proverb		The proverb is a type of proverb that contains advice that comes from the older one.
3.	<i>Ako ngallei kaju ta'sanjeng.</i> This means that you cannot take lean wood	Proverb		The proverb is a type of proverb that contains advice that comes from the older one.
4	<i>Tallang sipahua manyu siparampe, mate siroko bunting sipabasa.</i> (Sinking help each other, held each other back when drowning, giving shread when dying, and helping each other in the married time.)	Proverb		The proverb is a type of proverb that contains advice that comes from the older one.
5.	<i>Ako nupa'lo'lori ere ri annunggayya.</i> (Should not drain the water to the top)	Proverb		The proverb is a type of proverb that contains advice that comes from the older one.
6.	<i>Appasalako katinting ri annoranga iyapa talanati'jo tau tullalao.</i> (Get rid of the thorn from the road, so that it doesn't stab passersby)	Proverb		The proverb is a type of proverb that contains advice that comes from the older one.
7.	<i>Katurie'nu, rigentengan tabattuna palarayya.</i> (Take care of yours, before the famine).	Bidal pameo	or	The proverb is a type of proverb that contains advice that comes from the older one.
8.	<i>Punna larroi linoa ri kau, tala pattajangi sinampe, ammuko, nacallako dewata.</i> That means if the earth is angry with you, do not wait. Soon or tomorrow, the gods will be angry.	Thimble Slogan	or	Thimbles are proverbs that contain expressions that contain warnings.
9.	<i>Nikasipalliangngi. ammanra'-manraki borong.</i> That means, prohibited from damaging the forest.	Thimble Slogan	or	Thimbles are proverbs that contain expressions that contain warnings.
10.	<i>Tallasa tuna.kamase-mase.</i> Means live life in a straightforward way	Thimble Slogan	or	Thimbles are proverbs that contain expressions that contain warnings.

Based on the examples of the *Pasang* in table 1 above, it can be concluded that the contents of *Pasang Ri Kajang* are included in proverbs. Types of proverbs: proverb, thimble or slogan. The saying is a type of proverb that contains advice given by parents. The contents of *Pasang* contain many suggestions, especially from ancestors and from Ammatoa Thimble or Proverbial Proverbs are one type of proverb, which has the meaning of teasing or taunting allusions to the listener or reader. Likewise, *Pasang Ri Kajang* in the form of innuendo or warning. In accordance with the above explanation of the proverb, fill in the meaningful *Pasang* of messages or parental advice as follows

- a. *Ako naha-nahai anupunnai numaeng taua napatti songo.* This means that you cannot intend to have something that comes from someone else's sweat drops.
- b. *Ako appadai tummue parring.* That means it cannot be like someone splitting a bamboo.
- c. *Ako ngallei kaju ta'sanjeng.* This means it is not possible to take wood that is propped up (may not take the rights of others).

- d. *Tallang sipahua manyu siparampe, mate siroko bunting sipabasa.* (Drowning. Helping each other. Drifting together. holding each other (please helping), both dying in agony (happy, both hard and hard))
- e. *Ako nupa 'lo 'Lori ere ri annunggayya* (may not run water up).
- f. *Appasalako katinting ri annoranga iyapa talanati 'jo or tullaloo.* (Get rid of the thorn from the road, so as not to stab a passer-by (do good/reward))

As for examples of thimble or slogan, proverbs, which are allusions or warnings, are found in the contents of the following *Pasang*:

- a. *Katuturie'nu, rigentengan tabattuna palarayya.* (Take care of yours, before the lean season comes) keep happy before hard times come, keep alive before death
- b. *Punna larroi linoa ri you, tuning pattajangi sinampe, ammuko, nacallako dewata.* It means, if the earth is angry with you, do not wait, for a moment or tomorrow, the gods will be angry.
- c. *Nikasipalliangngi. ammanra 'manraki borong.* That is, prohibited from damaging the forest.
- d. *Tallasa tuna. Kamase-mase.* That is, life is effortless in order to get mercy from God (*Tu ero 'ka 'ri A 'ra 'Na*)

No	Characteristics of Proverbs	Sample Contents of <i>Pasang</i>
1.	The words in proverbs are definite and irreversible arrangements.	<p>1. <i>Je 'ne.talluka,sambayang tangattappu.</i> shalat tak putus wudhu tak batal</p> <p>2. <i>Akonaha.nahai.anupunnai.numaeng.taua.napattiki songo.</i> (May not intend to have something that comes from someone else's sweat droplets)</p> <p>3. <i>Ako angngallei kaju ta 'sanjeng.</i> This means that you cannot take lean wood.</p> <p>4. <i>Tallang sipahua manyu siparampe, mate siroko bunting sipabasa</i> (Sinking help each other, held each other back when drowning, giving shread when dying, and helping each other in the married time).</p> <p>5. <i>Nikasipalliangngi. ammanra 'manraki borong.</i> (Forest damage is prohibited). <i>Ako nupa 'lo 'lori ere ri annunggayya.</i> (No running water can go up)</p>

In table 2. Above, the example installs “Je’ne.talluka, connect tangattappu”. (Ablution ablution and unbroken prayer) Jene Talluka is a ablution that is incomplete when separated by a continuous phrase Tongatapu (unbroken prayer), thus changing the meaning or meaning of the sentence, the sentence to be rendered incomplete and the meaning changed. Therefore, the content of the *Pasang*, meeting the criteria of the standard feature, is an order that cannot be changed.

No	Characteristics of Proverbs	Sample Contents of <i>Pasang</i>
1	Proverbs are used to insinuate or can also be used to beautify languages.	<p>a. <i>Akonaha.nahai.anupunnai.numaeng.taua.napattiki songo.</i> (Must not intend to have something that comes from someone else's sweat droplets)</p>

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- b. *Ako.appadai.tummue parring.*
(It can't be like someone splitting a bamboo)
- c. *Ako angngallei kaju ta'sanjeng.*
(Must not take lean wood)
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According to table 2.a above, if we read the characteristics of a herbal or papal proverb such as the contents of a tide learn the cheese ta tajanjeng. This means that it is not a good idea to pick up a reclaimed wood. Insult to someone who takes someone else's rights instead of theirs. While the features of the language are such adorned language as the contents of *Ako Pasang of langangeri, ako kaitte-itte, ako katappa-tappa, and rikarambu rusau mumps.*) The beauty of the language lies in the repetition of the word in the beginning of the sentence using the word "ako"

Table 2b: *Pasang Ri Kajang* studies reviewed from the aspects of proverbs

No	Characteristics of Proverbs	Sample Contents of <i>Pasang</i>
2	Words in proverbs are usually organized, nice to hear and have meaning	<p>1) <i>Bola-bola.pa'lettekang, baju-baju.pasampeang, pettakalennu kamaseang kolantunu naiyakala' biranga a'lele cera' minto'i.</i> (Houses can be moved, clothes can be removed, take care. love your knees, and the power flows like blood.)</p> <p>2) <i>Lambusu'nujinukaraeng, gattannujinuada'sa'bara'nuji nuguru, pisonanuji nu sanro.</i> (Because honestly, you become a government, because you firmly become a custom, because you are patient. You become a teacher because of submission. You become smart.</p> <p>3) <i>Ako kalangnge langngeri, ako kaitte-itte, ako katappa-tappa, rikarambu lalang riasu timuang.</i> (It is not allowed just to listen, not just to see, it is not allowed to believe in the passing buffalo and howling dogs)</p>

Based on the table 2b common features that are words in proverbs are usually organized, nice if heard and has meaning such as the contents of *Pasang*; 1). Balls, pats, shirts, pampampang, pettakalennu kamaseang kolantunu naiyakala 'biranga a'lele cera' minto '. (Houses can be moved, clothes can be taken off, take care. yourself love your knees, and the power flows like blood.2). (Because you are honest, you become a government, because you are firmly customized, because you are patient, you become a teacher, because you are relieved. You become smart. 3). Akang kalangnge is straightforward, ako kaitte-itte, ako katappa-tappa, rikarambu lalang ruang timuang. The contents of the *Pasang* have deep meaning, have a beautiful language, and are pleasant to hear.

Table 2c: *Pasang Ri Kajang* study in terms of the characteristics of proverbs

No	Characteristics of Proverbs	Sample Contents of <i>Pasang</i>
3	Proverbs are usually formed or created based on a cautious view and comparison of the natural surroundings and also to the events	<p>1) <i>Punnanita'bangikayua riboronga, angngurangngi ibosi, appatanrei timbusua, anjo boronga angkontai bosia, aka'Na kayua appakalompo.timbusu, raung kayua angngonta bosi.</i> (if a tree is cut down in the forest, it reduces the rain, removes the springs, the forest brings rain and springs,</p>

that occur and apply in society,	<p><i>the roots of the wood. raising the springs, and the leaves of the wood provoke rain)</i></p> <p>2) <i>Nipanjari inne linoa lollong bonena, lani pakkegunai .risikonjo .tummantanga. ribahonna linoa,.mingka u'rangi toi, ampallarroi linoa rikau tala.rie'lana panggu'rangiang</i> <i>the earth was made and its contents to be used by all who live on the earth, but also remember, if the earth is angry at you no one remembers)</i></p> <p>3) <i>Punna erokko anna'bang sipoko' kayu ri boronga, a' lamunko rolo ruang poko'anggenna timbo.</i> (If you want to cut down one tree in the forest, you first plant two trees until it grows)</p>
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Based on table 2c above, proverbs are usually formed or created based on a very conservative view and comparison of the natural surroundings and to events that occur and apply in society such as the content of Pasang; 1). Punnanita'bangikayua riboronga, angosi reduction, appatanrei timbusua, anjo boronga angkantai bosia, aka kayua appakalompo.timbusu, roared kayua angngonta bosu. (If a tree is cut down in the forest, it reduces the rain, removes the springs, the forest brings rain and springs, the roots of the wood. raise the springs, and the leaves of the wood provoke rain.2). Nipanjari inne linoa lollong bonena, lani pakkegunai .risikonjo. Tummantanga. ribahonna linoa, .mingka u'rangi toi, ampallarroi linoa rikau tala.rie'lana panggu'rangiang (this earth was made and its contents, to be used by all who live on earth, but remember also, if the earth is angry at you, no remembered). 3). Punna erokko anna'bang sipoko kayu ri boronga, a' lamunko rolo ruang poko'anggenna timbo. (If you want to cut down one tree in the forest, you plant two trees until they grow) The three contents of the Pasang above reflect the events that occur in a community.

Table 2d: *Pasang Ri Kajang* study in terms of the characteristics of proverbs

No	Characteristics of Proverbs	Sample Contents of <i>Pasang</i>
4	Proverbs are formed and created with a reliable and beautiful language bond so that the proverbs will stick in the mouths of the community and hereditary	<p>1. <i>Ako kalangnge langngeri, ako kaitte-itte, ako katappa-tappa, rikarambu lalang riasu timuang.</i> (Not just hearing, not seeing, not believing in a passing buffalo and howling dogs).</p> <p>2. <i>Lambusu'nujinukaraeng, gattannujimu ada'sa' bara' nuji nuguru, pisonanuji nu sanro.</i></p> <p>3. (Because honestly, you become a government, because you firmly become a custom, because you are patient. You become a teacher because of submission. You become smart</p> <p>4. <i>Bola-bola.pa'lettekang, baju-baju. pasampeang, pettakalennu kamaseang kolantunu naiyakala' biranga a'lele cera' minto'i.</i> (Houses can be moved, clothes can be removed, take care of your knees, and the power flows like blood.</p>

Based on table 2.d above, proverbs are formed and created with a reliable and beautiful language bond so that the proverbs will stick in the mouth of the community and hereditary.

Pasang Ri Kajang content review in terms of literary aspects

(Sumardjo & Kosim, 1997) state that literature is a human personal expression in the form of experiences, thoughts, ideas, enthusiasm, and beliefs in a form of concrete images that can arouse enchantment with language tools so that literature has elements in the form of thoughts, experiences, ideas, feelings, passion, beliefs, expressions, expressions, forms, and language.

Table 3: Literary elements contained in *Pasang ri Kajang*

No	Contents of Pasang	Literary elements
1.	<i>Ako.angngalepe jangang.polong, appapitto'jangang mate.</i> (You cannot flank a dead chicken, and pecking a dead chicken).	Elements Other expressions contained there are thoughts, feelings, enthusiasm, expressions and ideas
2.	<i>Akonaha.nahai.anupunnai.numaeng.taua.napattiki songo.</i> (No intention of owning something that comes from someone else's sweat drops)	The elements of expression contained are thoughts, feelings, enthusiasm, expressions and ideas
3.	<i>Ako kalangnge langngeri, ako kaitte-itte, ako katappa-tappa, rikarambu lalang riasu timuang.</i> (Not just hearing, not seeing, not trusting a passing buffalo and howling dogs)	The elements contained are: thoughts, feelings, enthusiasm, expressions and ideas
4.	<i>Ako angngallei kaju ta'sanjeng.</i> (You cannot take a lean wood	The elements of expression contained are: thoughts, feelings, enthusiasm, expressions and ideas
5.	<i>Bola-bola.pa'lettekang, baju-baju.pasampeang, pettakalennu kamaseang kolantunu naiyakala' biranga a'lele cera' minto'i.</i> (Houses can be moved, clothes can be taken care of, love your knees, and the power flows like blood	The expression elements contained are: thoughts, feelings, enthusiasm, expressions, ideas, and beliefs
6.	<i>Lambusu'nujinkaraeng, gattannujinuada'sa'bara'nuji nuguru, pisonanuji nu sanro.</i> (Because honestly you become a government, because you firmly become a custom, because you patiently become a teacher, because of submission you become smart.	Elements of expressions, feelings, expressions, beliefs, and ideas.
7.	<i>Appasalako katinting ri annoranga iyapa talanati'jo tau tullaloo.</i> (Get rid of the thorn from the road, so as not to stab a passer-by.	The feeling elements contained are: the experience of expression, enthusiasm, thoughts, beliefs
8.	<i>Nikasipalliangngi.amma'ra'-manraki borong.</i> (Forest damage is prohibited)	Experience, thoughts and ideas
9.	<i>Jagai Linoa lollong bonena, kammayatempa langika siagang rupa taua, siagang boronga</i> (take care of the earth and its contents, as well as the sky with humans and forests)	Elements of thoughts, ideas, experiences and expressions
10	<i>Punnanita'bangikayuariboronga,angngurangngi Ibosu, appatanreitimbusua, anjo boronga angkontai bosia, aka'na kayua appakalompo.timbusu, raung kayua angngonta bosu.</i>	Experiences, thoughts and ideas and expressions

	(If cutting down wood in the forest reduces rain, removes the springs the forest brings rain and the root springs raise the springs and the leaves of the wood attract rain.	
11	<i>Punna erokko anna'bang sipoko' kayu ri boronga, a'lamunko rolo ruang poko'anggenna timbo.</i> (If you want to cut down one tree in the forest, you first plant two trees until it grows)	Experiences, thoughts and ideas and expressions
12	<i>Ako nupa'lo'lori ere ri annunggayya.</i> (No running water can go up)	Other elements of expression contained are thoughts, feelings, enthusiasm, expressions, ideas, and language.
13	<i>Anjo.borong.aanre.nakkulle.nipanraki, .punna.nipanrakiborong, nupanraki'ikalenu.</i> That means, Do not destroy the Forest, if you do the forest will damage you	Beliefs, ideas, thoughts and expressions
14	<i>Ako annatta'uhe, attuha kaloro</i> (Do not cut a rattan and poison the river)	Feelings, expressions, beliefs and ideas
15	<i>Tallang sipahua manyu siparampe, mate siroko bunting sipabasa.</i> (Sinking help each other, held each other back when drowning, giving shread when dying, and helping each other in the married time).	The elements of expression contained are: thoughts, feelings, enthusiasm, expressions and ideas
16	<i>Ako.appadai.tummue parring.</i> (It shouldn't be like someone splitting a bamboo)	The elements of expression contained are: thoughts, feelings, enthusiasm, expressions and ideas, and language
17	<i>Ako allingkai batang</i> (Do not step over the trunk)	The elements of expression contained are thoughts, feelings, enthusiasm, expressions, ideas, and language.
18	<i>Tallasa tuna.kamase-mase</i> (Life the live is very simple)	The phrase elements contained there; thoughts, feelings, passion, expressions, ideas, and language
19	<i>Kataturie'nu, rigentengan tabattuna palarayya.</i> (take care of yours, before the famine)	Ideas, beliefs, feelings, expressions and thoughts.
20	<i>.Nipanjari inne linoa lollong bonena, lani pakkegunai.risikonjo.tummantanga.ribahonna linoa,.mingka u'rangi toi, ampallarroi linoa rikau tala.rie'lana pangngu'rangiang</i> Made this earth and its contents, .to be used by all who live on the earth, but remember also, if the earth is angry with you no one remembers).	Beliefs, thoughts, ideas, expressions, and expressions
21	<i>Sitte makianjo Turie'A'ra'na punna nigaukangi.passuroangna,na nililiang pappisangkana</i> (Will meet us, with God if done by His commands and avoided his ban)	Beliefs, feelings, expressions, passion, beliefs, expressions and forms

.22	<i>Anre.nissei.rie'na anre'na Turie' A'ra'na nakipala doang,</i> (not known to exist or not exist, to which we want to ask for prayer)	Beliefs, feelings, expressions, passion, beliefs, expressions and forms
23	<i>punna larroi linoa ri kau, tala pattajangi sinampe, ammuko, nacallako dewata</i> (if the earth is angry at you, don't wait for a while or tomorrow, the gods will be angry)	Beliefs, feelings, expressions, passion, beliefs, expressions and forms
24	<i>Appiso'na mange ri Turie'A'ra'na nasaba iyamiantu appattantu dalle</i> (surrender to what you want, because He is the one who determines your fortune)	Beliefs, feelings, expressions, passion, beliefs, expressions and forms
25	<i>Je'ne.talluka, sambayan tangattappu.</i> Prayer does not break ablution is not invalidated	The elements of expression contained are: thoughts, feelings, enthusiasm, expressions, ideas and forms
26	<i>Annelinoa pammamari,.ahera pammantangang satulituli.</i> (This world is a temporary place, the afterlife is the place to stay for its).	Beliefs, feelings, expressions, passion, beliefs, expressions and forms
27	<i>Turie'A'ra'na ammantangi.ri pangnga'arakanna</i> (which wants to be incarnate to the authorities)	Beliefs, feelings, expressions, passion, beliefs, expressions and forms
28	<i>Abboyako.Suruga,narie'nuerang mange riahera, napunna.naraka nuhoja,na-raka.to nuerang mange konjo</i> Seek a paradise please, so that you may have some to take to the afterlife, and if you seek hell, you will bring it to hell.	Beliefs, feelings, expressions, passion, beliefs, expressions and forms.
29	<i>Anre'kutarimai.bateparekku Punna tanaso'ri'i butta dewata</i> (I will not accept my creation if the gods do not approve it)	Beliefs, feelings, expressions, passion, beliefs, expressions and forms
30	<i>Nisareta pangngerata, iyareka tanisaretapengngerata iyamintu Turie'A'ra'na appa'tantui</i> (Our request is Granted or not is not the one that determines	Keyakinan, perasaan, ekspresi, semangat, kepercayaan, ungkapan dan bentuk
31	<i>Sallu riajoka mulu ri adahang</i> (obedience and submission to government)	The elements contained are: thoughts, feelings, enthusiasm, expressions and ideas

Based on table 3 above about *Pasang Ri Kajang*, if observed almost all elements of literary works contained in *Pasang* of *Kajang*. Literary elements, namely: thoughts, experiences, ideas, feelings, passion, beliefs, beliefs, expressions, expressions, shapes, and languages. Types of Literary Works Among the three types of literature, what best fits the contents of *Pasang Ri Kajang* is the old poetry type literature. The characteristics of old poetry are: (1) old poetry is usually in the form of folklore originating from the mouth and the author's name is unknown, (2) because it is conveyed by word of mouth so this poem takes the form of oral literature, meaning that it is not written, (3) Old poetry is usually bound by the rule of how many stanzas, lines and rhymes are used.

The types of old poetry are: (1) Pantun, (2) poetry, (3) mantras, (4) Talibun, (5) seloka, (6) Gurindam, and (7) karmina. When analyzed the contents of the *Pasang Ri Kajang*, the contents contain elements of thoughts, experiences, ideas, feelings, enthusiasm, beliefs, beliefs, expressions, expressions, forms, and language as in table 4.

Table 4: *Pasang Ri Kajang* observed from the types of old poetry.

No	Contents of Pasang	Type of Poem
1.	<i>Anjo.boronga.anre.nakkulle.nipanraki, punna.nipanrakibboronga, nupanraki'ikalennu.</i> This means that the forest must not be destroyed, if it is destroyed, it will damage you	Karmina is an old poem in the form of lightning rhymes because it is concise
2.	<i>Ako.angngalepejangang.polong, Appapitto'jangang mate.</i> This means that you cannot flank the chicken and pecking the lead chicken).	Karmina is an old poem in the form of lightning rhymes because it is concise
3.	<i>Nipanjari inne linoa lollong bonena, lanipakkegunai.risikonjo.tummantanga.ribahonna linoa., mingka u'rangi toi, ampallarroi linoa rikau tala.rie'lana pangngu'rangiang</i> This means that it is made into the earth and its contents to be used by all who live on the earth, but remember also, if the earth is angry with you, no one will remember).	Seloka is a poem that contains parables or sayings that contain satire, ridicule, and jokes. Usually written in 4 lines or more
4.	<i>Nikasipalliangngi. ammanra'-manraki borong.</i> (Prohibited from damaging the forest)	Karmina is an old poem in the form of lightning rhymes because it is concise
5.	<i>Ako annatta'uhe, attuha kaloro</i> (You cannot cut rattan and poison the river).	Karmina is an old poem in the form of lightning rhymes because it is concise
6	<i>Jagai Linoa lollong bonena, kammayatempa langika siagang rupa taua, siagang boronga</i> (take care of the earth and its contents, as well as the sky with humans and forests)	Karmina is an old poem in the form of lightning rhymes because it is concise
7	<i>Punna nita'bangi kayua riboronga, Angngurangngiki ibosi, appatanrei timbusua, anjo boronga angkontai bosia, aka'na kayua appakalompo.timbusu, Ra ung kayua angngonta bosi.</i> (If you cut down wood in the forest, reduce rain, remove springs, the forest brings rain and springs, roots, wood, enlarges springs, and leaves of wood attract rain.	The Talibun is a complete poem with 6.8 or 10 rows each
8	<i>Punna erokko anna'bang sipoko' kayu ri boronga, a'lamunko rolo ruang poko'anggenna timbo.</i> (if you want to cut down one tree in the forest, you first plant two trees until it grows)	Karmina is an old poem in the form of lightning rhymes because it is concise

9	<p><i>Tallang sipahua manyu siparampe Ta'kalupa sipainga, mate siroko bunting sipabasa.</i> Sinking help each other, held each other back when drowning, giving shread when dying, and helping each other in the married time.)</p>	<p>Seloka, a poem that contains parables or sayings that contain satire, ridicule, and jokes. Usually written in 4 lines or more.</p>
10	<p><i>Ako nupa'lo'lori ere ri annunggayya.</i> (You cannot drain the water to the top)</p>	<p>Karmina is an old poem in the form of lightning rhymes because it is concise</p>

In table 4 above *Pasang Ri Kajang* is reviewed from the types of old poetry, namely: (1) pantun, (2) poetry, (3) mantras, (4) Talibun, (5) seloka, (6) gurindam, and (7) karmina. Therefore, it can be concluded that *Pasang Ri Kajang* is a type of poetry dominated by karmina, there are also types of poetry seloka and Talibun.

Discussion

Proverbs are concise statements that contain truth (are, have been, and will be circulating in the community). Meanwhile, according to Norriks (1985), the definition of proverb is a didactic, conversational, traditional genre with broad meaning, has the potential to alternate freely in conversation, and usually contains figurative meaning.

Characteristics of proverbs: (1) words that are in proverbs are definite and irreversible arrangements, (2) proverbs are used to insinuate or can also be used to beautify languages, (3) words in proverbs are usually orderly, pleasant when heard and has meaning, (4) proverbs are usually formed or created based on a cautious view and comparison of the natural surroundings and also to events that occur and apply in society, (5) proverbs were created with one language bond dense and beautiful, so that the proverb will stick in the mouth of the community to hereditary. *Pasang Ri Kajang* contains proverbs such as the structure that must not change, the beauty of the language lies in repetition of words at the beginning of a sentence by using words, reflecting events that occur in a society, proverbs are formed and created with one solid language bond and beautiful so that the proverb will stick in the mouth of the community and hereditary.

If we look at the above proverb's theory, then we try to analyze the contents of *Pasang Ri Kajang* then we will find that the *Pasang* contain types of proverbs. Proverb. Types of proverbs: proverb, thimble or slogan. The saying is a type of proverb that contains advice given by parents. The contents of the *Pasang* contain many advices especially from ancestors and from Ammatoa (Sumardjo & Kosim, 1997) state that literature is a human personal expression in the form of experiences, thoughts, ideas, enthusiasm, and beliefs in a form of concrete images that can arouse enchantment with language tools, so that literature has elements in the form of thoughts, experiences, ideas, feelings, enthusiasm, beliefs, beliefs, expressions, expressions, forms, and languages. Types of Literary Works *Pasang Ri Kajang* in terms of poetry types are old poetry types such as: (1) poetry, (2) poetry, (3) mantra, (4) Talibun, (5) Seloka, (6) Gurindam, and (7) Karmina. Therefore, it can be concluded that *Pasang Ri Kajang* is a type of poem dominated by karmina, there are also types of poetry seloka and Talibun

Implication for language teaching

It is also shows that the local language expressions has several implication for language education. The first implication is to promote bilingual understanding of speakers (Abduh & Rosmaladewi, 2018), promote cross-cultural understanding for learners (Abduh & Rosmaladewi, 2019) and commitment for bilingual development (Nurhikmah et al., 2020) and opens up multicultural minded persons (Shafa et al., 2020). These local language expressions can be very challenging to learn (Abduh & Dunakhir, 2020), if they do embedded with the local cultures. For these implications, it is important to consider local language expressions to be part of bilingual language programs from elementary schools to secondary education and university levels.

Conclusions and suggestions

That the contents of *Pasang Ri Kajang* are including proverbs. Types of proverbs: proverb, thimble or slogan. The saying is a type of proverb that contains advice given by parents. The contents of *Pasang* contain many suggestions especially from ancestors and from Ammatoa Thimble or Proverbial Proverbs are one type of proverb, which has the meaning of teasing or taunting allusions to the listener or reader. the criterion of proverbial characteristics is the structure that must not change, the beauty of the language lies in the repetition of words at the beginning of the sentence by using words, reflecting events that occur in a society, proverbs are formed and created with a reliable and beautiful language bond so that proverbs it will stick in the mouth of the community and hereditary. Likewise *Pasang Ri Kajang* in the form of innuendo or warning. *Pasang Ri Kajang*, if observed almost all elements of literary works contained in *Pasang Ri Kajang*. Literary elements, namely: thoughts, experiences, ideas, feelings, passion, beliefs, beliefs, expressions, expressions, forms, and language. Therefore, it can be concluded that *Pasang Ri Kajang* is a type of poem dominated by karmina; there are also types of poetry seloka and Talibun.

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