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ANALISIS PESAN-PESAN MORAL DALAM PRIBAHASA BAHASA BIAK

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Abstrak: Penelitian ini bertujuan untuk mengetahui pesan moral yang mengajarkan kerjasama, kerja keras, pantang menyerah, keteladanan, kesabaran, ketekunan, dan kepercayaan kepada Tuhan yang terdapat dalam peribahasa Biak yang sejak dahulu dipakai oleh orang-orang tua untuk mendidik, menasehati dan menegur seseorang. Bentuk dari penelitian ini adalah penelitian kualitatif dengan pendekatan etnografi. Penelitian ini menggunakan teknik pengamatan, wawancara, serta catatan dan perekaman dalam pengumpulan data. Penelitian ini dilakukan di Kampung Insiri, Distrik Biak Barat, dengan empat orang narasumber yang adalah penduduk kampung tersebut dan seorang warga Kota Sorong yang masih mengingat dan tahu betul soal peribahasa dari daerah Biak. Hasil dari penelitian ini yaitu (1) Peribahasa yang menunjukkan kerja sama dalam masyarakat terdapat empat peribahasa. (2) Peribahasa yang memberitahukan kerja keras dan pantang menyerah terdapat enam peribahasa. (3) Peribahasa yang memberikan keteladanan bagi orang Biak yaitu terdapat dua puluh dua peribahasa. (4) Peribahasa yang memberitahukan tentang kesabaran dan ketekunan yaitu terdapat dua belas peribahasa, dan (5) Peribahasa yang mengajarkan orang Biak untuk percaya kepada Tuhan, yaitu terdapat enam peribahasa.

Kata kunci: Analisis, Pesan Moral, Peribahasa Daerah Biak.

MORAL MESSAGES ANALYSIS OF PROVERBS IN BIAK LANGUAGE

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Abstract: This research aims to find out moral messages that teach cooperation, hard work, never give up, exemplary, patience, persistence, and trust in God contained in the proverb of Biak, which has always been used by parents to educate, advise and rebuke someone. The form of this research is qualitative research with ethnographic approach. This research used observation, interviews, and notes and recording techniques in data collection. This research was conducted in Insiri Village, West Biak District, with four informants who are the villagers and also one citizen of Sorong City who still remember and know well about proverb in Biak language. The results of this study are (1) Proverbs that show cooperation in society those are four proverbs. (2) Proverbs that tell hard work and never give up those are six proverbs. (3) Proverbs that give exemplary for Biak people, those are twentytwo proverbs. (4) Proverb that tell about patience and persistence, those are twelve proverbs, and (5) Proverbs that teach Biak people to believe in God, those are six proverbs.

Keywords: Analysis, Moral Message, Local Proverbs of Biak

1. BACKGROUND

Language is a thing that complex and unique that had by the human to communicate with others. According to Keraf in Smarapradipha (2005: 1) gives two meanings. The first sense states the language as a means of communication between members of the community in the form of sound symbols produced by human speech utensils. Second, language is a communication system that uses vocal symbols (speech sounds) that are arbitrary. In line with that according to (kbbi.web.id) Language is an arbitrary sound symbol system, which is used by members of a society to work together, interact, and identify themselves. From there it can be concluded that language is the symbol of the sound of speech used by humans in communicating.

In a language, there is a literature which is closely related to the life of the people who use the language in which it is useful to entertain and educate. According to Taum (1997:13) literature as a work of imagination or fiction that is imaginative. According to Herawati (2010), literature is a socio-cultural product of a society that is often in value contains the reality of life as factual reality (happened) or imaginary reality (predict about future). In a literary work there is something that brought by the author to educate the people that called message. Message is one of the things that encourages an author to make his literary work, the message that invites people to do good, in a literary work is called a moral message. Based on both of definition above can conclude that literature is the work that produced by people as fiction or non-fiction that useful to educate and entertain its people.

According to Prihantini (2015: 19), Proverbs is a figurative language in the form of sentence or group of words. In line with that, quoted from (pelajaran.co.id) proverbs can also be interpreted as an indirect but implicit expression conveying something that the reader or hearer can understand.

Every proverb has an implied message, according to Kenny in Nurgiyantoro (1995: 321) message or moral value is an element of content in the work of fiction that refers to the values, attitudes, behavior, and social manners presented by the writer through the characters in it. Meanwhile, the message according to Siswandarti (2009: 44) the writer wishes to convey through the story, either expressed or implied. Based on that sense, can be concluded that the message is the important thing that brought by a writer to be presented through the events in the story to be used as thoughts and materials of reflection by the reader. This is almost the same as the message contained in a proverb which invites or educates someone to be better but, proverb does not have an author in conveying his message but this is something that was passed down through generations.

Biak tribe is the tribe that lives in Biak Island and also another island that near with Biak Island such as Numfor and Supiori Island. Biak people since a long time ago, they had been live outside of Biak island they sailed and live in another island like in Raja Ampat, Halmahera, Tambrau, Sorong, etc (Rumainum, 2008: 3). when living in an island or place where they existed Biak people also gave name to the place that they stayed or found such as Sorong, Makbon, Manokwari etc.

Etymologically, Biak Island comes from Biak language "*Mios Byak*" which means the islands that arise, and also the Biak people call it "*Mios Byak Ermambo*" that has mean the island with one tribe. Biak Island is divided into four parts namely; East Biak (*Byak Muremi Oridek*), West Biak (*Byak Wambarek Swandiwe*), North Biak (*Byak Napa*), South Biak (*Byak Miresi*). The Biak tribe is also known as a reliable sailor who has sailed the seas for hundreds of years, they are also known as pirates who sell slaves to other tribes in Papua or even to the people of Indonesia. However, this is no longer done since Biak people knew the Gospel.

Biak language (*Wos Byak*) there are proverbs used daily with the intent to educate but unfortunately this is only used by old people in communicating, but unfortunately this is rare or lost in the communication of young people of course as young people must preserve these things so it will not be extinct later. Therefore, based on the background above the writer is interested in making a research entitled "MORAL MESSAGE ANALYSIS OF PROVERBS IN BIAK LANGUAGE".

2. RESEARCH METHODOLOGY

The research that will do by the writer, the kind of research that used by the writer is qualitative research. Quoted from Creswell in Santana (2010:1) qualitative research implies the existence of excavation and understanding of the meaning of what happens to various individuals or groups, derived from social and humanitarian issues. According to Anggraeni and Saryono (2013: 1) qualitative research is a research used to investigate, find, describe and explain the quality or privilege of social influence that cannot be explained, measured, or illustrated by quantitative approach.

According to Mantja (2008: 2) ethnography is a cultural reconstruction of a group of people or things that are considered culture in various stages of human life or ethnography is description of culture.

Based on several explanations above it can be concluded that qualitative research is a research that investigate and find a problem that exist in a society and explained by way of depiction and also cannot be measured. This qualitative research uses ethnographic approach which is related to one of the tribes of Papua that is Biak tribe, where there is a culture in form local wisdom to educate themselves.

3. FINDINGS AND DISCUSSIONS

A. Findings

No	PROVERBS IN BIAK LANGUAGE	IN ENGLISH
1	Manggarmomen iyas manggarmomen (besi dipertajam menggunakan besi)	Smart people teach others to be smart.
2	Wamya iso risnna nekke. (angin bertiup kencang menimbulkan gelombang)	The fight can cause a fight.
3	Swan ya bori ibrin babdi ikroh. (laut yang tenang jangan disangka tidak ada arus)	The person who is silent does not expect to be nothing or do not underestimate someone.
4	Mano ryo diaswara rwari ma fani, waiyo ryo dibunwara rwari ma fani (burung di udara panggil kasi makan, perahu di laut panggil kasi makan)	Do good thing to anyone
5	Imnis rokaker emarem, erwuro mob ebese. (bagai tanaman yang berbuah, yang buahnya jatuh di tempat lain)	The results of someone's harvest are enjoyed by others.
6	Imnis randip emasi ro aner. (seperti babi yang kembali ke kubangan)	People who do not obey advices
7	Imnis aibon pampen, arwo kyambreeres, mandira narwai. (bagai bunga yang berkembang di pagi hari dan layu di sore hari)	The life of a human being is in God's hands from birth to death.
8	Imnis asar ebe rares ro fuwar ma ebe rares ro snawe (seperti pohon beringin yang berakar di batang pohon dan di cabangnya)	Everyone who underlies his life with wisdom and knowledge will also be passed on to posterity.
9	Imnis bakdi baken ebaba bape bemarem bon beba (seperti tumbuhan labu yang memiliki batang kecil tetapi memiliki buah yang besar)	People who are underestimated but have wisdom and knowledge that is useful for many people.
10	Imnis raris war esapi ro mob ebe karyene. (ibarat air yang jatuh di atas pasir)	People who hear advice but don't do it.
11	Wamya iso ido airam epeke ma emase nasapi kame. (jika angin bertiup daun muda maupun yang tua akan	Everyone's age is in God's hands

	berjatuhan)	
12	Kamasan ekam manggarmomen fabye sumber ma bye soruifa syambrab ma isar. (ibarat seorang pandai besi yang menempa besi menjadi parang dan memberikan mantra agar kuat dan tajam)	People who are educated with knowledge and experience will become someone who is successful
13	Wosya boi kaboresya imbrane (berbicara tetapi dayung tetap jalan)	Don't just talk but do it, or don't just plan but implement.
14	Buk ya myun do yendi sare. (terkena duri di pinggir pantai berpasir)	Don't underestimate something but must be vigilant.
15	Ai bekaki weyores ro mob ekaki ismayu wameso nakame. (ibarat pohon yang ada di tempat tinggi selalu diterpa angin)	If there is a problem in a society the leader must be responsible about it.
16	Ikoiya ikober do demamanya. (ibarat anak panah pertama yang tumbul namun kena sasaran)	In taking a decision we must be believe and do it.
17	Srayo imarem bon byena nari infaduerfa ne ropumba (ibarat pohon kelapa tidak mungkin berubah pinang)	The good or bad attitude of the parent will be passed on to his child.
18	Barday awer wai eyayun epon iwara, ayun byeja ikar do prerya (setiap perahu yang berlayar laju, layarnya patah jangan diherankan)	Everyone should not be surprised at the misfortune that befalls the journey of life.
19	Inya iburido bye borek (ikan di laut itu ada durinya)	As a human being, you must equip yourself with weapons or knowledge.
20	Kaf ya das ido byuk pebyeja das (kepiting berenang ke samping maka anaknya pun ikut berenang ke samping)	Behavior or the nature of the old man is bad then his child will surely follow him.
21	Imnis wareren amber sifur fa esnaipyum boi doiba ba wa isna re m (ibarat kuburan yang dihias tetapi dibawahnya itu tetap saja busuk)	Someone who looks outside looks good but is rotten / evil.
22	Imnis mawon erok binkwane (ibarat gong yang berbunyi nyaring)	Those stupid people usually speak a lot.
23	Imnis esopeper aiyu ido manggundau bari (ibarat seseorang yang mencincang kayu dan memikulnya sendiri)	Everyone must be responsible for what he has made
24	Imnis raris manggon airame (seperti benalu yang menempel pada pohon)	Someone who depends on other people's lives and is detrimental.
25	Wayau in eser ido eser kuf wayau wawer in disuru (mengejar seekor ikan saja, jangan keduanya)	In working, you should only focus on one thing so that the maximum results are achieved.
26	Wabur nyandeano wasawen awer formun bukikanggundo na (jangan membuang puntung api di tempat istirahat yang kamu tinggalkan)	Don't insult your hometown if you have left it.
27	Wakun in ya ido wakun fawasi insamande myas pyum (membakar ikan secara baik supaya tidak mentah)	In doing a job you should not be in a hurry so that the results are good.
28	War esam kosar war epnunek na ipnunek (air panas kalau disiram air dingin akan menjadi dingin)	A problem must be solved with a cold brain so that the problem can be resolved

		properly.
29	Soren edok kofawi ro rof sarfer / kabrai, imbape swaruser snonggaku eyofek kowafi naba (laut yang dalam dapat diukur dengan depa atau tali tetapi pikiran manusia yang paling dalam tidak dapat diketahui)	The depths of the ocean can be known but the human heart / mind cannot be known.
30	Imnis rambab ekonggam ro aiknam suminya smuni yadofe. (seperti dua ekor kus-kus yang duduk di suatu pohon yang satunya dibunuh dan satunya lari bersembunyi)	A person who does not want to help his friend who is in distress
31	Imnis mganden frai ma rib (seperti mata aco yang dipasang lembing yang ujungnya diikat dengan tali)	A child who is told by parents to spell a job must be led and guarded.
32	Nari buk sumbero kyornem byeja ba (tidak mungkin sebuah parang memotong hulunya sendiri)	Someone cannot solve the problem by itself
33	Imnis wai beba epyum kawasa kuker ayun eba remis byeja iba ma syambrab (seperti perahu besar yang berlayar harus memiliki kendali yang besar dan kuat)	The leader must have a good personality in order to lead the community.
34	Imnis inoken eyanem fa epyum ro randak nari ipyum pdef ra isof fyoro (ibarat anyaman dasar noken yang bagus pasti hasilnya juga bagus)	If you are taught good things from a young age, you will become a good person.
35	Imnis imbyef ram wamya iso imsawek (seperti daun pisang yang mudah sobek bila ditiup angin)	Someone who is easily angry because of small things.
36	Aiyo iba imbape dori imnane ma ipokem fyoro ba ikar (pohon besar yang di dalamnya lubang dan lapuk pasti akan patah)	The leader whose character is not good, his leadership will not last long.
37	Imnis ai ekar warek inyan (seperti pohon yang patah dan menghalangi jalan)	Someone who obstructs the good plans made by each other.
38	Imnis inamer epyarus inbekaku ma byaimamur faro in ipyarusya (seperti ikan beracun yang mengeluarkan racun kepada ikan yang disekitarnya)	Bad people who influence the environment are not good either
39	Wafyer awer snonggaku sya yaf sena (jangan menari di ladang milik orang)	People who have fun on top of other people's field
40	Imnis in eyan do warya weri isofro warya bruri ma kyaber rarpur ker warya weri (seperti seekor ikan yang berhasil mencari makan dari muara hingga ke hulu dan kembali lagi ke muara)	People who have a good, patient, wise and alert way of life will be long.
41	Imnis bom esar da barya ma barya (seperti ujung tombak yang tajam kedua sisinya)	People who have energy and mind that function in all work both the world and the church.
42	Imnis ambober emyap koraren ido nari dabeyober (seperti buluh yang bengkok dipanaskan dengan api akan menjadi lurus)	An evil person if advised continuously will surely be good.
43	Imnis for esak korubi kuker war besyabo isak kabere (seperti api yang menyala dipadam dengan air tetapi kembali menyala)	Problems that have been resolved but brought back again.
44	Imnis sraisur kokere isurda ikaki samar ya dadoroi myase ma imar (seperti tunas kelapa yang ditanam tumbuh tinggi kemudian disambar petir kering dan	A child who does not hear the advice of a parent so that he gets a disaster later.

	mati)	
45	Sraibon emase korawri komsi be mani konarm maniya kosaun warya (buah kelapa yang diparut, diperas dan dimasak, minyaknya diambil airnya dibuang)	To be a good person every good word is remembered and the bad is thrown away.
46	Imnis kanarem enarm wai emsar (seperti gayung yang dipakai untuk menimba air yang masuk menenggelamkan perahu)	People who help each other in difficult circumstances are very useful
47	Imnis mansinem komamsi sibaba imbape sifur narem ro ai eba ma ekaki (seperti burung pipit yang kecil tetapi membuat sarang di pohon yang besar dan tinggi)	People who don't seem to be able to do anything but are able to make amazing things
48	Kokabnsu in yanido kosifi insa ikar awer (seperti ikan yang diasar menggunakan jepitan kayu supaya tidak patah)	Educating children hard means loving the child to be better
49	Imnis baryam korobni baime kofron fuarya fa isrem (sebelum menebang pohon sagu sebaiknya dibersihkan dahulu)	Every person who wants to be a servant of God must leave his bad background.
50	Imnis amyas srairam kopam fa esnai inyan kombrando insa kokarkar awer do karui (seperti daun kelapa kering yang diikat dan dibakar untuk menerangi jalan agar tidak terantuk pada batu)	A servant of God who leads and serves God's people on the right path.

B. Discussion

1. Find Proverbs Show Corporation in Society

Humans who are social beings certainly cannot live alone but need help or cooperation with other people in their environment. Based on research that has been conducted, researchers found several proverbs that contain suggestions for living together and helping each other. The following is a collection of proverbs and their explanations:

Imnis rambah ekonggam ro aiknam suminya smuni yadofe.
(seperti dua ekor kus-kus yang duduk di suatu pohon yang satunya dibunuh dan satunya lari bersembunyi)

Proverbs above this liken friendship where if our friend is in trouble, we should not avoid but we must come and help him because in this life everyone have a problem and if we help each other then the problem will be resolved quickly. This proverb belongs to the type of social moral because based on this proverb, we are taught to care for others.

Nari buk sumbero kyornem byeja ba.
(tidak mungkin sebuah parang memotong hulunya sendiri)

This proverb tells us that a person cannot solve the problem by itself but must need help from others so that the problem can be solved. This proverb is also included in the type of social moral which teaches us to help one another help in alleviating the problems of our friends or relatives.

Imnis ai ekar warek inyan
(seperti pohon yang patah dan menghalangi jalan)

Like a broken tree and blocking the way is to describe a friend or relative that hinders the good plan or life journey of his brother. Surely the proverb above is a prohibition that we do not become a stumbling block to our own brothers or friends, but it's good to help each other. This proverb is included in individual morals where we should respect and respect the plans of our friends or relatives.

Imnis inamer epyarus inbekaku ma byaimamur faro in ipyarusya. (seperti ikan beracun yang mengeluarkan racun kepada ikan yang disekitarnya)

Like poisonous fish that join non-toxic fish likens an evil person who can influence good conditions to be evil in a community environment. Surely this proverb is a prohibition that we do not become someone who affects the environment to be bad but we must maintain and work together so that the environment or a good atmosphere can be maintained. This proverb is also included in social morals where it teaches us to maintain harmony and do not create chaos or even affect a good environment to be bad.

2. Know Proverbs Tell About Hard Work and Never Give Up

In the Research of the Biak proverb, there are also some proverbs that teach people do not be lazy but have to work to support their daily needs, here are some proverbs and its explanations that teach to work hard and not give up easily:

*Imnis rokaker emarem, erwuro moh ebese.
(bagai tanaman yang berbuah, yang buahnya jatuh di tempat lain)*

This proverb reminds us not to enjoy the results of other people's livelihoods but must work hard to find it to meet their daily needs. This proverb is included in the type of individual moral namely to work hard and not expect the pain of others.

*Kamasan ekam manggarmomen fabye sumber ma bye soruifa syambrab ma isar.
(ibarat seorang pandai besi yang menempa besi menjadi parang dan memberikan mantra agar kuat dan tajam)*

This proverb is often conveyed by parents to their children in order to succeed in life must work hard and not be able to give up easily but want to learn from what they meet both science and experience. So, from these two things, a child can achieve success or success in life. This proverb belongs to the type of individual moral which teaches someone to work hard so that we can be successful someday.

*Wosya boi kaboresya imbrane.
(berbicara tetapi dayung tetap jalan)*

The above proverb explains about two people who are in a boat that is cool to tell, then one friend warns that if you want to finish quickly the destination must paddle. Based on this proverb we are reminded to speak a little but must work a lot in order to achieve success. This one proverb is also included in individual morals because it teaches us to work hard and not relax so we can get what we want.

*Imnis raris manggon airame
(seperti benalu yang menempel pada pohon)*

In this life, we have to work to get results, but there are some people in this life who only enjoy the fruits of their lives from others but just lazing around. This proverb warns us to work

hard and not enjoy the results of others. This proverb belongs to the type of individual moral that advises us to work hard and not only depend on the results of the hard work of others.

*Wafyer awer snonggaku sya yaf sena.
(jangan menari di ladang milik orang)*

This proverb likens someone who is having fun over the sweat of others, of course, this is a warning to us that we should not have fun or be proud of what we get from the results of other people's livelihoods but we must also be proud of the achievements we have own. This proverb is included in the type of individual morality where it teaches us to work hard and not have fun on people's lading.

*Imnis mansinem komamsi sibaba imbape sifur narem ro ai eba ma ekaki.
(seperti burung pipit yang kecil tetapi membuat sarang di pohon yang besar dan tinggi)*

Sparrows that are small animals but are able to make nests in large trees and in the highest places, so that humans or other animals cannot disturb them. This proverb teaches us about the hard work with mind, energy, and all the effort we spend on work will certainly be something that is good and cannot be underestimated by others. This proverb is included in the type of individual moral which teaches us to work hard with what we have to produce something better.

*Imnis bakdi baken ebaba bape bemarem bon beba
(seperti tumbuhan labu yang memiliki batang kecil tetapi memiliki buah yang besar)*

In this proverb, pumpkin fruit is often used as a comparison with banyan fruit where banyan trees are so large but have small fruit while pumpkin plants that have small stems but have large fruit, this is also used by previous parents to advise children his child so as not to give up easily with the message that even though we are underestimated but the wisdom and knowledge that we have must be useful for everyone. This proverb is included in the type of individual moral namely to work hard even though we are underestimated by others but we must continue to be patient and strive to be better and useful for everyone.

3. Understand Proverbs Can Give Exemplary for Biak People

Based on the research carried out, various kinds of proverbs were found which became the exemplary for the Biak community, whether it was about responsibility, leadership, and others. Therefore, the following is a collection of proverbs and explanations about examples:

*Mano ryo diaswara rwari ma fani, waiyo ryo dibunwara rwari ma fani (burung di udara
panggil kasi makan, perahu di laut panggil kasi makan)*

This proverb is often conveyed to the bride and groom at the time of the wedding, where based on this proverb the parents of both brides remind them to always do good to anyone regardless of the person's origin. So that their households can be lived well and also when they are in distress can be helped by others. This proverb belongs to the type of social morality that is to help one another help and care for others and help anyone.

*Imnis randip emasi ro aner.
(Seperti babi yang kembali ke kubangan)*

This proverb is a strong warning to people who do not want to listen to advice and return to doing the wrong thing. This is certainly not an example for us so that it is proclaimed like a pig returning to a mud puddle. Based on this proverb we are told to always remember the advice given to us and do not repeat the same mistake. This proverb is included in the type of individual moral, which is about obeying the advice given by parents, so that it is not likened to a pig returning to the puddle.

Imnis asar ebe rares ro fuwar maebe rares ro snawe
(seperti pohon beringin yang berakar di batang pohon dan di cabangnya)

This proverb becomes an example for the Biak people to produce a good unity so that it can be an example for the surrounding community, this proverb gives the message that where someone who underlies his life with wisdom and knowledge will also be passed on to his descendants. Peribahasa ini termasuk dalam jenis moral individual yang mengajarkan kita untuk bersikap baik dengan apa yang kita miliki sehingga hal-hal seperti itu dapat diturunkan kepada anak cucu kita.

Imnis raris war esapi ro mob ebe karyene.
(ibarat air yang jatuh di atas pasir)

In this proverb use the element of water where the water here likens advice, which is absorbed by sand which is likened to a human being. So, this proverb gives us a moral message that is to always listen to advice and do it so that it can be a successful person in life and respected by society. This proverb is included in individual morals, namely to obey the advice of parents.

Srayo imarem bon byena nari infaduerfa ne ropumba.
(ibarat pohon kelapa tidak mungkin berubah pinang)

Areca trees and coconut trees are the most common trees in the Biak area. This proverb tells us that the good or bad nature of the parents will be passed on to their children, it is impossible or not. If the parents are good then their children will be good while if their parents are evil then their children will be bad. So, from this proverb, as parents are reminded that they have to live well so that our children and grandchildren will continue to do good things too. This proverb is included in individual moral arts where if we have good character, then that good thing will be revealed to our children and grandchildren and it is impossible not.

Inya iburido bye borek
(ikan di laut itu ada durinya)

This proverb has the meaning that as a person who lives in a society must have a weapon to defend themselves, or it could be in the modern world like today someone must have knowledge and skills in order to live this life well without being threatened by the times. This proverb is included in the type of individual moral namely to be careful in acting and need to equip themselves to be easy in living this life.

Kaf ya das ido byuk pebyeja das.
(kepiting berenang ke samping maka anaknya pun ikut berenang ke samping)

Crab here is described as the nature of a bad parent, so his child will reduce bad behavior from his parents. This proverb also reminds parents not to have behavior or bad traits that can be passed on to their children. This proverb is included in individual morals where we have to be kind-hearted, so that it can be passed on to our children.

Imnis wareren amber sifur fa esnaipyum boi doibabwa isnarem.
(ibarat kuburan yang dihias tetapi dibawahnya itu tetap saja busuk)

This proverb describes a person who looks good but turns out that in his heart is bad and likes to disparage others. Of course, from this proverb, it is hard to remind us not to be two-faced with others, where in front of our friends or family we are good but behind them we turn them back.

This proverb is also included in the type of individual moral namely to have good character without having to pretend to be good in front of other people.

Imnis mawon erok binkwane
(*ibarat gong yang berbunyi nyaring*)

Gong in this proverb, is often used to call people who are in the garden or forest to go home because of its big voice, the old people used the term gong sounded like a person who speaks a lot but his brain is empty or stupid. This proverb has a resemblance to the Indonesian proverb which says "*tong kosong nyaring bunyinya*". This proverb belongs to the type of individual moral so we must have knowledge in living this life and not just big talk.

Imnis esopeper aiyo ido manggundau bari.
(*ibarat seseorang yang mencincang kayu dan memikulnya sendiri*)

This proverb teaches us to be responsible for what we have done both our work and other things. Surely this proverb becomes an example so we must always be responsible for everything we have done. This proverb is included in the type of individual moral that teaches us to be responsible for something we do or for the problems we do.

Wabur nyandeano wasawen awer formun bukikangundo na.
(*jangan membuang puntung api di tempat istirahat yang kamu tinggalkan*)

This proverb gives us a moral message to always maintain the good name of our own hometown and do not tell the ugliness of our village but we must be proud of the hometown that has always been protecting and raising us from the produce that is there. This proverb is included in the type of individual moral, namely to preserve the good name of our village and be responsible and not detract from it because from there we come from.

Aiyo iba imbape dori imnane ma ipokem fyoro ba ikar
(*pohon besar yang di dalamnya lubang dan lapuk pasti akan patah*)

This proverb tells us about a leader if he has a bad attitude will fall down from his leadership. So, this proverb also teaches us to do not be arrogant when we as the leader. This proverb is included in the type of individual moral that teaches us to have good qualities and not become a leader with a bad personality because that is what will drop us.

Soren edok kofawi ro rof sarfer / kabrai, imbape swaruser snonggaku eyofek kowafi naba
(*laut yang dalam dapat diukur dengan depa atau tali tetapi pikiran manusia yang paling dalam tidak dapat diketahui*)

This one proverb is almost similar to an Indonesian proverb which says "*dalamnya laut dapat diukur, hati manusia siapa yang tahu*" of course the proverb of Biak and the Indonesian proverb have the same meaning that is the human heart or mind we cannot know, only the person himself with God. This proverb also reminds us to always be on the lookout for bad people around us so that we will not be struck by a disaster. This proverb belongs to the type of individual moral where we must be careful or wary of someone we do not know of its true nature.

Kokabnsu in yanido kosifi insa ikar awer
(*seperti ikan yang di dasar menggunakan jepitan kayu supaya tidak patah*)

This proverb teaches Biak people to hard educate their children, if their children doing something wrong the must give punishment so their children know what he did is bad and does not to do it again. This proverb is included in individual morals, namely to teach good things to our children and do not hesitate to beat our children if they make mistakes.

Imnis wai beba epyum kawasa kuker ayun eba remis byeja iba ma syambrab.

(seperti perahu besar yang berlayar harus memiliki kendali yang besar dan kuat)

The big boat here is like the responsibility of a leader or a community that is led, while a strong steering is the personality of a leader. The personality of a leader depicted in this proverb is that it must be good and wise to be able to carry out his responsibilities as a leader and also be respected by the people he leads. This proverb is included in individual morals where as a leader we must have good and wise character in leading the community so that we can be respected by the people we lead.

Imnis mganden frai ma rib.

(seperti mata aco yang dipasang lembing yang ujungnya diikat dengan tali).

This proverb is an example in educating someone where in educating someone it must be guided well or keeping it in doing a job so that the things learned or done can get good results. This proverb is included in individual morals to teach or guide our children in doing things.

Imnis inoken eyanem fa epyum ro randak nari ipyum pdef ra isof yoro
(ibarat anyaman dasar noken yang bagus pasti hasilnya juga bagus)

The noken performance here is a human with woven which is likened to nature or human personality, if the nature or personality of the person taught is good from a young age then the great will become a good person. This one proverb belongs to the type of individual moral.

Ikoiya ikober do demamunya.

(ibarat anak panah pertama yang tumbul namun kena sasaran)

Proverb this one teaches us about confidence or confidence in doing and completing a job. Like the blunt spear of depicting the belief of a human being who is still in doubt but given a strong impulse so that someone is able to finish a job well, of course, this is a good example of the Biak community to keep believing in themselves. This proverb is included in the type of individual moral where we must be confident and confident in doing and completing a job.

Imnis kanarem enarm wai emsar.

(seperti gayung yang dipakai untuk menimba air yang masuk menenggelamkan perahu)

Someone who helps others in distress is likened to a bucket used to draw water in a boat so that the boat does not sink, of course, this is what exemplifies the Biak people to always help each other in the distress of others. This proverb is included in social moral where we have to help or help someone in distress.

Imnis sraisur kokere isurda ikaki samar ya dadoroi myase ma imar.

(seperti tunas kelapa yang ditanam tumbuh tinggi kemudian disambar petir kering dan mati)

Proverb this one likens a child who was raised by his parents with difficulty from small to large but did not hear the advice of parents and was not aware of everything so that it was affected (died). this proverb also indirectly becomes an example for us where the advice of our parents must listen to it, especially the parents who care for us from small to large. This proverb is included in individual morals that remind us to always be obedient to any advice given by parents.

Sraibon emase korawri komsu be mani konarm maniya kosaun warya.

(buah kelapa yang diparut, diperas dan dimasak, minyaknya diambil airnya dibuang)

This proverb is an example for the Biak people that the not important people's talk should not be kept because it will cause heartache but good words like our advice must keep it in the heart so that it becomes a guide in living a day off. This proverb is included in the type of individual moral,

namely to have good character without being easily offended by the behavior of the people around us, but we must take good things.

4. Find Proverbs That Tells Patience and Persistence

In the Biak proverb some biak proverbs are found which tell or teach the Biak people especially about patience and perseverance in living life, here are some proverbs with explanations relating to patience and persistence.

War esam kosar war epnunek na ipnunek
(air panas kalau disiram air dingin akan menjadi dingin)

This proverb teaches Biak people to be patience in solving a problem, to solving the problem they must come together and discuss with a cold brain. This proverb is included in the type of social morality that misleads us to help each other in lightening the burden of others.

Manggarmomen iyas manggarmomen
(besi dipertajam menggunakan besi)

The word "manggarmomen" the first in this proverb is likened to a smart person who is patient and diligent to teach others to be smart so that in this life can not be fooled. This proverb belongs to the type of individual moral that advises us to be patient in educating someone so that the person we educate can be a successful person.

Wamya iso risna nekke.
(angin bertiup kencang menimbulkan gelombang)

This proverb teaches us that the quarrel can cause a fight, and from this proverb also indirectly invites us not to be hostile to each other because it will damage our relationship between people, both family and friends. This proverb is included in the type of individual moral that teaches us to be patient and not easily provoked by emotions.

Swan ya bori ibrin babdi ikrob.
(laut yang tenang jangan disangka tidak ada arus)

This proverb becomes an example, which is to remind us not to underestimate people who are quiet because people who are quiet are dangerous in situations of anger or "dangerous" in terms of science which means that the quiet person is smart so do not disturb him. This proverb belongs to the type of individual moral that teaches us to be careful or wary of someone we do not know of its true nature.

Buk ya myun do yendi sare.
(terkena duri di pinggir pantai berpasir)

This proverb tells the story of people who have just returned from sailing and are happy to have gone through storms and waves and have seen the land but are not careful enough to step on thorns on the beach. Proverb this one teaches us about the importance of patience in life, because after going through one problem, don't be happy, but you must remain patient and alert to everything. This proverb belongs to the type of individual moral that teaches us to remain cautious in facing something.

Ai bekaki weyores ro mob ekaki ismayu wameso nakame.
(ibarat pohon yang ada di tempat tinggi selalu diterpa angin)

This proverb teaches us about patience to be a leader, where tall trees are likened to a leader will always be hit by problems which in this case are likened to angina. But if a leader is patient

and wise then every problem faced will not be a threat to a leader. This one proverb belongs to the type of individual moral where as a leader we will inevitably face problems.

Wayau in eser ido eser kuf wayau wawer in disuru.
(mengejar seekor ikan saja, jangan keduanya)

This proverb teaches us about patience and perseverance where in doing a job we must be patient and diligent in just one thing by focusing on one thing so that what we work can provide maximum results, again the sea here becomes an important element in this proverb because the sea and fish are the main sources of livelihood for Biak people. This proverb is included in the type of individual moral, namely to continue to be patient and diligent in doing something.

Wakun in ya ido wakun fawasi insamande myas pyum.
(bakar ikan secara baik supaya tidak mentah)

The proverb above is a proverb that teaches us about patience or patience in carrying out a job in a hurry so that the results of a job we do get good results. This proverb was also given by parents to the writer in compiling this thesis with no hurry, thoroughness, and diligence in this writing in order to get maximum results. This proverb is included in the type of individual moral, namely to have to work with patience and caution.

Imnis imbyef ram wamya iso imsawek.
(seperti daun pisang yang mudah sobek bila ditiup angin)

This is almost the same as the expression in Bahasa that is "*mental krupuk*" which describes the nature of someone who is easily angry with small things, this proverb is also an allusion to those who have the character of irritability or easy emotions. Indirectly, this proverb tells us not to be easily emotional about small things but must have a patient spirit in dealing with everything. This proverb is included in the type of individual moral that teaches us to remain patient without being easily offended.

Imnis in eyan do warya weri isofro warya hruri ma kyaber rarpur ker warya weri.
(seperti seekor ikan yang berhasil mencari makan dari muara hingga ke hulu dan kembali lagi ke muara)

This proverb likens fish as a picture of a human being who is patient, diligent, wise and alert will succeed in passing all the challenges and trials that come in this life. This has become an example in this day and age because there are many people who are not vigilant so that they are affected. This proverb belongs to the type of individual moral that teaches us to be patient and diligent and alert in living this life in order to succeed well.

Imnis ambober emyap koraren ido nari dabeyober.
(seperti buluh yang bengkok dipanaskan dengan api akan menjadi lurus)

Patience and perseverance in this proverb are aimed at a teacher or parent that someone whose behavior is bad but if they are educated continuously with patience then the child or someone who is evil will be good, which is like a heated bamboo will be straight. This proverb is included in the type of social morality, namely we are taught to give mutual advice to each other, even though at that time our advice is not heard but do not give up easily so that the people we advise can be good people.

Imnis for esak korubi kuker war besyabo isak kabere.
(seperti api yang menyala dipadam dengan air tetapi kembali menyala)

This proverb is a reprimand to someone who likes to bring up the problem that has been solved. Indirectly, this proverb teaches us not to be an instigator or creator of a problem, especially if the problem has been resolved properly. This proverb is included in the type of individual moral to have a good attitude and do not like to provoke our friends or bring up the problems that have been resolved.

5. Know Proverbs That Teach Biak People to Faith in God

In this last part of the discussion, will discuss proverbs that teach the relationship between humans and God, here is a proverb along with an explanation:

*Wamya iso ido airam epeke ma emase nasapi kame.
(jika angin bertiup daun muda maupun yang tua akan berjatuhan)*

This proverb teaches the Biak people to believe in God Almighty, who is the holder of all human life so that the old people reminded their families that it is better to give this life to God because our life or our breath is in the hands of God. This proverb is included in the moral religion which teaches us to have faith in God and believe and believe that God is the one who holds and controls our lives.

*Barday awer wai eyayun epon iwara, ayun byeja ikar do prerya.
(setiap perahu yang berlayar laju, layarnya patah jangan diherankan)*

This proverb reminds us of the journey of human life that is not always smooth, surely in the human journey, there are challenges and trials for that we must be close to God. We are given protection and strength in the face of all trial. This proverb is included in the type of moral religion that teaches us to only rely on God in living this life.

*Imnis aibon pampen, arwo kyambreses, mandira narwai.
(bagai bunga yang berkembang di pagi hari dan layu di sore hari)*

This proverb is a lesson for the Biak community in particular and for all of us that the life journey of a human being is in the hands of God from birth to death and no one knows human age. This proverb is included in the moral religious type that reminds us that the age of every human being is in God's hands.

*Imnis amyas srairam kopam fa esnai inyan kombrando insa kokarkar awer do karui.
(seperti daun kelapa kering yang diikat dan dibakar untuk menerangi jalan agar tidak terantuk pada batu)*

Biak people have long been very appreciative of the servants of God and also the servants of God willing to serve with all their heart. This proverb is aimed at the servants of God who have served God's people to live according to the Word of God. This proverb is included in the type of religious moral and also social morality that teaches us to serve God by advising people to be good.

*Imnis bom esar da barya ma barya.
(seperti ujung tombak yang tajam kedua sisinya)*

This proverb likens someone who uses a variety of ways such as energy, thought and effort to function in all work both the world and the church. This proverb is also intended for the servants of God who serve with all their heart. This proverb is included in the type of moral religion to serve God wholeheartedly.

*Imnis baryam korobni baime kofron fuarya fa isrem.
(sebelum menebang pohon sago sebaiknya dibersihkan dahulu)*

Every person who is chosen or wants to be God's servant must leave his bad background. In this proverb, someone who wants to be a servant of the Lord is likened to a sago tree that is cleaned by a thorn. Sago trees are a source of life for the Biak tribe, so someone who wants to become a servant of God must be clean from his bad past because he will "save" people with the Word of God that he will deliver. This proverb belongs to the type of moral religious which teaches us, when we want to follow God or become servants of God, we must leave our bad character.

4. CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the results of the analysis and study of the moral messages that contained in the proverb of the Biak tribe, it has moral messages that greatly build or educate the Biak people whether the message is conveyed smoothly or the message delivered very loudly in the form of satire, based on the research conducted, the writer found fifty Proverbs from the Biak tribe and their analysis based on the research questions set by the writers, namely moral messages relating to: (1) Proverbs that show Corporation in society, those are four proverbs. (2) Proverbs that tell about hard work and never give up, those are six proverbs. (3) Proverbs that can give exemplary, those are twenty two proverbs. (4) Proverbs that tells patience and persistence, those are twelve proverbs. And (5) Proverbs that teach People to faith in God, those are six proverbs.

Based on this study, the writer most found proverbs with kind parable proverbs which used to teach and advise the Biak people and also us, there are several types of moral messages that exist in this study, among others; individual moral, social moral, and religious morals. These proverbs or *wos peper* have also been found among many people today, and still remember the proverbs delivered by their parents in the past.

B. Suggestion

The writer is very happy to be able to complete this research, of course with the support of various parties. In this research, as the writer give some suggestions are addressed to several parties, namely:

My suggestion to the readers who read this article is to remember the proverbs along with the moral messages listed in this paper and make it as a lesson or advice so that in the future they can live their lives well and also to find out proverbs from their respective regions.

To the native speakers who still remember the Biak proverb to teach or use to advise their children as well as previous old people used it to advise them so that the proverb of Biak or *wos peper* will not be extinct later. To the teachers, especially the local content teacher of Biak Language is to include Biak's proverb into the curriculum to be able to teach him from year to year so that young Biak children can also find out about the proverb of their own area.

For the next researchers is to be able to continue to explore the local proverbs, especially proverbs from the Papua region so that it can help preserve the local proverbs that have long been used by parents to educate and advise their children to become good people later.

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