

ABSTRAK

NILAI-NILAI PENDIDIKAN DALAM PERIBAHASA (TINJAUAN MAKNA TERHADAP KUMPULAN 7.700 PERIBAHASA)

Kekhawatiran terjadinya degradasi kualitas moral menghantui bangsa Indonesia yang sedang membangun. Kecemasan itu terutama ditujukan kepada generasi muda, yang sebenarnya memang pewaris dan penerus kelangsungan hidup bangsa. Akibat logis dari kekhawatiran di atas selanjutnya bangsa Indonesia memerlukan pendidikan yang menempa anak didik untuk cinta budaya dan bangsa sendiri. Hal demikian diperlukan karena di tengah generasi muda yang terkena krisis budaya dan identitas akan terjadi bahaya besar bagi generasi itu dalam memimpin negaranya [Mulder, 1984:63]. Oleh sebab itu dunia pendidikan memerlukan materi pendidikan nilai yang membentuk anak didik cinta pada budaya dan bangsa sendiri, walaupun tidak chauvinistis.

Pendidikan di Indonesia, termasuk pendidikan sastra, memerlukan nilai-nilai konservatif, di samping nilai progresif yang futuristik (Amir 1990). Hal demikian bisa dipahami karena pendidikan nasional indonasi selain mendidik anak untuk bisa hidup maju dan modern (Hidup progresif) mengikuti perkembangan zaman, hidup yang biasa merencanakan masa depan (futuristik), juga tetap dididik untuk mencintai budaya dan bangsa sendiri (Pendidikan yang nasionalistik). Atas dasar pemikiran ini juga dikatakan bahwa pendidikan sastra kita perlu melaksanakan pendidikan sastra yang humanistik, berorientasi kepada kebenaran, dan bersemangat cinta kepada kehidupan, alam dan Tuhan. Rumusan masalah

Berdasarkan pembatasan ruang lingkup penelitian di atas, maka rumusan masalah penelitian ini adalah seperti di bawah ini. (1) nilai-nilai religiusitas apakah yang terdapat dalam pribahasa Indonesia ? (2) nilai-nilai sosial apakah yang terdapat dalam pribahasa Indonesia ? (3) nilai-nilai kepribadian apakah yang terdapat dalam pribahasa Indonesia?

Secara umum, penelitian bertujuan memberikan nilai-nilai kultural edukatif dalam nilai pribahasa Indonesia. Berdasarkan rumusan masalah di atas, tujuan kusus penelitian ini adalah : (1) mendeskripsikan dan menganalisis konteks religiusitas dalam Peribahasa Indonesia; (2) mendeskripsikan dan menganalisis nilai-nilai sosial dalam pribahasa Indonesia ;dan (3) mendeskripsikan dan menganalisis nilai-nilai keperbadian dalam pribahasa Indonesia.

Penelitian ini menggunakan rancangan deskriptif kualitatif. Pemilihan jenis rancangan ini didasarkan pada pertimbangan bahwa penelitian ini perlu dilakukan sesuai dengan ciri penelitian kualitatif, yang antara lain [1] memberikan dan mengembangkan pemahaman nilai yang bersifat umum, [2] menggunakan data berupa dokumen seni [artifacts dokumentari] [3] mengambil sampel secara teoritis [theoretical sampling], [4] menggunakan

manusia sebagai instrument [humam instrument] [Bokdan dan Biklen, 1982 : 45-48].

Hasil penelitian ditemukan tiga jenis nilai yaitu: (1) nilai religiusitas, (2) nilai sosial, dan (3) nilai kepribadian: Nilai religiusitas (nilai hidup ketuhanan manusia) mencakup pokok-pokok nilai: (1) pengakuan keesaan Tuhan, (2) pengakuan kekuasaan Tuhan, yang terdiri dari (a) pengakuan adanya nasib (nasib baik, nasib malang dan pergantian nasib manusia), (b) pengakuan adanya takdir dalam hidup manusia, (3) kebaktian hidup manusia kepada Tuhan, dan (4) faham hidup moderat. Nilai sosial (nilai kehidupan sosial manusia) mencakup pokok-pokok nilai: (1) kebaktian antarmanusia, yang meliputi: (a) hormat kepada yang lebih tua, (b) hormat kepada orang sebaya atau seajar, (c) hormat kepada keluarga pada umumnya. Hormat kepada keluarga pada umumnya mencakup: hormat kepada kerabat keluarga sanak-saudara; hormat antara suami-istri: hormat antara orangtua dan anak, (d) hormat kepada yang lebih muda; (2) kebersatuan hidup, yang meliputi pokok-pokok pikiran: (a) perasaan senasib, (b) musyawarah dalam memecahkan masalah hidup, dan (c) tertib dalam hidup; (3) adil terhadap orang lain, yang terdiri dari: (a) berlaku adil, (b) memberi hukuman yang sepadan.

Nilai kepribadian (nilai kehidupan pribadi manusia) mencakup pokok-pokok nilai: (1) keberanian hidup, mencakup: (a) berani karena benar, (b) pantang berputus asa (ulet) dan bersabar hati, (c) berani mati dan hidup sengsara; (2) kerealistisan hidup, mencakup: (a) “narimo” (realistis) dan (b) bekerja keras dan rajin; (3) kesederhanaan hidup, meliputi: (a) memanfaatkan seadanya, (b) tidak menyombongkan diri, (c) perbuatan yang wajar (bersahaja), dan (d) hidup berhemat; (4) kejujuran, (5) “kesembadaan” hidup, mencakup: (a) tanggung jawab, (b) kesesuaian ucapan dan perbuatan; (6) teguh pendirian, mencakup: (a) sikap tegas, dan (b) menepati janji, dan (7) kewaspadaan hidup, mencakup: (a) hati-hati dalam berkata, (b) tidak mengundang bahaya, (c) cerdas, jeli dan tanggap terhadap masalah (bijaksana), yang mencakup: cerdas dan rajin menuntut ilmu, jeli dan tidak cepat percaya dengan perkataan orang lain, jeli dalam mencari nafkah, tanggap terhadap perilaku lingkungan, berpikir sebelum bertindak (tidak “hantam kromo”), (d) mawas diri, dan (e) menjaga harga diri.

Kata Kunci: Nilai, Pendidikan, Peribahasa

ABSTRACT

Concerns about moral degradation haunt the Indonesian nation as it builds itself up. This anxiety is mainly directed at the younger generation, who are in fact the heirs and successors of the nation's survival. As a logical consequence of the above concerns, the Indonesian nation needs an education system that instills in its students a love for their own culture and nation. This is necessary because amid a young generation affected by a crisis of culture and identity, there will be a great danger for that generation in leading their country [Mulder, 1984:63]. Therefore, the world of education needs educational material that shapes students to love their own culture and nation, even if it is not chauvinistic.

Education in Indonesia, including literary education, requires conservative values, in addition to futuristic progressive values (Amir 1990). This is understandable because Indonesian national education not only educates children to live advanced and modern lives (progressive lives) in keeping with the times, lives that plan for the future (futuristic), but also educates them to love their own culture and nation (nationalistic education). Based on this line of thinking, it is also said that our literary education needs to implement humanistic literary education, oriented towards truth, and enthusiastic about love for life, nature, and God. Problem formulation

Based on the scope limitations of the research above, the research questions are as follows. (1) What religious values are found in Indonesian proverbs? (2) What social values are found in Indonesian proverbs? (3) What personality values are found in Indonesian proverbs?

In general, this study aims to provide educational cultural values in Indonesian proverbs. Based on the above problem formulation, the specific objectives of this study are: (1) to describe and analyze the context of religiosity in Indonesian proverbs; (2) to describe and analyze social values in Indonesian proverbs; and (3) to describe and analyze personality values in Indonesian proverbs.

This study uses a qualitative descriptive design. This type of design was chosen based on the consideration that this research needed to be conducted in accordance with the characteristics of quantitative research, which include [1] providing and developing a general understanding of values, [2] using data in the form of art documents [documentary artifacts], [3] taking samples theoretically [theoretical sampling], [4] using humans as instruments [human instrument] [Bokdan and Biklen, 1982: 45-48].

The results of the study found three types of values, namely: (1) religious values, (2) social values, and (3) personality values: Religious values (human values of divinity) include the following principles: (1) recognition of the oneness of God, (2) recognition of God's power, which consists of (a) recognition of fate (good luck, bad luck, and changes in human fate), (b) recognition of destiny in human life, (3) human devotion to God, and (4) a moderate understanding of life. Social values (human social life values) include the following principles: (1) devotion between humans, which includes: (a) respect for elders, (b) respect for peers or equals, (c) respect for the family in general. Respect for the family in general includes: respect for relatives; respect between husband and wife; respect between parents and children; (d) respect for younger people. (2) unity in life, which includes the following principles: (a) a sense of shared destiny, (b) deliberation in solving life's problems, and (c) order in life; (3) fairness towards others, which consists of: (a) acting fairly, (b) giving appropriate punishment.

Personal values (human personal values) include the following key values: (1) courage in life, including: (a) courage because it is right, (b) never giving up (perseverance) and patience, (c) courage to die and live in misery; (2) realism in life, including: (a) being realistic and (b) working hard and diligently; (3) simplicity in life, including: (a) making do with what one has, (b) not being arrogant, (c) acting appropriately (modestly), and (d) living frugally; (4) honesty, (5) "integrity" in life, including: (a) responsibility, (b) consistency between words and deeds; (6) firmness of stance, including: (a) a decisive attitude, and (b) keeping promises, and (7) vigilance in life, including: (a) being careful in speech,

(b) not inviting danger, (c) being intelligent, observant, and responsive to problems (wise), which includes: being intelligent and diligent in seeking knowledge, observant and not easily trusting the words of others, observant in seeking livelihood, responsive to the behavior of the environment, thinking before acting (not “hantam kromo”), (d) self-awareness, and (e) maintaining self-esteem.

Keywords: Values, Education, Proverbs