
Study of Sasaknese Proverb and Its Significances in Social life: Semiotics Rolland Barth Analysis

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Abstract

Sasak ethnic is people who occupied Lombok Island. Sasak ethnic has uniqueness in expressing their thought and feeling so called *sêsênggak*. *Sêsênggak* is the expression sasakness feeling and thought which have intrinsic and extrinsic meaning. The expression used local language as result many Sasaknese especially youth not fully comprehend the real meaning of proverb. Therefore, the current research conducted research based on Rolland Barthe theory in order give insight and knowledge to youth dealing with message behind the proverb. The objective of the research is to reveal the meaning of denotation, connotation and in its significances to the Sasak ethnic of Lombok Island, West Nusa Tenggara. This research employed qualitative descriptive in which the data taken from book, document and internet. Based on the results of the data analysis, several things can be concluded. First, the connotative meanings in *sêsênggak* are descriptions of the basic representations of mental capacities that Sasak people used in the past to conceptualise themselves and their world. Second, based on the meanings found, *sêsênggak* has the function of expressing thoughts that contain general truths that serve to control and judge individual or group attitudes/behaviours. Third, the myth shows that *sêsênggak* carries messages of morality, education, law, wisdom, economic and social values, and the like. Therefore, *sêsênggak* cannot be separated from the normative and evaluative description of an attitude or behaviour of the speaking community in a limited context and the general public in a wider context.

Keywords: Connotatives, Denotatives, Myth, Sasak Ethnics, *Sesenggak*

1. INTRODUCTION

Literature is a creative work that contains emotion and imagination(Vygotsky, 2004). Literature is part of the meaning of human life experience because it is created and enjoyed by human beings(Slettebø et al., 2017). People, objects and the environment can be used as ideas in the form of aesthetic writing. It can arouse people's interest and desire to read. Speaking of literature, experts define literature with different thoughts. According to (Natanson, 2012) in (Singal, 2015), literature is actually the expression of life problems, philosophy and mental science. From the above opinion, it can be concluded that

literature is an expression of the author's soul, whether it is personal experience or the experience of others. People, objects and the environment can be used as ideas in the form of aesthetic writing.

One of the aesthetic and meaningful literary works is proverbs. (Mejía & Montoya, 2017) As a literary work, the language used should be creative and contain aesthetic and ethical values that are accepted or have become conventions for the language and society concerned. Proverb is a form of literary work that uses beautiful words, the compression of all elements of the power of language conveyed by his life experience poured through writing, namely proverbs (Honeck, 2013). Proverb is one of the literary works conveyed through writing that is related to human life experience. (Armstrong & Ferguson, 2010) explains that language is a message conveyed in the form of expression as a means of communication in specific situations in various activities.

Every language speaker has their own way of expressing their thoughts and feelings and the Sasak language is no exception. For this reason, the importance of studying language is not only as a means of communication, but also as an image of the mind and personality (Kovecses, 2006). In the Sasak language, there are wise expressions in the form of *sêlokê*, *sêmepê*, *sêsimbing* and *sêsênggak*. *sêsênggak* is the expression of Sasak thought and feeling which have extrinsic and intrinsic meaning. *Sêsênggak* or Sasak proverbs are assets of the Indonesian nation that must be preserved for generations. Local wisdom about tradition as part of traditional culture which is an asset of cultural heritage (Suardana, Gelgel, & Watra, 2022). The use of Sasak *sêsênggak* has an important function and role in the life of society, nation and state. One of the Sasak *sêsênggak* expression "*Aiq meneng, tunjung tilah, êmpaq bau*" 'clear water, lotus flowers remain intact, fish are caught' implies that we should always maintain peace, harmony and unity within the family, community and country. Water is a symbol of life, it makes the lotus grow, it preserves the environment, because people live on it.

Sêsênggak or Sasak proverbs contain elements of denotation, connotation and mythical signs that are metaphorical in nature. In the creation of a work, a maestro will create a work by using words that have direct and implied meanings. (Syamsurrijal, Hadi, & Miswaty, 2023) In creating the meaning of a song, he will change a word that has a real meaning (denotation) into a word that has a meaning that is not real (connotation). Because many Sasak people themselves, especially the younger generation, do not understand the meaning and message contained in the *sêsênggak* or proverbs.

To explain the meaning of *sêsênggak* or proverb, researchers used Roland Barthes' semiotics. According to Barthes in (Hasna, Rahma, Nurdijatnika, & Nurhadi, 2023) semiotics is the science of interpreting signs, where language is also a combination of signs that have certain messages from society. Signs can also be songs, dialogues, notes, logos, pictures, facial expressions and gestures. According to

Sobur in (Kevinia, syahara, Aulia, & Astari, 2022) semiotics is the science of interpretation. According to Sobur in (Kevinia et al., 2022), semiotics is a social science that studies the world as a system of "sign" relationships with a basic unity. (Danesi, 2004) Semiotics also studies how these signs are used in cultural, social and linguistic contexts to convey messages, meanings and values.

The study of semiotics is concerned with understanding how signs are created, used and understood by people, and how they can be used to understand human culture, identity and understanding of the world. There are several important concepts in semiotics, such as denotation (the literal meaning of a sign), connotation (conceptual meaning or based on personal interpretation), and the relationship between signs in a semiotic system. Semiotics also studies the structure of language, representation and interpretation of signs in different cultures and communication contexts. Thus, semiotics is a discipline that helps us to understand how signs and meanings are created, understood and used in communication. As a discipline, semiotics is used in various fields such as linguistics, literature, art, media, anthropology and communication to analyse and understand the process of human communication in its various forms. Semiotics can also help us to explore the meanings hidden in the signs we encounter in our daily lives. Semiotics can help us understand how signs shape our understanding of the world and how signs can be used to convey messages, values and cultural identities. (Mudjiyanto & Nur, 2013) Signs are devices that can be used to convey messages, values and cultural identities.

Roland Barthes codes are used to identify lexia in texts. The hermeneutic code presents the text as a puzzle, providing solutions to problems or answers. The connotative code is a sign code with figurative meanings, usually related to a name. The symbolic code provides a contrast to the text, symbolizing human personification and living meaning. The action code is a sequential narrative in action or story, forming the most important addition to the text. The cultural code is connected to cultural reality, as the background of a literary work has connections from the previous culture. These codes help readers understand the meaning of the text and its context.

There has been some previous research conducted research in Sesenggak Sasak (Sasak Proverb) such as (Diniarti, 2017) study on the cultural semiotics analysis of Sasak proverbs found nine different forms with denotative and connotative meanings. The study involved seven East Lombok residents and considered noun phrases, verbal phrases, adjectival phrases, and syntax when creating the forms. (Sastra & Marijo, 2019) study examined the value of traditional knowledge associated with Sasaknese proverbs in the traditional Kemidi Rudat Lombok Theatre. The study used Roland Barthes' semiotic theory and Theatre semiotic theory as sources. The findings included Sasaknese proverbs such as aiq nyereng paran keru, siloq rae ketempo karang, aiq nyereng tunjung tilah empaq bau, mate ima idup todok, ndarak sampi

mate leq rebo, ndaraq api ndaraq pendet, demak mpaq salo, bedeng luar puteq dalem, and alus alus tain jaran. (Shubhi, 2019) study explored the nature of Sasak people's work in Sesenggak, an oral literature owned by the Sasak tribe.

The findings revealed that the cultural values of the Sasak people are evident in some Sesenggak, with high attention to the work and vice versa. Some Sesenggak use animal similes with negative images and names of human limbs to refer to animals, but stellar names do not necessarily mean abuse. (Isnaini, Nuriadi, Baharuddin, & Apgrianto, 2021) explored the use of Sesenggak by the Sasak people in Bunkate and Bonjeruk settlements of West Nusa Tenggara province's Central Lombok. The study used qualitative descriptive methods, focusing on interviews with the Sasak people about their knowledge of Sesenggak's use and meanings. The findings revealed that Sesenggak can be divided into two types: those with multiple lines, like limericks, and those without introduction. (Nursaly & Ernawati, 2021) explored the use of "animals" in Sesenggak Sasak, a colloquial language used by the Sasak people. The study found that Sasak sesenggaqs use multiple animal names due to their cultural closeness to nature, with denotation meaning and connotation meaning, as well as advice, prohibition, suggestion, and satire.

Regarding previous research, there are similarities in the research object, as both the past and current research use Sesenggak Sasak or Sasak proverbs as primary data and employ the same research methodology. Dian Aprila Diniarti's study on Sasak proverbs revealed nine different forms with denotative and connotative meanings. Meanwhile, the ongoing study reveals the denotative and connotative meanings of Sesenggak Sasak or Sasak proverbs and their significance in social life. Thus, the aim of this study is to unveil the denotative and connotative meanings of Sesenggak Sasak or Sasak proverbs and their relevance in social life.

2. RESEARCH METHOD

The approach used in this research is a descriptive qualitative approach. According to Moleong, (2008) in (Syamsurrijal et al., 2023). Qualitative descriptive is a research method that describes the results of its analysis using words according to the aspects studied, According to (Christians, 2005) qualitative research is research that emphasises the socially constructed nature of reality, the close relationship between the researcher and the subject under study, and the pressure of the situation that helps its value-laden investigation. The author uses a qualitative approach to understand the types of signs (Denotative, Connotative, Myth) contained in a collection of *Sêsenggak* or proverbs of the Sasak tribe of Lombok Island.

2.1 Type of Research

The type of research used in this study is a type of library research. According to (Audunson, 1999) Library research is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study (Sugiyono: 2012) in (Asmendri et al., 2023). The data of this study were obtained directly through library materials on a collection of *Sêsênggak* or proverbs of the Sasak tribe of Lombok Island.

2.2 Data collection technique

To collect research data, the author uses the technique of "reading, writing, noting and concluding". This technique is usually used in literary studies that examine poetry, romance, novels and short stories. The steps taken by the researcher are as follows:

- a. The reading technique means that the author reads the entire content of the Sasak tribal proverbs or *Sêsênggak*.
- b. Recording means that the author records important things related to the research that the author does about the denotation, connotation and myth contained in *Sêsênggak* or Sasak proverbs.
- c. Conclusion is after reading and recording, the author makes conclusions from what has been read and recorded in the Sasak tribal proverbs or *Sêsênggak* with the research problem that the author has done.

2.3 Data analysis technique

The way to analyse the data in the proverbs or *Sêsênggak* of the Sasak tribe is as follows:

- a. After collecting facts through reading techniques, the facts from Sasak tribal proverbs or *Sêsênggak* are classified into sentences according to the research problem, namely the type of sign consisting of denotation, connotation and myth contained in *Sêsênggak* or Sasak proverbs.
- b. After the information is classified, then the author conducts semiotic analysis through content analysis in accordance with the theories relevant to the research problem, namely: the types of signs consisting of Denotation, Connotation, and Myth contained in *Sêsênggak* or Sasak proverbs.
- c. Furthermore, to interpret the information analysed from the results of the statistical analysis with a semiotic approach consisting of the types of signs consisting of icons, indices and symbols contained in Sasak ethnic proverbs or *Sêsênggak*.
- d. Conclusion is after reading and recording, the author draws conclusions from what has been read and recorded in a collection of Sasak ethnic proverbs or *Sêsênggak*.

3. FINDINGS AND DISCUSSION

3.1 Findings

Table. 1. Agriculture of proverbs in Sasak ethnic based on its parts

PROVERB	
1)	<i>Aiq meneng, tunjung tilah, empaq bau.</i> [ai? m nɛŋ, tunjUŋ tɪlah, mpa? bau] The water is clear, the lotus flowers are intact and there are fish to be had.
2)	<i>Tao-tao jauq aiq.</i> [tao-tao jau? ai?] 'Be smart about carrying water'
3)	<i>Mbe lain yaq ntun aiq ngelek, pasti ojoq direq.</i> [mbɛ laɪn ya? ntUn aiq ŋɛlɛk, pastɪ ɔjɔq dɪrɛ?] Where does the water go if not downstream?
4)	<i>Nendeq girang ngelalu aiq.</i> [nende? gɪraŋ ŋ lalu ai?] 'Don't like (flowing) casually like water'
5)	<i>Asaq ngompan bawun aiq.</i> [asa? ŋɔmpaŋ bawUn ai?] 'Sharpening stone floats on water'
6)	<i>Sejari-jari beras bekerem.</i> [s jarɪ-jarɪ b ras b k r m] 'Just so the rice is soaked'
7)	<i>Manis-manis buaq are, peris-peris rasen nasiq.</i> [manɪs-manɪs bua? ar , p rɪs-p rɪs ras n nasɪ?] The sweet taste of are fruit, the sour taste of rice.
8)	<i>Maraq nyiur seke toaq, seke bawaq.</i> [mara? ŋiur sɛkɛ toa?, sɛkɛ bawa?] 'Like a coconut the older it gets the lower it goes'
9)	<i>Ndeq bine maraq lolon nyiur, olek poto jangke tunggak, ndeq araq jarikesie.</i> [nde? bɪn mara? lolon ŋiur, olɛk poto jaŋk tUŋgak, ndɛ? ara?jarɪ k si] Like a coconut tree from the top to the root is very useful

Table 2. Livestock of proverbs in Sasak ethnic based on its parts

PROVERB
10) <i>Maraq manuk bekesene.</i> [mara? manUk b k s n] 'Like a chicken in front of a mirror'
11) <i>Seapik-apik manuk ngaeh pastin uwah salaq ntan jok julu.</i> [s apIk-apIk manUk ɲaɛh pastIn uwah sala? ntan jok jUIU] 'As neatly as a chicken scavenges, it is bound to make a mistake and slip forward'
12) <i>Bongoh-bongoh lepoq, beloq nyenyedak.</i> [bɔŋɔh-bɔŋɔh l po? b ɔɔ? ɲ ñɛdak] 'Foolish like a lepoq, but its foolishness can be destructive'
13) <i>Nendeq ampahang simbur paleng.</i> [nende? ampahan sImbUr pal ɲ] 'Don't underestimate a fainting catfish'
14) <i>Sampi betali isiq pepit, manusie betali isiq raos.</i> [sampi b tali isI? p pIt, manUsi b tali isI? raos] 'Cattle are tied by ropes, people are tied by words'
15) <i>Endaq ngangas maraq sampi lepas.</i> [nda? ɲaŋas mara? sampi l pas] 'Don't walk like a loose cow (from its rope)'
16) <i>Set bulu bau banteng.</i> [set bUIU bau bantenɲ] 'Hair nets can catch bulls'
17) <i>Beloan kentok isiq songon.</i> [beloan k ntɔk isI? soŋon] 'Longer ears than horns'

Table 3. Neighborhood or Nature of proverbs in Sasak ethnic based on its parts

PROVERB
18) <i>Têbango mate isiq lepang.</i> [t baŋo mate isI? lɛpaŋ] 'Stork dies by frog'
10) <i>Tejunjung isiq tereng odak.</i> [t jUnjUŋ isI? t rɛŋ ɔdak] 'Raised with young bamboo'
19) <i>Lile-lile kelewe.</i> [lɪl - lɪl k lewe] 'Shy of millipedes'
20) <i>Nendeq gitaq pager dengan, pager mesaq gitaq juluq.</i> [nende? gIta? pag r d ɲan, pag r mesa? gIta? julu?] 'Don't look at other people's fences, but look at your own first'
21) <i>Beleqan ponjon isiq sendor.</i> [b le?an ponjon isI? s ndor] 'Rice baskets are bigger than rice barrels'
22) <i>Sorok dampuk, bosang boros.</i> [sorok dampUk, bosanɲ boros] 'Sorok always brings in a lot, but the storage container leaks'

Table 4. Part of the Human Limbs of proverbs in Sasak ethnic based on its parts

PROVERB
23) <i>Elaq peleng belong.</i> [ɛlaʔ p l ɳ b lɔŋ] 'The tongue cuts (its own) neck'
24) <i>'Nenggale oleq atas bungkak batur.</i> [n ŋgal oleʔ atas bUŋkak batUr] 'Ploughing on a friend's back'

Sêsênggak or Sasak proverb comprising 4 parts that are agriculture with 9 proverbs, livestock with 8 proverbs, neighborhood or nature with 6 proverbs and parts of human limbs with 2 proverbs.

3.2 Discussion

The semiotics in Sêsênggak or Sasak proverbs of the Sasak people of Lombok Island, West Nusa Tenggara are as follows:

3.2.1 Agriculture

Sêsênggak, or proverb numbers (1) to (5), all have the denotation tool aiq 'water'. Water is a clear liquid essential for animal and plant life and agriculture. In Sasak culture, the expressions aiq meneng, tunjung tilah, empaq bau represent a society that lives in peace, kindness, intimacy, mutual understanding, and togetherness. To create positive values, Sasak people must create harmony between fellow human beings, God, and nature. This can be seen in problem-solving through consultation, urun rembuk, and exchange of ideas. Careful, patient, and wise behavior are the basis for solving problems without hurting or victimizing anyone. The meaning of the phrase is advice to behave wisely, carefully, not rashly, but calculatingly.

Aiq 'water' in Sêsênggak number (2) implies that people should be careful, meticulous, and orderly in living life to avoid accidents and losses. It also suggests that one must be able to create peace between people or groups who are arguing, acting as a mediator or wise third person in conflict resolution. The benefits of water, like water extinguishing a raging fire, can always bring coolness to those in need. Sêsênggak number (3) expresses how the traits and behaviors of our ancestors imprint us, making us similar to water flowing downstream. The word aiq in expression number three reflects genetic traits found in a child's personality, such as combative, quiet, intelligent, and friendly. However, it is important to remember that a person's personality is greatly influenced by their environment and education results.

- 6) *sejari-jari beras bekeram.*
 [s jarI-jarI b ras b k r m]
 'Just so the rice is soaked'

- 7) *manis-manis buaq are peris-peris rasen nasi*
[manIs-manIs bua? ar, p rIs-p rIs ras n nasI?]

'The sweet taste of the fruit are, the sour taste of the rice'

Sêsênggak numbers (6) and (7) use agricultural products like rice and nasiq 'rice' as metaphorical tools to describe compatibility with life partners, colleagues, or friends. Rice symbolizes a person willing to accept and face risks, as soaked rice is ready for use. This wise expression carries the spirit of sacrifice and helping each other, accepting the bitter-sweet consequences. Nasiq in datum (7) describes sweet food that turns sour due to insults or unpleasant actions from the giver. The are fruit, which tastes sour but can turn sweet if accompanied by greetings and actions that calm the recipient's heart, is better if given accompanied by greetings and actions. This is often seen in Sasak society, where poor people are adopted by rich people and are taught to herd buffaloes or work in fields.

The meaning of Sêsênggak number (7) is that it is better to eat simple food, like the are fruit, from one's own labor than to eat tasty or delicious food accompanied by insults obtained through begging.

- 8) *Maraq nyiur seke toaq, seke bawaq.*
[mara? ñiur seke toa?, seke bawa?]

Like a coconut that grows older and deeper.

- 9) *Ndeq bine maraq lolon nyiur, olek poto jangke tunggak, ndeq araq jari kesie.*
[nde? bIn mara? lolon ñiur, olek poto jangk tUnggak, nde? ara? jarI k si]

Like a coconut tree, nothing is wasted from the top to the bottom.

The phrase "maraq nyiur seke toaq, seke bawaq" uses the word "nyiur" to represent an older, wiser person who humbles themselves with life experience. This is similar to the coconut fruit, which becomes nyiur as it gets older. A person who has eaten the "salt of life" is expected to set an example for the young. The term "lolon nyiur" refers to someone who is always beneficial to those around them, from the trunk to the fruit to the leaves. By acting like a lolon nyiur, a person brings benefit to their life, from the trunk to the fruit to the leaves. The meaning of these expressions is that people must realize their nature, which will eventually return to the ground, to avoid arrogance and haughtiness. It is also essential to be a useful person for others and fellow creatures of God.

3.2.2 The world of animals

Not only do the Sasak make a living from agriculture, especially rice, but they are also very familiar with the world of animals. What is meant by the realm of animal husbandry is everything related to the world of animals that are widely kept and used by the Sasak people, especially in rural areas. Such as chickens, ducks, cows, buffaloes and the like, or animals that are not farmed but used as food

ingredients. The animals referred to here include those that live on land and in the sea (water). This can be seen in the following Sêsênggak data.

10) *Maraq manuk bekesene.*

[mara? manUk b k s n]

'Like a chicken in front of a mirror'.

11) *Seapik-apik manuk ngaeh pastin uwah salaq ntan jok julu.*

[s apIk-apIk manUk ŋaeh pastIn uwah sala? ntan jUIU]

As neatly as a chicken's paws, it is bound to make a mistake so that (its foot) slips forward'.

The Sasak word *manuk*, meaning 'chicken' in Sasak, and 'bird' in Javanese, is used to describe a person who is foreign to their culture, religion, family, customs, or traditions, feeling strange and against the concepts of culture and civilization. The behavior of such a person is similar to that of a chicken attacking its reflection, thinking it is the enemy or the shadow of another chicken. The meaning of this expression is not to let a person forget their origin, like a peanut forgetting its skin, so they do not make enemies within themselves. In datum (11), the word *manuk* is used to represent a married person, highlighting the importance of being prepared for all negative possibilities that may arise in family life. The image of a chicken, which usually scavenges food with its nails backwards, is used to illustrate the importance of being prepared for all possible problems and challenges in family life.

12) *Bongoh-bongoh lepoq, beloq nyenyedak.*

[bŋhŋbŋhŋ-lpŋ? b lŋ? ñ ñɛdak]

Stupid as a lepoq, but his stupidity can be destructive.

13) *Nendeq ampahang simbur paleng.*

[nende? ampahaŋ sImbUr pal ŋ]

'Don't underestimate a fainting catfish'.

Lepoq is a sea fish with a painful sting, similar to tilapia, and prefers to stay in slightly muddy areas of the sea. Its passive nature makes it difficult for those stung by its spines. The image of lepoq as stupid but dangerous is a metaphorical image of a child who appears obedient but has an attitude of disobedience or defiance towards parents or teachers. Empaq simbur, a local catfish, lives in fresh water and has a painful sting on the right and left side spines near its head. The native catfish is smaller and thinner than the jumbo catfish, and is strong enough to survive only in the mud. If caught, it will not die immediately but only faint. When unconscious, do not touch it carelessly as it may still sting you.

The phrase suggests that we should never underestimate trivial issues, like a fainting catfish, as they may be the basis for greater harm. Therefore, we should be vigilant and consider these matters carefully.

14) *Sampi betali isiq pepit, manusie betali isiq raos.*

[sampi b tali isI? p pIt, manUsi b tali isI? raos]

Cattle are tied with ropes, people are tied with words.

15) *Endaq ngangas maraq sampi lepas.*

[nda? ngangas mara? sampi l pas]

Do not walk like a cow loose (from its rope).

16) *Set bulu bau banten*

[set bUIU bau banten]

A net of hair can catch a bull.

In sêssênggak number 15, there are two comparisons between sampi 'cows' and humans, both of which have a controller. A cow has a rope-like controller, while a human has a word-like controller. Both animals can only move as far as the rope it is tied to, but humans cannot. However, their words can guide them to trust, and if their words and deeds are in balance, they can be trusted. The expression endaq ngangas maraq sampi lepas in data 15 is an allusion to the attitude of people who are often arrogant, proud, or conceited. When such behavior is found in humans, their image is the same as a sampi lepas, walking or running with its head up without paying attention to its surroundings. In data number 16, the lexicon banteng refers to a male cow that is large physically or has reached maturity. This expression suggests that freedom in life should not be misinterpreted as allowing one to do whatever they want. In conclusion, sêssênggak number 15 and 16 provide various comparisons between cows and humans, emphasizing the importance of balance and trust in human behavior.

17) *Beloan kentok isiq songon.*

[beloan k ntɔk isI? soŋon]

'The ears are longer than the horns'.

The example number 17 compares humans with kentok 'ear' and songo 'horn', two parts of a mammalian body. Beloan kentok isiq songon is a metaphor for wishful thinking that is too high without regard to reality, as represented by the actual condition of horned animals. This metaphor describes the discrepancy between an overly lofty desire and a reality that is very different, making it impossible for the ideal to be realized. The expression encourages us to be good at remembering or knowing ourselves, as it highlights the importance of balancing lofty desires with reality.

3.2.3 Natural environment

The Sasak people, being agrarian societies, have a deep connection to nature and its resources. They have consciously or unconsciously learned about various objects and their meanings through language. For instance, the Sasak people have a large lexicon related to the classification of bamboo, including terms like *rêmbaong*, *iwong-iwong*, *têreng jamaq*, *tereng burik*, *tereng tali*, *tereng galah*, and *tereng pêtung*. These objects are used as metaphorical tools in *Sêsênggak*, as evidenced by the linguistic data provided.

18) *Têbango mate isiq lepanq*.

[t baŋo mate isI? ləpaŋ]

The stork was killed by the frog.

The metaphor in expression number 18 suggests that frogs can kill storks, as frogs are a favorite food for storks. However, this illogicality leads to the metaphorical meaning that a stork can die if it eats or swallows several frogs at once, causing its throat to become blocked and ultimately leading to death. This is due to the greedy nature of the crane itself. The *sênggak* conveys the message that anyone with superior physical, economic, power, strength, or knowledge should not be arbitrary, look down on others, or be greedy.

19) *Tejunjung isiq tereng odak*.

[t jUnjUn isI? t rəŋ ɔdak]

'lifted with young bamboo'

Tereng 'bamboo' was a crucial aspect of the Sasak people's past lives, used for various purposes such as making chairs, ropes, bird cages, house fences, ceiling ropes, and vegetables. The term 'tereng odak' refers to a bamboo that has evolved from the *iwong-iwong* phase, with no more branches and still green. If used to lift heavy objects, the bamboo would likely break. This suggests that supporting or flattering a leader or figure with young bamboo could lead to disaster, similar to the danger of carrying someone with young bamboo. Therefore, the meaning conveyed is caution and not overly trusting in uncertain facts.

20) *Lile-lile kelewe*.

[lɪl - lɪl k lewe]

'Shy of centipedes'.

The expression *lile-lile kelewe* is a wise Sasak expression used to satirise someone who has no mentality. As you know, a *kelewe* (centipede) is a type of animal that has many small legs, but the characteristic of this animal is that if you touch it just a little, it immediately rolls away. So people who

have the character of being hesitant and shy in doing good, or lacking confidence and even being "shy but willing" are the nature of the kelewe. Shyness should be reserved for things that are negative. Therefore, the things or qualities described by kelewe should be av So the sêsênggak number (21) above means not to rush to see other people's faults first, but to see your own faults first. Don't rush to judge other people's faults or shortcomings, but first consider how many of your own faults and shortcomings you have.

21) *Beleqan ponjon isiq sendor.*

[b leʔan ponjon isIʔs ndor]

The rice basket is larger than the rice barrel.

22) *Sorok dampuk, bosang boros.*

[sorok dampuk, bosan boros]

Sorok always brings a lot, but the storage container is leaking.

The sêsênggak numbers 22 and 23 address economic issues, focusing on the use of storage containers for rice. The ponjon, a bamboo storage container, is adapted to the number of people in the family, while the sendor, made of clay, can hold between 50 and 100 kilograms of pounded or milled rice. The larger the ponjon, the more cooked rice is likely. The number (22) warns against spending more than one's income, emphasizing the importance of efficient use of resources. The number (23) compares a tool used to catch and store fish and shrimp, comparing it to a dampuk tool for bringing many results, and a wasteful bosang tool for leaking parts, causing scattered fish or shrimp. In the Sasak tradition, both sorok and bosang are required when catching fish or small shrimps. This expression suggests the inability to maintain, organize, and use income from a business or job that generates a large income.

3.2.4 Part of a human limb

The Sasak people use metaphorical expressions to understand their cultural issues, not only from objects in agriculture, animal husbandry, and nature but also from their own limbs, as these are inherent in the anatomical structure of the body. Researchers emphasize the importance of understanding these cultural issues through these expressions, as there are few that use the anatomy of the body as a reference for metaphorisation.

23) *Elaq peleng belong.*

[ɛlaʔ p l ŋ b lŋ]

The tongue cuts (its own) throat.

The Sasak saying, "Your mouth is your enemy," suggests that the tongue is not boneless and cannot cut the neck. However, the tongue is a powerful tool of speech, and uttering words that can hurt people's feelings or slander can be fatal. The phrase "elaq peleng belong" is often interpreted as a warning for

people to be careful in their speech, as the wrong words or utterances can harm the person themselves. The tongue and speech produced can be likened to a tiger, which can charge and kill even if the person is the owner. The expression "elaq peleng belong" represents the power and sharpness of our language, which can cause illness or even cut off the person's life in return. Misfortune can result from one's own words, and the meaning of the expression is that a person or group can be harmed by their own actions.

24) *Nenggale oleq atas bungkak batur.*

[n ŋgal ole? atas bUŋkak batUr]

'Ploughing on a friend's back'.

The Sasak people's expression "nenggale oleq atas bungkak batur" is a parable about the attitude of a person towards their friend who is willing to take advantage of their friend's suffering. A farmer or cultivator will plough their own land, not on someone else's, to make a profit that brings comfort and pleasure. Bungkak 'back' is an allegory of land ownership, traced back to the incantation used by traditional rice farmers when planting seedlings in rice fields. The land in the incantation is referred to as bungkak Allah Prophet Adam, a form of respect for the land as the origin of Prophet Adam's creation. The meaning of the expression is not to take away other people's rights, and it is important to never rejoice in the suffering of others.

4. CONCLUSION

Based on the results of the data analysis above, several things can be concluded. First, the use of the universe, animals and the human body in Sesenggak Sasak is a description of the basic representation of mental and moral capacities that Sasak people used to conceptualise themselves and their world. Secondly, sesenggak has a function - based on the meanings found - to express thoughts that contain general truths that act as controllers and evaluators of individual or group attitudes/behaviours. Thirdly, the results of connotative semiotic meanings and their use in social society show that sesenggak carries messages of morality, education, law, wisdom, economic, social values and the like. Therefore, sesenggak cannot be separated from the normative and evaluative description of an attitude or behaviour of the speakers in a limited context and the general public in a broader context.

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