LOCAL WISDOM IN SIRIBAN AND THE IMPACT ON THE KADAZANDUSUN SOCIETY FORMATION

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Abstract

Siriban or metaphor is one of the local wisdoms that is often used to provide education to the Kadazan community. Siriban is mostly still in the form of oral tradition and dominated by elderly people. Therefore this study was conducted to collect Siriban through fieldwork and then conducted an analysis to see local wisdom to focus on the values contained in Siriban education and impact on the formation of the younger generation of Kadazan. Analysis of the data found that Siriban have educational value of local wisdom that can provide awareness and consciousness to a person thus changing the negative attitude into a positive. As a result of this awareness and consciousness will have an impact on the formation of a generation that has humility, diplomacy, patience, tolerance, respect, courtesy, rational and wisdom. This makes Siriban suitable as teaching and learning materials because the education value is capable in realizing the goals of the National Education Philosophy to produce a generation with good character and personality as well as balanced in terms of physically and spiritually.

Keywords: Siriban, Kadazan, Values, Education and Impact

Introduction

Siriban have in common with the metaphor used by the Kadazan community implicitly convey something but loaded with philosophy that require full information processing but can still be understood by the listener. This is due to the word poinukadan (proverb) in the communication network that typically require high levels of cognitive to understand it. The arrangement is treated with neat and beautifully prepared containing thousand of profound meaning. That is the reason why it becomes a forum for disseminating the noble values among the Kadazan community who then transmitted to children orally. The preparation of these words can be considered as a way to communicate not forthright instead used indirectly (Saidatul Kornis Hj. Mahali, 2007: 95).

Literature Review

Previous studies related to the figurative language found that the figurative using many proverbs in conveying meaning. It aims to maintain the social welfare
that exists in society (Mohd Aris Anis Ahmad Esa: 2012). For the Malay community, figurative and simile in communication portrays the metaphor and courtesy fineness, courteous, very particular about manners when communicating and refused to be rude. According to Ahmad Mahmood Musanif (2007), this is important to maintain the relationship between the speaker and the listener and retain constant communication so they can be in a comfortable condition.

The last finding suggests that the metaphor used by the public while communicating cover various aspects of life to maintain universal harmony. Thus the Kadazan community, the values in siriban which has similarities with the metaphor should be identified to review the communication fineness of the community and then associate with values in education to see the appropriateness of the application in teaching and learning Kadazan.

Research methodology

This qualitative study is implementing the field work to collect data. Leah’s study guide of oral tradition (Bascom (1949: 398-339) and Taib Osman (1987: 5). Researchers also use Inon guide Shaharuddun Abdul Rahman (1987: 106-111) for the collection process consists of three stages, namely before, during and after the study. Next, using Larson’s translation strategy (1984) for a translation process, the precise translation that reveals the exact meaning with the meaning in siriban’s source text to Malay Language as the language of translation. The method of adjustment (adaptation) and the matching method by Vinay and Darbelnet (1995) were used for the adjustment method, namely the replacement of the cultural differences found in the two languages. The theory used to identify the role of siriban is the Bascom’s theory of oral literature functions (1965) by focusing on education tool or teaching. The process of applying data analysis of qualitative data analysis guide by Othman Lebar (2012: 164-170) and Tesch (1990: 142-145) comprising transcription, doing translation, arranging the data, understanding the data, performing the categorization, coding and presentation of data. Data presented in the form of descriptive reports.

Findings

Analysis of the data found that siriban play a role in providing education by contributing awareness and consciousness. Siriban pronounced in the form of criticism to instill awareness and consciousness of the attitude, behavior or speech that are appropriate to local customs and culture. Siriban can be categorized into several aspects.

a. Siriban Associate with Arrogant People

Arrogant attitude in terms of treatment or speech associated with the people who use regularly the snobbish words, for example:
Bilin kud sansam sumuni
Kada suni do lambangan
Opikulambayan kod tulun
Sumuni id lituk-lituk tu aa okulambayan

My message to the growing spinach
Do not grow on the streets
Touched by the people
Growing up in secret so as not to be seen by the passer-by

(Source: Informant 1)

Sansam sumuni is Siriban to the girl or virgin. Do not grow up beside the streets is siriban to a girl who likes to hang out on the streets, in stores or on the veranda along the routes of the public. People are then bound to say hello or smile to her but the girl refused to reply to a greeting or smile because of her pride, it will cause people to hate him. So the girl is given siriban to confine at home so that not to meet with anyone because people will hate her snobbishness and become as gossip.

b. Siriban Asssociate with Marriage

Bundu ethnic holds customary for someone who has grown up to get married for the continuation of descendant. The marriage custom is set so that a man must be more mature in terms of age compared with women. This custom allows the man to lead his wife in accordance with the role of a husband and head of the family. Thus a man who is married to an older woman whom will be criticized by the public with siriban as follows:

Podtulud simpupurak
Sako id tonggilupang
Opurak daa lo sawo nu
Nga nokupang no korintut

Flying white
Perch on tonggilupang
Your wife is really white
But already

(Source: Informant 2)

Tongilupang is a type of wild plant. Nokupang is the term used for fruit that has old and dry seeds such as old corn kernels, dried and used as a seed to be planted or chicken feed. It is also a siriban to the old woman who married young man.

c. Siriban Associate with Lazy People

The tradition lives of Bundu depend on agriculture, hunting and carpentry. Therefore the lazy attitude will be scorned and become a mockery of siriban as follows:
Farmers should start work early in the morning and stopped in the late afternoon. The lazy attitude should be avoided because it will cause a person to beg such as in siriban as follows:

- Dulang-dulang ku tobilang: My solid pandatan
- Tinotok ku tokurombo: I took from the hard wood
- Oromobo ko no kai oton: You like to creep
- Milang-ilang do makan: Asking for food from other people

(Source: Informant 4)

Siriban reflects the lazy attitude like to waste time by hanging out at someone’s house. This causes the plantation is not well-managed which causes the owner does not have a food source. They have to ask for food from others when hungry. This attitude is hated by neighbours because it is troublesome. Therefore siriban aims to provide awareness and consciousness to a person who has this attitude to change the character.

Siriban Impact on the Formation of Kadazan Society

Siriban is subtle expressions to replace expressions may be perceived insult, offend or suggest something unpleasant. The existence of siriban reflect politeness in the Kadazan society when revealing something that is not too harsh and avoid offending their fellow human beings as this will lead to fight, hatred or revenge. This situation illustrates that the public is concerned with harmony and community spirit of mutual love and respect for each other.

In addition, subtle expressions adopted by the Kadazan community related to cosmology, namely the view on the universe of traditional Kadazan people who believe that the balance of the universe exists between the human world and the spirit world. The balance condition can be seen based on the osogit (cold), the description of peaceful human, all crops and livestock provide adequate results. This situation is contrary with alasu (heat), human life is threatened by a variety of diseases, natural disasters such as droughts, earthquakes or floods and crops do not deliver results. Kadazan believe that this situation is due to the human greed, inhumane and a variety of sins, including the use of swear words, mocking, ridicule, insult or slander. Therefore it can be concluded that the use of siriban aims to
encourage people to live with full moral and do good deeds in accordance with the customary laws of this society. It has to do with Kitingan’s opinion (2012: 109) that the purpose of a custom practiced in the Kadazan community is to make sure people live in peace with each other, along with the physical environment as well as spiritual.

The thought in *siriban* symbolizes mind and civilization of Kadazan society that can be a core of Malaysian culture. Based on the research in this study found that some good values outlined in the curriculum such as love, hard work, kindness, self-sacrifice, rational and others are in Kadazan’s *siriban*. Therefore the use of these materials in teaching and learning allow students to be able to understand and appreciate the national education policy and philosophy more easily and effectively. This can realize the Philosophy of Education through the establishment of a curriculum that has the characteristics of building the understanding, appreciation and practice of the value on spiritual, humanitarian, social and nationhood and to improve the proficiency of language knowledge among students (Curriculum Development Center, 1988).

**Conclusion**

*Siriban* characteristic that can spread widely, easily adapted to a variety of concepts and objectives, allowing students to learn how to communicate more polite and can sharpen the mind, can make the learning process more effective and meaningful. In addition, these materials can meet the skills of language learning, especially for *kolumison boros* (beauty of language) domain of Kadazan Language.

Next, *siriban* can increase proficiency and think creatively, critically and analytically. *Sriban* can give some implications to students. First, to clarify the new generation that *siriban* is an art skill, an inheritance and a form of civilization. Second, students can appreciate the art of language through the appreciation of *siriban*. Third, those who have talent, *siriban* can be used as a career and a chance to write. Fourth, the appreciation of *siriban* as literature material can exploit emotions and evoke a sense of conviction on humanitarian value and commitment to defend it. Fifth, *siriban* provide new experiences to the individual. Sixth, build positive character in the individual based on noble values in education. Thus *siriban* can help educators in the realization of the National Education Philosophy to produce students who are rich in thought and courtesy and balanced in terms of physical and spiritual.

**References**


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