



ETHNOPEDAGOGICAL VALUES REPRESENTED IN NIAS PROVERBS

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KEYWORD	ABSTRACT
Values; Ethnopedagogy; Proverbs.	Ethnopedagogy is the empirical experience of ethnic groups in the education and upbringing of children, the cultivation of aesthetic and ethical-moral values based on the primordial values of family, clan, tribe, and nation. Ethnopedagogy can increase awareness of duties and responsibilities in the midst of society, increase awareness of national values, and give identity as a local community. Ethnopedagogy belonging to each ethnic group can be traced through the culture that belongs to both material and non-material. Proverbs are a form of oral tradition that contains local wisdom as one of the intelligences of the community that owns it. This research intends to reveal ethnopedagogical values in Nias proverbs by using a qualitative approach and summative content analysis techniques as an analysis tool. Based on the results of data analysis, it was found that ethnopedagogical values in Nias proverbs include example, self-confidence, competence, answering challenges, analytical, consistent and disciplined, empathy, tolerance and cooperation, fairness and goodness, and creative and innovative, the findings of this research can be socialized to the general public and used as learning materials in schools. Advanced research can be carried out using phenomenological and similar research designs.

INTRODUCTION

In essence, every community group has an educational pattern that has been imprinted in daily life. This is in line with the opinion [1] that the community has developed educational content as well as a strategy to convey it to their generation. One of the disciplines that examines the education system in society or ethnicity is ethnopedagogy [2]. Ethnopedagogy can increase awareness of duties and responsibilities in the community, increase awareness of national values, and give an identity as a local community [3]. Ethnopedagogy, as part of pedagogical science, studies the patterns and features of community or ethnic education. Ethnopedagogy can develop an educational pattern based on local wisdom as a reference for national education [4].

Indonesia, which has hundreds of tribes, is believed to be rich in education based on local wisdom [5]. The Nias tribe as part of the Republic of Indonesia inhabit an archipelago known as Nias Island. The Nias tribe has a different culture from other ethnicities in Indonesia [6]. Like other tribes in Indonesia, the Nias ethnic group has locally-based educational patterns and features. However, it is very unfortunate that until now there has been no research that reveals the educational component owned by the Nias ethnicity.

Regarding this reality, the disclosure of Nias ethnopedagogy needs to be carried out in order to become a preference in the context of national education. Research [7] shows that the character development of students taught with ethnopedagogical learning models is higher than that of students taught with conventional learning models. Based on these findings, it can be concluded that ethnopedagogy can enrich educational references in general [8] [9].

The ethnopedagogy that each ethnic belongs to can be traced through the culture that belongs to both material and non-material [10]. Both types of culture are found in the life of the Nias people. Material culture, for example, traditional houses, different types of architecture, works of art, and so on. Likewise, non-material cultures include customs, norms, beliefs, language, oral traditions, and so [11] In short, each ethnicity has a culture as the identity of the community [10] One of the oral traditions of Nias that is still used today is proverbs. This can be seen in a number of books of Nias proverbs that are printed and circulated nationally

Although Nias proverbs have been compiled, most people, especially the younger generation, tend not to care, not to use them in life or communication, both formal and informal ([6], [11]). This phenomenon will reinforce the ethnopedagogical values of the ancestral heritage of the Nias people. In addition, research on Nias ethnopedagogy has not yet been carried out. Until now, no research results on ethnopedagogy have been found either in journals or those that have been documented in libraries. On the other hand, ethnopedagogy on a number of ethnicities both at the international and national levels (Indonesia) has been carried out for a long time. The results of this research can be found in national and international journals including documentation in a number of libraries. Thus, research on Nias ethnopedagogy is classified as a new topic. In other words, the study of Nias ethnopedagogy has novelty in the national and international contexts.

The term ethnopedagogy was first introduced by Volkov [12], [13] a Russian academic. The definition of detail is not very clear at first. However, in further study, ethnopedagogy is one of the independent fields in education (pedagogy). The same scholar clarifies and distinguishes between ethnopedagogic and folk pedagogic concepts [13]. Ethnopedagogic is a field of theoretical research, while folk pedagogy is the experience of public education, including relevant ideas, methods, and media. On the other hand, Volkov defines ethnopedagogic as the empirical experience of ethnic groups in the education and upbringing of children, the cultivation of aesthetic and ethical-moral values based on the primordial values of families, clans, tribes, and nations. Meanwhile, folk pedagogy is seen as an ethnopedagogic object in the form of a complex of knowledge and parenting skills, according to ethnocultural traditions, folk art, special forms of communication and interaction between children and adults. In his research Volkov discovered the fact that folk pedagogy combines centuries-old experiences of upbringing and culture. In this case, it can be said that these concepts are interrelated and directly influence the educational process of the younger generation in a particular society [14] Since ethnopedagogy has been "accepted" as one of the fields in the field of pedagogy, the study of ethnopedagogy in each ethnicity has been quite developed [1], [15], [16]

In this paper, several affordable studies on ethnopedagogy are presented. Arifin [17] in Banten, Indonesia, which integrates Jamasan Keris customs into education using an ethnopedagogical approach can improve the learning experience and support the preservation of cultural heritage. The development of educational videos of Cireunde traditional villages, Indonesia based on ethno-technopedagogy can increase the introduction of the younger generation to local culture and local wisdom in an interesting way such as edutainment [18]. Ethnopedagogy in the tradition of Materuna Nyoman, Karangasem, Bali Indonesia is the value of character education such as religious, tolerance, independent and hard work, caring for the environment, caring for social, honest, and democratic [19] The research conducted by East Lombok, West Nusa Tenggara Province, Indonesia is in the form of developing a prototype of mobile learning media for chemistry learning by integrating the ethnopedagogy approach. Results show that the use of mobile learning integrated with ethnopedagogical approaches can improve students' learning experiences in remote areas [20]. A holistic ethnopedagogical-based character education model can realize inclusive character education in elementary schools and the preservation of local culture in Indonesia [21]

In addition to domestic research, ethnopedagogical studies have been conducted in several countries. Toleubekova [22] aimed to determine whether the attitudes of master's students majoring in education towards the traditional values of Kazakhstani society changed as a result of studying elective courses in Ethnopedagogy. The authors come to the conclusion that it is necessary to strengthen the national and cultural components based on ethnopedagogy in the Republic of Kazakhstan. The findings of the study conclude that ethnopedagogists can increase awareness of educational tasks, increase awareness of national values, and strengthen their identity in the era of globalization [3]

A study of Pskov's folklore and folklore, focusing on ethnopedagogical issues concludes that fairy tale texts reflecting the world of childhood are constructed according to the principle of oppositional relations, traditional to the folklore genre. The dualism of good and evil, life and death, self and others act as a culturalological constant [23]. The analysis of the improvement of the ethno-pedagogical system to prepare for future education, especially spiritual education and contextual education in Uzbekistan needs serious attention [24]. Ethnopedagogy can be one of the tools for developing students' knowledge, expanding the use of mother tongues, reducing limitations in the field of education, and strengthening national ideology [25]. Nováková's research in Slovak/Central European concludes the need to apply ethnopedagogy to the current educational process at all levels of education while conducting scientific verification to determine its success [26].

Proverbs are a form of oral tradition that contains local wisdom as one of the intelligences of the community that owns it. Researchers from Japan and China as quoted by Doyle [27] conclude that proverbs are a reflection of thinking, a reflection of the psychology of its owner (Japan), a summary of success and failure, a picture of the mind and mentality, a means of guidance in social life, the development of spirituality, culture, and customs (China). Similar things are stated by researchers in several countries in the world as extracted by S. Telaumbanua that proverbs are cultural products based on the long experience of their owners as a strategy or intelligence to express wisdom, truth, advice, education/teaching, spirituality, philosophy, emotion, morality, ethics, and aesthetics [28].

Based on the description mentioned above, this study aims to explore the ethnopedagogical component in the oral tradition, especially the proverbs of Nias, Indonesia (hereinafter Nias). Research questions: what are the ethnopedagogical values represented in the Nias proverb?

METHOD

This study uses a qualitative approach based on opinions [29] [30]. Data on the ethnopedagogy component are sourced from a collection of Nias proverbs that have been published nationally, namely [31], [32], [33]. Data analysis was carried out using summative content analysis techniques [34], [35] [36].

Based on the qualitative approach and summative content analysis technique, the stages of research implementation are carried out. First, the researcher identified proverbs that had the same or syntactically similar text from the three books of the Nias proverb collection (references 30 – 32). The results of this identification were obtained from 750 Nias proverbs. Second, the researcher identifies key words or essential texts that represent ethnopedagogy. Based on the results of the identification of this essential text, 51 proverbs were obtained. Third, the researchers analyzes patterns or categorizations and determines ethnopedagogical values. At this stage, the researcher writes down the proverbial data and then is given a direct translation (DT) and the meaning (M) it contains. Finally, interpret each component of ethnopedagogy contextually.

RESULTS

Based on the research technique as described earlier, the ethnopedagogical values represented in the Nias proverb can be described below.

a. Fostering an Exemplary Attitude

Exemplary comes from the word exemplary which is interpreted as something that is worthy of imitation or good to emulate. Example is something related to the example of parents to children with their daily deeds and actions. The examples referred to in this study are actions or actions that can be imitated or emulated as one of the components of ethnopedagogy. . An example is a person's attitude/behavior that can be used as an example by others in daily life. In this case, it is usually shown by someone who has charisma in the midst of society. A person who has displayed an exemplary attitude in the Nias community is expressed in the following proverb.

(1) *Lõ dozi salaŵa lõ dozi ere zamesu hõrõ mbaeŵa ba dalu gete-ete.*

DT: Not all *salaŵa* (a name for the village chief) not all *ere* (a name for a smart person/shaman) who tie the eyes of an eel fish in the middle of a rough and murky sea.

M: The leader always has an advantage over others.

- (2) *Hulō mama 'ōtō Duada Bōla lō ibōhōi zambua (Nifama 'ōtō Duada Bōla lō ibōhōi zambua).*

DT: It's like Mr. Bōla crossing someone, he doesn't let go of any.

M: Great leaders always put responsibility first

- (3) *Oroma haga mbaŵa to 'ele madala ba gotalua ndrōfi soya.*

DT: Visible moonlight, bright eastern starlight among all the stars.

M: A superior leader is always everyone's idol.

- (4) *Aya zalawa, felezara warōkha ba felendua tika-tika*

DT: Leaders have 11 measures and 12 scales

M: Leaders prioritize example in imposing punishment

- (5) *Adōlō ue dōdō zalawa, lō mōrō wanimba te 'ala*

DT: The leader's heart is like a rattan, not sleeping to guard his village.

M: Leaders prioritize the safety and comfort of the citizens they lead.

Proverbial data that expresses an example using specific symbols. Proverb (1) shows his supporters the superiority possessed by *salawā* and *ere* which is to be able to do things that others think are difficult to do. However, not all *salawā* and *ere* are able to do so. *Salawā* and *ere* are intelligent and earnest who are able to catch an eel in the middle of the ocean with strong yet turbid waves (something impossible to do). A character like this can be an example to the people around him that if something is done wholeheartedly, the results will be amazing.

Proverb (2) informs the owner of the attitude of Mr. *Bōla* who is responsible for the task assigned to him. He did it in a balanced way. The work given to him was carried out with earnestness. Likewise, his personal and family interests are well done. None of them are overlooked. This character can be emulated by others around him.

Proverb (3) uses the moonlight and the morning star which are always brighter than the other stars. This shows that a person who is exemplified is one who has superiority over others. The light of the moon and the morning star is one of the symbols that expresses the usefulness of this universe. The implication is that everyone should be useful to others.

The example revealed in the Nias proverb data above is an attitude or behavior that should be possessed by every person. This exemplary attitude is not only in the form of words but must be expressed in deeds. Ownership of an exemplary attitude is the dream of today's society. The more people who can be emulated, it is certain that the next generation will show good attitudes and deeds. Likewise, proverbs (4) and (5) express the exemplary behavior of a leader who prioritizes the comfort and safety of the citizens he leads.

b. Sowing Self-Confidence

Self-confidence can be interpreted as a person's self-confidence and ability so that they are not affected by others and can act according to their will, are happy, optimistic, quite tolerant and responsible. In human life, self-confidence is one of the important aspects of personality. Self-confidence is a personal property that is very important for its growth and development. Self-confidence also determines whether a person will live a healthy and happy life in the future. A person who has a sense of confidence will grow into a strong, healthy, and resilient person. Nias proverb as one of the local wisdom, expresses the strengthening of the confidence of its supporters. The following proverbial data confirms the proposition.

- (6) *Hōnō li mburu 'u, hōnō li wofo, li dōdōu fondrondrongo.*

DT: Thousands of birds of prey, thousands of birds of sound, listen to the voice of your heart.

M: Stay on your feet.

- (7) *Hulō mowua la 'izu Duha lō ba mbōrō ba so ba hogu.*

DT: Like the Duha cucumber, it is not at the base but at the end.

M: Be confident in your success

- (8) *Bua zi raya-raya, bua zōfō-zōfō ikitō gahe zanōrō, ikhai gahe zaösō tōdō.*

DT: The *ziraya-rau* fruit and the *zofo-zofo* fruit will stick to the feet of those who step on them.

M: Convince yourself that your plan will come true.

(9) *So wogati mbaŵa na aekhu, so wogati luo na atorū.*

DT: There is a substitute for the setting moon, there is a substitute for the sunset.

M: Be confident in your future.

(10) *Sangötō idanō sangötō molō, bōi salatōsi wangötō, ha sambua dōi fa'abasō.*

DT: People who cross the river, there is no need to hesitate, however they remain wet.

M: Stay away from double hearts, keep believing in yourself,

The five proverbial data above strengthen the confidence of its supporters. The symbols used are also quite diverse. The proverbial data (6) uses such melodious bird songs. This bird chirping is often interpreted as advice or input from various parties to someone, both supportive and undermining. Nevertheless, the conscience of the person who hears the input is the best.

Proverbial data (7) is related to confidence in success (read: confidence). By using the symbol of cucumbers that are not found at the base, but quite a lot at the end of the stems that creep. This phenomenon informs that even if at the beginning of the activity – let's call it work – does not show encouraging results, rest assured that in the end you will get glorious results. In this context, what is needed is confidence or confidence.

Similar things are found in the proverbial data (8) which also strengthens the confidence of its supporters. By using the attitude of a person who is walking among the grass whose flowers are sticky to people's feet. It is usually filled with doubts, between continuing the journey or stopping. In such a situation, the heart of the person who is walking is overwhelmed with doubt. The behavior of pedestrians who face these difficulties was used by the ancestors of Nias to strengthen the confidence of their generation. This means that supporters of this proverb recommend avoiding hesitation. Cultivate confidence.

The proverbial data (9) convinces its supporters that in order to avoid doubts about the future. Using the invisible moon symbol (set) will be replaced by morning sunlight. Likewise, when the sun sets, it will be replaced by the stars in the sky. This means that there is always a way out of all the problems faced. Therefore, it is necessary to build confidence or confidence in the hearts of every generation of Nias people.

Confidence in the form of determination is expressed in the proverbial data (10) by using the behavior of people who are about to cross a flooded river. There are doubts in river crossers such as getting wet and or drifting. This phenomenon was used by the ancestors of Nias that if a person is always overwhelmed with doubts, he will get unhappy results (read: in vain). Therefore, keep away doubts (double hearts) and instill self-confidence or confidence.

c. Developing Competencies

Competence is a set of intelligent, responsible actions that a person has as a condition to be considered capable by society in carrying out tasks in a certain field of work. In the context of the Nias community, the competence in question is related to the ability to meet daily needs. This means that people need to prepare themselves with various competencies as a provision for the future.

The recommendation for people to prepare themselves to enter the world of life in the future is put forward using proverbs. The following proverbial data encourages the community to equip themselves with various competencies.

(11) *Manawa mbanua, manawa danō, awena ifolai-lai, ifōŵa'a ba danō.*

DT: *Manawa* (hardwood that is usually used as a pillar of traditional houses), has just grown tall and firmly rooted in the ground.

M: Equip yourself with knowledge and skills

(12) *Bōi ano'ō ba zi lō gasō, bōi fodasa ba zi lō lali'ōwō.*

DT: Do not install a roof if there is no frame, do not install boards if there is no *lali'ōwō* (beams that are used to nail the boards).

M: Prepare yourself as a provision for the future.

(13) *He burusa he toho adeha na lõ fangaro.*

DT: Large spears, ordinary spears will be pulled out if there is no hardener.

M: Equip yourself with skills.

(14) *He tambai hambo nasoa si lõ mututu mbu'u ba lõ mõi bakha nidanõ.*

DT: No matter how many perians there are, if they have not been thrown away, the book cannot enter the water.

M: Knowledge and skills are indispensable.

(15) *Omböila totoa, omböila akhe, la be ba danga zonekhe ba ibali'õ afore*

DT: Pieces of wood, pieces of eneau trees, given to the competent will be processed into measuring instruments or meters

M: A competent person will process something into value.

The five proverbial data above serve to sharpen the understanding of the people of Nias that without knowledge and skills, they will face various obstacles in their daily lives. The symbol of *the manawa tree*, which is commonly used as a milestone of the Nias traditional house in the proverbial data (11), in its growth starts from strengthening the roots in the soil. Once the roots are firmly in the ground, the stems and leaves slowly grow. This wood takes a long time to grow before it can be cut down to be used as a pillar of the house. This phenomenon hints that in order for a person to be useful in the midst of society, it is necessary to show competence in the form of knowledge and skills.

Proverbial data (12) that uses the symbol of a builder who builds a house. Usually, the houses of the people of Nias in the past were built using thatched leaves as the roof and boards as the floor (stilt houses). The saffron leaves that will be installed are prepared with a frame made of small wood/bamboo (*reng*) which is useful as a *gasõ* (place to bind the saffron leaves). Likewise, to install the floor of the board, a frame must be prepared that functions as a base for nailing the board. This phenomenon is used as a symbol of the need for people to prepare themselves in various competencies as a provision for life in the future. If you do not have knowledge and skills, you will experience problems in daily life.

A similar thing can be seen in the proverbial data (13) which uses the symbol of the spear, especially the spear blade which is usually attached to a stick as a handle. To make the spear blade sturdy, it is not separated from the wood (usually taken from the enau tree) that adhesive is applied (Nias: *fangaro, furo'õ*). If this adhesive is not installed, the blade will detach from its handle. Spears and their adhesives are analogous to the provision of knowledge and skills that need to be possessed by the community. In order for life in the future to be better, everyone needs to fill their lives with knowledge and skills or competencies.

Proverbial data (14) expresses the importance of skills/competencies. This is symbolized by the perian (Nias: *asoa*, which was commonly used as a storage place for drinking water for the people of Nias in the past) which has not been thrown away/has not been holed. Such a perian will not be useful no matter how much water will not be able to be put in it. This means that someone who has no skills or competencies is always left behind.

Proverbial data (15) expresses that a person's competence will bring added value in the dimension of life. Scraps of wood and pieces of enau trees that are discarded because they are not needed will be valuable in the hands of people who have competence. This proverb encourages the generation of its supporters to try to have competence or skills.

d. Cultivating an Attitude of Answering Challenges

One of the functions of education is to produce students who are able to answer challenges or solve various real problems in the midst of society. In the life of the people of Nias in the past, proverbs were often used as a guide in answering challenges or solving problems. The following proverbial data is related to efforts to answer challenges or solve problems in daily life.

(16) *Nifamaehu akhe ndru'u, nifalala guru.*

DT: Like shaking the fruit branches of the enau tree, in various ways.

M: Many ways to realize your goals.

(17) *Nifangōtō molō, nisule raya.*

DT: Like crossing a flooded river, starting from the upstream.

M: It is necessary to investigate when facing questions/problems.

(18) *Lago'ō mbola ue na tegaōlō.*

DT: Follow the rattan ball if it rolls/rolls.

M: Adapt based on the situation at hand.

(19) *Nifekoli zilagaembōgi, sisara lala wekoli, nifodua lala dani.*

DT: Like migrating *silagaembōgi* (someone's name), one goal, but two goals.

M: Make a double plan.

(20) *Hulō mao nitaboi numalō ba lawālawā.*

TK: It's like chasing away a cat, run to the top of the house.

Arti: Make a challenge an opportunity.

The proverbial data (16) to (20) are instructions to the supporting community in answering challenges, including solving problems that are and will be faced. By using certain symbols, the ancestors of the Nias people provide guidelines in facing various life challenges. The proverbial data (16) gives an example of someone who is looking for palm fruit. The habit of the local people in getting a lot of palm fruit tuak, begins with cutting palm branches/fronds while shaking. This activity is carried out repeatedly until the water (tuak) comes out. Sometimes it is met with failure. However, in order to get water (tuak), various appropriate ways are taken. The work of obtaining palm tuak in various appropriate ways is used as a guide to finding solutions to the problems faced by the proponents of the proverb. This means that when facing challenges, you should look for various strategies to solve them. Everyone does not need to give up on problems, but try to find a solution.

Proverbial data (17) informs the best way to cross a flooded river. Before there was a bridge, the people of Nias who wanted to cross the river usually by swimming. In order to arrive, right on the edge of the river (the usual road), they do not drift, they swim by crossing (diagonally) from upstream. When this is done, they will arrive on the other side of the river, right on the public road. This is interpreted as a strategy in dealing with various problems, including realizing ideals. This means that it is necessary to find another way if the old way is not suitable for solving problems/achieving goals.

Another way that can be taken to solve problems/realize goals as illustrated in the data of proverb (18) is in the form of balls made of rattan (rattan balls; takraw). The ball is rather light so the players need to follow where it rolls carefully. Moreover, the way to cross takraw with your feet on the stretch of the net. This style of playing takraw is used as one of the efforts to face problems, namely adjusting to the circumstances or conditions of the community. However, keep in mind to stay focused on the goals you want to achieve.

The same can be seen in the proverbial data (19) which recommends that in solving a problem or realizing an ideal, it is necessary to make a double plan. It is necessary to develop alternative ways of thinking. If plan A is not successful, it can be transferred to plan B, C, D, and so on. This kind of effort is carried out by proverb (17) by giving the example of *Silagaembōgi* when going on a pilgrimage who only goes to an area/city but has many goals and intentions. That is, if one of the goals/intentions fails, it will switch to the next one. This proverb knows no failure.

Meanwhile, the proverbial data (20) hints that the challenges faced are used as opportunities. The experience of the people of Nias when they chase away a cat, generally runs to the attic or the top of the house. It is rare for them to find the rat's escape place under a table, cupboard, or chair. This cat's behavior symbolizes that the bitterness of life, pressure, failure, difficulties, ridicule, and so on need to be used as a learning to achieve goals, including in answering the challenges of the times. Every community needs to avoid a broken attitude.

e. Developing Analytical Thinking Skills

In relation to intellectual intelligence, analysis is the complete breakdown of each component in the system. Analysis serves to explain the ambiguity of all the elements that exist in the whole, about how to express and transform them.

The analytical ability in this study is related to foresight/prudence in dealing with various things and relating them to the overall system. These precautions are useful in daily life so as not to slip into bad situations. The Nias proverb, from an ethnopedagogical perspective, expresses analytical skills. This component is stated in the following proverb.

(21) *Ligi-ligi siliwi fa lõ tofesu mbagi, hese-hese nazese fa lõ tofesu gahe.*

DT: Pay attention to sparrows so that they do not get entangled in the neck, observe the *nazese* bird (a type of bird) so that they do not get entangled in the legs.

M: Analyze every thing so you don't get stuck in a bad situation.

(22) *Bõi taba dalu mbewewõ afasi, dõngõ-dõngõ owi.*

DT: Do not cut cotton weaves at night.

M: Think or study before you do anything.

(23) *Nifenganga zilatao, ofõna ifakhõlõ awena i'a gõnia.*

DT: Like a rooster pecking at its food, it first observes its surroundings.

M: Analyze what's around you.

(24) *Nifemanga gõ sami nifatõrõi mbõrõ mboha.*

DT: Like chewing on a good meal, spread all over the molars.

M: Analyze everything before it is done.

(25) *Elungu nono dowua si lõ mu'ofaya, ba tefengo nono gae si lõ mu'era.*

DT: Lost coconut seeds that have not been counted, scattered banana seedlings that have not been counted.

M: Before doing anything, start with research or analysis from various perspectives.

The five proverbial data above confirm that the ancestors of the people of Nias always wanted their generation to have a cautious attitude by analyzing (Nias: *sindroi*) every thing so as not to fall into bad things. At least in accordance with the rules that apply in the midst of society. Data (21) uses the symbols of sparrows and *nazese* birds (as big as sparrows). These two birds are targeted by bird catchers using snares. This phenomenon is used as a guide to the community not to be like sparrows and *nazese* who are often entangled due to ignorance or recklessness. So, the function of this proverb encourages the supporting community to increase caution in daily life. In other words, it is necessary to improve in-depth analysis in the face of everything.

The proverbial data (22) is related to the attitude of caution before doing a job. The symbol of cotton weaving is related to work that needs to be done carefully. If this is done, for example cutting a certain part of the cotton weave, at night it will be damaged so that it can no longer be used. Therefore, the ancestors of the Nias people expect that before doing/doing something, it needs to be studied or analyzed carefully.

Similar things are illustrated in the proverbial data (23) which uses the symbol of the rooster. If you pay close attention, before eating the rooster always pays attention to the surrounding environment. This inspires the ancestors of the Nias people that in doing/doing something, it needs to be studied or analyzed properly.

Likewise, the proverbial data (24) emphasizes the need for an in-depth analysis of what will be done in order to get brilliant results. When eating good food, it should be chewed using all the molars so as not to choke. This reminds the people who own this proverb to do an analysis before doing anything.

On the other hand, if a person does not have the intelligence to analyze something, it is predicted that he will face various problems such as proverbs (25). Therefore, the ancestors of this proverbial supporting society reminded the need for analytical intelligence on everything. If you neglect to do the analysis, it will lead to futility or failure.

f. Cultivating a Disciplined and Consistent Attitude

Consistency in this research is defined as an effort to do something with full responsibility, discipline, and obedience to principles. This means that everything that has been determined and/or mutually agreed upon is always done without coercion. Regarding this consistency, the ancestors of the Nias advised, through the proverb (88) *Tasawō zinata mbawa namada, bōi tasawō zinata mbawada*, (Do not break the promise that has been spoken). The following Nias proverb data serves to strengthen consistency, discipline, and obedience to the basics.

(26) *Harefa wehede zalawā, bōi bulō'ō bōi fagilo.*

DT: The results of the conversations of the salawa (village heads), do not deny it, do not deflect it.

M: Be consistent, principled, and disciplined in following the instructions of the elderly.

(27) *Bōi fagilo bōi wu'ai zi no aetu ba gorahua.*

DT: Don't deny it, don't change the decision together.

M: Stick to the decision or the outcome of the joint conversation.

(28) *Ha sigōlu zohuna-huna, ha boroe zi dua lela.*

DT: Only the pangolins are scaly, only the two-tongued monitor lizards.

M: Be consistent in action, avoid promises that are difficult to keep

(29) *Baho fōna baho furi, bōi farōi bōi so zoloi.*

DT: The front ravine, the back ravine, no one should leave, no one should run away.

M: Whatever the situation, stick to a firm stance.

(30) *Mobowo gaele fōda mowua ndruria ulōnda bōi tawuwu bōi tabōda me no faoma nilai dōdōda.*

DT: Long beans flower, soursop bears, don't go back because it has become a common intention.

M: Move forward and never back down

Proverbial data (26) to (30) are related to the ethnopedagogical component, especially in instilling a consistent and disciplined attitude. The proverbial data (26) informs the supporting community to remain obedient to the instructions of the village heads. The same thing is illustrated in the proverbial data (27) so that everyone continues to obey the common decision. These two proverbs are not too difficult to understand because they use direct diction.

The proverbial data (28) uses pangolin and monitor lizard symbols. These two types of animals, in the view of the Nias people, are a reflection of inconsistent people (tenggiging) and breaking promises (lizards). Therefore, traits like these should be avoided. Everyone should be consistent in their actions and stay away from grandiose promises.

A similar thing is seen in the proverb (29) that instills in the hearts of its supporters to remain steadfast in any situation. *Baho* (abyss) as a symbol of discomfort (read: danger) must be faced by carrying out a predetermined agreement with full discipline.

Likewise, the proverb (30) remains obedient to what has been agreed upon no matter the circumstances. The proponents of this proverb choose long beans and soursop fruits that always bear fruit in time. These long beans and soursop fruits are a symbol of determination to do something that has been agreed upon.

g. Sowing Empathy

Empathy is defined as a mental state that makes a person feel or identify themselves in the same state of feelings or thoughts as other people or groups (KBBI, 2008: 369). Empathy is one of the emotional intelligences that needs to be instilled in people's lives. A person is acceptable if he understands the feelings (conditions) of others and treats according to the person's expectations. Empathy skills need to be honed by everyone so that they can adjust to the surrounding environment.

Based on the results of the analysis, the ethnopedagogical values expressed in the Nias proverb is in the cultivation of empathy for the supporting community. The empathy component is illustrated in the following proverb.

- (31) *Na ôtufa dôdô nawônô tôfaigi khôu bauwu dôdô.*
 DT: If you touch your neighbor's heart, touch your heartburn as well.
 M: Feel what others feel.
- (32) *Belu gia belu godu, duhu ha tambai mbalô zusu, sara Lahômi ifaenu, ba sara Noyo zamadu.*
 DT: The weasel in the tree (*mô*)*gia* (a kind of tree), the godu weasel (a kind of tree), only next to the nipple, one village Lahômi is milked, one village *Noyo* drinks it.
 M: Sacrificing for others
- (33) *Lô mauwu ndraono ba hagô-hagô, lô fao zatua ba wekôkô-kôkô.*
 DT: Children are not docile with anger, parents do not want to be with scolding
 M: Stay away from anger and grumbling at everyone.
- (34) *Bôï fowua nandrulo ôbunu, bôï fowua wetô ôlau fozu.*
 DT: Do not kill it like the *fruit of nandrulo* (a type of betel nut tree) you kill, do not like the fruit of *a wetô* (large palm tree) you end your life.
 M: Try to please others.
- (35) *Farege'ô ba saku ana'a fonaha maifu zaku manana.*
 DT: Shift the golden sago tree, give place to the sago tree.
 M: Care for everyone

The five data of the Nias proverb above refer to one function, namely instilling a sense of empathy in everyone. The proverbial data (30) invites its supporters to feel the situation of others. The proponents of this proverb are expected to also empathize and show a way out to someone who is facing a problem. This empathetic behavior is further illustrated in the proverbial data (94) which uses the symbol of the ferret's nipple which is only next to it. Although the condition of this ferret is in a "sad" situation, it (ferret) is able to breastfeed all the villagers. This informs that one of the traits/behaviors that must be instilled in life in this world is to empathize with everyone, to sacrifice for others.

The proverbial data (31) to (34) are instructions (read: suggestions) to the supporting community to keep away from the attitude of indifference to everyone. The estuary of this proverb is for everyone to have a sense of empathy for others. Anger and irritation towards each person will give birth to disharmony (read: hatred) that destroys empathy. This is reflected in the proverbial data (32).

The same thing can also be seen in the proverbial data (33) with the symbol of *the nandrulo* and *feto* trees that are left to die after the fruit is picked/taken. The behavior of people who only think about themselves will ignore the sense of humanity, the attitude of empathy is reduced. Therefore, supporters of this proverb remind people to distance themselves from selfish behavior, not caring about others. Everyone should have a sense of empathy for everyone.

Likewise, the proverbial data (34) which uses the symbol of *the ana'a/moba'a* sago tree which has a large and wide clump so that the pocket *tree* no longer has a place to grow, reminding its supporters to care about everyone. This proverb encourages people to always care about everyone. Giving everyone a place in the heart is a commendable attitude of empathy.

h. Instilling an Attitude of Tolerance and Cooperation

Tolerance is defined as a tolerant trait or attitude. While tolerant is the nature or attitude of being tolerant (respecting, allowing, allowing) different or contradictory stance (opinions, views, beliefs, habits, behaviors, etc.). If the idea of tolerance is extracted, it is understood as an effort to let others think or have other views; It is the nature of interaction that understands each other and is full of understanding between one individual and group to individuals and other groups.

For traditional people, the cultivation of tolerance is carried out in various ways, including by using proverbs. The Nias proverb, for example, which reads, (35) *banua nero banua narô, tanôda zi no takhamô*, (Whatever your village/wherever you come from, we are still united) gives understanding to the supporting community to always have an attitude of tolerance/cooperation. The following Nias proverb data reminds its supporters to continue to increase tolerance and cooperation.

- (36) *Ono gae mbanua, ono gae tawō andrō sibai wa'atabō me hōnō zo lōlō bōrō.*
 DT: Yellow Ambon banana seedlings, moss Ambon banana seedlings are very fertile because thousands of them are fertile.
 M: Tolerance and cooperation always produce good.
- (37) *Lō moli datawo si ha tambai ba lō moli nasoa na lō angi.*
 DT: There will be no applause on the side.
 M: Brilliant results were realized because of cooperation.
- (38) *Sananō tanōmō nue, hili sarōu oi farege, awōni eho fahare.*
 DT: It is like planting rattan, mountains that are far closer, banyan trees and other large trees are close to each other.
 M: Tolerance is mutually beneficial.
- (39) *Na hasara zōndra na ha sara li ta'olikhe gawōni ta'olae gulinasi.*
 DT: If one idea, one language, the banyan tree is like a skewer, the ocean is like a banana leaf.
 M: Good cooperation facilitates all plans and ideals.
- (40) *Bōi fatuli ita ba zanōsō, bōi gōi fakhai ahe ba zalōsō.*
 DT: Let us not resist each other on the climb, and let us not hook each other's feet on slippery ground.
 M: Unite/cooperate in facing all situations.

If we examine the five Nias proverbs above, the supporting community is reminded to have good cooperation with everyone. The proverbial data (36) uses the symbol of a banana puppy that is so fertile because everyone is fertilizing it (Nias: *hōnō* whose real meaning is innumerable). This proverb serves so that everyone collaborates in doing various things. Prejudice must be eliminated in everyone.

The above is supported by the proverbial data (37) with the symbol of applause on one side (clapping one hand) which will not yield results. This proverb reminds its supporters to always prioritize cooperation and tolerance. Differences of opinion or views need to be interpreted as dynamics in a community. "Have a tolerant and cooperative nature/attitude", is the ethnopedagogical representation of the proverb (37).

Likewise, the proverbial data (38) symbolized by rattan planters. The nature of rattan which is 2-5 cm in diameter and up to 100 meters long, is interpreted by the ancestors of the Nias people as an adhesive or unifying tool. This proverb reminds its supporters to have a character that unites everyone. If this attitude is had, everyone will live a life of harmony and peace.

The proverbial data (39) confirms that if cooperation has been well fostered, a tall tree (banyan) is like a skewer and a wide ocean is like a banana leaf wrapping food. This means that all plans and ideals will be easily achieved if everyone has a good cooperative attitude. This attitude needs to be instilled in everyone in order to create harmony and togetherness.

The same thing is also found in the proverbial data (40) which recommends avoiding harming others (Nias: *fatuli* and *fakhai ahe*). As is known that before the construction of paved roads, the ancestors of Nias faced mountainous and valley roads. Experience shows that on the way there are pushbacks until someone falls both when climbing and descending. This situation inspired Lelulur Nias to "create" the proverb (40) so that everyone has an attitude of cooperation in facing various life problems.

i. Cultivating an Attitude of Doing Good and Fair

Justice is defined as a fair nature (deeds, treatment, etc.). While fair is defined as (1) equal weight; unbiased; impartial, (2) siding with the righteous; hold to the truth, (3) should; Not arbitrary. The definition of social justice is cooperation to produce a society that unites organically so that every member of society has the same and real opportunity to grow and learn to live based on their original abilities.

The issue of justice has long been the subject of study both among philosophers and among religious scholars, politicians and thinkers or jurists. An in-depth study of the issue of justice has been carried out since the time of Ancient Greece. The concept of justice at that time, originated from the idea of human attitudes or behaviors towards others and towards the nature of their environment, this thought was carried out by

philosophers. Although justice has a long history, it has never been fully realized, including in life that has been declared democratic.

In this study, justice is defined as the attitude and good deeds of a person who upholds equality as a human being. Based on this limitation, the Nias proverb contains an attitude of justice and good deeds as explained below.

(41) *Tafalawâ-lawâ mbu'u galisi, tafaewuawua lahe mbôrô sisi.*

DT: We equate the height of the shoulders, we flatten the soles of the feet.

M: Prioritize justice and good deeds.

(42) *Fofo gôri-gôri, faoma lafabali, nisôndra labagi-bagi.*

DT: The *gôri-gôri* birds, they separate, which are obtained together.

M: Do good for justice.

(43) *Tafaendronga wogo'o hili, tafaondra wangehao gana'ua.*

DT: We both level the hills, clean the showers together.

M: Prioritize togetherness to realize justice.

(44) *Siofôna aduwa akho nifôfônai'ô wamago balatu.*

DT: The first person to hand over the charcoal, the machete is prepared first.

M: Be fair indiscriminately.

(45) *Ono gae mbanua, ono gae tawô, tafasinga wananô, tafaedo wo lôlô bôrô.*

DT: Yellow banana seedlings, moss banana seedlings, we get closer to the planting distance, we also fertilize them together.

M: Goodness that is the foundation of justice.

The five proverbial data above refer to justice and good deeds. With certain symbols, the people who support this proverb are expected to have a fair attitude and do good. The proverbial data (41), for example, uses the symbols of the shoulders and the soles of the feet. Outwardly, this part of the body is different for each person. If everyone maintains their physical condition, it is predicted that imbalance / injustice will be created. In order to create justice and good deeds, everyone is obliged to adapt to the circumstances of others. So, this proverb (41) serves to instill an attitude of justice in good deeds to everyone.

Likewise, the proverbial data (42) which uses the behavioral symbol of *the gôri-gôri* bird (the name of one of the birds in Nias) that works to find food separately, but the results obtained are still shared. This bird does not care about the amount of food obtained. They return to their nest, then are divided/eaten together. The behavior of this *gôri-gôri* bird, not taking into account the many achievements of its friends, is synonymous with a fair and kind attitude. Most likely, there are some of the birds that do not bring food to their nests, but still get food rations. The ancestors of the Nias people interpreted the behavior of *the gôri-gôri* bird as an attitude that prioritizes justice and good deeds.

A fair attitude and good deeds according to the ancestors of the Nias people are also found in proverbs (43). This is illustrated by the invitation for each to work according to their abilities. People who have a strong physical condition choose the job of dismantling (leveling) hills. Meanwhile, people who are weak (less strong) can choose to clean the shower (bathhouse). This kind of treatment is considered as the application of a sense of justice and good deeds.

The proverbial data (44) is related to justice that does not look at a person's status. In the past, many ancestors of the Nias people worked as blacksmiths (Nias: *siambu*). There are a number of blacksmiths who require their customers to bring their own charcoal. In a situation like this, the people who brought charcoal earlier, he was the one who served (the machete was prepared) first. Thus, blacksmiths do not serve based on social status in society. According to the understanding of the ancestors of Nias, the principle of blacksmithing like this is classified as justice and good deeds.

The proverbial data (45) also emphasizes the cultivation of a sense of justice and good deeds. By using the attitude of banana farmers, namely planting at close distances to make it easy to fertilize. In the life of

farmers, not all, there is often disharmony in gardening, especially borders. This last phenomenon was captured by the ancestors of the Nias people and suggested that farmers who border and have the same type of plants prioritize the common good. With the ownership of this attitude, it will have an impact on the principle of justice.

j. Developing Creative and Innovative Thinking

Creativity is defined as the ability to create. Another limitation is as a modification of something that already exists into a new concept. In other words, there are two old concepts that are combined into a new concept. Creativity is the result of interaction between individuals and their environment, the ability to make new combinations, based on data, information, or elements that already exist or are known before, that is, all the experiences and knowledge that a person has acquired during his life, whether in the school, family, or community environment.

By not ignoring the limitations of creativity above, in this study, creativity is interpreted as an effort to support the Nias proverb to carry out useful activities in people's lives. Proverb (46), *na lõ ue ba lõ gõi tabaioyo, tafohinaoma atõ lamboyo*, (DT: take advantage of the things around you), encourages the people who support them to always show creativity when the necessary things are not available. If *the ue* (rattan) and *tabaioyo* (a type of rope) that are commonly used to tie something are not found/available, *lamboyo* (a type of rope that breaks easily) can be used with special modifications. When using *lamboyo*, one needs to make various modifications in order to be able to tie large and heavy items. In situations like this, *these lamboyo* users need to show creativity. In detail, other Nias proverbs that support the cultivation of creativity.

(47) *Sananõ tanõmõ dõwu ibõzi mbõrõ itanõ hogu.*

DT: Sugarcane farmers, the base is cut, the ends are planted.

M: Equip yourself with creativity.

(48) *Eu sabila eu saõndrõ khawi hogu tarai mbõrõ afu tobali adõlõ.*

DT: Bent wood, curved wood, hold the end, step on the base so that it becomes straight.

M: Everyone must equip themselves with creativity

(49) *Agõ niha saukhu eheha.*

DT: Be a high-spirited person.

M: Equip yourself with creativity.

(50) *Lõ ahulu mbõlõdi na lõ wangõrõ.*

DT: It is rare for an animal to be trapped in a *bõlõdi* (fishing gear) if it is not repeated.

M: Look for different ways or possibilities to solve something.

(51) *Lõ lala si lõ lua-lua.*

DT: There is no endless path.

M: Avoid despair, increase creativity.

The proverbial data above has an ethnopedagogical component in the form of cultivating creativity in the supporting community. The proverbial data (47) uses sugarcane farmers who carry out simultaneous activities, namely cutting sugarcane stalks and planting the ends (as new seedlings). This event remembers the community that supports this proverb that everyone is equipped with divergent thinking and acting skills. Therefore, it is necessary to get used to it in daily life. The same thing is expressed in the proverb (48), namely the strategy of straightening crooked/curved wood. Someone who is not used to it will have difficulties. Therefore, precise tactics (read: creativity) are needed so that the goal can be achieved.

The same thing is reaffirmed by the proverb (49) so that everyone grows in him a high spirit. If this spirit has been embedded in a person, it will give birth to various creativity that is useful in daily life. Thus, this ethnopedagogical representation of proverbs (49) is related to the cultivation and increase of creativity.

Likewise, proverbs (50) and (51) remind the people who support them not to despair easily. The people of Nias used to hunt in various ways. One of them is preparing *bõlõdi* which is placed on the road that is usually traveled by animals (e.g. wild boars, goats, deer, and so on). In order for the animal to be trapped, *the*

owner of the *bōlōdi* actually positions it repeatedly in different places. When filled with boredom/despair, the coveted hunt is never obtained. Therefore, proponents of this proverb recommend that everyone seek various possibilities to achieve their goals. Likewise, the proverb (51) emphasizes that there is no dead end, there is always an end. This proverb reminds its supporters to free themselves from despair. Everyone needs to have an attitude of optimism that will give birth to creativity.

DISCUSSION

The focus on ethnopedagogical values in Nias proverbs which includes example, self-confidence, competence, answering challenges, analytical, consistent and disciplined, empathy, tolerance and cooperation, fair and doing good, and creative and innovative, has similarities in function with previous research with different names. However, some of these previous studies were more oriented towards the function of proverbs in general.

In relation to ethnopedagogy, the research of Kosa and Birata [37] found the function of understanding and appreciating differences (attitudes of tolerance and cooperation). Likewise, [38] research on Rwandan, English, French, and Swahili proverbs is related to the function of education in aspects of community learning and knowledge sources of value. Tchimbot's [39] research has parallels with didactic and morality aspects. The same thing can be seen in the research of [40] and Dagnew and Wodayo [41] related to the aspects of fairness and good deeds, instilling tolerance and cooperation.

It is related to the cultivation of creativity, empathy naming, and the possession of competencies parallel with Karadağ's [42] research on Turkish proverbs. It was further explained that proverbs function as the development of competencies and supporting personalities. In line with the findings of this research on the educational function of Nias proverbs, such as the findings that focus on content and cultural meaning, seem to have similarities with research findings in various regions. This shows that proverbs as one of the oral traditions are full of local wisdom of the supporting community. In addition, it can be concluded that in proverbs there is a principle of universality in terms of content, meaning, and function.

Research findings on ethnopedagogical values represented in Nias proverbs can be used as one of the subject matter of local content. This means that proverbs are used as one of the elements of teaching material at all levels of education. This research has limitations in the theoretical and design levels of research. Therefore, follow-up research is expected to use other research theories and designs to complement or refine the findings of this study.

CONCLUSION

The ethnopedagogical components contained in the Nias proverb are example, self-confidence, competence, answering challenges, analytical, consistent and disciplined, empathy, tolerance and cooperation, fairness and goodness, and creative and innovative. These findings confirm that traditional local communities have educational patterns that are still relevant today. Therefore, proverbs as one of the oral traditions of the local community need to be used as subject matter by integrating them into humanities subjects and/or local content.

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