


**International Journal of
Advanced Science
and Technology**

IJAST



Science & Engineering
Research Support soCietY

Archipelago Proverbs: Building the Prophetic Leadership in Indonesia

Yosi Wulandari¹, Fitri Merawati², Wachid Eko Purwanto³, M. Ardi Kurniawan⁴

^{1,2,3,4}Prodi Pendidikan Bahasa dan Sastra Indonesia, Achmad Dahlan University, Yogyakarta, Indonesia

Email: yosi.wulandari@pbsi.uad.ac.id¹, fitri.merawati@pbsi.uad.ac.id²,
wachid.purwanto@pbsi.uad.ac.id³, ardi.kurniawan@pbsi.uad.ac.id⁴

Abstract

This paper aims to describe the following three things. (1) Humanization in the proverbs of the archipelago to build prophetic ethical leadership in Indonesia; (2) liberation in archipelago proverbs to build prophetic ethical leadership in Indonesia and (3) transcendence in archipelago proverbs to build prophetic ethical leadership in Indonesia. The theory used is Kuntowijoyo's prophetic ethics. This type of research is descriptive qualitative. The results of the study showed that humanitarian prophetic ethics were found in eight proverbs, liberation ethics in fourteen proverbs, and transcendence ethics found in seven proverbs. However, when seen in general, the three ethics are found in all proverbs in the archipelago. Besides, prophetic ethics contained in proverbs has described some of the teachings, advice, or advice to become a prophetic ethical leader in Indonesia. The prophetic ethics contains four examples of Islamic leadership namely shiddiq, amanah, fathonah, and tabligh.

Keywords: Archipelago Proverbs, prophetic ethics, leadership

Introduction

The presence of the reform era has provided various dynamics in the development of the political world in Indonesia. The New Order has not been completely eliminated, but the strengthening reforms have made various sectors have to have efforts to achieve their politics. It is this political reform era that is interesting to note as the birth of the Corruption Eradication Commission (KPK), which lately tends to get a position that begins to lose some of its authority.

The existence of the KPK has shown how "luxurious" the world of politics so that it "surprised" various groups and the general public. Data from the study of the Faculty of Economics and Business, Gadjah Mada University, shows the following.



Figure 1. Corruption Database Development

(Reference: <http://news.liputan6.com/read/2477341/kasus-korupsi-di-indonesia-menggila>)

The results of the study depicted in the picture show that politicians and the private sector are recorded as the largest perpetrators of corruption with a total of 1,420 convicted persons, while corruption of Civil Servants (PNS) reaches 1,115 convicted persons. The analysis of the study also stated that the total value of corruption by politicians and the private sector reached Rp50.1 trillion. Bribery is the most common mode of corruption. Based on the type of corruption handled by the Corruption Eradication Commission (KPK), the mode of corruption reached 242 or around 48 percent in 2015. In addition to the data in figure 1., the following data is the mode of corruption and corruption of political parties found by the KPK.

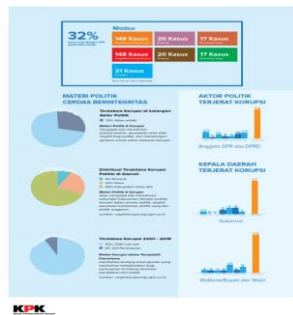


Figure 2. Corruption Mode Data

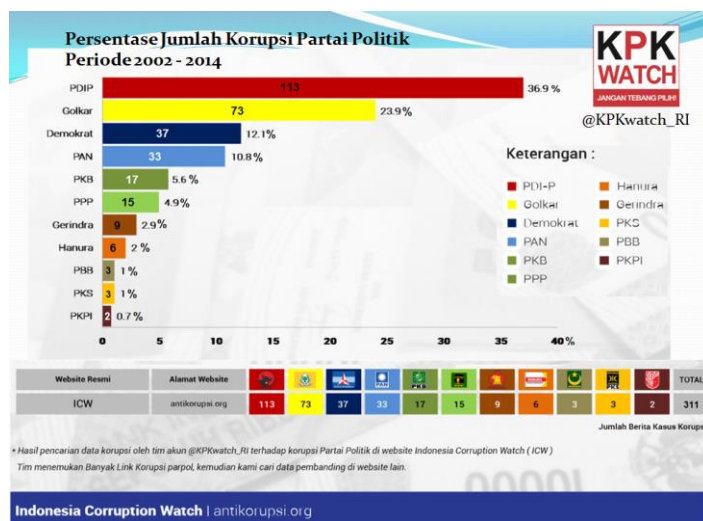


Figure 3. Percentage of Total Political Party Corruption Period 2002-2014

Observing this percentage, in 2016 the Corruption Eradication Commission also made a breakthrough in reporting the State Organizers' Asset Report (LHPKN), namely through e-LHKPN. The breakthrough was carried out in connection with the obligation of state administrators to report assets. This obligation is regulated in Law Number 28 of 1999 concerning State Administrators who are Clean and Free of Corruption, Collusion, and Nepotism. In addition, it is also regulated in Law Number 30 of 2002 concerning the Corruption Eradication Commission; and Corruption Eradication Commission Regulation Number: 07 of 2016 concerning Procedures for Registration, Announcement, and Examination of State Officials Assets.

In connection with the cases that have been discovered by the KPK, it increasingly illustrates that the applicable law has not been fully realized. In response to these conditions, it is not wrong to revisit traditions that are believed to be local wisdom. Local wisdom in Indonesia is very diverse. Some are individual, but some are communal. Local wisdom also appears in forms of spoken language. One of them is in the form of life advice (Kori Lilie Muslim, 2017). The advice conveyed for generations has finally become a tradition. Traditions that are believed to be able to maintain harmony in life are considered a kind of unwritten rules that are obeyed by the community without being burdened by any sanctions. Thus, it is no exaggeration to state that tradition in the form of advice is a real form of national identity. Because before knowing religion, especially Islam, the Indonesian people first had a belief in animism and dynamism. Nature is considered as great and deserves respect because respecting nature means respecting life. Therefore, the Indonesian people at that time lived in an oral culture (not familiar with writing), making rules verbally which was then called proverbs. Proverbs contain norms that can have an impact on human behavior so that a more organized civilization is created.

In this postmodern era, the tradition actually exists as something that looks strange. People who still maintain traditions are considered old-fashioned, rigid, not primitive. This is because based on the results of the study showed that the present proverbs are often associated with the proverb in ancient times (55%). Such a long history of making proverbs no longer knows who its creators are and is called Anonymous (Can Daşkın & Hatipoğlu, 2019). Nowadays the proverbs in our country are getting left behind. People are more proud to talk about western theories and compete to quote opinions from the west. Proverbs are often considered irrational. In fact, consciously or not, proverbs are a legacy of tradition that must be addressed creatively and productively so as to create a new formula that is fresher for future life. According to Nuessel, proverbs are not just any rules without rational because proverbs require knowledge not only of linguistic structure but also sociolinguistic factors and discourse needed to recognize and use them appropriately (Can Daşkın & Hatipoğlu, 2019).

Proverbs come from a combination of spiritual intelligence and the ability to compose words that aim to examine and direct life. Proverbs are not merely born, but their existence first starts from an intellectual struggle that creates wisdom and even deserves to be a way of life. If examined one by one, proverbs are still in accordance with modern life and even postmodern today. The online version of the Big Indonesian Dictionary V defines that proverbs are (1) groups of words or sentences that are still structured, usually affixing specific intentions, (2) expressions or sentences that are concise, concise, containing comparisons, parables, advice, and principles of life or rules behavior (Tim Penyusun, 2017). Proverbs are universal, apply to all people and all ages, according to the conditions and situations that proverb is used. A proverb always contains figuratively meaning in which it can be in the form of advice, subtle allusions, praise, and as a language of diplomacy (Djamaris, 2002). Proverbs are sentences or groups of words that have a fixed structure that usually affirms a particular purpose. Proverbs come with the wisdom of literature. This is what can then show the ethics of a society or nation.

Proverbs in Indonesia are very diverse because our tribes are also very diverse. Each proverb comes with the local language where the proverb was born. Therefore, the preservation and maintenance of regional languages is regulated in the Guidelines of State Policy (GBHN) in 1993. Furthermore, the government states that regional languages are protected by the state can be seen in the explanation of article 36, Chapter XV, 1945 Constitution. Proverbs belong to one of the literary works, so Taum argues, it is necessary to preserve and preserve efforts so that the literature will continue to be developed and understood by future generations (Taum, Yoseph Yapi, 2004). Various aspects of life can be found in proverbs, not least about aspects of leadership.

Indonesian proverbs that originated in Sumatra are often considered to have close proximity to Islam. In addition there is a saying that Indonesian proverbs that originated in Sumatra are often considered to have close proximity to Islam. In addition there is a saying that "Syarak say customary wear". This means that the customs is the application of Islamic values so that the customs should not contradict Islam. This means that the customs is the application of Islamic values so that the customs should not contradict Islam (Kori Lilie Muslim, 2017).

Leaders are not kings to be feared and worshiped, but "servants of the people" and protectors of the people. The leader of his subject is a member of the public who understands his role as the protector of the people. Therefore, in choosing a leader he must find the right person who can do his duty well according to the wishes of his people. Ahmadiredja states that in Islamic leadership, leaders are also called Al-imam. Al-Imam is a term that means leader and is used in many aspects of life. The priest was once used to refer to the leader (amma) in prayer among the participants (ma'mun). It is closely tied to the religious dimension and is less politically connected. Therefore, the reference to Abu Bakr and his successors is the caliphate, not the priest (Ahmadiredja, 2014)

In addition, prophetic leadership is considered appropriate in organizations in Indonesia by having a prophetic leadership style of high integrity (As Sidq), trustworthy (Al Amanah), At-Tabligh means leaders who are willing to accept constructive input, and Al Fatanah, leaders must make he is able to work smartly and decisively so that he can integrate intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) (Rifauddin, 2017). Anwar also stated that the Islamic leadership model, the prophet Muhammad, is a suitable leadership figure because it combines several leadership models, namely authoritarian, laissez-faire, and democratic (Anwar, 2017).

Regarding leadership, Ahmadireja concluded that leadership in Islam occupies a very strategic position. That is because leadership is an instrument to achieve the noble ideals of a nation and state, namely the realization of a nation that is "*baldatun thayyibatun wa rabbun ghafur*" (a good, prosperous nation and under the protection of Allah.) Therefore, Islam pays considerable attention to the problem of leadership so that leaders must meet complex and comprehensive requirements covering three main requirements, namely (1) physical requirements, (2) mental-spiritual requirements, and (3) skills and abilities requirements (Ahmadiredja, 2014). Therefore, presenting Islam in the form of leadership is a form of displaying justice that is all-embracing spearheaded by Kuntowijoyo, namely leadership that leads to the transformative order (Wasehudin, 2018). This is also confirmed by other research, which concluded that leadership could be based on transformative theology (Rohmanu, 2018).

Islam also has examples of a leader in which they are contained prophetic or prophetic qualities. This prophetic nature is also discussed in literary works, including oral literature, especially proverbs. The term prophetic literature cannot be separated from the names of two figures in Indonesian literature, namely Abdul Hadi WM and Kuntowijoyo. The idea of prophetic literature was conveyed by Abdul Hadi WM in his article entitled "Returning to the Root, Returning to the Source" in the *Ulumul Quran* journal in August 1998 whereas Kuntowijoyo conveyed through his writings entitled "The Prophetic Prophetic Information (Rule, Ethics and Literary Structure)" which was published in the *Horizon* magazine in 2005.

Prophetic literature has rules, namely (1) epistemology of transcendental structuralism, meaning prophetic literature wants to transcend the human mind and reach higher knowledge. (2) literature as worship, meaning literature for an author is intended for worship so that the author becomes whole or *kaffah*, (3) interrelationship between consciousness, meaning that divine awareness must also continue to humanity awareness (Kuntowijoyo, 2013). Prophetic literature carries three main pillars, which are called prophetic ethics. Prophetic ethics is based on the Quran, 3:10 the verse contains three things, namely amar ma'ruf (asking for good), *nahi munkar* (preventing *munkar*), and

tu'minu billah (faith in God). Prophetic ethics consists of three things, namely (1) humanization, which is the practice of *'amar ma'ruf* (asking for goodness), (2) liberation, namely the practice of *nahi mungkar* (preventing mungkar), and (3) transcendence, namely the practice of *tu'minu billah* (faith in God). Awareness of God should not be interpreted as divine awareness in religion alone but can be aware of any meaning that transcends humanity. In Islam transcendence is in the form of Sufism. The content raises themes such as fear, hope, resignation, receiving God's gift, gratitude, sincerity, and so on (Kuntowijoyo, 2013).

Methods

This type of qualitative research is centered on description, namely research aimed at understanding phenomena about what is experienced by research subjects holistically and with descriptions in the form of words and languages, in a special context that is natural and by utilizing various scientific methods. The subjects of this study were proverbs compiled by Iman Budhi Santosa and published in a book titled *Peribahasa Nusantara: The Springs of Wisdom of the Nation* published by the first printed reflection book in 2016 as thick as 635 pages. The object of this research is leadership based on prophetic ethics namely humanization, liberation and transcendence, in accordance with the prophetic ethical theory proposed by Kuntowijoyo.

Results and Discussion

1. Humanization in Archipelago Proverbs to Build Ethical Leadership in Indonesia

Local wisdom in the form of social solidarity attitude, environmental awareness, democratic, honest, responsibility and creative to be a kind of ideology or view of life so that people can survive in the era of globalization so as not to lose identity. It can be seen from how people behave each other every day (Ramadhan, Djono, & Suryani, 2018). Prophetic values are not only present in the context of Islamic religion but more broadly. The universe is a part that can be used to apply this concept. Examples of animals, plants, social status, disciplinary attitudes, responsibilities, and various other attitudes (Tarmizi Ramin, 2019). Proverbs of Minangkabau contain Islamic teachings. Of course there are profetic concepts contained in it. Although the proverb is anonymous but the messages are not contradicted with the Qur'an and Hadith (Putri, 2019).

Humanization, as part of prophetic ethics based on the Qur'an, means *'amar ma'ruf* (asking for good). Based on 29 proverbial data identified in the Nusantara Proverb book: *Mata Air Wisdom Nation* by Imam Budhi Santosa, found eight proverbs contained in the prophetic ethics of humanization. The eight proverbs are from Bali, Bolaang Monggondow, Bugis, Dayak Ngaju, Java, Palembang, Papua, and Samawa. Humanistic prophetic ethics from the eight regions are leaders must be fair, leaders must have a sense of oneness with those led, leaders must protect the people and must be honest people, not all humans have the same rank so that there are regulators and those who carry out, the nature leadership is what is said the same as what is done, being a leader must adapt to abilities (knowledge and skills) and moral morals owned, being a leader must protect, protect, and improve the welfare of his own family or group, and the leader must be responsible. The following are described humanization data from three regions.

Humanization in the proverbial Bali to build ethical leadership is illustrated in the following excerpt.

Kadi angganing wedus, bita matuang ring kayu mangadeg.

Meaning: like a goat's body, it will be afraid of the wood standing tall.

Meaning: A person who becomes a leader must be fair so that those who are led feel satisfied and respect him (Santosa, 2016).

The quote shows that proverbs originating from Bali have advice to leaders to do good, which is to be a just leader. Fair advice is not a simple thing and easily lived by leaders. However, implicitly declared ready to become a leader must be able to become a fair leader. Fair does not mean merely equal. Creating a fair situation is not easy. Fair to one person might be considered unfair to another. However, as a leader, it is demanded to continue to improve themselves and continue to seek so that his attitude is always fair. It is fair to treat people according to their rights and obligations.

Furthermore, proverbs from Java convey the attitude of the leader should be in the following quote.

Berbudi bawa lekšana

Meaning: means the words (words) and actions are the same.

Its meaning: Describes the nature of good leadership in Java, which has the same words and actions in every respect ((Santosa, 2016)

The quote describes good leadership in the Java area. This good leadership is conveyed to the community to be used as a guide in social life. A leader should what is conveyed and what is done is the same. Leaders must not be hypocritical.

Apart from Bali, following the proverb of Papua that encompasses the meaning of humanization as part of prophetic ethics.

Bye asyopder ma kadaun (biak)

Meaning: to be protective and protective.

It's meaning: a person occupying a certain important position in society should use his position and authority to protect, protect and improve the welfare of his own family or group (Santosa, 2016)

The quote from the above proverb from Papua completes the advice or invitation for the good of the leader, that is, the leader is protector and protector. The advice has become a rule agreed upon by the community so that someone who becomes a leader is someone who has an important position as part of a community member who uses his authority to improve the welfare of the community he leads. This is what is part of the prophetic ethics of humanization, namely inviting goodness. A good leader in the prophetic aesthetic of Islam means having to have *Sidiq* and *Tabliq*, which is honest and calling for good.

In connection with this explanation, according to Suhartini's study which stated in his research results that for Muslim professional workers who live in modern society also tend to be more faithful to religious beliefs because they think will affect their work so that religion is considered important and should not be abandoned (Suhartini, 2013). Subsequent studies also state that leadership should refer to Islamic education, which teaches wisdom in every behavior so that it is based on God's rules (Masduki, 2017). Other research, which supports this opinion also explains that in Islam, the prophetic context is used to integrate science and religion so that leadership also refers to it. (Wardiono, 2019).

2. Liberation in Archipelago Proverbs to Build Ethical Leadership in Indonesia

The next prophetic ethic is liberation. Liberation is defined as the practice of actions that prevent *mungkar*. This liberation is from internal and external forces. Based on the 29 proverbs identified in the book *Proverbs of the Archipelago: The Springs of Wisdom of the Nations* by Imam Budhi Santosa, fourteen proverbs were found that were part of the prophetic ethics of liberation. The

fourteen regions are Banjar, Gorontalo, East Kalimantan, Kaur, Kei, Lampung, Madura, Makassar, Mandar, Jambi Malay, Malayu Kerinci, Minangkabau, Riau, and Sasak. Liberation prophetic ethics derived from seven of the fourteen regions is not to force yourself into a leader if you do not have the ability, the leader must have authority so that the leader does not mean that he can be arbitrary, a leader is not as good as the ash on the stump, leadership will be carried out doubt if the problem has not been mastered, leaders who do not want to be responsible are not good leaders, leaders who have received answers do not behave in accordance with the degree carried, and do not have power beyond the fairness measure.

Furthermore, seven other proverbs are leaders who do not have a solid opinion must be avoided, leaders must be able to avoid the influence of left-right, unreliable image of leaders who will find it difficult to move in society, leaders who abuse their positions will receive appropriate sanctions, a picture of inequality in the community is caused by the customary leader or stakeholders blaming customary norms, the leader must understand well the burdens and responsibilities that are borne, and leaders who use power for personal gain will get sanctions. The following are liberation data from three regions.

The liberation in the proverbial Gorosphere is found in the following quotations.

Lo iya lo ta uwa, ta uwa loloiya, bo'odila palusia hilawo

Meaning: the leader is full of authority, so he must not be arbitrary.

Meaning: Warning for every leader (ruler) because they have authority in managing the community, so the various leadership potentials they have are not used to act arbitrarily towards the community. (Santosa, 2016)

The quote shows that the proverb from Gorontalo had the advantage of the leader to avoid the act of dishonor or disobedience, that is, to be a leader not to be arbitrary in his position. Thus, being a leader has a noble duty and must be avoided.

The proverb applies accordingly to the context so that it is closely related to the theme, space, and time. In connection with that one's ability to interpret the adage is also influenced by some of the things that do it, including the degree of maturity (Bisilki & Nkamigbo, 2017). Proverbs is a summary of the class struggles, work practices, and human life experiences. Proverbs represent the unique characteristics and cultural features of a nation. People from different cultural backgrounds communicate with each other (Yu, 2019).

In addition, Liberation in Madura proverbs can be explained in the following quotations.

Mapotèya, dhandang potè, macèllèngnga dhalko' cèlèng

Meaning: people who have so much power.

It's meaning: the possession of such power exceeds the relevant fairness measure (Santosa, 2016).

The quote gives a description that being a leader must be someone who knows the limits of one's abilities so as to avoid deviations.

Furthermore, proverbs from the Minangkabau region also describe liberation as follows.

Di mano kain ka baju, lah diguntiang indak sadang, lah takanak mangko diungkai. Di mano nagari ka maju, adat sejati nan lah hilang, dahan jo ranting nan dipakai.

Meaning: where clothes for clothes have been cut are not enough instead of being stripped or broken down (with the intention of being forced to wear).

Where the country will advance, true custom has been lost, branches of branches used.

Significant: The picture that results in the imbalance in society. Where many leaders (adat holders) misuse customary norms so that they deviate from their intended goals (Santosa, 2016)

The next quote presented above is advice for a leader to avoid mungkar. Leaders should not abuse customary norms. Therefore, building an ethical leadership culture needs to understand the good practices taught by religion and tradition. A good leader in the prophetic aesthetic of Islam means that he must have a trustful nature, which is trustworthy. A trustworthy leader tends to prioritize the people he leads. It is the interests of the people who are led that will make a leader avoid bad things like corruption, collusion, and nepotism. This attitude shows that the leader of ethical liberation will avoid bad attitudes that are detrimental to the people. Proverbs are transformed and transferred from generation to generation according to the social events and conditions (Nadil Shah , Sultan, Rana Saba, 2018)

3. Transcendence in Archipelago Proverbs to Build Ethical Leadership in Indonesia

The third prophetic ethic is transcendence. Transcendence is interpreted as practice that comes from faith in God. According to Islam, transcendence is in the form of Sufism, and its content raises themes such as fear, hope, resignation, accepting the gift of God, gratitude, sincerity, and so forth. Based on the 29 proverbs identified in the book *Proverbs of the Archipelago: The Springs of Wisdom of the Nations* by Imam Budhi Santosa, there is a proverb that is part of the prophetic ethics of transcendence. The seven regions are Mbojo, Minahasa, Musi Banyu Asin, Nangroe Aceh Darussalam, West Seram, Southeast Sulawesi and Sunda. The prophetic ethics of transcendence in this proverb is the existence of fear and resignation to a society that loses leadership as a role model, really hopes to get a good leader, really hopes to be given an authoritative leader, really hopes to avoid leaders who are ignorant, unfair, and do whatever they want , asking God to be a leader who is introspective and far from despicable acts, resigned and sincere to accept God's gift so that it becomes a strong leader and not easily swayed, and begs God to avoid leaders who prioritize their own benefits. The following quote from the proverbs and their meanings which encompasses the prophetic ethics of transcendence.

Musi Banyu Asin has the following proverbs.

Bakijab same bute, same as dead meat.

Meaning: blinking with blind, pinching with dead flesh.

Meaning: Drawing an environment that does not have an authoritative leader. As a result, they will experience difficulties when problems arise from within and outside because each member does not have the ability and sufficient knowledge to solve (Santosa, 2016).

This saying from Musi Banyu Asin has an implied purpose that describes the prophetic ethics of transcendence. This proverb becomes a reference in social life so that people will choose and ask

the Almighty to get an authoritative leader. Thus, the prophetic ethics of transcendence that appears in these proverbs is very hopeful to God.

The proverb from Nangroe Aceh Darussalam can be described transcendence as follows.

Leumoh is the custom of Raja Ginger

Meaning: the king's custom of sewing is weak.

It's meaning: If in the kingdom/ state the king (the leader) is acting ignorant, unfair, doing whatever he wants, even all good advice is not heard, then surely the punishment will come from Allah. Where all greatness and blessing can be withdrawn (removed), and the leader will be humiliated (Santosa, 2016)

Furthermore, the proverb from the island of Southeast Sulawesi can be described below.

Dedende puuno, mumono milk

Meaning: don't shake the tree, swing the tip.

It's meaning: A leader must be resilient, even though the community which is led by unsteady teaches their courage in facing all the trials of life (Santosa, 2016)

The above quote complements and emphasizes that Indonesia has ethical advice and teachings to be a leader. In fact, it is illustrating that being a leader is not a matter that is contested by politics that is not ethical. This is because being a leader is a noble work that comes from the deepest call of heart. This proverb illustrates the meaning of transcendence, which is asking God to be a leader to be a strong person. Resilient in this case means that no matter how difficult the situation should not be shaken so that it can provide an example as a leader who has the courage to face all the trials of life. This transcendence ethic directs leaders to the nature of Ihsan, which is to feel always under the supervision of God. This leads the leader to always be introspective in carrying out his duties because he believes that God always sees his movements. Thus, this is appropriate, even in other studies, literary texts are used as a means to convey the teachings of goodness that are made to be obeyed and obeyed, namely folklore for example. (Qomariyah, Doyin, Zuliyanti, & Prabaningrum, 2018).

Conclusion

Based on the results and discussion, it can be concluded that the proverbs of the archipelago contain prophetic ethics. The prophetic ethics are humanization, liberation, and transcendence. Humanization prophetic ethics were found in eight proverbs, liberation ethics in fourteen proverbs, and transcendence ethics found in seven proverbs. However, when seen in general, the three ethics are found in all proverbs in the archipelago. In addition, prophetic ethics contained in proverbs has described some teachings, advice, or advice to become an ethical leader. Prophetic ethical leadership has several prophetic role models, especially in Islamic teachings, namely *shiddiq*, *amanah*, *fathonah*, and *tabligh*. These four teachings are directly or indirectly contained in the proverbs of the archipelago. Therefore, the proverb of the archipelago can be used as a means of building a prophetic ethical leadership in Indonesia.

Bioprofile

Yosi Wulandari is lecturer in Department of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Ahmad Dahlan University. She teaches literature and related courses in their undergraduate program. Her research and service interests are in the study of old

literature, study of literature, literary theory, literature and teaching, creative writing, and electronic-based learning.

Fitri Merawati is a lecturer in Department of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Ahmad Dahlan University. She teaches literature and related courses in their undergraduate program. Her research interests include literary theory, literary history, cyber literature and creative writing

Wachid Eko Purwanto is lecturer in Department of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Ahmad Dahlan University. He teaches literature and related courses in their undergraduate program. His research and service interests are in the study of old literature, study of literature, literary theory, literature and teaching, and creative writing.

Muhammad Ardi Kurniawan is lecturer in Department of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Ahmad Dahlan University. He teaches literature and related courses in their undergraduate program. His research interests include language teaching, literary theory, and e-learning.

Bibliography

- [1] Ahmadiredja. (2014). Konsep Kepemimpinan dalam Islam. *Edukasi*, 2(2), 533–549.
- [2] Anwar, A. (2017). Tipe Kepemimpinan Profetik Konsep dan Implementasinya dalam Kepemimpinan di Perpustakaan. *Pustakaloka*, 9(1), 69.
<https://doi.org/10.21154/pustakaloka.v9i1.920>
- [3] Bisilki, A. K., & Nkamigbo, L. C. (2017). A Sociolinguistic and Literary Analysis of the Proverb in Likpakpaln ‘Konkomba.’ *Journal of Linguistics, Language and Culture*, 4, 102–136.
- [4] Can Daşkın, N., & Hatipoğlu, Ç. (2019). A proverb learned is a proverb earned: Proverb instruction in EFL classrooms. *Eurasian Journal of Applied Linguistics*, 5(1), 57–88.
<https://doi.org/10.32601/ejal.543781>
- [5] Djamaris, E. (2002). *Pengantar Sastra Rakyat Minangkabau*. Jakarta: Yayasan Obor Indonesia.
- [6] Kori Lilie Muslim. (2017). Nilai-Nilai Islam dalam Budaya dan Kearifan Lokal (Konteks Budaya Minangkabau). *FUADUNA: Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 1(1), 48–57.
- [7] Kuntowijoyo. (2013). *Maklumat Sastra Profetik: Kaidah Etika dan Struktur Sastra*. Yogyakarta: Multi Presindo.
- [8] Masduki, M. (2017). PENDIDIKAN PROFETIK; Mengenal Gagasan Ilmu Sosial Profetik Kuntowijoyo. *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 9(1), 1.
<https://doi.org/10.24014/trs.v9i1.4320>
- [9] Nadil Shah , Sultan, Rana Saba, B. K. (2018). Balochi oral literature and Gender Construction Balochi Oral Literature and Gender Construction. *Pakistan Journal of Gender Studies*, 16(1), 89–102.
- [10] Putri, E. W. (2019). Islam and Local Wisdom in The Minangkabau Proverb. *Al-Tahrir*, 19(1), 119–134.
- [11] Qomariyah, U., Doyin, M., Zuliyanti, Z., & Prabaningrum, D. (2018). The Representation of Prophetic Messages in Folklore of Tegal Regency. *Jurnal The Messenger*, 10(2), 195.
<https://doi.org/10.26623/themessenger.v10i2.781>

- [12] Ramadhan, I. R., Djono, D., & Suryani, N. (2018). Local Wisdom of Kasepuhan Ciptagelar: The Development of Social Solidarity in The Era of Globalization. *International Journal of Multicultural and Multireligious Understanding*, 5(3), 35.
<https://doi.org/10.18415/ijmmu.v5i3.141>
- [13] Rifauddin, M. (2017). Konsep Kepemimpinan Profetik dalam Membangun Sumber Daya Manusia Berbasis Islam di Perpustakaan . *JUPI : Jurnal Ilmu Perpustakaan Dan Informasi*, 2(1), 46–62.
- [14] Rohmanu, A. (2018). the Mistification of Puritants Islamic Law Epistemology in Profetic Social Science Perspective. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 13(2), 289–312.
<https://doi.org/10.21274/epis.2018.13.2.289-312>
- [15] Santosa, I. B. (2016). *Peribahasa Nusantara: Mata Air Kearifan Bangsa*. Jakarta: Jakarta: DPP PDI Perjuangan.
- [16] Suhartini, R. (2013). The Sociology of Knowledge about Religiosity Rr . Suhartini UIN Sunan Ampel , Surabaya - Indonesia. *Journal Of Indonesian Islam*, 07(02), 288–313.
- [17] Tarmizi Ramin, A. (2019). Cultural Values in Traditional Proverbs of Pakpak. *KnE Social Sciences*, 2019, 81–93. <https://doi.org/10.18502/kss.v3i19.4832>
- [18] Taum, Yoseph Yapi, D. (2004). *Bahasa Merajut Sastra Merunut Budaya*. Yogyakarta: Universitas Sanata Dharma.
- [19] Tim Penyusun. (2017). *Kamus Besar Bahasa Indonesia*. <https://kbbi.kemdikbud.go.id/>.
- [20] Wardiono, K. (2019). Prophetic : An Epistemological Offer for Legal Studies. *Journal of Transendental Law*, 1(1), 17–41.
- [21] Washudin, W. (2018). Kepemimpinan Profetik dalam Perspektif Manajemen Pendidikan Islam. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 4(02), 227.
<https://doi.org/10.32678/tarbawi.v4i02.1234>
- [22] Yu, R. (2019). Study on Origin of English and Chinese Proverb. *Journal of Language Teaching and Research*, 10(4), 782. <https://doi.org/10.17507/jltr.1004.13>