



THE CONCEPTUALIZATION OF SOLIDARITY AND TOLERANCE LEARNING IN PROVERBS OF ADANG LANGUAGE

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ABSTRACT

The research questions triggering the current research are (1) what valuable ideas of tolerance and solidarity are expressed in Adang proverbs? (2) How are the ideas of tolerance and solidarity conceptualized in proverbs? (3) How are the value-bearing proverbs of Adang taught and transmitted from generations to generations? (4) How do people of Adang community put these ideas of solidarity and tolerance in practice in their daily life? To investigate the answers to the questions, descriptive qualitative method was employed in the research, where data gathering was conducted via observation and interviews. Data obtained were then analyzed qualitatively. To obtain valid and reliable data as well as valid and reliable results of data analysis, looping and triangulation were applied. The results show that there are at least four important ideas of solidarity (or in Durkheim terms: four *consience* of mechanical solidarity) expressed in Adang proverbs, namely (1) solidarity in settlement/ housing, (2) solidarity in sharing of livelihood, (3) solidarity in friendship and networking; and (4) solidarity in poverty and prosperity. These concepts or ideas of solidarity are all pertaining to Durkheim's mechanical type of solidarity. With respect to ideas of tolerance, two Adang proverbs of multi-contexts idea of tolerance are uncovered. All these ideas or concepts of tolerance and solidarity are conceptualized metaphorically, i.e., with comparison to natural phenomena, including wild-life both marine and agricultural. The concepts of tolerance and solidarity lessons are communally up-held in daily life of the community and are taught and transmitted from generations to generations via folk songs, tales and puzzles.

Keywords: Tolerance, Solidarity, Proverbs, Papuan, Adang

INTRODUCTION

Proverbs (from Latin: *proverbium*), “a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience” (<https://en.wikipedia.org/wiki/Proverb>), have been part of human means of communication for centuries and from generation to generation. They contain valuable ideas or lessons such as wisdom, truth, morals, and traditional

views, generally, used to teach younger generation of a socio-cultural group. As proverbs bear very useful lessons to teach human generations, they are usually non literal. They rather involve various figurative speeches, mainly metaphorical to affect interests of hearers and readers (Mieder, <https://en.wikipedia.org/wiki/Proverb>; Moshood, 2011:60)

Proverbs are found in many languages of the world, even in death languages such as in Latin, Hebrew and Greek and also in living languages such as in English and in Bahasa Indonesia. In English we have proverbs like *Opportunity did not knock until I built a door; journey of thousand miles begins with a single step; A ship in the harbor is safe, but that is not what a ship is for; Don't bite the hand that feeds you*; and thousands others (<https://lemongrad.com/proverbs-with-meanings-and-examples/>). In Bahasa Indonesia, we have such proverbs as: *Berguru ke padang datar, dapat rusa belang kaki, berguru ke palang ajar, bagai bunga kembang tak jadi*; and thousands others (<https://www.merdeka.com>).

Not only are the proverbs found in standardized national and international languages; they are also very prevailing in many local indigenous languages of socio-cultural groups, including in local indigenous languages in Indonesia such as those in Adang - a Papuan language spoken in the island of Alor in the province of Nusa Tenggara Timur. Regrettably, literatures and researches on proverbs, especially on proverbs in languages of Nusa Tenggara Timur, including Adang are rather rare.

Proverbs in Adang are quite prevalent. Like proverbs in other languages of the world, proverbs in Adang bear such values as wisdom, truth, morals, and traditional views of various aspects of living, which are normally used to teach younger generation of Adang community. However, in the current modern globalization era, where international and national languages tend to be more dominant than local languages, these value bearing proverbs in Adang are rather endangered. Therefore, they urgently need studies for documentation, preservations and revitalization.

So far, only Adang grammar has been investigated and sketched (Haan, 2001, Robinson and Haan, in Schapper, 2014: 221-284) but nothing has been done on proverbs in Adang. Therefore we still have lack of knowledge of Adang's proverbs: how they are formulated, what themes and moral values they express, what figurative speeches they involve, how they are taught and transmitted from generation to generations and so forth. Questions triggering the research are (1) what valuable ideas of tolerance and solidarity are expressed in Adang proverbs? (2) How are the ideas of tolerance and

solidarity conceptualized in proverbs? (3) How are the value-bearing proverbs of Adang taught and transmitted from generations to generations? (4) How do people of Adang community put these ideas of solidarity and tolerance in practice in their daily life?

Objectives

Based on the research questions as stated above, the aims of the research are derived as follows.

1. To identify valuable ideas of solidarity expressed in proverbs of Adang.
2. To uncover valuable ideas of tolerance expressed in proverbs of Adang.
3. To portray how ideas of solidarity and tolerance are formulated into proverbs in Adang.
4. To explain how Adang's proverbs of solidarity and tolerance are taught and transmitted from generation to generations?
5. To explain how the members of Adang community implement the ideas of solidarity and tolerance in their daily life from generation to generations?

THEORETICAL REVIEW

Proverbs: Meaning and Functions

Proverbs are short, generally known sentences containing wisdom, truth, morals, and traditional views. They are usually metaphorical, fixed and memorable which are handed down from generation to generation. They are not unplanned pieces of language, but are pre-structured and pre-invented generalized statements. They are therefore unchangeable in style and structure. As such, they neither need to be adapted to a given textual context nor do they require a specific textual surrounding to be fully comprehensible (Mieder, 2004:108-9; Meider, 1985:119; Norrik, 1985).

Proverbs are found in many parts of the world, but some countries, such as West Africa, seem to have richer stores of proverbs than others. North and South America hardly have any (Mieder, 2004:108-9; Meider, 1985:119; Norrik, 1985). Bahasa Indonesia and many other local languages in Indonesia are also rich of proverbs. Adang, a Trans

New Guinean language spoken in the island of Alor, is an example of such languages.

As proverbs contain wisdom, truth and morals, they are very useful for human beings. Practically, they teach human generations to live their life successfully, peacefully and truthfully. In literature, proverbs are used in prose, poetry and songs. Poetries and songs tend to have certain rhythmic structures, so the aesthetic feature and balanced syntactic structure of some proverbs can make songs and poetries appealing to their readers and listeners. Additionally, since poets and song writers often have verbal economy as a goal, they normally condense a great deal of information and emotion in short statements. For this reason, proverbs can be appropriate choices (Honeck, 1997:26-29).

Because of their typically short, poetic and concrete nature, Honeck (1997:26-29) says that proverbs are usually also used for treatment to socio-psychological problems such as substance abuse, psychotherapy and tests of mental status. They are also used by the elderly to teach children to think more abstractly, as an imaginary mnemonic; even, proverbs can also be used as a means of assessing workers' attitudes about work and life, and as tests of a defendant's competency to stand trial.

Tolerance and Solidarity: Meaning and Differences

In the contemporary usage, Carson (2012: 9) asserts that the term tolerance is rather difficult to define. It is quite problematic and is more difficult than what suggested in dictionary entries. This research article, therefore, only provides brief description of what tolerance is in its basic and general sense, then compare it with the notion of solidarity. Etymologically, the word tolerance is derived from the verb tolerate (from Latin *tolerare*) with four basic meanings as in Webster's Unabridged Dictionary. They are: (1) to allow or permit other people to have different beliefs, cultures and practices without interventions; (2) to recognize and respect the differences without necessarily agreeing or sympathizing; (3) to put up with or to tolerate someone or something; and (4) to have tolerance for ... (e.g. a specified drug, etc.). Tillman (in Nugroho, 2020), moreover, says that tolerance is an attitude of respecting one another

with the purpose of peace. Similarly, Dimont (in Nugroho 2020) argues that tolerance is an attitude of upholding peace without deviation from standardized shared norms and laws.

While the notion of tolerance refers to permitting, recognizing, accepting and respecting differences for the purpose of peace and harmony, the notion of solidarity has the sense of social unity. It is the state of unity and togetherness (Lawang, in Tysara, 2021; Mishra and 2020). Durkheim (in LibreTexts, 2021 and in Tysara, 2021) defines solidarity as “*A bond of unity between individuals, united around a common goal or against a common enemy, such as the unifying principle that defines the labor movement*”. He furthermore, classifies the condition solidarity into organic solidarity and mechanical solidarity.

Organic solidarity refers to the interdependence among individuals and the complementarities between people that arise from work specialization. This type of solidarity is normally found in modern society when comparing to mechanical solidarity which refers to social cohesion or integration based more upon kinship relation and familial networks. In this social cohesion, individuals are bound, regulated and controlled by a set of principles or customs and beliefs that Durkheim calls *collective conscience*, both based on forms and contents (Durkheim in LibreTexts; last updated: February 20, 2021, Mishra and 2020). Durkheim furthermore claimed:

“... the collective conscience were concretely associated with traditional (local) conditions, linking individual to racial and powerful objects in the universe viz., animals, trees and many natural forces such as sun, moon, clouds etc. People have always been linking himself to such objects. These phenomena affect every conscience in the same way Thus, the fusion of the individual's conscience with the collective indicates its form and object. Now it can be said that collective conscience acquires its specific features in different primitive societies.”

METHOD

Proverbs in Adang language are ethno-linguistic heritage which are naturally possessed and handed down from generations to generation in

the community of Adang. A descriptive method with heuristic type of objective is considered the most suitable method for uncovering values or lessons enclosed in the ethno-linguistic phenomena. With the heuristic or data-driven type of objective, data analysis of proverbs in Adang was carried out along with the collection of data.

There were three stages of investigation, i.e., data collection and data analyses, following the model proposed by Watson-Gegeo (in Allwright and Bailey, 1991:36). At stage one, the comprehension stage, opened interviews were conducted with speakers of Adang language both those who live in Kupang and those who live in Adang communities in Alor rgency. Quite many proverbs were successfully collected at this stage. At the second stage, topic-oriented (or hypothesis-oriented) stage, proverbs obtained were classified based themes of moral values or lessons with the focus on moral values of solidarity and tolerance. Aspects of solidarity and tolerance and the way the values were conceptualized into proverbs were investigated and analyzed. Practical impacts of the solidarity and tolerance values on daily life of Adang community were then explored. At the final stage, verification and validation stage, tentative results of data analysis were verified with informants selected from sub-groups or clans of Adang community. Findings are as presented in the following part of this article.

FINDING AND DISCUSSION

The results of data analysis show four values (or *conscience* in Durkheim terms) of mechanical solidarity and a multi-context tolerance value or lesson expressed in proverbs of Adang obtained during the investigation. The solidarity and tolerance values, hence lessons to learn, are metaphorically conceptualized into proverbs with reference natural phenomena, especially to life and behavior plants and animals. The tolerance and solidarity values are strongly endorsed and exercised in the daily life of Adang community. They are spread and transmitted from generations to generations of Adang community via folk songs, including folk song accompanying traditional round dance called, *masaer* (commonly known as *legeo lego*). They are also spread and transmitted through traditional puzzle games and through speeches in

both social and religious gatherings. Current generations of Adang community, however, tend to dislike the traditional puzzle game, folksongs and round dance. The value-bearing proverbs, consequently, are rather endangered. Therefore, actions for preservation and revitalization have to be taken soon before the all value-bearing proverbs extinct. Detailed discussion of each value of solidarity and the multi-context tolerance lessons in Adang proverbs is presented consecutively beginning with solidarity in settlement and housing as follows.

Solidarity in Settlement and Housing

The following proverb is an example of solidarity in settlement and/ housing. The literal meaning it expresses is ‘*Sunshine is very hot down there along the coastal region. Turn around and come up so that we stay together in the shadow of tamarind tree*’. As observed, the idea of ‘settlement and housing’ solidarity is conceptualized metaphorically with the use of such natural phenomena as *hot sunshine, coastal regions and shady spot of tamarind trees*.

Heat of the sun is metaphorically used here to mean unpleasant or uncomfortable conditions for many reasons, including famine or starvation season. Moreover, coastal region is historically viewed by Adang community as hot, dried and unproductive region for farming. Therefore, Adang people used to avoid permanent settlement in such a region. They lived rather inland close to their farm land only have temporary houses at coastal region for seasonal fishing purposes. Note that members of Adang community are originally farmers and fishermen.

P-ong	da’el	fed
bunE sah,		
DEM (DIST-downward)	coastal region	
sunshine hot bad		
<i>Sunshine is very hot down there along the coastal region</i>		

holong	ma-dong	pi	tamE
uh far.			
turn around	come up	1PL.COL	tamarind
tree shadow	under		

turn around and come up to stay with us in the shadow of tamarind trees

Another metaphoric symbol in the proverb, as has been mentioned, is **shady spot of tamarind trees**. Tamarind trees used to grow wildly and widely in Adang territory and their fruits could be found everywhere and a lot. First settlers of Adang territory depended on the nuts inside the tamarind fruits' meat as food. Later members of Adang community still consumed tamarind fruits' nuts, especially during a famine condition when there was a shortage of food. Therefore the phrase **shady spot of tamarind trees** here is used metaphorically to refer to a good condition where, for example, there is no shortage of food, as contrast to the phrases **hot sunshine** and **coastal region**.

Therefore, the proverb quoted above, indeed expresses an invitation or suggestion to members of Adang community and also new comers from outside to settle together in Adang – a place where people can do farming, a place without suffering and staving. The suggestion has also indicated that Adang community is rather open to outsiders. People from other neighboring islands such as from Pura, Pantar, even Adonara, Lembata and Easter Flores have, since long, settled in the territory of Adang, especially along the coastal region from Kalabahi – the capital city of Alor regency - to Bota village.

Solidarity in Sharing of livelihood, harvest and income

Next proverb expresses lesson of solidarity in sharing of *livelihood, harvest and income*. Literally the proverb means: *Spotted dove and emerald doves are friends, they find food from rabbis to share with each other*. As observed, the proverbs also employs metaphors from the nature, especially that of bird life, to conceptualize the lesson of solidarity. Two different species of dove from the forest in Adang region are used as symbols. They are spotted dove and emerald dove.

‘U’IO - lamanhiu tEnang’el,
bitang het sE-dalam dalam
Spotted dove emerald dove friend
rabbis find food to each other-share

Spotted dove and emerald doves are friends, they find food from rabbis to share with each other

Not like most other birds, these two doves normally nest in the forest around farm land and they normally find food from the ground, including residues of farm crops. Members of Adang community, who are mostly farmers originally, seem to have always observed the behaviors of the two dove species and have learned a valuable lesson, namely their behavior of sharing food. The lesson is then conceptualized in the above proverbs.

This lesson has also been exercised among members of Adang community since long time ago up to these days, usually in farming, hunting and fishing. In farming, for example, they share traditional dried-farm land annually. They cultivate dried-farm together, grow rice and maize till the harvest time. The new harvests, maize or rice or both, are then divided into parts depending on the number of farmers sharing the same dried-farm. This way of sharing farming is mostly applied to dried farms which are cultivated annually and in different places (*Shifting Cultivation*). Currently there have also been rice fields, owned by some farmers permanently. The shared-farming is rarely applied to this modern farming system.

Solidarity in Friendship and Networking

Again, the next proverb expressing friendship and networking employ metaphors of animal live and behavior. This time, lives and behavior of house lizard and gecko are perceived and conceptualized into a lesson of solidarity. The two small creatures normally live in traditional bamboo houses of Adang family. They are normally benign to each other. Literally, the proverbs expresses such an idea as *House lizard and gecko are benign to each other, they meet in the dust of a house fire place to hold then release each other*.

Bang maruic tEko mOn-mOn

House lizard gecko benign-RED
House lizard and gecko are benign to each other,

maru butung mi sa-puin s-ad

dust ash at 3SG.PROX-hold
3SG.PROX-release
*they meet in the dust of a house fire place to
hold then release each other*

As observed from the proverb, metaphoric symbols employed in the proverb are house lizard, gecko and the dust (for example, of a house's fire place). The live and behavior of the two small creatures are as have been previously described. The phrase for the dust *maru butung* is traditionally used as symbol to refer to an open-air gathering place. It is normally a wide ground area and is dusty, including that of a beach, where farmers and fishermen meet for having barter trading and shopping. The lexical item for the gathering place is **aloy** which is suspected to be the original word of the name **Alor**, etymologically.

Traditional markets where barter trading take place is a good example to illustrate how people of Adang community build networks and friendships with people from surrounding communities, even from other islands, including from Rote, Sabu, Adonara, Lembata, Solor and Eastern Flores. The remarkable thing about traditional markets is the barter trading which was the most popular trading system until late 1980s. It became less popular since the late 1980s. Through the barter trading system, traders and buyers from different communities, even different islands built friendship and network.

Commodities for barter trading during the period of barter trading were among others, farming products, fish from fishermen and palm sugar (both liquid and solid), lontar mats (mats made of palm leaves), sarongs or traditionally-woven blankets and many others. Farming products such as rice, maize, cassava and castles (chickens, pigs, goats, etc) were supplied by farmers from Adang and its surrounding communities. Fish was supplied by fishermen from neighboring islands like Pura, Pantar, Adonara, Lembata and Solor. Sarongs or traditionally-woven blankets were supplied by traders from Ternate island, Uma Pura (Buaya island), Pantar and also from Adonara, Lembata, Solor and Eastern Flores.

Palm sugar (both liquid and solid) and lontar mats were supplied by traders from Rote and Sabu islands. Note that liquid palm sugar from Rote and

Sabu has been one important ingredients of the typical traditional cakes from Alor known as *kue rambut*.

The commodities, as mentioned above, were taken to traditional markets and were exchanged among barter traders. Barter traders then made friends with each other named *talil* in Adang language, similar to *customers* in English. As there used to be 6 traditional open-air markets took place almost every day in the area where Adang community live, some traders from outside Alor island, later on chose to began settling in Alor, along the coastal area of Adang territory. Most of these traders were from Lembata, Adonara, Solor and Eastern Flores. They have permanently settled down in the area and considered themselves as alorness, though linguistically, they speak Lamaholot. Most of them live in the villages called Dulolong, Alor Kecil and Alor Besar. In terms of friendship solidarity expressed in the proverb quoted before, there has been a socio-cultural tie between Adang community and these outcome settlers of Lamaholot speaking background. A special in-depth investigation is needed for this socio-cultural tie.

Nekara, or *moko* in Alor was also a commodity of barter trading system during the period and by the names given to nekara of different motives, some people suspect that nekara (*moko*) is not originally from Alor. It should have been brought to Alor by traders from outside Alor, even outside NTT province. Nekara named 'Malay' (moko Malay/ Emalahay), for example, is suspected to have been brought to Alor by traders from Sumatera, probably Riau. Similarly, nekara named 'Makasar' (*moko Makasar*) is suspected to have been brought to Alor by traders from Makasar of Sulawesi island. The settlement of Bugis tribe called 'Butung' in Adang language or also commonly called 'Binongko' in western Kalabahi is another evidence, based on which exploration can be conducted to find out which traders have brought nekara to Alor.

As pointed out at the beginning of this section, the lexical item used to refer to gathering places, metaphorically called 'maru butung' (*dust ash*) is '*aloy*'. The word is a general term for any gathering places. For example, in Adang language, the place for traditional open-air market is called '*don aloy*', the special place for deer to gather

together in a forest is called *'aru aloy'*, literally means gathering places of deer; and even gathering places for ships and boats is called *'pelang aloy'*, similar to or equal with *'harbor'* or *'sea port'* in English. There are a few naturally existing sea-ports along the coastal region of Adang territory where trader motor/ sailing boats used to stop to attend barter trading events in traditional markets. Kalabahi sea-port is one of them, where Dutch and Portuguese also used for sea transportation for colonization purposes. The sea-port territory used to belong to Adang community. It is very likely, therefore that the name *Alor* of Alor island has been originally from the word *'alloy'* of Adang language. Further investigation, however, is strongly recommended.

Solidarity in Prosperity and poverty

The last proverb expressing solidarity given below also employs metaphors of animal lives and behaviors, especially of marine life. In this case, the behaviors of two small sea creatures are brought into play to symbolize two contradictory living behaviors, namely sadness of poverty and happiness of prosperity. The two sea creatures are sea cucumbers also known as sea slugs and a species of fish named calico bass, as illustrated in the pictures, next after the proverb.

BeenpElang bani bang
masair,
PROP sea cucumber home
traditional round dance
Sea slugs perform round dance in their
home BenpElang

'O'oy 'O malel s-om
pe'
'O'oy 3.OBV-POSS calico bass fish
3.PROX-heart sad

but calico bass fish are feeling sad at their home O'Oy.

Sea cucumber fish is a sea food that members of Adang community like to fish to eat. There are many different types of sea cucumber fish found in the sea around Adang community. Four types of them, as in the picture, normally flock together, forming groups in a place, and therefore,

are easily found a lot by Adang fishermen. Their flocking together in groups is what conceptualized as having round dance. Round dance itself is a time of togetherness, expressing joy or happiness due to some successful activities, such as successful farming and harvest in Adang community.

There are also a few types of calico bass fish but unlike cucumber fish, the calico bass species of fish in question are very rare, mainly because they are only very few and they do not normally flock together in groups. Moreover, they always hide themselves among sea grass, and therefore, hard to find. This behavior of the species of fish is what conceptualized as sadness of poverty condition.

In the proverb above, these two conditions are conceptualized as a contrastive living condition with an implied teaching lesson that the contrastive living condition is avoided. The English similarity of the proverb is *'We must learn to live together as brothers, or perish together as fools'* or *'Even the weak become strong, when they are unite'*. A Bahasa Indonesia counterpart of the proverbs is *'Sakit sama mengaduh, luka sama mengeluh'*.

Two obvious and practical examples observable from daily life of Adang community are in funeral ceremony and wedding ceremony which are very commonly practiced even nowadays. Every time when a person in Adang community passes away, all members of Adang community come in groups of various clans, bringing helps of different types, ranging from food to eat together to manpower for preparing grave and coffin. The even of bringing helps or assistance is known as *'satang taunung'*, literally means *'collecting hands'*. Similarly, when there is a wedding, all members of Adang community come in groups of various clans, bringing helps. This part of wedding ceremony is similar to the tradition in Kupang community known as *'kumpul keluarga'*.

Multi-context Tolerance Lesson

Two proverbs in Adang expressing tolerance were found in the research. Both express multi context tolerance, in the context of different culture, beliefs and many other differences. One of the proverbs expressing lesson of tolerance is as quoted below. Literally, it expresses such a meaning as *'There are walnuts in Atatang home, you eat yours, I use mine as lotion to apply to my body'*.

'Atatang bang 'anain mEmang mi, a
e
'Atatang home walnut (fruit meat) at,
2.SG.NOM 2.SG.POSS
'There is walnut in Atatang home, you eat
yours,

'a-dee, na n-e bang na-
hop
3OBV-eat 1SG.NOM 1SG-POSS ask
1SG-massage
I use mine as lotion to apply to my body'

As observed, the proverb also employs such metaphorical symbols as *walnut* (*anain* or *kenari* in Bahasa Indonesia) and *Atatang bang*, an imaginary home or village. The word *atatang* itself is actually the name of an edible sea creature which is very rarely found. The sea creatures normally adhered themselves so tightly to sea coral rock, as their host or home, that they are mostly very difficult to be taken out. Adang community believe that there is an under-sea world with beautiful kingdoms, as commonly told in Adang legends; and *atatang* sea creatures are inhabitants of the kingdoms.

The shape of *atatang* sea creature is similar to that of walnuts. Therefore, the proverb also employs the word for walnut, '*anain*' in the first clause of the proverbs '*atatang bang anain memang mi...*', literally means '*there are walnuts in the home of 'Atatang*'. As walnuts are also edible and can also be used for many other functions, the proverb literally suggests: '*...as for your walnuts, you eat them; whereas for mine, I use them as lotion to apply to my body*'

In the context of Adang community, the above literal meaning suggested via the proverb is a metaphoric saying teaching us the lesson that as we live in communities of different ways of living in terms of beliefs, cultures and so forth, being tolerant is strongly recommended. An obvious practical example of the tolerance lesson in the daily living of Adang community is observable from religious life. Believers of Islam and Christians have lived together in the territory of Adang community for very long time. Even about one third of the members of of Adang community are Islam believers. They live together and help each other in many ways. Islam believers of Adang community

always attend *Christmas* celebration together with their Christian brothers/ sisters, relatives and friends annually. Similarly the celebration of Islam *Eid Mubarak* is also attended annually by Christian brothers/ sisters, relatives and friends.

Constructing church and mosque buildings is also commonly done together between Islam and Christian believers. Phenomenal ones to mention here are the Christian church building, named **Ismael** and the mosque called **Izak** in **Ilawe** village (*Kampung Ilawe*). People living in the village are all Adang speakers; they are members of Adang community or Adang tribe. The construction of the church building was initiated by a Moslem named Ismail and then built together by both Islam and Christian believers. To strengthen the tribal tie and blood relation between believers of Islam and Christian, a mosque in the village, formerly named **Nurul Iksan** was later on renovated and its name was changed into Izak – **Izak** mosque.

The most current example is the installation procession of the dome of **Jami Babul Rahim** mosque in Dulolong village in July 2022. The procession began with picking up the dome from Kalabahi sea port, and on the way to Dulolong village the procession queue was blocked by Christian believers and priest of Adang community just before leaving Kalabahi. The purpose is for an embedding ritual ceremony, where the dome was covered with cultural blanket and sarong for shading the dome from the heat of sunshine, before it was then brought to Dulolong village for installation. The Christian believers of Adang community then also joined the procession to Dulolong village for the installation of the dome. Detailed description of the embedding ritual can be accessed from YouTube channel with the address: <https://www.youtube.com/watch?v=UyDXiTKqQ4c> or from the following website address: <https://ujaran.co.id/arak-arakan-bulan-bintang-mesjid-jami-babul-rahim-dulolong-dihadiri-ratusan-orang/>.

CONCLUSIONS AND SUGGESTIONS

There are quite many value-bearing proverbs in Adang language, a Trans New Guinean language spoken in the island of Alor. Four valuable lessons of solidarity (or in Durkheim terms: four *conscience* of mechanical solidarity) and a multi-

context tolerance value or lesson expressed in proverbs of Adang have been uncovered and discussed in this article. The solidarity and tolerance lessons are metaphorically conceptualized into proverbs with reference to natural phenomena, especially to live and behavior plants and animals. The tolerance and solidarity values are strongly endorsed and exercised in the daily life of Adang community. Moreover, they are taught, spread and transmitted from generations to generations of Adang community via folk songs, including folk song accompanying traditional round dance called, *masaer* (commonly known as *legeo lego* in Bahasa Indonesia). They are also taught, spread and transmitted through traditional puzzle games and through speeches in both social and religious gatherings. Current generations of Adang community, however, tend to dislike the traditional puzzle game, folksongs and round dance. The value-bearing proverbs, consequently, are rather endangered. Therefore, actions for preservation and revitalization have to be taken before the value-bearing proverbs extinct.

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