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Understanding meaning expression parable by an Indian students

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Abstract---This study aims to explore the understanding of meaning in parables by Indian students. The adaptation and modification of Roland Barthes's Semiotic Theory and Lev Vygotsky's Theory of Social Constructivism were used as the basis of the study. A qualitative design was used in this study. The study was conducted in a regular daily secondary school in Selangor involving five Indian students, where Malay is the second language. Parables are one of the types of proverbs contained in the Form Two Malay Language Curriculum and Assessment Standard Document. Cermin Minda Instrument: Parables are used to test students' levels of understanding of the meaning of parables. The results of the analysis found that the study participants could name visual objects denotatively but failed to associate the parable with the visual object. Study participants also failed to express the meaning of proverbs accurately based on their concepts. Overall, students have not yet mastered the understanding of the meaning of parables because they are unable to reach the level of expressing implicit understanding in producing new cognitive. The implication is that students need to be given comprehensive exposure to parable expressions as well as denotative and connotative meanings to produce new cognitive. In fact, in the process of teaching and learning Malay proverbs, teachers need to ensure that students can achieve every level in the adaptation and modification of semiotic theory and the theory of social constructivism, producing students who can master the understanding of meaning accurately and clearly.

Keywords---understanding meaning, parables, proverbs Malay.

Introduction

Malaysia is a country inhabited by various races such as Malays, Chinese, Indians, Orang Asli, Iban, and Kadazandusun, thus creating a diversity of languages in communication. Therefore, unity between races is important to ensure a peaceful and prosperous Malaysia. For the sake of unity, Malaysia has recognized the Malay language as the national language, as enshrined in Article 152. Therefore, the education system has taken the initiative clearly by making Malay the medium of instruction, which serves as a unifying language in uniting the people of various races in Malaysia (Asmah, 2008). The National Education Policy has placed the position of Malay as the medium of instruction in the national education system. It is clear to ensure that the colonial education system is replaced with the national education system to meet the needs of the country (Fadzilah, 2006). It is proven that unity can be implemented through the education system by making Malay the medium of instruction in schools and Malaysian educational institutions.

As you know, Indians are the third-largest ethnic group in Malaysia, with a statistic of 6.8 percent of the total number of Malaysians, which is 32.75 million people (Department of Statistics, Malaysia, 2021). The main language spoken by Indians is Tamil, and only a small number still use Telugu and Malayalam. Therefore, it is clear that Malay is the second language (L2) of Indian students, and it is proven that the existence of L2 is after the mother tongue (L1) is mastered and must be learned. Noor Zila (2015) explains that L2 is a second language that is present after a speaker has mastered L1 and usually the acquisition of L2 students through formal learning in school. Indian students are required to learn Malay because Malay is the medium of instruction in the education system in Malaysia. The proof is that teachers use Malay as the medium of instruction in the teaching and learning process in the classroom. This is in line with the status of Malay as the language of communication and medium of instruction in schools (Abdull Sukor et al., 2011).

According to Eender (2008), in the process of learning and mastering L2, the process of learning B2 does not occur directly to non-native speakers as they do not master all the skills in B2, such as mastering L1 and face great constraints as a result of the influence of L1. Corder (1981) is of the view that L2 learning begins after most of the child's maturation process is completed because it is part of the child's maturation process. L2 can be mastered by a person if the mastery of L1 is at a good level or almost perfect (Khairul Nizam & Wan Muna Ruzanna, 2017). This is evident when Lightbown & Spada (2006) state that L2 learning occurs after a person has been able to master a language system. Whereas the L2 teaching process needs to go through careful planning, its implementation is natural and not too formal, emphasizing the cultural and social context so that the language is often heard and spoken (Chew Fong Peng, 2016). Therefore, teachers need to ensure that the language used is easy to understand and appropriate to the situation during the process of imparting knowledge because this is one of the pedagogical strategies that need to be given attention (Ilangko et al., 2014).

In Form Two Malay Language Curriculum and Assessment Standard Document, the goal is for students to be able to read, understand, and be able to use words, phrases, terms, expressions, proverbs, and figurative language in the communication process as well as be able to write correctly and creatively (MOE, 2016). This objective indicates that proverbs need to be learned and mastered by students. This is further strengthened when the language system aims for students to master the field of language proficiency, one of which is proverbs (MOE, 2016).

Form Two Malay Language Curriculum and Assessment Standard Document (MOE, 2016) also classifies proverbs as a figurative language that includes idioms, parables, proverbs, sayings, numbers, and words of wisdom, with emphasis on philosophy, personality, and noble values based on multiracial Malaysian society. According to Za'ba (1965), proverbs are a simple speech arrangement that is the choice of members of society to speak because proverbs use beautiful words, can be used widely, and the purpose is very clear, namely as a comparison, example, and teaching. The origin of proverbs has been further clarified by Ainon & Abdullah (2010). Figurative language is divided into two categories, namely proverbs (figurative that have been established in terms of language form, consisting of idioms, parables, proverbs, sayings, and words of wisdom) and non-proverbs (unstable allusions to language forms and their meanings, consisting of personifications, hyperboles, and metaphors) (Refer to Figure 1).

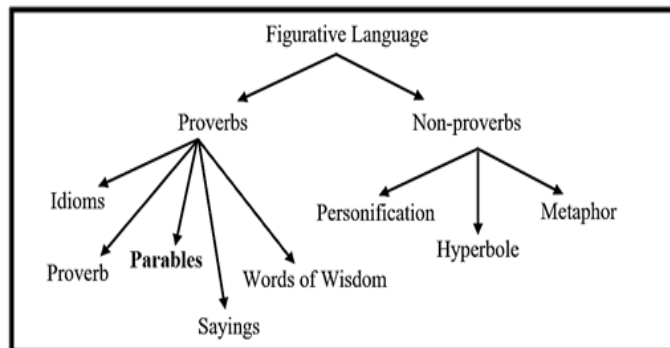


Figure 1. Division of Figurative Language

Therefore, this study focuses on the understanding of the meaning of parables among L2 students. A parable is a comparison or likening of human behavior with the living environment, which in turn can give literal and implicit meaning. Zaitul Azma & Ahmad Fuad (2011) found that the use of the words *bagai*, *bak*, *ibarat*, *laksana*, *macam*, *seperti*, and *umpama* can be used as a parable to make a comparison to something. Abdullah, Alias & Mohd Ra'in (2009) define a parable as a figurative language or figurative language that gives a double meaning after likening something comparable to it by using the words *umpama*, *bak*, *bagai*, *laksana*, *seperti*, *macam* dan *seolah-olah* if at the beginning of the parable. This is in line with Zanariah (2016), who argues that a parable is a proverb that creates its meaning through allusions to other things. According to Ainon & Abdullah

(2010), a parable is a comparison of meaning that is very clearly detected because the parable is preceded by the words *bagai, bak, ibarat, macam, seolah-olah, seperti, and umpama*. In English terms, a parable is known as a simile.

Past researchers have identified problems of mastery and understanding of proverbs among pupils and students in institutions of higher learning. Based on Mohd Ridzuan (2018), students are not able to master the expression of proverbs well because it is difficult to state examples of proverbs, identify proverbs, and various other types of questions related to proverbs. Zanariah (2016) found that most students face problems in answering questions in the aspect of proverbs for Malay Language PT3 and Malay Language Paper 2 SPM because they cannot use proverbs by the context as required by the question. Rozita Radhiah (2016) found that teenagers find it difficult to understand proverbs, especially if they are not able to understand the literal meaning based on the concept of the proverb. According to Hasmidar & Jafizah (2016), many Malay language teacher education students lack knowledge and understanding and are unable to think at a high level, resulting in their not being able to interpret the meaning of *bidalan* correctly. In addition, Ahmad Mahmood et al. (2011) found that the knowledge of the meaning of proverbs among secondary school students is at a moderate level by only understanding what exists in the environment and the expressions that are repeatedly expressed by them only. Meanwhile, according to Nor Hashimah & Junaini (2010), more than 60 percent of adolescents fail to master proverb skills and require serious observation. In addition, Goh Suzie's (1998) study found that high school students were less interested in proverbs because they thought proverbs were clichéd language, could not understand proverbs well, and learned proverbs were difficult to remember or memorize. Furthermore, proverb teaching was boring.

In addition, the general public is also found to still have a problem with proverbs. This is based on Rajini & Che Ibrahim (2016). The use of different words to convey the same meaning or using the same words to convey different meanings can confuse the understanding of meaning, thus triggering interracial conflict. According to Hishamudin & Mashetoh (2015), the current generation often experiences confusion of meaning or errors in making interpretations related to the understanding of meaning in proverbs due to not understanding the culture that underlies the creation of a proverb. Meanwhile, Noraini Shahida & M Mascitah (2011), the use of proverbs now seems irrelevant to use in conversation because the audience feels funny, unexpected, or even impressed by the person who expresses it. Noor Aina (2005) says that society now considers proverbs as a cliché language and only to be memorized and used while speaking in customary ceremonies by the elderly. In this way, this study was done to find out how well Indian students in high school understand Malay proverb parables.

Literature Review

The study of proverbs has been conducted in Malaysia by touching on various aspects. Based on the researcher's research, among the aspects of the study of proverbs are language games; comparison of Malay proverbs with other language proverbs; Higher-Order Thinking Skills (HOTS) and Malay common sense in proverbs; animal symbolism in proverbs; and knowledge of the meaning of Malay

proverbs. In terms of language games, Mohd Ridzuan (2018) has created a model of a proverb educational game called Pisatum. The game requires pupils to put together cards with the front phrase and the back phrase to form a complete proverb. The results of this study found that the use of Pisatum helped students improve their mastery of proverbs based on the increase in the marks they obtained. Next, a comparative study of Malay proverbs with other language proverbs by Zaid & Wan Suhaila (2017) has explained the existence of similarities in the meaning of Malay proverbs with Japanese proverbs. The results of the study found that there is an alignment of thought between the Malay community and the Japanese community in the creation of proverbs even through different elements; many interact with nature and the use of allusions in life. Meanwhile, Rajini & Che Ibrahim (2016) examined the similarities and differences between Malay proverbs with Tamil proverbs in terms of lexical and semantic analysis. The results found that Malay and Tamil proverbs have similarities in thought in the use of symbols of objects, animals, limbs, and nature. Noor Aina (2005), related the search for similarities and differences contained in Malay proverbs and Chinese proverbs. The meanings of proverbs that result from thoughts and life experiences in Malay proverbs and Chinese proverbs show a lot of compatibility and alignment compared to their differences.

In addition, a study on the aspect of HOTS and Malay common sense in proverbs was conducted by Nur Afifah & Nor Hashimah (2016), studying the sense of taste (sour, salty, sweet, and bitter) in Malay allusions, especially Malay proverbs and their relation to Malay intellect. The findings found that figurative language based on the sense of taste carries meaning in the core of taste and other peripheral meanings. In addition, Rozita Radhiah (2016) has identified HOTS in proverbs contained in upper secondary Malay textbooks. Students can use proverbs contained in upper secondary textbooks and taught by teachers to help students think, observe, take action, and emulate things around them. Hishamudin & Mashetoh (2015) looked at the change in the meaning of the word "blood" in Malay proverbs based on the corpus linguistic approach. The subtlety, sharpness of common sense, philosophy, and thinking of the Malays when debating is proven when there is a change of domain in giving meaning to the 'blood' in the proverb. The study by Noraini Shahida & M Mascitah (2011) has made a study of proverbs applied in advertisements in Malaysia that radiate the thoughts, views, and thoughts of the Malay community today. The study's results showed that proverbs can be used in ads and other places to show what Malays think about racial diversity if people are interested and use them.

From the aspect of the use of animal symbolism in proverbs, a study was conducted by Saidatul Nornis & Mohd. Rasdi (2013) studied the element of animal symbolism in Orang Semai proverbs. The results of the study found that animals play an important role as one of the bases for the production of proverbs in the Semai language. Imran Ho (2011) analyzed cognitive mechanisms that allow humans to involve animals, especially dogs, in the formation of proverbs. The findings of the study indicate that there are differences in views about dogs, but all proverbs, regardless of culture and language, still have one metaphor in common.

A study on the knowledge of the meaning of Malay proverbs was conducted by Hasmidar & Jafizah (2016) by looking at the interpretation of proverbs and their relationship with thinking skills among prospective Malay language teachers through Malay proverbs of type *bidalan*. The findings of this study indicate that many students do not understand the implicit meaning in proverbs of the *bidalan* type. Later, Ahmad Mahmood et al. (2011) identified the knowledge of the meaning of proverbs among high school students and conducted a discussion on the level of knowledge and meaning based on the gender of the students. It was found that male students have a higher level of knowledge of the meaning of proverbs compared to female students. Nor Hashimah and Junaini (2010) investigated adolescent students' mastery of Malay proverbs and explanations based on the phenomenon. The findings of the study indicate that mastery of implicit meaning is still weak and requires serious attention.

However, the researchers found that studies related to the mastery of meaning comprehension in parables in secondary school Indian students have not been implemented extensively and in-depth. Therefore, this study was conducted to find out the extent to which Indian students mastered the understanding of meaning in Malay proverb parables.

Methodology

This is a study that uses a qualitative approach and was conducted in Selangor. The study participants (SP) consisted of five Form Two Indian students who were marked as Study Participant 1 (SP1), Study Participant 2 (SP2), Study Participant 3 (SP3), Study Participant 4 (SP4), and Study Participant 5 (SP5)). A set of written tests named the Parable in Cermin Minda was used as an instrument after obtaining validation from field experts. Five questions require SP to state the parable accurately based on the visual object's matching as the idea trigger. SP also needs to state the exact meaning of the five parables. In this study, the researcher used a written test to explore the understanding of meaning in Malay language parables by Indian students.

Theoretical Framework

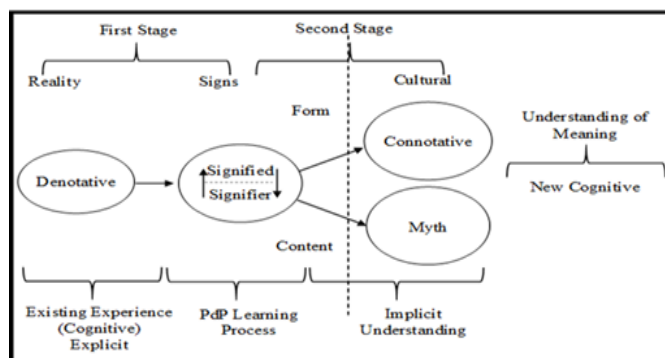


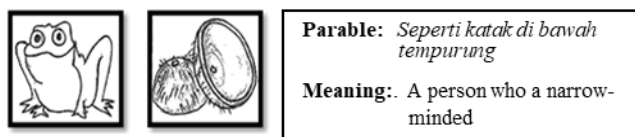
Figure 2: Combination of the semiotic theory by Roland Barthes and the social constructivism by Lev Vygotsky

The theory used in this study is a combination of Semiotic Theory (1915-1980) by Roland Barthes and Learning Theory, namely The Theory of Social Constructivism (1896-1934) by Lev Vygotsky (Refer to Figure 2). In Semiotic Theory (1915-1980), introduced by Roland Barthes, the first level has reality and signs that serve to explain the relationship between markers and signs in reality that produce meaning denotatively and give meaning explicitly or explicitly, directly and for sure). In the second stage, there is a culture that creates meaning connotatively (gives meaning implicitly or implicitly, indirectly, uncertain) (Yusita Kusumarini, 2006) and myth (a sign that is given meaning, develops into meaning connotatively to form a myth) (Roland Barthes, 1915–1980). After the completion of these two levels, an understanding of meaning can be achieved, i.e., new cognitive production. At the same time, the Theory of Social Constructivism has merged through existing (cognitive) knowledge, which is at the first level of Semiotic Theory. If existing experience is used well, then an individual can produce meaning denotatively. Next, the learning and teaching process continues to take place in line with the detection of markers and markers in Semiotic Theory. Finally, an understanding of implicit meaning will be acquired at a second level to produce a new cognitive (Refer to Figure 2).

Findings & Discussion

Understanding the meaning of parables through Malay proverbs is important for students to master because it has been listed as one of the 10 general objectives in Form Two Malay Language Curriculum and Assessment Standard Document and is included in the Language System (MOE, 2016). The researcher used the book *Peribahasa Sekolah Menengah* (Asiah 2018), published by Dewan Bahasa dan Pustaka, as a reference for the answer to the parable and its meaning. The SP answers are calculated correctly based on answers that are close to the real meaning or have the same meaning in terms of the concept.

Parable 1: *Seperti katak di bawah tempurung*



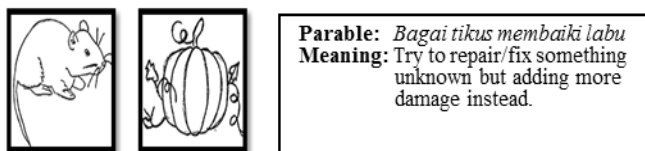
Seperti katak di bawah tempurung, carries the meaning of a narrow-minded person. The denotative meanings based on this visual picture match are "frog" and "shell". After that, markers give the meaning that only a frog can inhabit the shell due to its small and dark space. This dark condition occurs due to the nature of the opaque shell. As per Supriyono (2012), the shell is one of the hard-shelled parts of coconut because it contains a lot of silicates (SiO). Usually, the shell is produced when a head is cut in half to take the white contents to be used in cooking. After that, the shell is discarded until the frog inhabits it. Because they often found frogs under the shell, the Malay community began to create the myth that frogs like to sit under a dark and opaque shell. Next, this situation is likened to real human life to protect the shame of the person being reprimanded. Then, when the parable of the frog under the shell was produced by the ancient

Malay community, connotative meaning also appeared to provide an accurate explanation. Meaning connotatively is produced by taking into account the condition of the frog under the shell, which does not see anything around it. The character of the frog is likened to having superficial human knowledge due to his not having any up-to-date information, only revolving around the things that are around him. Here are the answers from all SPs:

- SP1: Parable : *Bagai katak di bawah tempurung*
 Meaning: Not knowing the earth's output of technology.
- SP2: Parable : *Katak di bawah tempurung*
 Meaning: Not knowing outside issues.
- SP3: Parable : *Bagai katak di bawah tempurung*
 Meaning: People who have no desire for knowledge.
- SP4: Parable : *Katak di bawah tempurung*
 Meaning: People who are not social with others.
- SP5: Parable : *Bagai katak di bawah tempurung*
 Meaning: People who have no experience outside.

In denotative interpretation, the findings show that all SP can accurately express 'frog' and shell as in the Theory of Social Constructivism, i.e., students' existing experience. This is closely related to the Indians who use coconuts in religious ceremonies such as during the Thaipusam festival, which means all SP is no longer unfamiliar with one of the components of a coconut, namely the shell. Then, all SP can state the order correctly, i.e., the word 'frog' followed by the word shell, which proves that all SP have mastered the marker and marker levels. However, there is no correct answer in stating the parable of the frog under the shell because SP1, SP3, and SP5 use the keyword "like" instead of "like" and SP2 and SP4 do not write any keywords. Furthermore, at the connotative and mythical levels, it shows that all SPs have been able to reach this level with their respective understandings. In the final stage, that is, the understanding of the meaning that gives new cognitive shows that only SP2 and SP3 can give meaning connotatively accurately. Meanwhile, SP1, SP4, and SP5 almost give the correct answer by touching only part of the actual concept.

Parable 2: *Bagai tikus memperbaiki labu*



Like a rat repairing a pumpkin, it carries the meaning of a person trying to fix something unknown, adding to the damage. Based on this visual image match, it clearly shows the "mouse" and "pumpkin" objects. Then, markers and markers give the meaning that pumpkin fruit is one of the rat foods that is easily obtained in the garden area of farmers. Thus, this indicates that the rats are not able to repair the damage to the pumpkin; instead, they will continue to damage it as they bite until the pumpkin is perforated. This is in line with the findings of Julaina, Nor Hashimah & Junaini (2018), that rats are pests that cause

pumpkins to be damaged and useless. Indirectly, a myth has been formed that rats will make pumpkins as their food. If the parable of the rat repairing a pumpkin is discussed from the point of view of meaning in a connotative way, it clearly shows that an item will become more damaged when tried to be repaired by people who do not have the knowledge and skills. Supposedly, this parable can give a new cognitive insight to the student if mastered well through the teacher's description in the classroom. The picture of the mind of the Malay community in the past clearly shows a high level of thinking and is full of implicit meaning. Here are the answers from all SPs:

SP 1: Parable : *Seperti tikus memperbaiki labu*

Meaning : A person that acts like knows how to repair thing. But, unfortunately, it becomes worse than that.

SP 2: Parable : *Tikus memperbaiki labu*

Meaning : Knowing all the results is a destructive thing.

SP 3: Parable : *Seperti tikus memperbaiki labu*

Meaning : To ruin an already complicated situation.

SP 4: Parable : *Seperti tikus memperbaiki labu*

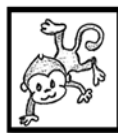
Meaning : People who do not know how to fix something but show off.

SP 5: Parable : *Seperti tikus memperbaiki labu*

Meaning : Like a person who does not know how to fix an item but show off and end up being damaged.

Based on the findings, SP can express the meaning denotatively accurately, that is, the object 'rat' and 'pumpkin' based on existing experience. After that, all SPs were able to compose the words "rat" first and then "pumpkin" without error. This proves that all SPs have mastered the level of markers and markers. However, no exact parable is stated by all SPs because SP1, SP3, SP 4, and SP5 state 'like' whereas the exact keyword is 'like' and SP2 does not include any keywords. Then, at the connotative mean level, it indicates that all SPs have entered this level based on the meaningful answers given. In the final stage, i.e., the understanding of the meaning that produces new cognitive shows SP1, SP3, SP4, and SP5 can give the meaning of the parable as a rat repairing a pumpkin accurately, even using sentences and words in English. This use of English, according to the findings of Nora 'Azian & Fadzilah (2018), occurs because Indian students use English to communicate while at home. This indicates that the Malay language is not used by Indian students to communicate. Meanwhile, the answer from SP2 is less accurate because the concept of meaning stated is only partially true.

Parable 3: *Seperti kera mendapat bunga/ Seperti monyet mendapat bunga*



Parable: *Seperti kera mendapat bunga/ Seperti monyet mendapat bunga*
Meaning: A person who gets something that cannot be used.

Seperti kera mendapat bunga/ Seperti monyet mendapat bunga, carries the meaning of a person getting something that cannot be used. Based on the denotative meaning through visual picture matching, the words are monkey's or

monkey and 'flower'. Next, markers and markers give the meaning that the ape or monkey is attracted to the physical beauty of the flower even though it is inedible. The behavior of these monkeys or monkeys has created a myth among the ancient Malay community that the nature of colorful flowers can attract the attention of monkeys or monkeys. The presence of apes or monkeys in human groups in settlement areas is due to forest exploration and physical changes in their original environment in search of food. This is supported by the findings of Salman et al. (2006), i.e., wildlife that has lost their original habitat have roamed and sought food elsewhere, such as in human settlements and agricultural farms. Based on this myth, the connotative meaning like a monkey gets a flower or like a monkey gets a flower is explained by advising and rebuking one's faults while using subtle and polite language. This parable means that there is a man who does not appreciate an item because he cannot use it. However, the item may be usable and beneficial to others. This is in line with the findings of Asad & Nor Hashimah (2018), that is, Malays use proverbs that support the roles of reprimand, satire, teaching, giving opinions, and expressing feelings about a matter or thing. The following are the answers by all SPs:

SP 1: Parable : *Bagai bunga di tangan monyet*

Meaning : People who like to damage something like a monkey.

SP 2: Parable : -

Meaning : -

SP 3: Parable : *Bagai kera dapat bunga*

Meaning : Do not know how to use existing things.

SP 4: Parable : -

Meaning : -

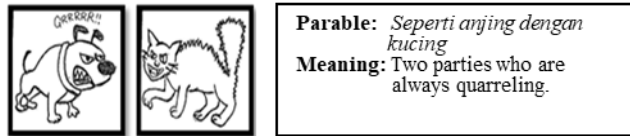
SP 5: Parable : *Bagai kera mendapat bunga*

Meaning : People like monkeys will destroy hand-picked goods.

The results showed that SP1, SP3, and SP5 were able to express the meaning denotatively accurately for the visual picture matching, namely monkeys and flowers. At the level of markers and markers, SP1 has made a mistake because the arrangement of the visual objects is inverted, that is, writing the word 'flower' and then following it with the word 'monkey'. Meanwhile, SP3 and SP5 can write correctly. However, the real parable could not be answered accurately by SP3 and SP5 because it included the keyword 'like', while the real answer was 'like', and SP1 was also wrong in stating this parable. SP2 and SP4 did not write any possible answers because they did not remember or were not familiar with this parable. In connotative meaning, the findings show that SP has not been able to master this level well because SP1 and SP5 included the name of the visual object 'monkey' in their answers which did not meet the concept of meaning answer in the parable, while, SP2 and SP4 still did not write any answers. According to Abdullah et al. (2009), a parable is a proverb that states a meaning by being likened to something comparable to it. This makes it clear that the meaning that emerges from the parable is not the object that is already present in the parable. Only SP3 can achieve the level of understanding of the meaning and produce new cognitive because it can express the correct answer according to the concept of the actual answer. Based on these findings, SP should be given a more in-depth explanation to build the concept of meaning understanding with the help of

teachers who act as facilitators in the classroom. Through the empowerment of the HOTS element in interpreting a parable.

Parable 4: *Seperti anjing dengan kucing*



Seperti anjing dengan kucing, it means two parties who are always fighting. Visual image matching carries the denotative meaning of dogs and cats. At the level of markers and markers, dogs and cats have different characteristics, namely, dogs are more aggressive while cats are more spoiled. Saidatul & Mohd Rasdi (2013) stated that in the context of Malay society, dogs have a negative element, while Goh Sang Seong (2010) stated that dogs are likened to people who do not remember favors. According to Goh Sang Seong (2010) again, cats are considered the more dominant party or leader. This shows that the differences in the characters that exist have created the myth that dogs and cats cannot meet face-to-face because it will lead to fights. This is beyond doubt because dogs and cats are among the animals that are often found in ancient societies. This opinion is supported by Saidatul & Mohd Rasdi (2013); that is, animals that always appear in proverbs are animals that are often found by humans and have an impact on humans. Thus, this parable exists after the ancient Malay society acquired, through sharp observation, the use of a high level of intellect and wanted to describe the human character who is always quarrelsome but expressed subtly. This matter is supported by Hasmidar & Jafizah (2016); that is, Malay proverbs deserve to be expressed as a reflection of the subtlety of manners, the height of knowledge, and thinking of the Malay community before when speaking. Here are the answers from all SPs:

- SP 1: Parable : *Seperti anjing dengan kucing*
 Meaning : Always fighting with each other.
- SP 2: Parable : *Bagai kucing dengan anjing*
 Meaning : Fighting with each other.
- SP 3: Parable : *Seperti anjing dengan kucing*
 Meaning : Always like to fight.
- SP 4: Parable : *Bagai seperti anjing dan kucing*
 Meaning : Along with fighting.
- SP 5: Parable : *Seperti anjing dengan kucing*
 Meaning : They always snore at each other.

For this parable, the meaning can be correctly expressed by all SPs. However, at the marker and marker level, SP2 states in reverse by preceding "cat" and followed by the word "dog." In stating the complete parable, only SP1 and SP3 can state the answer accurately. Meanwhile, SP2 made a mistake by writing the keyword 'like', and SP4 wrote 'like like'. SP4 may not be sure of the exact keyword until writing both keywords simultaneously. In contrast to SP5, which can write keywords accurately but the spelling of 'cat' has been written as 'kuching'.

According to research, the word 'kuching' written still means 'cat', not 'Kuching', which is the capital of Sarawak. The spelling mistake made by this B2 student, taking into account the literal pronunciation, may have taken into account his pronunciation without looking at the correct spelling aspect of the Malay language. At the level of connotative meaning, all SPs have acquired their knowledge. Nevertheless, at the level of meaning understanding that creates new cognitive, only SP 1 and SP 2 answer correctly. Then, SP3 did not specifically state the opposing party, SP4 made a misspelling of the word 'along' instead of 'often', and SP5 wrote 'always snoring', which may have wanted to state as 'always quarreling' due to confusion. Based on the findings as well, the concept of parables such as dogs and cats has been dominated by all SPs, namely denotative meanings, markers and omens, connotative, and myths. This is related to the existence of dogs and cats in the daily lives of Indian students; that is, some have them as pets. But not all SPs can make new cognitive to show that they have a clear understanding of what something means because they haven't mastered the teaching and learning process stage.

Parable 5: *Bagai ayam disambar helang*



Parable: *Bagai ayam disambar helang*

Meaning: A person who suddenly disappears without news.

Bagai ayam disambar helang, it means a person who disappears suddenly, and the news is not known anymore. The meaning denotatively states that there is a matching picture of a chicken and an eagle. Then, at the level of markers, they indicate that the eagle makes chicken as its food. This matter continued to be observed by the ancient Malay community, who published myths related to the act of an eagle grabbing a chicken, which happened quickly and suddenly. This situation causes the chicken to be unable to do anything to protect and save itself because the eagle is a predator or maging (carnivorous) animal that is famous for its agility while looking for food. This is supported by Mohd Rasdi (2011), that the eagle is known as an ambush (the silent killer), is able to approach the victim without being noticed, and likes to disturb livestock. Its main food is small mammals such as rats, squirrels, and chickens. Therefore, there is a parable-like a chicken being attacked by an eagle with the aim of satirizing, giving advice and allusions, as well as instilling the teaching of Malay values to the reader or listener (Hawiyah & Nor Hashimah, 2015). The real meaning of this parable, which can reach the level of understanding, is related to the person who disappears suddenly from his community. Of course, the situation happens quickly, unnoticed by anyone, and once others realize it, the situation is considered too late. Here are the answers for all SPs:

SP 1: Parable : *Seperti anak ayam dibawa oleh helang*

Meaning : -

SP 2: Parable : *Seperti helang dengan ayam*

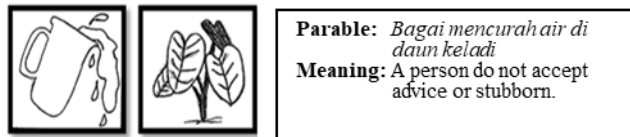
Meaning : -

SP 3: Parable : *Seperti helang lawan dengan ayam*

- Meaning : -
 SP 4: Parable : -
 Meaning : -
 SP 5: Parable : *Seperti helang menangkap 'KFC'*
 Meaning : -

Denotative meaning based on visual picture matching shows that only SP1, SP2, SP3, and SP5 can express it clearly. However, SP1 made a mistake by stating "chicken" and SP5 stated "KFC." This error may have something to do with the culture of life of SPs living in urban areas, and not having the opportunity to see live chickens more closely and clearly. SP4, on the other hand, did not write anything to prove that he mastered the meaning denotatively. At the level of markers and markers as well, SP faces a problem because it arranges objects from matching visual pictures in reverse, that is, stating the word 'eagle' first and then 'chicken'. This situation is considered the negligence of SP while answering the question. Furthermore, all SPs were also found to be unable to state the parable of a chicken being attacked by an eagle accurately. All SPs are unable to include the word *snatched*, which proves that SP's vocabulary is still limited and problematic if not assisted by visual objects, as Malay is their L2. This is supported by the findings of Dayang Sufilkawany & Wan Muna Ruzanna (2017). Learning Malay as a L2 is not an easy process, especially for students who rarely speak Malay. This unfavorable environment makes it difficult for students to master the Malay language and ultimately affects their learning performance. All SPs also do not reach the level of interpreting this parable connotatively. This proves that the myths related to chickens and eagles are not in the culture of SP life for those who grew up in the city. This is different from the ancient Malay community who lived in villages or coastal areas and had the opportunity to witness the actions of eagles against chickens. Thus, all SPs do not master the understanding of meaning to create new cognitive. Therefore, teachers need to play an important role in imparting knowledge related to this parable. The teaching and learning process in the classroom should be used as a way to teach all students in a whole-person way.

Parable 6: *Bagai mencurah air di daun keladi*



Pouring water on yam leaves means not wanting to listen to people's advice or teachings. The denotative meaning is pouring water and yam leaves. At the level of markers and omens, this parable is based on the keen observation of the ancient Malay society on the physical properties of yam leaves, which have a waxy cuticle layer that is waterproof and causes yam leaves to remain dry even when water is poured over them. Indirectly, the researcher found that the ancient Malay society had practiced HOTS in the practice of daily life, triggered by the creation of proverbs. This is supported by the findings of Rozita Radhiah (2016), who found that the height of common sense and culture of thinking among the Malay

community is certified because it has a beautiful language, based on a sharp mind as a result of careful observation, using the right vocabulary and deep meaning, symbolic politeness, a precise analogy, and very clear sustainability of meaning. Myths began to arise when yam leaves were used as a metaphor for someone who did not want to accept the advice of others despite having been advised many times or being considered stubborn. There are a handful of people in society who refuse to accept advice even if their behavior is wrong. However, adhering to the principle of high politeness and finesse in the life of the Malay community has caused the parable of pouring water on yam leaves to be used to rebuke people who do not want to accept the advice of others. This is in line with the opinion of Asmah (2000), that language politeness is the use of everyday language that does not cause annoyance, anger, or offense from the listener. According to Amat Juhari (1989), language politeness is politeness and delicacy in using language when communicating either orally or in writing. Therefore, in the current rapid technology and dumping of information, teachers need to provide students with the concept of reprimands and advice that need to be thrown subtly but able to leave an impact, as practiced by the Malay community in the past. Indirectly, students will understand that the reprimand is not just in the form of scolding or swearing, but it is better to use polite language so that the reprimand reaches the recipient perfectly without embarrassment. The following are the results of all SP's answers:

SP 1: Parable : -

Meaning : -

SP 2: Parable : *Mencurah air ke daun keladi*

Meaning : -

SP 3: Parable : *Bagai mencurah air ke atas daun keladi*

Meaning : Advise people who do not care about such advice.

SP 4: Parable : *Seperti air jatuh ke daun keladi*

Meaning : Wasting your advice on other people.

SP 5: Parable : *Bagai air dicurah ke daun keladi*

Meaning : There's no point or way if you keep on encouraging people, it's going to suck

finally.

The results showed that SP2, SP3, SP4, and SP5 could express the meaning denotatively for the visual picture matching, that is, pouring water and yam leaves even though SP wrote 'falling water'. Only SP1 did not write any answers. At the marker and marker level, SP2, SP3, SP4, and SP5 can arrange the sequence of objects from the matching visual pictures correctly. Then, only SP3 and SP5 can state the parable accurately. Meanwhile, SP2 almost gave the correct answer but did not write the keyword 'how', and SP4 wrote 'falling water' instead of 'pouring water'. SP1 did not write any answers. In interpreting connotatively and subsequently achieving new cognitive, the findings show that SP3, SP4, and SP5 have mastered the concept of pouring water on yam leaves because their answers are consistent with the concept, although SP4 and SP5 are more comfortable using sentences in English. Meanwhile, SP1 and SP2 did not write any answers. Based on the findings of Nor Hashimah & Junaini (2010), the use of proverbs has begun to fade due to its weakness in giving implicit meaning in

society, especially among adolescents or high school students. So, the researcher found that SP is still going through the same thing as the other students.

Based on the findings, the researcher found that only parable 4, which is like a dog with a cat, and parable 6, which is like pouring water on yam leaves, have the correct answer from SP. Meanwhile, there are SPs who are able to give the exact meaning of the parable to create a new cognitive SP. There is parable 1, which is like a frog under the shell; parable 2, which is like a mouse repairing a pumpkin; parable 3, which is like a monkey getting flowers or like a monkey getting flowers; parable 4, which is like a dog with a cat; and parable 6, which is like pouring water on yam leaves only.

Then, none of the SP managed to state the parable accurately for parable 1, which is like a frog under a shell; parable 2, which is like a rat repairing a pumpkin; parable 3, which is like a monkey getting a flower; and parable 5, which is like the chicken being struck by an eagle. Meanwhile, the only parable that no SP can master until the understanding of meaning creates a new cognitive is parable 5, which is like a chicken being attacked by an eagle.

The findings also show that SP3 gives the most accurate parables, twice (parable 4 is like a dog with a cat, and parable 6 is like pouring water on yam leaves). Meanwhile, SP3 achieved the highest level of understanding of the meaning for new cognitive production four times (parable 1 is like a frog under the shell, parable 2 is like a mouse repairing a pumpkin, parable 3 is like a monkey getting a flower, parable 4 is like pouring water on yam leaves, and parable 6 is like pouring water on yam leaves). The SPs who could not express the parable accurately were SP2 and SP4. This clearly shows that the SP's mastery is weak in stating the parable accurately and moderate in expressing the understanding of the meaning of the parable. The following is a summary of the findings of this study:

Table 1: Summary of Study Findings

Parables & Meaning	SP 1	SP 2	SP 3	SP 4	SP 5
Parable 1	X	X	X	X	X
Meaning of the Parable 1	X	√	√	X	X
Parable 2	X	X	X	X	X
Meaning of the Parable 2	√	X	√	√	√
Parable 3	X	-	X	-	X
Meaning of the Parable 3	X	-	√	-	X
Parable 4	√	X	√	X	X
Meaning of the Parable 4	√	√	X	X	X
Parable 5	X	X	X	-	X
Meaning of the Parable 5	-	-	-	-	-
Parable 6	-	X	√	X	√
Meaning of the Parable 6	-	-	√	√	√

Note: √ (Correct)
 X (False)
 - (No answer)

Conclusion

Thus, it is clear that Indian students in secondary schools are still weak in stating parables accurately, and the mastery of the meaning of parables in Malay proverbs is at a moderate level. This matter needs to be given attention by Malay language teachers so that this problem can be overcome from the beginning because proverbs are one of the components contained in Malay language subjects. Efforts and a more precise approach need to be implemented immediately so that Indian students can master the understanding of the meaning of parables in particular and Malay proverbs in general. Recognition of Malay as the national language should be used as a catalyst for non-native speaking students to continue to master the Malay language and proverbs. The proverb coined by the ancient Malay community is very close to nature. This is in line with Ishak (1990), who argues that many Malay proverbs use symbols from the environment to give the meaning accurately, based on experience, observation, and sharp insight.

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