



The Meaning of Malay Proverbs Based on Inquisitive Semantics and the Preparation of Lesson Plans Using the Copying Assignment Technique

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ABSTRACT

This study aims to describe: 1) Malay proverbs that use the word air based on inquisitive semantics; 2) the lesson plan for learning the meaning of Malay proverbs that use the word air based on inquisitive semantics through copying assignments in special teaching materials. This literature research was conducted in the fall semester of 2024/2025. The objects of this study were ten Malay proverbs that use the word air. To collect data on the meaning of Malay proverbs based on inquisitive semantics that use the word air, observation guidelines, and questionnaires were arranged objectively and systematically. Data on the meaning of Malay proverbs that use the word air were analyzed using a thematic approach based on inquisitive semantics. Data on the implementation plan for learning were analyzed thematically based on the technique of copying assignments and test techniques in special teaching materials. The results of the study: 1) there is a description of the meaning of ten Malay proverbs that use the word air based on inquisitive semantics; 2) the implementation plan for learning the meaning of Malay proverbs that use the word water based on inquisitive semantics through the technique of copying tasks and test techniques in special teaching materials for grade X senior high school students containing 5 initial activities, 31 core activities, and 2 final activities.

Keywords: Malay proverbs, inquisitive semantics, lesson plan, copying assignment technique

Pemaknaan Peribahasa Melayu Berbasis Semantik Inkuisitif dan Penyusunan Rencana Pembelajaran Menggunakan Teknik Tugas Menyalin

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan: 1) makna peribahasa Melayu yang menggunakan kata air berbasis semantik inkuisitif; 2) rencana pelaksanaan pembelajaran makna peribahasa Melayu yang menggunakan kata air berbasis semantik inkuisitif melalui teknik tugas menyalin dalam bahan ajar khusus. Penelitian kepustakaan ini dilaksanakan pada semester genap 2024/2025. Objek penelitian ini adalah sepuluh peribahasa Melayu yang menggunakan kata air. Untuk mengumpulkan data makna peribahasa Melayu berbasis semantik inkuisitif yang menggunakan kata air digunakan instrumen pedoman observasi dan kuesioner yang disusun secara objektif dan sistematis. Data makna peribahasa Melayu yang menggunakan kata air dianalisis menggunakan pendekatan tematik berbasis semantik inkuisitif. Data rencana pelaksanaan pembelajaran dianalisis secara tematik berbasis teknik tugas menyalin dan teknik tes dalam bahan ajar khusus. Hasil penelitian: 1) adanya deskripsi makna sepuluh peribahasa Melayu yang menggunakan kata air berbasis semantik inkuisitif; 2) rencana pelaksanaan pembelajaran makna peribahasa Melayu yang menggunakan kata air berbasis semantik inkuisitif melalui teknik tugas menyalin dan teknik tes dalam bahan ajar khusus untuk siswa kelas X SMA/SMK berisi 5 kegiatan awal, 31 kegiatan inti, dan 2 kegiatan akhir.

Kata kunci: peribahasa Melayu, semantik inkuisitif, rencana pelaksanaan pembelajaran, teknik tugas menyalin

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INTRODUCTION

Proverbs are cultural products that live among members of the wider community. This means that proverbs are often used in both oral and written communication. Conveying messages through proverbs has many functions. It functions as a reinforcement if communication has been explicitly expressed. In this context, proverbs also function as the art of communication. However, for specific purposes, explicit delivery has the potential to offend the feelings of the interlocutor so that a way is used to say it implicitly. In this context, the use of proverbs is included in politeness of language. The politeness of language as part of the function of communication is in harmony with what is said by Ismail (2014), Hermendra et al. (2021), Murthy et al. (2019), and Ismail et al. (2024).

It is not uncommon for the wording of proverbs to be changed in line with the wishes of the individual who changes it without considering the loss of the essential meaning of the proverb. Therefore, changes in the wording of proverbs impact changes in meaning.

The above condition often occurs, especially in spoken language. 'Small palm, nyiru ditadahkan'. This proverb sometimes changes to 'small palm, sarong cloth ditadahkan.' High school students also replace 'nyiru' with the word 'football field'. This change occurs because they do not understand the essence of the word 'nyiru' in the proverb. In other words, if the party that changes it understands it, then it is believed that they do not want to change and/or imitate the proverb that is changed.

The condition of changing the wording of proverbs must be prevented early. Thus, there will be no more changes in other proverbs. In addition, the important thing is to return the word in this case, the word 'nyiru' in the proverb, to its original state.

Among senior high school students, changing the wording of proverbs can be prevented. The way is to provide them with the right learning about the philosophical meaning of expressions about the

meaning used in the proverb. Learning is believed to be successful if both teachers use the right teaching strategy based on the correct meaning of the proverb.

Since the material on the meaning of proverbs is not included in various Indonesian language textbooks, learning the meaning of proverbs in this article uses a manual teaching module. The main content of this module is an objective description of the meaning of proverbs. The description of the meaning of proverbs is in line with the use of the process skills approach, which is part of the dual strategy in learning. The presentation of learning materials in the module is tied to the learning techniques used, which are part of the dual strategy. The techniques in question are the copying task technique and the test technique.

In contrast to the absence of explicit learning objectives regarding proverbs, Indonesian language teaching materials in circulation, such as BSE, do not focus on proverbs in receptive (reading and productive) and productive (speaking and writing) contexts. In other words, BSE writers forget about proverbs even though they write and/or include narrative and non-narrative texts in text-based learning.

The meaning of proverbs based on inquisitive semantics is an attempt to restore the essential meaning of the words or terms contained in the proverb. It is not uncommon for words or terms in a proverb to be replaced with other terms so that the proverb no longer has the meaning it originally had in the language.

The above efforts become more effective if delivered through learning activities. Therefore, preparing an implementation plan for interpreting Malay proverbs based on inquisitive semantics is considered necessary. The learning device involves copying tasks and test techniques using separate teaching materials.

Based on the description above, research needs to be conducted. This research is entitled *The Meaning of Malay Proverbs Using the Word Air Based on Inquisitive Semantics and Learning Implementation Plans*.



Referring to the description above, this study contains two problems. The problems are formulated as follows: 1) How is the meaning of Malay proverbs containing the word *air* based on inquisitive semantics? 2) How is the implementation plan for learning the meaning of Malay proverbs containing the word *air* based on inquisitive semantics using the copying and test techniques in manual teaching materials for grade X senior high school students?

Aligned with the formulation of the problem, this study addresses two highly relevant research objectives. First, we aim to describe the meaning of Malay proverbs containing the word *air* based on inquisitive semantics, a topic of significant interest. Second, we seek to outline an implementation plan for learning the meaning of Malay proverbs containing the word *air* based on inquisitive semantics using the copying task technique in manual teaching materials for grade X senior high school students, a practical and engaging approach.

This article offers practical benefits from various perspectives. It provides a valuable resource for developing teaching materials for narrative texts, such as observation report texts and factual short story texts. It also serves as a useful guide for Indonesian language teachers, offering teaching instructions on inquisitive semantics in Malay proverbs. From an academic standpoint, this article can be used as a discussion material on the meaning of Malay proverbs based on inquisitive semantics.

Proverbs are groups of words or sentences with a specific meaning that contain comparisons, advice, and human behavior. This sentence is often inserted into conversations to advise, compare, or satirize someone. In other words, a proverb is an expression that is stated indirectly. However, when conveyed, it implies something that the reader or listener can understand. From the perspective of the Linguistic Dictionary, a proverb is a sentence that already has a form, meaning, and function in the broader society. The tasks of proverbs are numerous. The functions in question include: the

function of justification, the function of *sunnah*, the function of opposition, the function of the art of communicating, the function of criticism, and the function of education (Effendy, 2012).

First is the function of justification. The justification intended here is to align with the speaker; the listener sides with the speaker. The father told his daughter, 'Be careful with the attitude of someone very good to you.' The mother who heard the advice justified it by saying, 'There is a shrimp behind the rock.' The mother used this proverb to agree with the father's thoughts. Perhaps the father made another proverb with the same meaning, 'if there is nothing, it is impossible for the tempura to nest low.'

He was a pure Sundanese man and was devout in worship. He was tall and had white skin with an oval face. It was believed that many Sundanese women also liked him. However, a myriad of beautiful *neng* were not able to tempt him. Finally, he married a Manadonese girl (convert) he had known because they were both in the international youth community.

He told me about the ups and downs of successfully marrying a Manadonese girl. 'Is that strange?' he asked me. I answered briefly by asking him back using a proverb. 'Is it strange that sour in the mountains, salt in the sea, then meet in a pot?' He answered by smiling broadly at me.

Second, the function of opposition. A student said that he was indeed a good teacher but also had bad points. His lecturer refuted the student's statement by using the proverb, 'There is no ivory that is not cracked,' which means that even the most perfect things have flaws. Marhamah (2018:81) states that change also has the potential to break the ideas of the interlocutor implicitly.

Third is the educational function. A person's understanding and mastery of proverbs also truly show their existence. The higher their knowledge and skills in proverbs, the better their thinking ability. This condition allows people to educate others, both directly and indirectly.

Fourth, the function of the art of communication. A person's understanding and

mastery of proverbs also truly show their existence. The higher their understanding and skills in proverbs, the better their thinking ability. This condition allows people to educate others, both directly and indirectly.

Originally, proverbs are not in the realm of sentences. The largest units are clauses and/or phrases. This is in line with its function in oral communication, namely as a way to be affirmative, opposed/feuding or allied, the art of communicating, criticism, education, and following the Sunnah. Pay attention to the following communication:

Proverbs should not be included in the context of sentences. Proverbs are non-narrative, so they no longer need to be included in sentences to ensure they are classified as expressions. Point (1) the nose and cheeks are part of the expression. It is used to prevent someone from planning to do something in a position where they do not have the competence to do so. Point (2) Umar's words do not mean that Ali should turn the vehicle's steering wheel. However, Malays have known for a long time that what is meant by turning the steering wheel is the result of the steering action of the chess opponent. Stir means the opponent threatens our mantra with his mantra. We eat the Mantri so that his other pieces also consume our mantra. This is what becomes the expression of turning the steering wheel.

As the name suggests, proverbs exist because of language. Language exists because of culture. As social beings, proverbs are present in micro-level communication events at the macro-level. That is why proverbs are in harmony with cultural content and ultimately exist in harmony and at odds with religious teachings. This is in line with Marhamah's description (2018) that proverbs are part of a way of communication.

The Malay community knows forest traditions such as rice, rattan, mountains; sea traditions such as water, shrimp, and beaches; kitchen traditions such as embers, roasting; carpentry traditions such as pegs and ropes and finally get to know Islamic

teachings so that they know proverbs related to dates, donkeys, hands.

In the Jahilliyah era, the Arab tribe showed pride because they had great poets. Poets are skilled at using beautiful language, including being adept at using proverbs (Ali & Teh, 2015). Allah Taala shows His power through the Koran, which contains instructions and contains instructions and uses very, very beautiful language. Many parables in the Koran bring meaning closer. For example, the parable of those given the Torah but did not carry it is like a donkey carrying a thick book. Terrible is the example of the people who deny the verses of Allah Taala. Indeed, Allah Taala does not guide unjust people (QS, 62:5 in Katsir, 2008b).

Donkeys are a symbol of stupidity. Smart people don't fall twice. In other words, intelligent people don't fall into the same hole. So there is a proverb, 'Only donkeys fall in the same hole' (HR Bukhari and Muslim in <https://muslimafiyah.com/ternyata-pribahasa-dan-pepatah-ini-adalah-al-quran-hadist-dan-ajaran-islam.html>).

The upper hand is better than the lower hand. The proverb that giving is better than begging is in line with the hadith narrated by Muslim hadith number 2382 (An-Nawawi, 2010).

Inquisitive semantics involves a three-stage working method. Stage 1 is script semantics, namely literal or lexical meaning. Stage 2 is resonance semantics related to data, theory, and cognitive. The last stage is inquisitive semantics.

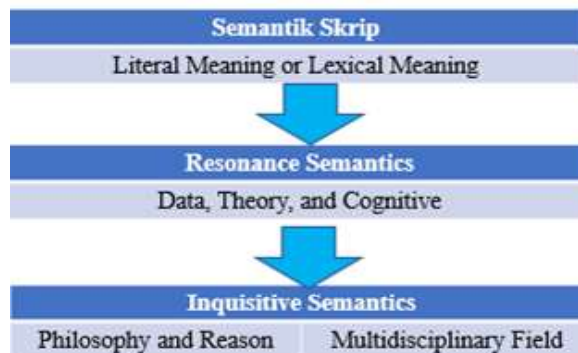


Figure-1
How Inquisitive Semantics Works (Subet & Nasir, 2019).

METHOD

This linguistic research uses a library method in the even semester of 2024/2025. Bandur (2014), Fraenkel, et al. (2012), Abubakar (2021), Putra & Sujatmiko (2021), and Razak (2020) stated that language research using library methods is commonly carried out.

Through the library method, data on the meaning of Malay proverbs that use root words based on inquisitive semantics were collected based on secondary data. The collection and interpretation of these Malay proverbs began with their literal and cognitive meanings.

The subjects of this study were ten Malay proverbs that use the word air. The ten Malay proverbs in question are:

- 1) Rippling water is a sign of not being deep
- 2) Rooftop water falls into the drain too
- 3) Like patting water in a tray, splashing on your face
- 4) Milk is repaid with tuba water
- 5) While diving, drink water
- 6) Calm water carries away
- 7) Like a river never meets water
- 8) Hearing thunder in the sky, water in a jar is poured out
- 9) Add water, add sugar
- 10) Playing with water, playing with burnt fire

Several instruments were used to collect data on the meaning of Malay proverbs that use the word air based on inquisitive semantics. The instruments in question are observation guidelines and questionnaires. Each instrument is arranged objectively and systematically.

Data on the meaning of Malay proverbs that use the word air were analyzed using a thematic approach. The analysis used inquisitive semantic procedures.

The lesson plan data were also analyzed thematically. This data analysis procedure was based on the copying tasks and test techniques in manual-type special teaching materials.

RESULTS

1. Meaning of Malay Proverbs Based on Inquisitive Semantics

The study of Malay proverbs based on inquisitive semantics was conducted per research subject, namely proverbs. In line with the structure of the method, this article involves ten Malay proverbs. Therefore, the following are the results of the study of the meaning of Malay proverbs based on inquisitive semantics.

1.1 *Air beriak tanda tak dalam*

The proverb '*air beriak tanda tak dalam*' means that the depth of the water is determined by the presence or absence of ripples, namely the splash of water in a geographical area, such as a river. Ripples (opposite of calm) are water movements smaller than the square in a river or coastal area. If there are ripples, it means that the river area is not deep.

Cognitively, the proverb '*air beriak tanda tak dalam*' means someone who does not have sufficient knowledge and skills, which is indicated by their behavior showing expertise and abilities.

In inquisitive semantics, the proverb 'air break tanda tak dream is part of the cognitive meaning with a deeper study. The depth of inquisitive semantic analysis of the proverb 'air break tanda tak Dalam' lies in several aspects below.

First, water in rivers, estuaries, and/or on beaches is a cultural aspect for the Malay community. Thus, they have high knowledge and/or high skills about water in that geographic area. In other words, they are very proficient in water movement, ranging from splashes and ripples to waves. They also have local wisdom about ripples on the beach, which indicates that the water is receding, and/or they know about ripples on the beach, which indicate that the water is moving at high tide. In this condition, to ensure that someone has relatively low skills through physical behavior, it cannot be replaced by other aspects such as:

- 1) Brown palm fruit is a sign that the palm fruit is not ripe.

- 2) a flat orange at the bottom is a sign that the orange is not sweet

Second, proverbs are included in the factual, non-narrative text group. Therefore, there is absolutely no non-objective text content. "Third, the proverb 'air break tanda tak dalam' also has an aesthetic structure based on rhyme. This means that in addition to containing ethical aspects, namely objectivity, proverbs also include elements of the beauty of rhyme. The sound [a] has seven sounds out of a total of 22 sounds. The sound [i] has two sounds out of a total of 22 sounds. The sound [r] has two sounds out of a total of 22 sounds. The sound [k] has two sounds out of a total of 22 sounds. The sound [t] has two sounds out of a total of 22 sounds. The sound [d] has two sounds out of a total of 22 sounds. The sound [a] has seven sounds out of a total of 22 sounds. There are only five sounds out of 22 sounds that do not rhyme. The sounds in question: [b, e, n, l, m].

1.2 *Air cucuran atap jatuhnya ke pelimbahan jua*

Literally, the proverb '*air cucuran atap jatuhnya ke pelimbahan jua*' means that someone who does bad things to others will receive their retribution.

This proverb refers to the law of cause and effect or the law of karma. In this context, water that falls from the roof and eventually reaches the drain symbolizes a person's actions or deeds that will ultimately reach a point of retribution or consequence.

It is believed that this proverb originates from the Quranic verse, which states that if someone does bad things, the bad stuff will first befall themselves before befalling the person who is the target of the bad stuff. However, if someone does good things, they will also benefit themselves (QS, 17:7 in Katsir, 2008a).

1.3 *Bagai menepuk air dalam dulang, memercik ke muka sendiri*

Literally, the proverb '*bagai menepuk air dalam dulang, memercik ke muka sendiri*' means a person who talks bad about others, but the bad is also there for him.

The term pat means pat. Lexically, a cursing clap produced by slapping both hands means: 1) the act of slapping the palms of the hands to make a sound; 2) the sound produced by both hands being slapped together; 3) a slap that is not hard from behind and from the side (Alwi, 2008).

According to the conventional meaning, in Malay, pat and slap have similar meanings because they both use the palm. Clap the activity onto the target using the palm of your hand, moving from top to bottom. Slap is also carried out towards the target using the palm from right to left or left to right.

Dulang lexically means a tray with a lip on the edge and wooden legs (Alwi, 2008). In its development, many trays have also been made from aluminum. He is about 15-20 cm in diameter and about 15 cm high, convex like a cauldron. Initially, it was a tool for searching for and or finding gold in mining areas. That is the term known as gold panning.

When panning for gold many times, the potential for getting the precious metal is relatively small compared to getting water alone. That is why impatient miners get angry at the results of their work by tapping the water in the pan. As a result, the water splashed onto his face. This means that someone does something that has an impact on themselves. This act is believed to be immoral and should not be done. According to Sharia, if we do bad things to other people, we are the first to be affected by the consequences (QS al-Israk, 17:7 in Katsir, 2018e).

1.4 *Air susu dibalas dengan air tuba*

Secara harfiah, *peribahasa* '*air susu dibalas dengan air tuba*' means good is repaid with evil.

Milk in the proverb above is identical to goodness which is contradicted by tuba as a climbing plant that has poisonous sap.

During the colonial era, the Malay community under the British colony found it relatively easy to obtain and consume milk. For them, sweet tea must contain milk. However, the Malay community under the Dutch colony such as in the Riau Islands and Riau found it very difficult to obtain and consume milk. Therefore, the group of words 'tea' is sure not to contain milk. Thus, the proverb 'milk is repaid with tuba' is sure to come from the Malay community, which is now part of the Republic of Indonesia.

As described above, Tuba water is a white sap liquid found in the climbing tree tuba. The Malay community uses this liquid to catch fish. Fish will float on the river's surface, or coral waters flow with a tuba.

1.5 *Sambil menyelam minum air*

Literally, the proverb '*sambil menyelam minum air*' means a person who does additional work based on the main job.

According to the sea tradition, using the word diving is very productive for the Malay community. Diving activities are related to work as fishermen. For example, gonggong is a marine biota that is popular as a type of 'see food' in the Riau Islands. This marine biota is produced in Limbung Village, North Lingga District, Lingga Regency, Riau Islands. To hunt gonggong, every young man must have diving skills because gonggong is found on rocky beaches with depths between 1 and 1.5 meters. This diving activity is highly undesirable while drinking seawater. However, diving activities in freshwater river areas while diving in drinking water have the potential to occur.

6. *Air tenang menghanyutkan*

Literally, the Malay proverb '*air tenang menghanyutkan*' means a quiet and calm person has a lot of knowledge.

The proverb above is based on the sea tradition. Still water is river water, sea water, and

or water that in essence has no movement or current. This condition occurs in seawater that has no current on the surface. However, at the bottom, the conditions are potentially different from those with currents. That is why water like this will wash away objects on its surface. The matter of water being used as the object of Malay proverbs is believed to be due to the attention of the Malay community itself to the importance of water. Water is essential in human life. Water is used for washing, such as bathing in the water source, such as in rivers or lakes. Water is also used for economic purposes such as earning a living as seawater is a place to get gong gong, as reviewed for the proverb 'while diving, drink water.' Water is also a means of transportation, such as river transportation or sea transportation.

7. *Macam suak tak pernah jumpa air*

Literally, the proverb, the meaning of '*suak tak pernah jumpa air*': 1) means a small bay in a river or sea; a channel that when the water recedes stands alone and is separated by land from the sea (Ali, 2008). Razak (2004) describes that a *suak* is the smallest branch of a river. This means that a *suak* is a tributary. The most upstream part of a *suak* has the potential to not get water if the ebb and flow process is for the longest time, namely 10 hours. This condition occurs in freshwater rivers.

From another perspective, it is not called a river if there is no water. Nor is it called a *suak* if there is no water. As explained above, because of the distance to the upstream of the downstream and/or upstream of the *suak*, it does not enjoy the ebb and flow of sea water for freshwater rivers. The upstream part of the *suak* never has water if, its existence is identical to water in the dry season. Therefore, how happy the *suak* is when it is filled with water.

The synthesis of the analysis of the proverb above is about humans who are very happy to meet or get something they dream of. She has long wanted a gold ring from her lover. The time has come for her to receive a dream gold ring. The

ring was placed on her left ring finger. Her eyes stared at the ring, and her fingers also stroked the ring affectionately like a wife stroking her husband's aquiline nose and stroking the black spots on her husband's forehead, which are oily and radiant.

8. *Mendengar guruh di langit, air di tempayan dicurahkan*

Literally, the Melay proverb '*mendengar guruh di langit, air di tempayan dicurahkan*' means someone who hopes a lot for something uncertain; on the other hand, something that exists is ignored.

Thunder is a shock wave of sound produced by the heating and expansion of air that is very fast when passed by a lightning strike. The strike causes the air to turn into plasma and immediately explode, causing a thunderous sound. This phenomenon occurs simultaneously as a flash of lightning, but the roaring sound is usually heard a few moments after the flash is seen. This happens because light travels faster (186,000 miles per 299,338 kilometers per second) than sound, which is about 700 miles per 1,126 kilometers per hour, varying depending on temperature, humidity and air pressure (<https://id.wikipedia.org/wiki/Guruh>).

Thunder is indeed a natural phenomenon that indicates that rain will fall. In other words, it is a rare event if it suddenly rains without thunder. However, it is not always sure that rain will fall immediately if you hear thunder. That is why if you hear thunder, rain (which brings water) is not guaranteed to fall. That is why don't throw away the remaining water in the jar. This means that the remaining water in the jar is beneficial for various life needs. Ustad Zainuddin MZ said, 'Instead of fantasizing about eating rice with a lack of rendang, it is better to eat boiled cassava in front of your eyes.'

Based on the explanation above, the proverb 'hearing thunder in the sky, the water in the jar is poured out' is a proverb based on 'hope' or 'imagination.'

9. *Tambah air tambah gula*

The proverb '*tambah air tambah gula*' means balance responsibility with obligations to someone.

Tea water for the Malay community in the Riau Islands is certainly sweet. Therefore, literally drinking tea must mean drinking water mixed with tea which is also mixed with sugar. In other words, to mean sweet tea water, just say with the term tea or tea water.

The Malay community that likes sweeteners, requires four teaspoons of sugar for half a glass of water. Following culinary, three spoons of sugar are standard to make a cup of tea.

Half a cup of tea if added with 1/4 cup of water, the sweetness will decrease. Therefore, two spoons of sugar must be added to produce sweetness equivalent to half a cup.

This proverb is included in the carpentry tradition. However, over time, it is included in the service sector. A person is asked to complete one type of work with a lump sum wage of X rupiah. However, his employer asks to increase the volume of work outside the agreement. The employer adds work services due to the increase in the volume of work. That is what is meant by the proverb *tambah air, tambah gula*. Water is identical to work or obligations, and sugar is similar to rights, namely wages.

10. *Bermain air basah bermain api hangus*

The proverb '*bermain air basah bermain api hangus*' means that every action must have consequences. Proverbs are non-narrative texts. It must be read and/or expressed orally with appropriate pauses, namely:

bermain air / basa // bermain api /hangus//

Water is a liquid that is useful for wetting objects. Wuduk water wets the body parts by the Shari'a. Drinking water moistens the throat, especially thirsty throats. Water in the form of sweat will wet the body, which, in turn, will wet the clothes on the body. When rain falls from the sky, if it falls on the grass, it will make the grass green and fertile, which the cows eat. In turn, cows are beneficial for the human body.



The conditions above contain the uses of water created by Allah Taala for humans. However, water in this proverb is equated with fire. Fire is a hot object that functions to warm the body because it is wet due to exposure to rainwater. Fire has also long been used to cook food and/or drink. This condition means that the meaning of playing with water and playing with fire must be interpreted as a law of cause and effect. That is why the proverb 'playing with water and playing with scorching fire' means that every action must have consequences.

2. Lesson Plan for the Meaning of Proverbs

This lesson plan applies to learning in class X of senior high school. The learning techniques used are the copying task technique and the test technique through special manual teaching materials. This lesson plan only involves initial, core, and final activities.

2.1 Initial Activities

Learning the meaning of Malay proverbs containing the word water based on inquisitive semantics using the copying task technique and the test technique in manual teaching materials in class X of senior high school involves five initial activities. The activities in question:

- 1) students respond to the teacher's greetings when the teacher opens the teaching and learning activities
- 2) students receive manual teaching materials about the meaning of Malay proverbs containing the word water based on inquisitive semantics using copying assignment techniques and test techniques
- 3) the teacher facilitates students to fill in the attributes on the cover page of special teaching materials
- 4) students listen to the teacher's statement that conveys the learning objectives
- 5) students listen to the teacher's statement that conveys learning techniques

2.2 Core Activities

Learning the meaning of Malay proverbs containing the word water based on inquisitive semantics using copying task techniques and test techniques in manual teaching materials in grade X of senior high school involves 31 core activities. The activities in question:

- 1) the teacher helps students copy the literal meaning of the Malay proverb '*air beriak tanda tak dalam*' in the blank field of the special teaching material.
- 2) the teacher helps students copy the literal meaning of the Malay proverb '*air cucuran atap jatuhnya ke pelimbahan jua*' in the blank field of the special teaching material.
- 3) the teacher helps students copy the literal meaning of the Malay proverb '*bagai menepuk air dalam dulang, memercik ke muka sendiri*' in the blank field of the special teaching material.
- 4) the teacher helps students copy the literal meaning of the Malay proverb '*air susu dibalas dengan air tuba*' in the blank field of the special teaching material.
- 5) the teacher helps students copy the literal meaning of the Malay proverb '*sambil menyelam minum air*' in the blank field of the special teaching material.
- 6) the teacher helps students copy the literal meaning of the Malay proverb '*air tenang menghanyutkan*' in the blank field of the special teaching material.
- 7) the teacher helps students copy the literal meaning of the Malay proverb '*macam suak tak pernah jumpa air*' in the blank field of the special teaching material.
- 8) the teacher helps students copy the literal meaning of the Malay proverb '*mendengar guruh di langit, air di tempayan dicurahkan*' in the blank field of the special teaching material.
- 9) the teacher helps students copy the literal meaning of the Malay proverb '*tambah air*

- tambah gula'* in the blank field of the special teaching material.
- 10) the teacher helps students copy the literal meaning of the Malay proverb '*jangan memancing di air keruh*' in the blank field of the special teaching material.
 - 11) the teacher facilitates students to copy the meaning of the Malay proverb '*air beriak tanda tak dalam*' based on inquisitive semantics in the blank field of special teaching materials
 - 12) the teacher facilitates students to copy the meaning of the Malay proverb '*air cucuran atap jatuhnya ke pelimbahan jua*' based on inquisitive semantics in the blank field of special teaching materials
 - 13) the teacher facilitates students to copy the meaning of the Malay proverb '*bagai menepuk air dalam dulang, memercik ke muka sendiri*' based on inquisitive semantics in the blank field of special teaching materials
 - 14) the teacher facilitates students to copy the meaning of the Malay proverb '*air susu dibalas air tuba*' based on inquisitive semantics in the blank field of special teaching materials
 - 15) the teacher facilitates students to copy the meaning of the Malay proverb '*sambil menyelam minum air*' based on inquisitive semantics in the blank field of special teaching materials
 - 16) the teacher facilitates students to copy the meaning of the Malay proverb '*air cucuran atap jatuhnya ke pelimbahan jua*' based on inquisitive semantics in the blank field of special teaching materials
 - 17) the teacher facilitates students to copy the meaning of the Malay proverb '*macam suak tak pernah jumpa air*' based on inquisitive semantics in the blank field of special teaching materials
 - 18) the teacher facilitates students to copy the meaning of the Malay proverb '*mendengar guruh di langit, air di tempayan dicurahkan*' based on inquisitive semantics in the blank field of special teaching materials
 - 19) the teacher facilitates students to copy the meaning of the Malay proverb '*tambah air tambah gula*' based on inquisitive semantics in the blank field of special teaching materials
 - 20) the teacher facilitates students to copy the meaning of the Malay proverb '*jangan memancing di air keruh*' based on inquisitive semantics in the blank field of special teaching materials
 - 21) the teacher facilitates students to write the meaning of the Malay proverb '*air beriak tanda tak dalam*' based on inquisitive semantics in the blank field of special teaching materials
 - 22) the teacher facilitates students to write the meaning of the Malay proverb '*air cucuran atap jatuhnya ke pelimbahan jua*' based on inquisitive semantics in the blank field of special teaching materials
 - 23) the teacher facilitates students to write the meaning of the Malay proverb '*bagai menepuk air dalam dulang, memercik ke muka sendiri*' based on inquisitive semantics in the blank field of special teaching materials
 - 24) the teacher facilitates students to write the meaning of the Malay proverb '*air susu dibalas air tuba*' based on inquisitive semantics in the blank field of special teaching materials
 - 25) the teacher facilitates students to write the meaning of the Malay proverb '*sambil menyelam minum air*' based on inquisitive semantics in the blank field of special teaching materials
 - 26) the teacher facilitates students to write the meaning of the Malay proverb '*air tenang menghanyutkan*' based on inquisitive semantics in the blank field of special teaching materials



- 27) the teacher facilitates students to write the meaning of the Malay proverb '*macam suak tak pernah jumpa air*' based on inquisitive semantics in the blank field of special teaching materials
- 28) the teacher facilitates students to write the meaning of the Malay proverb '*mendengar guruh di langit, air di tempayan dicurahkan*' based on inquisitive semantics in the blank field of special teaching materials
- 29) the teacher facilitates students to write the meaning of the Malay proverb '*tambah air tambah gula*' based on inquisitive semantics in the blank field of special teaching materials
- 30) the teacher facilitates students to write the meaning of the Malay proverb '*jangan memancing di air keruh*' based on inquisitive semantics in the blank field of special teaching materials
- 31) the students and teachers reflect orally on the literal meaning of Malay proverbs“

All of these activities in the lesson plan align with the use of special learning techniques and teaching materials. The first ten in this activity are plans for implementing the method of copying the literal meaning of Malay proverbs in special teaching materials. The second ten in the core activities are plans for copying the meaning of Malay proverbs based on inquisitive semantics in special teaching materials. The third ten in the core activities are plans for testing the meaning of Malay proverbs based on inquisitive semantics in special teaching materials.

2.3 Final Activities

Learning the meaning of Malay proverbs containing the word water based on inquisitive semantics using copying tasks and test techniques in manual teaching materials in class X senior high school involves two final activities. The activities in question:

- 1) students listen to the teacher's explanation, which conveys appreciation to students for focusing on following the learning
- 2) students respond to the teacher's greeting when the teacher closes the teaching and learning activities

DISCUSSION

Special teaching materials containing the meaning of Malay proverbs based on inquisitive semantics contain blank fields in each description of the proverb's meaning. The blank field is where students copy the description of the meaning of the proverb. This is in line with the use of the copying task technique. Below is presented one proverb among the 10 proverbs that are the object of study in this article and a blank field. The chosen proverb is Proverb 2.

This is The proverb '*air cucuran atap jatuhnya ke pelimbahan jua*' means that someone who does bad things to others will receive a reward (Hermandra et al. (2021).

Copying Task-1

Copy one paragraph above in the blank field below. Copying is done in full, without using abbreviations.

This proverb refers to the law of cause and effect or the law of karma. In this context, water that falls from the roof and finally reaches the drain symbolizes a person's actions or actions that will eventually reach a point of retribution or consequences.

Copying Task-2

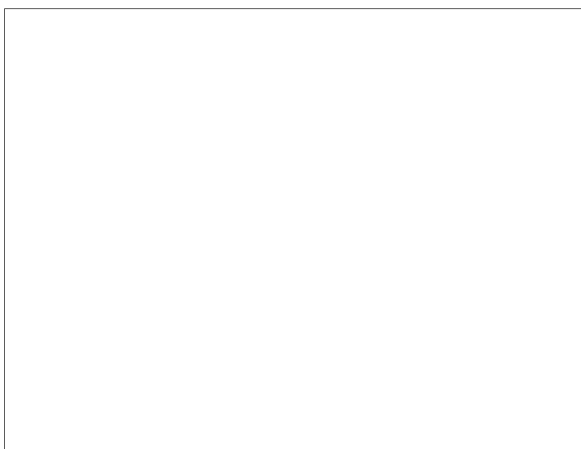
Copy the paragraph above into the blank space below. Copy in its entirety without using abbreviations.



It is believed that this proverb originates from the Quranic verse, which states that if someone does something bad, the bad will first befall themselves before it befalls the person who is the target of the bad. However, if someone does something good, the good will also benefit themselves (QS, 17:7 in Katsir, 2008a).

Copying Task-3

Copy one paragraph above in the blank space below. Copying is done in its entirety without using abbreviations.



The use of copying task techniques in learning the meaning of Malay proverbs based on inquisitive semantics aims for students to read the meaning of the proverb in question. When students copy the meaning of the proverb, at that time, the students also read the proverb they copied. Harjasujana & Damaianti (2013) and Razak (2018) describe that when someone reads, at that time, the reading material enters their mind, regardless of whether or not the reader can re-express the reading material.

The blank fields in the teaching materials on the meaning of Malay proverbs above also function as learning media. Efendi et al. (2022), Karo-karo (2013), Umar (2014), and Wahyuni et al. (2015) describe that learning media that are by learning objectives is beneficial for teachers and students in the smooth running of teaching and learning activities. This condition results in the achievement of high learning

Below is a picture of a blank field preceded by copied material based on the copying task technique.

Teaching Material-1 (Razak, 2016:11)

Is an idea. It is synonymous with thoughts or ideas. It is abstract because it cannot be seen. It comes from human body parts, namely the heart or brain. Ideas can be expressed by chanting either verbally or in writing. Ideas can also be expressed through other works or behaviors such as walking, scratching, and thinking.

Copying Assignment Technique-1

Copy the paragraph above in its entirety in the empty field below. Use a pencil first.



Figure-2

Screenshot of Blank Field in the Use of the Copying Task Technique-1 in Special Teaching Materials (Yulaeha & Handayani, 2024)



Several researchers have also carried out Indonesian language and literature learning using the copying task technique and the blank field test technique in special teaching materials. Their activities were detected in scientific articles in online journals, including Delfiana (2024), Harahap & Ningsih (2024), Permana & Kurniawan (2024), and Yulaeha & Handayani (2024).

This article is limited to 10 Malay proverbs involving the word air. This number is relatively limited because many Malay proverbs containing the word air are still not included in this article. Therefore, for further research, the meaning of these proverbs can be studied based on inquisitive semantics. The proverbs in question include:

- 1) *air beriak tanda tak dalam*
- 2) *air cucuran atap jatuhnya ke pelimbahan jua*
- 3) *bagai menepuk air dalam dulang, memercik ke muka sendiri*
- 4) *air susu dibalas air tuba*
- 5) *sambil menyelam minum air*
- 6) *air tenang menghanyutkan*
- 7) *macam suak tak pernah jumpa air*
- 8) *mendengar guruh di langit, air di tempayan dicurahkan*
- 9) *tambah air tambah gula*
- 10) *jangan memancing di air keruh*

CONCLUSION

First, the meaning of Malay proverbs that use the word air starts from the literal sense, cognitive meaning, and meaning based on inquisitive semantics for 10 Malay proverbs, namely: 1) *air beriak tanda tak dalam*; 2) *air cucuran atap jatuhnya ke pelimbahan jua*; 3) *bagai menepuk air dalam dulang, memercik ke muka sendiri*; 4) *air susu dibalas air tuba*; 5) *sambil menyelam minum air*; 6) *air tenang menghanyutkan*; 7) *macam suak tak pernah jumpa air*; 8) *mendengar guruh di langit, air di tempayan dicurahkan*; 9) *tambah air tambah gula*; 10) *jangan memancing di air keruh*. Second, the lesson plan for the meaning of Malay proverbs containing

the word air based on inquisitive semantics uses copying assignments and test techniques in special teaching materials for grade X senior high school involves five initial activities, 31 core activities, and two final activities. These are the two conclusions of the research entitled *The Meaning of Malay Proverbs Using the Word Water Based on Inquisitive Semantics and Learning Implementation Plans*.

This study is limited to 10 Malay proverbs. This means that many Malay proverbs use the word air, which has not been studied in the survey. Therefore, further research is expected to select these proverbs to examine their meaning based on inquisitive semantics. The proverbs in question:

- 1) *bagai air di daun talas*
- 2) *bagai mengukir di atas air*
- 3) *air mata jatuh ke dalam*
- 4) *bulat air oleh pembuluh, bulat kata oleh mufakat*
- 5) *di mana ranting dipatah, di situ air disauk*
- 6) *hendak berminyak-minyak air*
- 7) *seperti menaikkan air ke gurun*
- 8) *jika tak lalu dandang di air, di gurun dirangkakkan*
- 9) *aikr dicencang tiada putus*
- 10) *bagai air titik ke batu*

From the learning aspect, this article only presents the lesson plan for the meaning of Malay proverbs based on inquisitive semantics. Therefore, further research should be conducted in class X of senior high schools. Alternative research titles based on online journal scientific articles are

- 1) *Learning the Meaning of Malay Proverbs Based on Inquisitive Semantics Using the Process Skills Approach and the Three Copying Technique*
- 2) *Learning the Meaning of Malay Proverbs Based on Inquisitive Semantics Using a Dual Strategy*
- 3) *Development of Malay Proverb Root Materials Based on Inquisitive Semantics Using Dual Strategy for Grade X of Senior High School*

- 4) Development of Malay Proverb Root Materials Based on Inquisitive Semantics Using Innovative Strategy for Grade X of Senior High School
- 5) Development of Teaching Materials for the Meaning of Malay Proverbs Based on Inquisitive Semantics Using Innovative Strategies and Scientific Articles in Online Journals for Class X of High School
- 6) Development of Google Form as a Teaching Module for the Meaning of Malay Proverbs Based on Inquisitive Semantics Using Innovative Strategies and Scientific Articles of Online Journals for Class X of High School
- 7) Development of an Evaluation Instrument for the Meaning of Malay Proverbs Based on Inquisitive Semantics Using the Google Form File Upload Option for Grade X of Senior High School
- 8) Development of an Evaluation Instrument for the Meaning of Malay Proverbs Based on Inquisitive Semantics Using Google Classroom for Grade X of Senior High School

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