

## Traditional Expressions of the Jambi Malay Society

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### Abstract

*The research is motivated by the importance of preserving the Oral Tradition of traditional expressions of the Jambi Malay Community in the era of globalization. The purpose of the study is to describe the dimensions of character education contained in the Tradition of expressions. The main data in the form of recordings and transcriptions of traditional expressions contain character education. While additional data were obtained from the results of observations and interviews with traditional figures who understand traditional expressions and official documents from the Jambi Provincial Customary Institution. The content analysis method was used as a tool for analyzing research data. Based on the findings and data analysis, it can be concluded that the dimensions of character education contained in the Oral tradition of traditional expressions are: 1) planning in life, 2) Hopes and ideals in life, 3) leadership in society, 4) responsibility, 5) obligations in life, 6) vigilance, 7) Dimensions of cooperation and solidarity, The seven dimensions of character education are traditional expressions that are passed down from generation to generation as guidelines for the daily lives of the Jambi Malay community.*

**Keywords:** Dimensions, Character, Oral Tradition, Traditional Expressions

### INTRODUCTION

Berseloko is one of the oral traditions owned by the Jambi Malay community. The Ministry of Culture and Education of the Republic of Indonesia has designated the oral tradition of berseloko as an Intangible Cultural Heritage of Indonesia in October 2014. Preserving oral traditions is one of the important things that needs to be done to preserve the noble values that live in its society (Rahima, Wan, Sumathi Renganathan & Inge Kral, 2018)

The Jambi Malay community, which is part of the Indonesian nation, has a high personality and cultural dimension that is reflected in oral literature, especially traditional expressions. These traditional expressions also color the culture of the Jambi Malay community. One form of traditional expression of the Jambi Malay community is known by the Jambi community as an oral tradition. The traditional expression of the rules of life is part of the oral tradition that is passed down from generation to generation in the form of speech by the Jambi Malay community. The traditional expression of the oral tradition of the rules of life rules of life has a figurative meaning and a hidden meaning (Dacholfany et al., 2023). This traditional expression of the oral tradition of the rules of life is an expression that contains messages, advice, or advice that has ethical and moral value (Rahima, 2016).

The use of the expression Traditional expression of the oral tradition of the rules of life is a daily community habit as a reinforcement of Dimensions and norms. Through various traditional expressions of the oral tradition of the rules of life, the role of society in fostering behavior (character education) in the daily lives of its people can be traced (Syuhada et al., 2023).

Traditional expressions of the oral tradition of the rules of life of society are a codification of the cultural dimensions of the Jambi Malay community that reflect the outlook on life (way of life), and contain moral, religious, social, legal and character education values. These dimensions include the rules of social institutions and behavior that are considered correct by the Jambi Malay community (Rahima, 2013).

Efforts to formulate or embody the Dimension of character education through Traditional expressions of the oral tradition of the rules of life are oral tradition activities carried out by the Jambi Malay community. Oral tradition activities carried out by the Jambi Malay community in formulating rules of life, and norms that apply in society are a series of oral traditions in the web of human experience. The symbols of these expressions are full of moral, religious, social, and cultural dimensions that can function as a means of character education. Referring to Cassirer's opinion (1979:315), this shows that humans are involved in a web of symbols expressed through myths, religion, community, language, art, history, and science (Rahima et al., 2023).

This research was conducted in an effort to preserve and explore the dimensions of character education in the oral traditions of the Jambi Malay community (Masni et al., 2021). Oral traditions of oral traditions of community rules of life can be a means of character education in the Jambi Malay community because they contain dimensions of character education. Aspects of the dimensions of character education that come from past knowledge play a very large role in organizing life today and in the future (Sugiono, 2004). In other words, the study of the dimensions of character education in traditional expressions can be a means of character education that has an impact on positive behavior in social, national and state life in general.

## LITERATURE REVIEW

The study of the dimensions of character education in research is quite extensive. The study of this problem refers to the opinion of Zubaedi (2011) who explains that the dimensions of character education include 9 aspects which include: 1) the dimension of responsibility, namely being able to be responsible for all actions, being trustworthy, independent, and committed. 2) Respect, namely showing high respect for the authority of others, oneself, nation and state, 3) Justice, namely implementing social justice, fairness, equality, working with others, understanding the uniqueness of the Dimension of individuals or groups in society. 4) Courage, namely acting correctly when facing difficulties. 5) Honesty, namely the ability to convey the truth, be trustworthy, admit mistakes, and behave respectfully. 6) Compliance, namely obeying the law and being involved in community life activities. 7) Discipline, namely the ability to show the best things in all situations through controlling emotions and actions. 8) Caring, namely the ability to show understanding of others by treating them well. 9) Perseverance, namely having the ability to achieve something, accompanied by patience and courage. Based on the background above, the problem that will be studied in this research is what form of character education dimensions are related to: responsibility, respect, justice, courage, honesty, obedience,

discipline, care and perseverance contained in the oral tradition of traditional expressions of the Jambi Malay community.

## RESEARCH METHOD

This research is a qualitative research with content analysis method. According to Krippendorff (2004: 97-99) explains that content analysis initially developed and is rooted in literary studies, social studies and contemporary critical studies such as cultural studies and feminist theories. Content analysis is also interpreted as a systematic technique to analyze the meaning of messages and how to express messages. According to Krippendorff (2004: 161) intuitively content analysis can be characterized as a research method of the meaning of oral traditions of messages. The same thing was expressed by Endraswara (2011: 106), content analysis is used to reveal, understand, and capture the message of literary works. The attention of content analysis is quite a lot, including: (a) moral values, (b) educational values (didactic), (c) philosophical values, (d) religious values. In relation to this research, the researcher wants to reveal in depth about the Dimension of character education in the traditional expression of the rules of life of the Jambi Malay community.

## RESULTS AND DISCUSSION

### RESULT

Oral tradition of rules of life rules of life are a description of behavior and rules of life in the Jambi Malay community. Therefore, this expression contains a description related to the rules of behavior that are used as guidelines in community life. These rules are implemented by members of society in various areas of life. Based on research findings, there are 9 dimensions of character education contained in the traditional expression of the oral tradition of the rules of life of the Jambi Malay community. The dimensions of character education include: 1) planning in life, 2) Hopes and ideals, 3) leadership, 4) responsibility, 5) obligations, 6) vigilance and caution, 7) cooperation and Solidarity. Furthermore, the seven dimensions of character education are contained in the expression of the oral tradition of the rules of life of the Jambi Malay community. To understand more clearly the nine dimensions, the following will be discussed in detail as follows:

### DISCUSSION

In accordance with the concept of character education put forward by Thomas Lickona (1991;15) character refers to a series of knowledge (cognitives), attitudes (attitudes), and motivations (motivations), as well as behaviors (behaviors) and skills (skills). Therefore, the dimensions of character education focus more on positive actions or behaviors. Although the character itself is negative. Referring to this opinion, there are nine dimensions contained in the lines of oral tradition of the rules of life of the Jambi Malay community, as stated above.

#### 1) Planning in life.

The dimension of planning in life is related to the selection and use of time. Every person or society has the hope of having a good opportunity or time. Everything must be calculated carefully, so that when starting an activity it can be done properly. In doing something, careful planning is needed. Planning in life is related to determining the right time in various activities, especially when carrying out sacred and important work such as

determining the time of the marriage contract, wedding ceremony, and so on. The planning of determining the right time must consider a calm, safe, peaceful and prosperous situation. Examples of expressions: The season is good when the weather is good, the bay is calm, the journey is finished, the rice becomes. The verse of the oral tradition of the rules of life above contains the meaning that life in the world is only temporary or momentary. Therefore, that short time must be utilized as much as possible by humans. Planned programs or activities will get maximum results. In line with the teachings of Islam that in viewing and responding to time as something very important in human life, as has been hinted by Allah in His word in the letter Ashr verses 1-2 which means "By time, indeed man is truly in loss. This verse is a guideline for humans to make good use of time so as not to lose. Therefore, in everyday life humans need to have good planning in order to succeed in their lives. This teaching is a dimension of character education related to

With this explanation, the dimension of character education about the importance of planning in life. Planning in life is closely related to the use or determination of the right time. The right arrangement or use of time can determine the luck or success of a person or society.

## 2) Dimension of Hope and Life Goals

The dimension of character education related to the hopes and goals of life, is advice or teachings about a person's life. Every person or society always has goals, hopes and ideals in their life. Goals and hopes in life are related to success, luck, and happiness in their lives both as individuals and as members of society. Examples of Verses oral tradition of rules of life that describe the sub-theme.

Examples of expressions: Ke ayek cemetik keno, ke darat jerat keno,  
Dibalek rumah durian jatuh,  
Naek ke rumah anak lah lahir,  
Ke dapur lemang lah tejulur

The dimension of character education reflected in the expressions above illustrates that every human being or a society has hopes or ideals for a lucky or successful life. It can be concluded that the hopes and ideals for a better life, having good luck and happiness are expressed in the oral tradition of the Jambi Malay community which is reinforced in the following expressions.

### Example 2.

Rumput mudo, kerbaunyo gemuk,

Aek jelas, ikannyo tame  
Apo yang dikejendak ado,

Apo dicinto boleh

The expressions of the oral tradition of rules of life above illustrate that the goals, hopes and ideals of humans or society are a prosperous life physically and mentally. This is marked by the fulfillment of desires and the realization of ideals and hope as expressed in the oral tradition of the rules of life above, / What you want is possible and what you aspire to is permissible.

### 3) Leadership

The dimensions of character education related to leadership are quite widely found in this traditional expression. In Jambi Malay society, leadership becomes a community in the community environment, from the smallest to the largest environment. The leadership in question is general in nature, which regulates the procedures for living and living. As has been expressed in the findings section of this study, the sub-theme regarding leadership in SAH in Jambi Malay society is related to the structure, function, duties and requirements of leaders in Jambi Malay society.

The existence of this leadership starts from a low level, namely in the family environment to a higher level, namely the government environment or the top of the kingdom, expressed in the following expression.

Alam berajo "Alam memiliki rajo  
Negeri bebatin Negeri memiliki batin  
Rantau bejenang Rantau memiliki jenang  
Luhak bepenghulu Luhak memiliki penghulu  
Kampung betuo Kampung memiliki tuo  
Rumah betengganai Rumah memiliki tengganai  
Bini belaki Bini memiliki suami  
Kenepokan bemamak Nephew has mamak  
Anak bepak Anak memiliki bapak"

The verse of the oral tradition of the rules of life above means that in the life of the Jambi Malay community there is a leadership structure from the highest to the lowest. The terms for Rajo, Batin, Jenang, Penghulu and tengganai are terms for community leaders that are hierarchical up and down. While the terms bapak, Mamak, and Laki are included in the leadership structure in one family with a narrow scope.

Each leader has a responsibility towards the people he leads. A leader must protect society, religion and children, nephews and nieces. The task is expressed in the form of an expression:

#### Example 2.

Finishing the tangled, Finishing the tangled  
mengajum anak dengan pinak, mengajarah anak dengan pinak  
cupak dengan gantang, cupak dengan gantang  
kerat dengan kudung, Kerat dengan kudung  
memawa habis memancucang putus. Memawa habis mencucang putus

The verses of the oral tradition of the rules of life contain meanings related to the tasks of community leaders in general. This is revealed in the lines of the oral tradition of the rules of life above, namely solving problems especially concerning family life in society, including deciding cases in a family or community dispute. However, in order to protect society, religion, and his children and nephews, a leader must be clever and wise. This clever and wise attitude is expressed in the verses of the oral tradition of the rules of life in the following example of the text of the oral tradition of the rules of life.

Putting things in their place,  
nan buto blows the mortar,  
nan deafened the rifle release,  
nan is paralyzed as a house keeper  
nan broken chicken shocker,  
the bad performance of the game,  
nan beautiful pelantan duneh,  
miang swordsman clothing fabric,  
gold silver shame swordsman,  
It's not easy to get confused

The verse of the oral tradition of the rules of life above symbolizes the attitude of an intelligent and wise leader. A clever and wise leader will put things in their place, utilize all available resources according to their function and use. A wise and intelligent leader must have good qualities such as the following example of the oral tradition text on rules of life.

Bekato really walks straight,  
Wearing holy, eating halal,  
Take a step first, take a step first,  
Go to the place where you ask, come back to the place where you ask

The oral tradition verse of the rules of life above contains symbolic meanings that describe the characteristics that a leader must have. In lines 1 and 2 of the oral tradition text of the rules of life, it is explained that a leader must be honest, not take the rights of others. Furthermore, lines 3 and 4 refer to the characteristics of a leader who is intelligent or more capable and wise. On the other hand, the community that is led must also respect and obey its leader. This is illustrated in the following oral tradition text of the rules of life.

Alam sekato rajo.  
Negeri sekato batin  
Rantau sekato jenang  
Luhak sekato penghulu  
Kampung sekato tuo  
Rumah sekato tengganai  
Anak sekato bapak  
Kemenakan sekato bepemamak  
Bini sekato belaki

The oral tradition verse of the rules of life above provides a description that every society or human being who is led needs to respect and obey their leader. Obedience and obedience in the life of the Jambi Malay community is a form of religious politeness towards the leader. The words *sekato* provide an interpretation of obedience and obedience. Children led by their fathers should respect and obey their fathers. Nephews led by their mothers should respect and obey their mothers. Likewise, wives led by their husbands should obey their husbands and so on..

In the view of religion and society, obedience or compliance is a must for those they lead to carry out the things determined by the leader. However, the provisions that must be obeyed

by the person being led must be in accordance with the flow and proper. Therefore, the words *sekato* can be interpreted as one word that gives a nuance of agreement.

#### 4) Dimension of Responsibility

In the verses of SAH there are sub-themes related to responsibility in life. This responsibility is a manifestation of an obligation. Everyone has various forms of responsibility, both personal or individual responsibility and group or joint responsibility. Such as the responsibility of parents to children, leaders to the community they lead, responsibility for fellow human beings and the responsibility of the committee at a party. The description of the behavior of the Jambi Malay community towards the various responsibilities they carry can be seen in the following verses of the oral tradition of the rules of life. *Betirai api, babantal tumang, bekalambu asap, bakain basah, bebadan litak, bebaju peluh,*

The verses of the oral tradition of the rules of life above describe the form of a person's responsibility in community life such as in a wedding party activity. If someone is given a task in a party activity, then that person must be responsible for carrying out the task properly.

*Terseruduk dek balai panjang, hunched waist,  
tapijak dek gunung arang, itam tapak,  
tapijak galah panjang, hunched waist*

The meaning of the oral tradition contained in the verses of the oral tradition of the rules of life above illustrates that a person must be responsible for what he does. This form of responsibility is shown by the courage to bear the various risks of what is done.

#### 5) Dimension of Human Obligations

Obligations are interactive roles or something that must be carried out. Every human being in his life has several obligations both individually and as a group. Especially in the Jambi Malay community, various forms of these obligations are expressed in the following SAH verses:

##### Example 1. Obligations to society

The community is filled, the *lembago* is poured.

"The community is filled, the *lembago* is poured"

The verse of the oral tradition of the rules of life above explains that a person who lives in the area of Sepucuk Jambi Sembilan Lurah has obligations to his community. Obligations to society function so that the life of his community is in harmony, harmonious and harmonious. Violating society means violating the norms, rules, and values that have been agreed upon. Therefore, every citizen is obliged to obey these norms, rules, and values. The Jambi Malay community explains the function of society to protect its people with the following expression of the oral tradition of the rules of life of society: *Negeri berkegarundang,*

*rumah berkegar masyarakat  
"Negeri berkegarundang,  
rumah berkegar masyarakat"*

The verse from the oral tradition of the rules of life above explains that the role of law and society is to protect the people of a country. The keyword "fenced" functions to protect. So the community law aims to resolve problems in the social life of the Jambi Malay community.

The obligations expressed in the SAH verse are related to l's obligations as husband and head of the family. The oral tradition of the rules of life related to the obligations of a husband can be seen in the following examples:

Dikain dipabaju, diparumah dipalaman

Dibiayo dibelajo, dipaumo dipedalaman

"Dikain dipabaju diparumah dipalaman"

Dibiayai dibelanjai, dipaumo dipedalaman"

The oral tradition of the rules of life above describes the obligations of a husband to his wife. In the Jambi Malay community, a husband has certain obligations (based on the local community) to his wife. These obligations include those related to providing a living both physically and spiritually. The husband's obligation to support the family as a form of his responsibility as head of the family. Obligations in community life expressed in the SAH are related to the obligations of community members to maintain and guard their property. This is revealed in the following SAH examples:

Beternak bekandang malam

Bahumu bakandang siang

babuling bakawalan,

batali batijak-tijakkan,

baketuk just in case.

The verse from the oral tradition of the rules of life above explains the obligations of community members in guarding or looking after their property so that it does not disturb or disturb them. The first stanza describes that someone who has livestock is obliged to lock it up at night so that it does not disturb other people's crops. Meanwhile, the second stanza explains that someone who works on a rice field or field must guard his rice field or field during the day so that it is not disturbed by other people's livestock. The third stanza is an explanation of the first and second stanzas which explains that guarding livestock and rice fields is by guarding or tying them so that they will not be damaged or destroyed. In the Jambi Malay community law, if this obligation is violated, they can be given a *sanggi*.

Furthermore, individual obligations such as the obligation to restore other people's rights. The rights of other people who are intentionally or unintentionally taken are obliged to return them to those entitled to them, as reflected in the following expression:

Wrong eating was revealed

The wrong one was returned

Misuse is approved

The verse from the oral tradition of the rules of life above explains a person's obligation to return the rights of other people who are consumed, carried away, and used. The rules and norms that apply in the Jambi Malay community, if someone harms another person then

that person is obliged to compensate for the losses incurred due to the loss. This obligation also applies to debt issues as expressed in the following oral tradition of life rules:

Small debts are paid off,

Large debts are paid in installments

The expression of the oral tradition of life rules above explains that according to the rules that apply in the Jambi Malay community, every debt must be paid. The payment is according to the agreement, but usually if the value of the debt is small then it must be paid off, but if it is large the payment can be paid in installments.

#### 6) Dimension of Suffering and Sadness

Every human being has felt suffering or sadness in his life. Suffering comes from the word *derita*. The word *derita* comes from the Sanskrit *dhra* which means to hold or bear. *Derita* means to bear or feel something unpleasant. Suffering can be in the form of physical or mental suffering or physical and mental. Suffering is part of the reality of humans and the world. Examples of expressions in the SAH text related to the meaning of suffering and sadness namely:

Example 1.

A hill is dry, a dry embankment,

a single tree does not grow,

a single tree grows, a wilted island.

The meaning contained in the verses of the oral tradition of the rules of life above refers to the symbols of expressions that symbolize or reflect suffering and sadness. In the life of the Jambi Malay community, this expression is used to convey the condition of someone who is less fortunate even though the person has tried. This expression aims so that the person being talked about is not offended or embarrassed. In addition, this expression is also often used by someone who belittles themselves in relation to their lack of financial ability. In addition, the theme of suffering and sadness in life is also symbolized by the Jambi Malay community through the following SAH verse:

Example 2

Love the waves of a new island bathing, "Loved the waves of a new island bathing

Love the roots of a new pungut with leaves. Loved the roots of a new pungut with leaves,

Love the stems of growing mushrooms Loved the stems of new mushroom growing"

The verses of the oral tradition of the rules of life above describe a person's feelings of sadness and hope for help from others so that their suffering is reduced. Everyone always wants to live a life of abundance, but sometimes they don't want to try their best. If someone begs for pity from others, such a thing is expressed by the Jambi Malay community orally through the oral tradition of the rules of life above.

Example 3.

Living in sikso "Living in sikso

Gedang in illness. Gedang in illness."

Furthermore, the verse of the oral tradition of the rules of life above also contains sadness and suffering. Based on the meaning of the oral tradition of the lines of the oral tradition of the rules of life, it is implied that religious values about suffering and sadness are part of human life. The symbol of sadness and suffering is expressed by the words *sikso* and *illness*,

while the words *hidup* and *gedang* refer to the meaning of life. Thus, the text of the oral tradition of the rules of life contains the theme of sadness and suffering in life experienced by humans.

7) solidarity and togetherness

In community life, every individual always wants peace and tranquility. To realize this, togetherness is needed between members of society. Harmonious, harmonious, and harmonious relationships between individuals according to their respective roles are a form of togetherness. Forms of togetherness in the life of the Jambi Malay community are expressed in the SAH verses in the following examples.

Ke mudek serentak satang “Ke mudek serentak satang,  
Ke hulu serengkuh dayung Ke hulu serengkuh dayung”

Parang tecatuk ke batangl, “Parang tecatuk ke batangl,

Lapuk parang takucil Tunggul lapuk parang takucil Tunggul lapuk parang takucil”,

Bak aur dengan cliff, “Bak aur dengan cliff,

Tebing sayang bak aur Tebing sayang bak aur,

Aur sayang dekliff Aur sayang dekliff,

Tebing jatuh aur tebawo Tebing jatuh aur tebawo”

The verses of the oral tradition of the rules of life above contain the meaning of togetherness and solidarity. In the first verse, the meaning of the oral tradition of the rules of life refers to solidarity and cooperation in various matters, related to community life. In the second and third verses of the examples above, the meaning of the oral tradition of the rules of life refers to togetherness and interdependence between one another. If one party suffers, the other party also bears it.

### CONCLUSION

In accordance with the results and discussions in this study, it can be concluded that the dimensions of character education in the traditional expressions of the oral tradition of the Jambi Malay community reflect positive character. The dimensions of character education include 7 dimensions, namely: 1) planning in life, 2) Hopes and ideals in life, 3) leadership in society, 4) responsibility, 5) obligations, 6) vigilance, 7) Dimensions of cooperation and solidarity, The seven dimensions of character education are traditional expressions that are passed down from generation to generation as a guideline or guideline for the daily life of the Jambi Malay community.

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