

Teaching the *Seloko Adat* Jambi to Improve Morality and Social Control

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Abstract—*Seloko adat* traditional sayings that contain advice on morality and social norms used in Jambi Malay society passed down orally to the members of the Jambi community. Because of modernization, the customs surrounding *seloko adat* have eroded, and they are used only at ceremonial events, such as wedding receptions or other traditional events. Thus, the traditional values expressed in *seloko* are rarely communicated within the Jambi community. The purpose of this study is investigate *seloko adat* and its influence over the current culture of the Jambi Malay. The study results showed that 1) the use and importance of *seloko* have greatly diminished in the Jambi community, and the sayings are not widely known; 2) the values expressed through *seloko* have great potential to assist socio-emotional regulation for individuals within the Jambi community; and 3) *seloko* should be disseminated to children through formal education to embed values and norms that will assure the survival of the Jambi nation's morality and culture.

Keywords—*seloko adat, jambi malay, social control*

I. INTRODUCTION

Seloko customs are traditionally expressed in rhythmic proverbs resembling poetry, and they relate to various aspects of Jambi social life (Saudagar, 2004). *Seloko* contains advice for safety and goodness in life through cultural customs (Nukman, et al, 2012, p.1-2). *Seloko* expresses values and norms to adjust an individual's behavior in accordance with the wishes of the community.

Similarly, according to the Jambi Provincial Office of Culture and Tourism, the traditional *seloko* has various sociocultural functions, such as strengthening moral values and acting as guidelines for appropriate attitudes and behaviors (Jambi Provincial Office of Culture and Tourism, 1983, p. 01). Currently, however, *seloko* tends to be only used at certain ceremonies, such as the traditional marriage celebration. This is due to the emergence of modern culture, which has eroded the culture of traditional society (Gafar, 2012, p. 44).

II. DISCUSSION

The *seloko* customs of Jambi Malay society are the crystallization of community values that can be explicitly found in the foundations of Jambi Malay law, which consist

of the parent law, the *nan lapan* law, and the duo law child. These customs are also disseminated through various containers, such as in the legal guidelines, rules of life, and teachings on marriage (Munir & Habibullah, 2012, p. 25).

The *seloko adat* Jambi can be divided into three sections: 1) *seloko adat* law, 2) *seloko adat* marriage, and 3) *seloko* rules of life. *Seloko adat* Jambi was revealed via the Jambi Malay language through a series of symbols that express basic values contained in the pattern of life of the Jambi (Artamawedita, 2008). *Seloko adat* in everyday life is rational, logical, and measurable. It is not confined to mere doctrine (Armansyah, 2017. p. 6). *Seloko adat* can be one of the assets in national morality which has heretofore been contaminated by technological progress.

Today, *seloko adat* is undergoing a cultural warfare throughout Indonesia and the world. Some people continue to move away from the bondage of their customs, and some fight steadfastly to maintain them. The rapid flow of technology and the increased opportunity for communication have also influenced the younger generation's perception of the *seloko adat*, and they are starting to doubt the explanations of the traditional Jambi culture and its application in daily life (Wijayanto, 2015, p.72). These problems are due to the challenges of an increasingly advanced era, so that the focus of the people's lives, especially the Jambi community, has been diverted away from the *seloko adat* Jambi as guides for behavior.

The *seloko adat* have been compromised in today's Jambi children owing to a lack of instruction. Many educators do not even know about it even though the members of the community need behavioral guidelines in order to continuously live a harmonious life. Broadly speaking, Jambi norms can be divided into two types (Mubarok, 2015, p.319)

- Norms related to behavioral matters, such as respect, cooperation, tolerance, kindness, and courtesy.
- Legal rules, which are related to public order and may result in legal sanctions if violated, such as prohibition of stealing, adultery, drunkenness, fights, and so on.

Seloko sayings give clarification on the behavior and rules that need to be applied for the benefit of the community life. Ideally, these norms contained in *seloko* can serve as the basis for the development of socially beneficial attitudes. In line with Hirschi's thinking, social control has the potential to determine one's behavior to conform to social norms in the environment (Krohn & Massey, 1980, pp. 529-544). Table I shows several examples of *seloko* sayings that influence values and norms.

Based on the *seloko*, Jambi Malay community members are supposed to be mindful of the laws of karma and respect others. The four types of rules of respect in the Jambi Malay tradition include *kato mendaki*, *kato melereng*, *kato mendatar*, and *kato menurun*. *Kato mendaki* are the rules

about etiquette and attitudes towards superiors, such as kings, teachers, and parents. *Kato melereng* are the rules of how to behave with people in general. *Kato mendatar* are the rules of attitudes with peers and decreased, and *Kato menurun* are the rules of how to behave with social inferiors (Mubarok, 2015, p.319). There are many more *seloko* meanings that community should know and understand so they can maintain their existence and identity. For example, there are *seloko* rules established to protect the forest, such as *hutan keramat seperti tanah sepenggal*, *bulian berdarah*, *bukit selasih dan pasir embun* or *hutan keramat*, *sialang pendulangan*, *lupak pendanaan*, and *beudangan dan tunggul pemasaran*. That is to say, forest is part of the human environment that needs to be preserved for the sake of survival.

TABLE I. SOME SELOKO ADAT JAMBI EXAMPLES

No.	Seloko Adat	Translation	Meaning
1	<i>Seiring bak itik kayak mandi</i>	Going along like ducks bathing in the river (this saying is based on a parable where ducklings swim together as if they are going hand in hand and rollicking)	In life, cooperation is needed.
2	<i>Seciap bak ayam</i>	Like the sound of a chicken	Human beings must be of one voice and work together
3	<i>Merantau baolah ayam betino jangan dibao ayam jantan</i>	When wandering with a hen, don't bring a rooster. (Hens are different from roosters in that they do not like to fight, they diligently look for food, and if there danger, they conceal their offspring with ingenuity. Roosters, on the contrary, like to fight, and their social relations are usually very poor. Young chickens avoid adult roosters as much as possible.)	If you have bad social traits and behave badly, then you will be shunned by people.
4	<i>Menurut runut nan terentang sejak bari, menempul jalan nan berambah sejak dulu</i>	Follow existing policies. (Following the sequence stretched since the beginning took the path that has increased since the first).	Habits concerning the law, the stipulation of laws, regulations and customs, and association in general have been outlined wisely by our predecessors. All these habits are considered good even now and can be used in everyday life paths.
5	<i>Adat nan dak lokang dek panas dak lapuk dek ujan, titian teras betanggo batu, baju bejait nan dipakai, sumur tergenang nan disauk</i>	<i>Adat nan dak lokang dek panas dak lapuk dek ujan</i> the custom which is not cracked by heat, not weathered by rain) (the stone-lined walkway terrace (sewn clothes used) (Stagnant wells taken) Customs	The customs and the habits that have been handed down from generation to generation are elegantly ordered so that they are not reprehensible in the eyes of many people. The expression contains a kind of family appeal that prioritizes courtesy

The lives of the *Orang Rimbo* (the Rimbo people) are also strongly influenced by the rules of law in the form of *seloko*, and it has been traditionally used by leaders, particularly the Tumenggung (i.e., the chiefs of public security), to guide them in making community life (Constitutional Court, 2012).

The social controls established by the *seloko* sayings are very important for the community life. They emphasize moral behavior that can be overseen by parents and elders so as to reduce bad behavior and delinquency (Purwandari, 2011, p.33). The social control aphorisms contained in the *seloko* cover all processes of educating and compelling citizens in the adherence to prevailing social norms and values (Soekanto, 1988). *Seloko* sayings can also exert social control in the form of prevention, by encouraging action by the community and its leaders to head off social deviations before they even. Generally, this is accomplished by means of guidance and improved methods of instilling social skills (Sudarto, 1986). Thus, the contents and meanings contained in the *seloko* are used to prevent social

deviations. The advice and parables are considered to be in accordance with living a good and moral life.

Unfortunately, *seloko adat* Jambi is currently only by a few people (Wijayanto, 2015. p. 75). This needs to be changed, because *seloko* is the common property and birthright of the Jambi community. The meanings of *seloko* are only known to a few people, specifically the elders. Because the *seloko* is generally unknown within the Jambi community in the present, there is a lack of cultivation of the values presented in the *seloko adat* for the next generations. In addition, the developments of modern times have also affected the transmission of indigenous cultural values and have replaced them with more sophisticated technologically oriented values.

The moral and aesthetic guidelines that are at the core of every culture offer guidelines life, and therefore, *seloko adat* Jambi contain concepts that can be used in dealing with the real world, in developing a common life, and for the survival of society. Such guidelines are needed in human life because humans are social beings, and all members of

the society must have established rules and norms (Nurhasanah, 2013, p. 59).

The *seloko adat* function as a means of coercion and supervision so that community norms will be obeyed by the community members. The *seloko adat* play a role in shaping people’s social habits and behaviors, and the use of *seloko* expressions serves as a reinforcement of values and norms and improves the character of the society (Nurhasanah, 2013, p. 60). Therefore, the existence of *seloko* must be communicated so that all Jambi people can be exposed to its function of shaping and supporting a prosperous and harmonious society.

The *seloko* applies to all levels of society, including the government, in, for example, expressing the *seloko sepi ing pamrih*, which admonishes people, especially leaders, not to be bound by lust and worldly interests. It further states that a leader must be cleansed of anger to be able to embody the ideal of *heneng*, *hening*, *hawas*, and *heling* (keeping quiet, clear, and in touch with remembering). The power of a leader is also seen as very dependent on his or her nobility (Munir, M, Ied and Ja'far, Muslim, 2013, p.230). If the knowledge of the *seloko adat* has begun to vanish in the Jambi community, the government needs to establish it as necessary information that all Jambi people must know.

Traditional customs cannot be taken for granted; instead, they must be learned and understood to beof use in life, and their implications should be analyzed and applied to one’s life situations (Nasroen, 1967). Therefore, the *seloko* need to be studied so that they become meaningful in the modern culture. Hence, learning about the *seloko* in schools. Because the *seloko* are expressed as poetic sayings, they can be applied to a variety of situations as student become habituated to listening to the *seloko* proverbs.

A number of studies show that socialregulation in schools has an important role to play in preventing deviant social behavior which results in bullying. Thus, students learn to love taking part in normative activities (Morton, 1999; Cunningham, 2007; Birnbaum, 2003). Simons Morton et al. 1999; Jenkins, 1995; Cunningham, 2007; Yoneyama and Naito, 2003; Ma, 2001 show that bullying in school is a behavioral problem influenced by students’ social control, interactions with teachers and peers, adherence to rules and norms, disciplinary methods, and the school environment. Based on the previous research the current study looked at social control of bullying behaviors and found that risky behaviors, such as bullying, sexual acting out, smoking, and drug use, have become a part of student life in Jambi City junior high, vocational, and high schools. Moreover, such behaviors do not occur in isolation. They are often connected. (Ekawati, et al, 2016, p. 26). The following data of The Deviant Behaviors Among Students in Jambi:

TABLE II. THE DEVIANT BEHAVIORS AMONG STUDENTS IN JAMBI

Deviant Behaviors	Percentage
Bullying	85.32%
Smoking	39.38%
Sexual acting out	77.22%
Drug use	4.01%

This data illustrates the nation’s morality crisis that requires increased social control. Children need to learn values and norms aspreventive measures. This can be done by embedding *seloko* which are rich in good ethical values and norms—into lessons at school, so students will also come to know the culture and life habits of their people which are being lost.

However, lessons relating to the *seloko adat* Jambi are not excellently taught by the teachers in school. This is due to the lack of knowledge of the *seloko adat* Jambi that the teachers need to convey to the students. Thus, efforts to revitalize the existence of *seloko adat* Jambi that can be carried out socialization and internalization (Wijayanto, 2015. p. 85, 94).

Seloko needs to be continuously internalized and integrated into the society so as not to die out amid the progress of the times. Therefore, learning *seloko* in school is necessary. So that it continues to develop and be well realized, teachers should be trained in *seloko*, in order to establish a good moral framework for the Jambi community.

III. CONCLUSION

Three conclusions were obtained regarding the existence of *seloko adat* Jambi as a potential purveyor of social control:

- The use of the *seloko adat* Jambi has begun to vanish in modern times, and most people do not have knowledge of the *seloko* nor do those who know about it study it properly, even though it holds valuable life lessons for the Jambi community.
- *Seloko adat* Jambi helps transmit values and norms that can help people, and the content and meaning are very important factors that support social control and reduce unwanted events and social problems.
- The socialization and internalization of *seloko* must be part of the school learning to embed appropriate values and norms that will continue to be passed on to the future generations.

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