

The Role of Jambi Malay Customary Institutions in Preservation of Local Wisdom in Jambi Province

Iswandi

*The Faculty of Law
University of Jambi
Jambi, Indonesia
iswandi_79@yahoo.co.id*

Ahmad Baidawi

*The Faculty of Social and Political Sciences
University of Jambi
Jambi, Indonesia
baidawi_684@yahoo.com*

Abstract— Jambi Malay Customary Institution is an organization engaged in the socio-cultural field in Jambi Province. Jambi Malay Customary Institution is not an organization under the government but is a partner of the government in the field of cultural preservation. The purpose of this research is to describe the role of Jambi Malay Customary Institutions in preserving local wisdom in Jambi Province. The research method is qualitative descriptive. The subjects in this study were Malay traditional leaders, Jambi government, religious leaders, community leaders and youth leaders of Jambi Province. Data collection techniques used were observation, interviews, and documentation. The results of this study show that the role of Jambi Malay Customary Institutions in the Preservation of Jambi Local Wisdom has an important role, such as providing an understanding of the importance of preserving Jambi culture through socialization activities. As for the obstacles faced by the Jambi Malay Customary Institution in preserving the culture of the Jambi is the lack of understanding and awareness of the Jambi people towards the local wisdom of Jambi and also the many foreign cultures that enter Jambi.

Keywords: *Malay Traditional Institution, Preservation, Local wisdom, Jambi Province.*

I. INTRODUCTION

The global era has had a wide impact on various aspects of human life. Not only on economic, legal, and political aspects, but also on cultural aspects. In addition, the impact is also felt by all groups. Starting from the upper to the bottom, men and women, leaders and subordinates, the rich and the poor, who are adults and aged and who are still infants and children. As far as the extent of the impact can not be mentioned for example one by one, because all parties have felt and experienced it directly.

The impact that has been felt is not all have a positive effect on the behavior of human life as a cultural creature, but there are also those that have a negative effect. Both the negative and positive influences that will be gained from the impact of globalization depend on how humans react to it. Therefore we need insight into understanding and wisdom that reflects cultured maturity in humans, so that they can proportionally address the impact of the global era.

Cultured wisdom is an attitude that needs to be grown and internalized in every generation in the global era. It would even be better if the attitude began to grow in the younger generation, especially since the age of children. The golden age of education is a childhood where when physically, mentally, and intelligence, they are ready to receive input from adults. Input in the form of cultural values and diversity is a valuable capital for children during

their growth and development. Planting an understanding of cultural diversity can be done with the efforts of guidance and habituation by their parents, as well as teaching and education by their teachers, both through school and outside school.

Culture and society are two things that cannot be separated, because culture is born in certain societies with their distinctive characteristics that distinguish them from other communities. Cultural property that makes one of the important characteristics of the Indonesian nation. The diversity of tribes, religions and cultures from various provinces in Indonesia makes the Indonesian nation unique. This is what became one of the foundations in unifying the independence of this nation.

The importance of the role of Jambi in history has given rise to a variety of cultures in Jambi society. This is what we must guard to this day so that future generations can still know and practice tradition customs and culture owned by their previous generation. Tribal and ethnic diversity in Jambi also makes Jambi culture different from Malay in other regions. To maintain the cultural heritage of Jambi's culture, the Jambi provincial government still maintains customary institutions so that they can become a place to preserve existing culture so that it can survive until any time.

Jambi Malay Customary Institution are an institution formed by the indigenous people themselves, therefore the position of customary institutions is very strategic to accommodate the aspirations of indigenous peoples and in the process of resolving disputes between customary community members as well as between indigenous territories, as well as between indigenous peoples and the government in a wise and wise manner by referring to traditional norms based on syariah and kitabullah (holy Qur'an).

Based on literature, research has been carried out on the role of institutions. Like Based on literature, research has been carried out on the role of institutions. Like Puti Bungsu (2015) in JOM FISIP Journal No. 2 Vol 2 October 2015 entitled "The Role of Riau Malay Customary Institutions (LAM) in Preserving Regional Culture in Riau Province", in conclusion of his journal, Puti Bungsu conveyed the Role of Riau Customary Institutions (LAM) in preserving regional culture in Riau Province based on indicators in facing developments and changes that have not been achieved. This is because this institution has not been able to carry out its roles, duties and functions to the fullest. Overall, the

weaknesses are still related to the implementation of these institutional operations on a daily basis [1].

Christeward Alus (2014) in the *Acta Diurna Journal* "The Role of Customary Institutions in Preserving the Local Wisdom of the Sahu Tribe in Balisoan Village, Sahu District, South Halmahera Regency", Local Wisdom is all knowledge, belief, understanding, or insight as well as habits or norms that guide human behavior in the life of the community, this ecological local wisdom cannot be separated from the supportive community. Customary law is customary law, but a habit that has the consequence of customary law as a highly respected leader and a great influence in the indigenous community to maintain the integrity of a prosperous life [2].

II. RESEARCH METHOD

The Research Method for this study is qualitative. Qualitative Research is a research that departs from the perspective of the focus of research referring to the quality of meaning [3]. The method of data collection is library research supported by print media such as books, magazines, newspapers, journals, reports from many sources and also electronic media, especially the internet where data is a secondary source. These data will be analyzed in a predetermined theoretical framework to prove that the hypothesis is accurate and finally able to answer the research question. The collected data was analyzed using descriptive analysis to better describe The Role of Jambi Malay Customary Institutions in Preservation of Local Wisdom (Regional Culture) in JAMBI Province. To systematize the data collected, this analysis is carried out through stages, namely: data reduction, data exposure, description and verification as well as drawing conclusions.

III. THE ROLE OF JAMBI MALAY CUSTOMARY INSTITUTION IN PRESERVATION OF LOCAL WISDOM IN JAMBI PROVINCE

A. *The Importance of Local Wisdom*

Local wisdom is a form of environmental wisdom that exists in community life in a place or region. So it refers to certain localities and communities. According to Putu Oka Ngakan in Andi M. Akhmar and Syarifudin [4] local wisdom is a value system or living behavior of local communities in interacting with the environment in which they live wisely. Therefore local wisdom is not the same at different places and times and different tribes. This difference is caused by natural challenges and different needs of life, so that his experience in fulfilling his life needs raises various knowledge systems both related to the environment and social. As one form of human behavior, local wisdom is not a static thing but changes over time, depending on the order and social cultural ties that exist in society.

Whereas Francis Wahono (2005) explained that local wisdom is the intelligence and strategies of managing the universe in maintaining ecological balance that has been tested for centuries by various disasters and human constraints and negligence. Local wisdom does not just stop at ethics, but reaches the norms and actions and behavior, so that local wisdom can be like religion that is guided by humans in acting and acting, both in the context of daily life and determining human civilization further [5].

As understood, in adapting to the environment, the community obtains and develops a wisdom that is in the form of knowledge or ideas, customary norms, cultural values, activities, and equipment as a result of abstraction in managing the environment. Often their knowledge of the local environment is used as an accurate guide in developing life in its residential environment.

The diversity of patterns of adaptation to the environment that exist in Indonesian society which are inherited from generation to generation is a guideline in utilizing natural resources. Public awareness to preserve the environment can be grown effectively through a cultural approach. If this awareness can be improved, then it will be a very big force in environmental management. In this cultural approach, strengthening social capital, such as socio-cultural institutions, local wisdom, and norms related to the preservation of the important environment becomes the main basis.

As we know that there is an economic crisis today, people who live by nature and are able to maintain a balance with their environment with local wisdom that they have and do not feel the economic crisis, or do not feel as devastated as people whose lives are greatly influenced by modern life. Therefore local wisdom is important to be preserved in a community in order to maintain a balance with its environment and at the same time be able to preserve its environment. The development of local wisdom is inseparable from the influence of various factors that will affect human behavior towards the environment.

Another thing that is the reason why the importance of local wisdom for a society is that we know today, we live in an era of globalization [6] [7] with the rapid development of technology, information and science due to the ability that is awarded to humans in making an innovation, so that these developments make people's lifestyles change, both in positive and negative ways, depending on how our country filters the incoming things. So that things that enter the Indonesian State can be filtered out of course the Indonesian people need local wisdom. only with local wisdom can our society avoid an identity crisis.

B. *The History of the Origin of Jambi Malay Customary Institution.*

Speaking of the history of the Jambi Malay Customary Institution, it cannot be separated from the history of the establishment of the Jambi Province, because the indigenous Malay people of Jambi are part of the Jambi Province community.

On January 6, 1957 was a milestone in the establishment, the regional government of Jambi Province. where in the beginning the Jambi province consisted of three regions namely Jambi Municipality with its capital Jambi, Merangin Regency with its capital city Bangko, then moved to Muara Bungo and Batang Hari Regency with its capital city Jambi, after that it develops into 6 level II regions [8].

Entering the reform era which is transparency and freedom era, several regency regions proposed to hold an expansion and this then received a positive response from the central government, namely by the issuance of Law No. 57 of 1999. Thus the Jambi provincial area became 10

second level regions, namely 1 city and 9 regencies. First, the city of Jambi is the capital of Jambi. Second, Batang Hari's capital city, Muara Bulian. Third, Muaro Jambi Regency the capital is Sengeti. Fourth, Sarolangun Regency the capital Sarolangun. Fifth, the Regency of Tebo is the capital of Tebo. Sixth, Merangin Regency is the capital of Bangko. Seventh, Bungo District is the capital of Muara Bungo. Eighth, the capital of Tanjung Barat Regency is Kuala Tungkal. Ninth, Tanjung Jabung Timur Regency is the capital of Muara Sabak. Tenth, Kerinci Regency is the capital of Sungai Penuh. Thus all regions, both cities and regencies mentioned above, are within the scope of the territory of the indigenous peoples of the province of Jambi.

The existence of the 10 regions above shows that in Jambi Province there is a diversity of customary law areas, so with the above diversity there will be differences between the people and negative reactions. then to overcome the problems above are required attitudes and actions through customary law. For that a thought arises in the middle of the Jambi customary community to form a forum that can bridge the problems between fellow members of the indigenous community and between the areas of customary law in the form of a permanent institution called an adat institution [9].

In 2007, the Jambi Provincial Government replaced Perda No. 11/1991 with Perda No. 5 of 2007 concerning Customary Institutions Jambi Malay prevailing until now. Perda No. 5 of 2007 Chapter III on Organization, Duties and Functions, Article 4 paragraph 2 states that the composition of the Management of the Jambi Malay Customary Institution is regulated and determined by the Statutes and By-laws of the Jambi Malay Customary Institution. The management of the Jambi Malay Customary Institution is chosen and approved in regional deliberations in accordance with the Jambi Malay Customary Institution's Statutes and By-laws.

C. The Role of Jambi Malay Customary Institution in Preservation of Local Wisdom in Jambi Province

Jambi Malay Customary Institution is an organization engaged in the socio-cultural field in Jambi Province. The role of Jambi Malay Customary Institution in preserving local wisdom is very important that Jambi's local wisdom still exists and avoids extinction. Below is a picture of the organizational structure of the Jambi Province Malay Customary Institution 2016-2021.

FIGURE 1. STRUCTURE OF THE JAMBI MALAY CUSTOMARY INSTITUTION



As for the principles of Malay Malay customary institutions listed in the Jambi provincial regulation number 2 in 2014, the Jambi LAM is based on Pancasila, the 1945 Constitution of the Republic of Indonesia, and the traditional and religious values, namely Adat bersendi syara', Syara' bersendi kitabullah. While the objectives are 2 namely: *First*, Digging, fostering, preserving, maintaining, and developing traditional values and cultural values of the Jambi Malay culture as a basis for strengthening and strengthening the identity of the Jambi Malay community; and *Second*, protecting and defending the traditional and constitutional rights of indigenous peoples and the Jambi Malay socio-cultural values in the interests of enhancing the physical and inner welfare of the Jambi Malay community.

The functions of the Jambi Malay Customary institution are: *First*, Strengthening the role and function of Jambi Malay Customary institution at the Regency/City level, *Second*, Mediation in civil and customary criminal cases that cannot be resolved at the Regency/City level, *Third*, Conducting guidance for source regeneration human resources and organizational management of traditional institutions in each Regency/City, *Fourth*, Becoming an institution of consideration for every need, interest, and case that encompasses the Jambi Malay custom of the Regency/City, *Fifth*, Facilitation for assistance as well as facilities to encourage, advance, and develop activities development, and preservation of adat in the District/City, *Sixth*, Coordinating every need and case of the Jambi Malay Regency/City adat institution with the Regional Government or the government structure on it, *Seventh*, Doing data collection, inventory, documentation and publication of Jambi Malay customary law. [10]

While the duties of the Jambi Malay Customary institution are: 1. Organizing deliberations between Jambi Malay Customary institution Regency/City and, 2. Facilitating the empowerment and development of the Malay tradition of Jambi Regency/City in each customary institution. 3. Become a mediator and facilitator for Jambi Regency/City Jambi Malay Customary institution, in the event of conflict between Regencies/Cities, 4. Be the liaison for each Jambi Regency/City Jambi Malay Customary institution to the Regional Government institution or the government above it, 5. Being a body of consideration for Jambi Regency/City Jambi Malay Customary institution and for Regional Government institutions, 6. Assist the Regional Government in implementing and maintaining development outcomes in all fields, especially in the social and cultural fields, 7. Giving legal status according to customary law on matters relating to the assets of the customary law community at each level of Jambi Malay Customary institution with regard to civil and customary criminal cases. 8. Carry out the fostering and development of Jambi Malay Customary institution values and develop regional culture in particular and generally national culture, 9. Maintain, maintain, and utilize the provisions of the Jambi Malay custom that lives and develops in the community for the welfare of the community, 10. Carry out guidance and development of human resources in a special work unit of the Jambi Malay Customary Education and Training Center which is integrated with the Jambi Regional LAM structure,

11. Carry out studies or research on Malay customary law Jambi with all its aspects in a special work unit of the Jambi Malay Customary Research and Development Center which is integrated with the Jambi Regional LAM structure.

The result obtained by researchers from interviews with informants. That the Role of Jambi Malay Customary Institutions in Preserving Local Wisdom (Regional Culture) of Jambi Province is as follows:

TABLE I. RESULTS OF INTERVIEWS WITH STAFF OF JAMBI MALAY CUSTOMARY INSTITUTION

Name	Interviews with Staff of Jambi Malay Customary Institution		
	Question	Answer	Answer
Mr. (Datuk) Wahyudi (Staff of Jambi Malay Customary Institution)	How The Role of Jambi Malay Customary Institutions in Preserving Local Wisdom of Jambi ?	Establishing a Cultural Studio such as (Sanggar Datuk) after that involves the community to participate in every activity held at the studio.	Disseminate the preservation of local wisdom to schools in Jambi Province.
Mrs. (Nyai) Aprida (Staff of Jambi Malay Customary Institution)	How The Role of Jambi Malay Customary Institutions in Preserving Local Wisdom of Jambi ?	Hold several activities such as: Workshop on regional cultural preservation.	Training on Traditional Jambi Dance (Sekapur siri Dance, Selampit Delapan Dance, Kubu Dance, Rentak Kudo Dance, et.all).

Source: Interviews

IV . CONCLUSION

If seen from the history of the formation of Jambi Malay Customary institution. then we can conclude that the role of the Jambi Malay Customary institution is very large in preserving local wisdom in Jambi Province. it can be seen from the efforts that have been carried out by the Jambi

Malay Customary institution such as promoting the preservation of regional culture to schools, building cultural centers and teaching customary norms to the younger generation of the Jambi province. Besides that, The Jambi Malay Customary institution with the Provincial Government of Jambi is trying to create a conducive environment for the creation of peace and smooth development in Jambi.

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