

The Art of Speaking in the Traditional Expression of Kerinci Community as a Source of Moral Values for Character Education

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ABSTRACT

The Kerinci language is one of the regional languages in Indonesia that still lives and develops in the Kerinci community. The Kerinci community also uses language as a social control for their people, which is expressed in the form of expressions. The purpose of this study is to describe the traditional expression of the Kerinci community as art of speaks and moral values contained in the expression as a source of moral values for character education. The method used is descriptive qualitative. Based on the results of the study, traditional expressions as spoken art are attitudes of caution in conveying the intentions and objectives as well as the continuing meaning or meaning in the speech that makes the speech beautiful. The phrase as art of speech is used to prohibit, reprimand, advise, rule, punish, and state rules in the local community. In addition, this traditional expression as spoken art is also used in the Kenduri Seko traditional ceremonial procession. The moral values contained in the traditional expression of the Kerinci community are individual, social, and religious moral values. Examples of individual moral values are honest, open, responsible, obedient, disciplined, diligent. Examples of social moral values are being loyal, helping others, keeping promises, being friendly, polite, democratic, fair, considerate, compact. Examples of religious moral values are sincere, grateful, optimistic, do not confuse halal and haram, good and bad. These moral values can be used as a source of moral values for character education in educating young people as the next generation of this nation.

Keywords: *Moral values, traditional expression*

1. INTRODUCTION

Kerinci has a regional language called Kerinci language. As a regional language, this language needs to be preserved so that it does not become extinct or shifted. Apart from being a means of communication, this language is also used as a means of art and social control. As an art and social control, Kerinci language can be seen in the use of traditional expressions by its speakers. This expression is used as a means of social control and education for the community. The Kerinci community uses expressions in admonishing, prohibiting, ordering, advising, or even to state a rule that applies in society. The goal is that the utterance is smoother in sound and is considered more polite than to be blunt. The imprecision of the meaning in this expression is also unique for the local community in maintaining the values of local wisdom in the community in educating future generations [1].

Research on the meaning of traditional Kerinci expressions has been carried out in previous studies [2]. The research shows that there are great values in the meaning of these expressions. Therefore, it is important to

carry out further research to examine noble values such as what moral values are contained in these expressions.

Traditional expressions used by the Kerinci community have moral values inherent in them. Therefore, it is necessary to have an in-depth and scientific analysis of what moral values are contained in the traditional expressions of the Kerinci community as the art of speaking. By revealing the moral values that exist in these traditional expressions, it is hoped that later they can be used as a source of moral values in education, especially in character education. Given that currently, the Indonesian nation's children are experiencing a moral crisis. This moral crisis occurs because we lose our identity and sources of reference or moral references or guidelines that we should follow. Therefore, traditional expressions are considered important as a source of moral values in character education that can be used to advise, prohibit, reprimand, or rule the nation's future generations.

This traditional expression does not only contain moral values but also artistic values. The art seen here is the art of speaking or speaking. This is said to be art because of the lack of meaning or meaning in the speech that makes the speech beautiful, while people who are reprimanded

using expressions do not feel offended or insulted. For example, parents who advise their children to live frugally, parents use the expression "idut should be used" seko imau ". "Seko imau = the nature of a tiger" means that if you get risk you shouldn't spend it all, leave it for the following days, it's like a tiger who gets prey that it doesn't eat at once. Therefore, this research is important to do to scientifically study the moral values contained in the traditional expressions of the kerinci community and to examine expressions as the art of speaking.

2. LITERATURE REVIEW

Traditional expressions belong to the oral literature. Oral literature itself is part of oral folklore. Oral literature is often referred to as oral literature, which means a form of literature that is spoken orally, including how to inherit (spread) orally [1], [3], [4], expressions are short sentences filled with wisdom [5]. In general, expressions are also called idioms or synonyms. Definition of expressions in the General Dictionary [6] is a special word or group of words to express a meaning with a figurative meaning (see the month, menstruation; wretched thirteen).

Traditional Malay expressions are also called proverbs, which are sentences or sentence fragments that have frozen their shape, meaning and function in Malay society [7], [5]. Traditional expressions have three essential characteristics, namely (1) in the form of one sentence expression and not only in the form of traditional words; (2) exists in a standard form; (3) has the vitality (life force) of the oral tradition [8].

Thus, it can be concluded that traditional expressions are sentences in the form of proverbs or sayings that have frozen their form, meaning, and function. Traditional expressions contain truth, principles of life, rules and norms used to give advice [9], teaching, and guidelines for life. Likewise with taboo, taboo or pemali and sanctions for various violations of local wisdom which are still maintained, all are oriented towards preserving sustainability, harmonizing the relationship between humans and nature where they live.

The expression has a special meaning or class meaning. The same is true for the meaning of traditional expressions. The meaning of traditional expressions is the figurative meaning or the meaning is not true [10]. An example of the meaning of kias is "female crown" which means woman's hair. The word consists of two meanings, the real meaning (literal) and the additional meaning (connotation). The meaning of kias is the meaning related to the value of taste [10].

There are three relationships that exist between words and meanings, namely (1) natural relationships, (2) logical relationships, and (3) customary relationships. This customary relationship is what makes the word have a more connotative meaning. So, the meaning contained in traditional expressions is a connotative meaning that is based on the value of taste or feelings that appear in speakers and listeners which are then linked to things that are outside the speech (expressions).

Furthermore, the values contained in traditional expressions include moral values. In Greek, moral is called "mores" which is the same as morality, behavior, or

character. It can be said that moral is a teaching about morality. As a teaching of morality, moral teaching teaches about the good and bad actions of humans as humans. In addition, morals are closely related to ethics. People who are considered moral are people who have ethics. In Greek ethics is the same as ethos, which is decency. So, morals are teachings about good and bad behavior or actions of humans as humans.

As for the characteristics of moral values, namely those related to responsibility, conscience, obliging, and being formal [1]. There are 3 types of moral values according to [1], namely individual, social, and religious moral values. Individual moral values are moral values related to human relations with themselves, such as honesty, openness, responsibility, discipline, and so on. Social moral values are moral values related to humans as social beings. As social beings, of course, humans interact with other people, whether in the family environment, society, or as citizens. Social moral values are values that are manifested in the form of respecting other humans. The award can be in the form of respect for other people's opinions, tolerance, democratic attitude, friendly, polite, loyal, right on promises, non-discriminatory, fair and helpful. Furthermore, the third type of moral value is religious moral value. This moral value is a moral value related to the relationship between humans and their creators. Examples of these values are faith, sincerity, tawakal, repentance, optimism, kind thought, sincere worship, and obedience to the teachings of the religion.

3. METHODS

Research on the art of speaking in traditional expressions of the Kerinci community as a source of moral values for character education is qualitative research. Literally, a qualitative approach is an approach in comprehensive research using descriptive methods that are described in the form of language [11].

This research is located in Kerinci Regency, Jambi Province, precisely in the upstream part of Kerinci. The upstream part of Kerinci consists of the districts of Gunung Tujuh, Kayu Aro Barat, Kayu Aro, Gunung Kerinci, Siulak, and Siulak Mukai. This research was conducted in only three sub-districts, namely Gunung Kerinci, Siulak, and Siulak Mukai districts. The people living in the sub-district are the indigenous people of Kerinci who are under the auspices of the adat government *Tigo Luhak Tanah Sekudung* [12]. This community uses the Kerinci dialect "i".

The data of this research are traditional expressions as art of speech and moral values contained in these traditional expressions. There are four research data, namely the 2018 research report which is contained in research reports and journals [13], oral sources spoken directly by informants through the process of recording, recording, and interviews, video of the traditional ceremony of kenduri seko, kerinci district, and the book "Adat Sakti Alam Kerinci".

4. FINDINGS AND DISCUSSION

4.1 *Traditional Expressions of the Kerinci Society as Art Speech*

4.1.1 *Use of Traditional Expressions in the Culture of the Kerinci Community*

The use of traditional expressions in the culture of the Kerinci community as the art of speaking is found in expressions as social control and expressions in traditional ceremonies. Kerinci people use the expression as a social control of their society. The social control in question is the effort made by the Kerinci community in preventing social deviations and inviting and directing the community to behave and behave in accordance with the norms and values prevailing in the Kerinci community. The use of expressions as social control is a way of speaking which is considered beautiful and polite in directing people to act in accordance with applicable norms. Therefore, it can be said that the use of expressions as social control is the art of speaking in daily interactions.

The traditional expression of the Kerinci community as social control is an expression used to advise, regulate, prohibit, govern, punish, and criticize. Advising is giving directions or directions to others to do good in accordance with applicable norms. Regulating, namely organizing social life by providing rules to be obeyed together so that there is no chaos in society. Governing is giving orders to others to act or act in accordance with the norms prevailing in society. Punishing is giving punishment to the guilty person with the aim that he is deterred and does not repeat his actions again. Criticizing is giving criticism to others who do not comply with applicable rules.

1) Advise

The Kerinci community uses expressions to give advice to others. This expression in the form of advice is usually spoken by parents to their children and son-in-law; brother to sister, older person to younger person; or peers. This is done because the use of expressions is considered more polite in speaking compared to speaking openly. Examples of traditional expressions of the Kerinci community in the form of advice are “*Alu basitung bereh tibayak*, chicken also not full to eat (pestle nudged, spilled rice, chicken is also full to eat)”. The meaning of this expression is that if a dispute occurs in the family, it should be resolved with fellow family members, there is no need to call outsiders to resolve it because outsiders will later ask for payment. This expression is advice to the community to resolve disputes in the family to be resolved by the family as well. Thus, the good name of the family is preserved and people do not know that the family is fighting.

2) Set

The traditional expression of the Kerinci community as the art of speaking in regulating social life is the use of expressions in Kerinci customary law. The customary law contains the rules of community life in the Kerinci culture (specifically for the Upper Kerinci section with the name Tigo Luhah Tanah Sekudung). In the customary law, there are expressions to regulate how attitudes and behavior as daughters, nephew's attitude towards mamak (mother's brother), ninek mamak nature (customary elders), the

character of the head, the nature of the hulubalang, the nature of the king (leader). . Examples of expressions that regulate social life in the Kerinci community are “*sebagai puyuh di padang rageni, elok padang lamo ditunggu, jahat padang terbangnyo lari, puyuh meninggalkan sarang dan pecahan telurnya untuk anaknya yang tinggal di situ* (like quails in the Rageni field, beautiful fields long inhabited) , the evil flying field runs away, the quail leaves its nest and egg shards for its young who live there) ”. The meaning of this expression is that if a wife does good to her husband, then the husband stays with his wife, but if the wife does evil (cheating) then the husband must leave the wife, and the husband also leaves his child along with the assets he got when he married. The husband left with only his clothes. All the assets she got when she married lived for her child, while the wife was also not given property because she had wronged her husband. So, this expression regulates how the distribution of property in a divorce caused by an cheating wife.

3) Prohibit

Examples of expressions as the art of speaking in prohibiting namely “*Jangan samon ayi melicit mento* (don't be like water that crushes the bento)”. The meaning of this expression is as a person who is powerful or a person who is very rich, do not act at will to people who are unable or have no power. This expression was used as a prohibition against people in power not to act arbitrarily with other people.

4) Reign

The traditional expression of the Kerinci community as a speech art in the form of an order is “*antau jauh diulang, antau pahak dikelano* (property rights (land / fields) that are far away are visited occasionally, property rights (land / fields) which are close are frequently visited)”. The meaning of this expression is that our property rights such as land, fields, gardens or rice fields must be protected by us. This expression contains an order that we as owners of land / fields / gardens / fields do not just leave our land alone, but we must protect it, visit it, and cultivate it so that we are responsible for what we have. This expression is an expression to order a child, son-in-law, younger sibling, or peer to be a responsible person.

5) Penalize

In Kerinci culture, giving punishment to people who are guilty is also conveyed in the form of expressions. Examples of expressions to punish someone who is guilty, namely “*Tangan mencencang bahu memikul* (hands chop up shouldered shoulders)”. The meaning of this expression is that if someone hurts another person, then he must be responsible for treating that person's wound until he is healthy and supports his life's needs while he is sick because this person cannot work..

6) Criticize

Examples of expressions used to criticize namely “*beruk salah, simpai bautang, kero tesando kak umah rajo* (wrong monkey, fined hoop, monkey held in jail)”. The meaning of this expression is another person who makes a mistake, another person who pays a fine, and another person who is imprisoned. This is a form of public criticism of law

enforcement officials who do not enforce the law fairly and punish those who have done nothing wrong.

Selanjutnya, ungkapan tradisional masyarakat Kerinci selain digunakan sebagai kontrol sosial juga digunakan sebagai seni bertutur dalam upacara adat. Upacara adat yang menggunakan ungkapan tradisional sebagai seni bertutur terdapat pada upacara adat “Kenduri Seko”. Upacara adat ini diadakan dalam waktu tertentu, misalnya 3 atau 5 tahun sekali, tergantung dengan kesepakatan masyarakat setempat. Upacara adat ini merupakan acara pemberian gelar adat kepada laki-laki (dewasa) yang dituakan di dalam keluarga. Maksud dituakan di sini ialah laki-laki yang mampu mengoyami saudara-saudaranya yang lain, misalnya kakak dan adik perempuannya. Gelar adat ini diberikan oleh saudara perempuan kepada saudara laki-lakinya).

Ungkapan tradisional sebagai seni bertutur dalam masyarakat Kerinci digunakan pada waktu sidang pemberian gelar yaitu pada saat menyatakan bahwa laki-laki perlu diberikan gelar adat untuk mengayomi keluarganya. Ungkapan yang digunakan yaitu “*umah batiang bateganai*”. Makna ungkapan ini adalah bahwa dalam suatu keluarga besar ada yang menjadi teganai (anak laki-laki yang dituakan) yang akan mengurus, membimbing, mengarahkan, dan mengayomi saudara-saudaranya.

Selanjutnya, laki-laki yang diberikan gelar adat dilantik dengan mengucapkan sumpah yang bernama sumpah “karang setio”, yaitu jika tidak adil menjalankan gelar seko maka “ka ateh idak bapucuk, ka bawah idak baaka, di tengah-tengah dijarung kumbang, ka darat dak dapat makan, ka laut dak dapat minum, dimakan biso kawi yang batuan keno sumpah kutuk kalam Allah. Barang siapa yang menaati mengamalkan perintah seko yang dipakainya diselamatkan Allah hutaala dari dunia sampai ke akhirat wawlahualambisawab. Ungkapan tradisional yang terdapat pada sumpah tersebut yaitu “ka ateh idak bapucuk, ka bawah idak baaka, di tengah-tengah dijarung kumbang, ka darat dak dapat makan, ka laut dak dapat minum (ke atas tidak berpucuk, ke bawah tidak berakar, ditengah-tengah di gerak kumbang, ke darat tidak mendapat makan, ke laut tidak mendapat minum)”. Makna ungkapan itu ialah bahwa jika orang diberikan gelar seko hendaklah ia dapat berlaku adil. Jika dia tidak berlaku adil dan tidak menjalankan perintah seko maka ia akan tersiksa hidupnya, jatuh miskin, sakit, dan tidak punya apa-apa.

4.1.2 Use of Words and Meanings of Traditional Expressions of the Kerinci Community

The words used in traditional expressions of the Kerinci community are in the form of parables and comparisons. The parables and comparisons are based on the similarities in the properties, behavior, actions, conditions and forms found in animals, plants and humans. Examples of expressions based on equality of properties are expressions “*Seko imau* (tiger traits)”. This expression is to compare human nature with tiger characteristics. The trait in question is the nature of a tiger, which if it eats there is leftovers. The meaning is that property is not spent at all. This expression is an advice so that we can live frugally and manage finances.

Furthermore, the use of phrases based on behavioral equations, namely the similarity of animal behavior with human behavior contained in the expression “*Wiewie mintak getah, simubut mintak utang* (uir-uir asking for sap, simubut asking for debt)”. The meaning of this expression is that a person who has made a mistake asks a customary person to judge him, so that he is declared an innocent person, instead he is punished and fined by the customary person for his mistake. This expression states that a person who is guilty accidentally asks himself to be fined or punished.

Next is the use of words based on the equation of action. The equation of action here is the equation of human action towards animals, for example “*Ngimbang kapindin* (hide kepindin)”, the meaning is to hide a problem or cover up a mistake someone has done which in the end is the problem or mistake that has been done that hurts himself. So, this expression means that we should not hide our own mistakes or the mistakes of others, because those mistakes will later add to our problems.

Furthermore, namely the use of phrases based on equality of conditions. The equation referred to here is the equation of the state of nature with human action, for example “*Jangan samon ayi melicit mento* (don't be like water grinding the bento)”. The meaning is that there are people who are in power at will with people who are unable and they do things arbitrarily to those who are unable..

The last one is the use of word expressions based on similar forms, for example “*Tilunjuk luhuh kelingking bakait* (bent pinky straight index finger)”. The equation contained in this expression is the equation of the shape of the human finger with human action. The meaning is a person who always tricks people into being able to deceive people by saying kind words, even though the intention is to deceive and deceive people. This expression is used to describe someone who is dishonest.

So, the use of traditional expressions of the Kerinci community based on the similarities of characteristics, behavior, actions, conditions and forms found in animals, plants and humans is considered an art in speech. This is said to be the art of speaking because people are able to use something else to express a purpose by exploiting the wealth of the universe. Able to observe natural conditions which are then abstracted in the form of expressions. The aesthetic value here is the indifference of the referent used in conveying the meaning of the use of equations that exist in animals, plants, and humans themselves.

Furthermore, regarding the meaning of traditional expressions of the Kerinci community, namely, there is a kias or indirect meaning. The meaning of kias or indirect meaning is also called as additional meaning. This additional meaning arises because of the value of taste. These taste values are based on social attitudes, personal attitudes, or other additional criteria given to lexical meaning. There are three relationships that exist between words and meanings, namely (1) natural relationships, (2) logical relationships, and (3) customary relationships (Rohman, Journal: Al Ta'dib Volume 6 No.1, July 2016). This customary relationship is what makes the word have a more connotative meaning. So, the meaning contained in traditional expressions is a connotative meaning based on the value of feelings or feelings that arise in the speaker and listener which are linked to things that are outside the

speech (expression). The meaning of kias is what makes expression the art of speaking. As in the example of the phrase "seko imau (tiger nature)". The real meaning is the nature of a tiger when it gets its prey, the prey is not devoured entirely, the tiger usually leaves a bone and some meat to eat later. The additional meaning of this phrase is that as a human being, we should be able to live frugally and manage finances - if you get a fortune, don't spend it all, leave it to live for tomorrow and the following days. This expression is advice so that we live frugally.

The art of speaking here is a method used in speaking that pays attention to being careful in conveying the intention so that the other person doesn't feel offended. Before conveying the meaning, the words to be conveyed are processed in such a way as to sound good to the other person's ear. In this case, the traditional expression of the Kerinci community is said to be the art of speaking because of the caution in conveying meaning. Such caution is found in the use of parables. The parable here can be said as a form of meaninglessness. This meaninglessness is what is said to be the art of speaking.

4.2 Moral values in traditional expressions of the Kerinci community as a source of character education values

There are three moral values contained in the traditional expressions of the Kerinci community, namely individual, social, and religious moral values. Individual moral values are moral values that are inherent in a person related to their behavior and attitudes as an individual. Social moral values are moral values related to humans as social beings. Religious moral values are moral values related to the relationship between humans and their creators.

4.2.1 Individual Moral Values

4.2.1.2 Obedient

Obedying in this case is obeying the prevailing rules, obeying parents, and obeying the leader. The expression that contains moral values is obedient, namely "*Alam sekato rajo, dusun sekato ketua, umah sekato teganai* (nature at will the king, hamlet at will the chairman, house at will teganai (elder son) ". The meaning of this expression is that in social life there are rules that must be obeyed, there are customs that serve as guidelines, and parents who must be respected. So, living in a society we must obey the existing rules and must not do things arbitrarily and as we wish..

4.2.1.2 Responsibility

Responsibility, namely human self-awareness of all the behavior and actions that they do and accept the risk for their actions. The responsibility referred to here is the responsibility for himself and for what he has. The value of responsibility contained in the traditional expression of the Kerinci community, namely "*Antau jauh diulang, antau pahak dikelano* (property rights (land / fields) that are far away are visited occasionally, property rights (land/ fields) which are close are frequently visited) ". The meaning of this expression is that we must know the assets

we have, therefore if the property or property is far away, for example land or fields, we must visit it. Likewise with property that is close to us, we must protect and care for it. Safeguarding our property shows that we are responsible for what we own.

4.2.1.3 Honest

Honest is an individual attitude that is straight, does not lie and tell the truth and does not cover up what really happened. The traditional expression of the Kerinci community which contains honest values, namely "*Ase tepi kain sebelum manandai* (feel the edge of the cloth before speaking) ". The meaning of this expression is that the edge of the cloth likens the position of ourselves. Before speaking, we must first know who we are and what our position is in the conversation and should not just talk. What we convey must be what we know about what really happened, not lying or making it up.

4.2.1.4 Persevering

Persevering is seriousness in carrying out a job so that it gets good results. The expression which contains the moral value of perseverance, namely "*Diuleh mak nyo liba, disambung mak nyo Panjang* (stroked to make it wide, joined to make it long) ". The meaning of this expression is people who are willing to work seriously, diligently, and work hard to increase their wealth. The value of diligence in this expression is being willing to work seriously so that what is owned will increase and not decrease. This expression also teaches us that we should be diligent at work and not spend our possessions. Our possessions should be increased by hard and diligent work.

4.2.1.5 Discipline

Discipline is an individual moral value that shows one's obedience and obedience to a rule. The traditional expression of the Kerinci community which contains moral values of discipline, namely "*balebih api mengka, balebih ayi luyek* (excess fire does not cook, excess water becomes mushy) ". The meaning of this expression is that when you do work, you shouldn't overdo it, if you overdo it the results will not be good, like when people cook rice, if the fire is too big the rice will burn and not cook, whereas if the water is excess, the cooked rice will be mushy like porridge. Likewise in doing a job, we must be disciplined towards the applicable rules so that what we do gets good results.

4.2.1.6 Integrity

Integrity is a moral value that is owned by an individual to do something in accordance with his words and actions. This individual moral value is contained in the traditional expression of the Kerinci community, namely that it is not permissible to just talk, but must be proven by action. The expression that contains the integrity value is "*Jangan seperti burung nggang gedang suaro* (great hornbill sound)". The meaning of this expression is that you don't just talk like a hornbill that only makes a big sound. What is said should also be done. For example, we invite people to work together and we also carry out the mutual cooperation.

4.2.1.7 Planned Live

The seventh individual moral value is expressed in the form of prohibition, namely “*jangan cinok anak ayam kailang nduk* (don't be like a chick who has lost its mother)”. This expression likens a person who is confused about where to go because he has no one to follow. It's like a chick who has lost its mother running around erratically. In this expression what we want to convey is that we as humans should not be like chicks who have lost their mothers. As humans, we must know the direction and purpose of our lives. We shouldn't be confused and don't know what to do. The moral value contained in this expression is that we must have clear goals and directions in life for us to achieve.

4.2.2 Don't Be A Person Who Doesn't Know Wrong or Right

This moral value is expressed in the form of an expression of prohibition “*jangan cinok mencit sedang buto* (don't be like a rat child who is still blind)”. This phrase is usually expressed by parents to their children so that the child can distinguish between good and bad, right and wrong. Someone who lives in society must be able to distinguish good and bad, right and wrong. As moral humans, we must not justify what is wrong and blame what is right. We have to uphold the truth.

1) Do not Do Work in Vain (Redundant)

This moral value is contained in the following expression “*don't cinok mengantang anak ayam (like counting chicks)*”. The meaning of this expression is not to do a job that is confusing and the job is not clear what to do first and what to do last, in other words it is unclear the work procedure which in the end does not get good results. It is like counting chicks running here and there, it is not clear which ones have been counted and which are not counted, so in the end the work is in vain. As moral humans, we should not do futile or redundant work because it does not produce good results. Moral human beings will not be idle and do not do work that is fruitless.

2) Don't Do Unsuccessful Work

These moral values teach us not to do work that we know will not pay off. As human beings who have morals, let us carry out work that has results so that we don't waste our time and energy. Phrases that contain moral values should not do work that has no result, namely “*Cinok nuwuk batu alam lubuk (like throwing a stone into the bottom)*”. The meaning of this expression is a work that has no results. For example, in trading, a person has spent a certain amount of capital in rupiah, but the capital that is issued does not produce a profit, even the capital that has been spent also runs out and there is nothing left. So what we are doing becomes redundant.

3) Thrifty

Living frugally is an individual moral value that teaches us to be simple and not extravagant people. Living frugally does not mean being stingy, but living frugally here is buying what is needed and keeping expenses and income for things that are needed. The traditional expression of the

Kerinci community which contains the moral value of living frugally or not being extravagant, namely “*Jangan gedang pasak daripado tiang* (don't be big pegs rather than poles)”. The meaning of the expression do not use pegs from pado poles is not to spend more than income. As good humans, of course we must be able to live frugally according to our income. Do not let us spend money to buy something that is not we need so that we cannot fulfill our daily necessities which results in us being in debt. This expression forbids us to live extravagantly (pegs rather than poles)”. The meaning of the phrase do not hang up the pegs from the pado pole is not to spend more than income. As good humans, of course we must be able to live frugally according to our income. Do not let us spend money to buy something that we do not need so that we cannot fulfill the necessities of life which results in us being in debt. This expression forbids us to live lavishly.

4) Don't Be Greedy

The next moral value contained in the traditional expression of the Kerinci community is the value of not being greedy or greedy. “*Gedang suap lambat kenyang* (big mouthfuls are slow to fill)”. This expression is intended for greedy and greedy people, for example someone who builds a large house but is materially inadequate, the large house built will take a long time to complete. If they can measure their abilities, then they will build houses according to their abilities and the houses that are built will be completed quickly. The moral values contained in this expression are not to be greedy or greedy people who will not make us feel satisfied with our greed..

5) Never Give Up

Individual moral values in the form of never giving up are contained in the expression “*Idak ayi telang dipancung, idak bereh atah dikisai, idak kayu jenjang dikepin* (no water was beheaded, no rice or scrubbed, no wooden ladder cut off)”. This expression likens a parent who is sick and the parent does not have anything to seek treatment, so the child and siblings must try to care for and seek medical expenses for the parent. These children and siblings never give up. The moral value in this expression is never to give up if you get into a problem. Every problem is always looking for a solution. Like if there is no water, then look for water in the telang (bamboo), if there is no rice then the atah (rice that is still stuck to the skin of the rice) is rubbed, if there is no wood to burn then cut the wooden ladder which is important keep trying.

6) Do Not Be Arrogant

Don't be arrogant moral values, namely don't act like rich people even though we are not rich people. This moral value is expressed in the following expression “*Takah-takah sipulut, batanak badarai* (It acts like sticky rice, when it is cooked in an unstable way)”. The meaning of this expression is that a poor person pretends to be a rich person, when asked for something from him it is found out that he is a person who has nothing. For example, he looks like a rich person, but when asked to donate money he doesn't want to and is evasive because he doesn't have money to donate. People like this are not good, that's why through this expression it forbids us not to be arrogant

people. We recommend that we be simple people even though we have a lot of wealth and are not arrogant, still be humble.

7) *Overt*

Overtness is a moral value based on human self-awareness not to cover up something, be it wrong or truth. The traditional expression of the Kerinci community which contains open moral values, namely "*jangan ngimbang kapindin* (do not save kepingin)". The meaning of this expression is not to hide a problem or cover up a mistake that has been done which in the end is the problem or mistake that has been done that hurts us. So, this expression means that we should not hide our own mistakes or the mistakes of others, because those mistakes will later become new problems for us. Therefore, we must be open.

8) *Don't Be Evil*

The traditional expression of the Kerinci community also contains moral values in the form of prohibitions for the community not to do evil. This moral value is found in the expression "*munoh uhang, munoh lihi* (killing people, killing oneself)". The meaning of this expression is that if we hurt another person, then what we do to that person will return to us and it will also happen to us as experienced by the person we hurt. For that, this expression reminds us not to do evil to others, because our evil deeds towards others will return to ourselves.

9) *Whatch Out*

The Kerinci community also reminded its citizens to remain vigilant and careful and not to be careless in making decisions or deciding on a case. This individual moral value in the form of vigilance or caution is found in the following expression "*Samon dingan nahik ambut dalam tepung, ambut jangan putih tepung jangan tibayak* (such as pulling hair in flour, hair does not break, do not spill flour)". The meaning of this expression is that if there is a problem, it should be resolved properly and do not be hasty in making decisions, so that neither party is in a conflict. The moral value of prudence in this expression is to be careful in making decisions so that no party is harmed.

10) *Work Thoroughly*

The next moral value contained in the traditional expression of the Kerinci community is to work thoroughly. As a moral human being, let the work be completed, not left out or not finished. This moral value is contained in the following expression "*Ngunting putih-putuh, makan abih-abih, munoh mati-mati, ngimbang ilang-ilang* (cutting into pieces, eating all, killing to death, hiding and missing)". The meaning of the above expression is that in doing work the work should be done until it is finished so that it does not cause problems. For example, in making a decision or deciding on a case, the case should be resolved completely without leaving any problems.

11) *Do Not Cheat*

The Kerinci community also uses expressions to prohibit their people from cheating or cheating. This expression is

expressed in the form of satire. The moral value of not cheating or cheating is contained in the expression "*Tilunjuk luhuh klingking bakait* (finger straight pinky hooked). The meaning of this expression is someone who always outsmarts to be able to deceive people by saying kind words, even though the meaning is to deceive and deceive people. Therefore, as a moral human being, he should not cheat or deceive people. Deceptive actions and cheating are actions that are not good and are not right.

4.3 Social Moral Values

Social moral values are moral values related to humans as social beings. As social beings, humans must be related to other people, be it in the family environment, society, or as citizens. In interacting with other people, of course there are values that need to be owned. The social values in question can be in the form of tolerance, respect for others, polite, loyal and so on. In Kerinci society, these social moral values can not only be seen in the form of people's behavior, but can also be seen in the traditional expressions used. This traditional expression is as social control in social life. The social moral values contained in the traditional expressions of the Kerinci Community are described below.

1) *Staunch*

Staunch is sincerity not to break promises or betray and maintain the relationship together. Staunch can be seen in the relationship between husband and wife or friendship. In a husband and wife relationship, being faithful means keeping and maintaining mutual love and promises and not betraying their partner. Likewise, being loyal in friendship, not betraying friends and always being friends both in joy and sorrow. Social moral values in the form of loyalty in the traditional expression of the Kerinci community, namely "*Ka bukit samo mundaki, ka luhah samo munurun* (both climbing to the hill, to the head of the village both descending)".

2) *Tolerance*

The second social moral value found in the traditional expression of the Kerinci community is tolerance. Tolerance is respect and respect for the feelings or opinions of others. Compassion also means that we maintain our attitudes and actions so that others are not disturbed or offended by our actions. Tolerance in the Kerinci community is expressed in expressions "*Ambek karno utang, cukai karno rajo* (take because of debt, excise due to the king)". The meaning of this expression is to collect debt by borrowing. For example, there is someone who has been in debt to us, then we collect the debt not by collecting it directly, but by borrowing which means we ask for our rights back. This is done to protect the feelings of those who owe us so that they do not feel humiliated. If the person who owes the debt is willing, of course he will say that there is no need to lend us, because he will pay his debt. If that person doesn't have debt payments, then he doesn't give us a loan. In Kerinci society this is considered a subtle way of collecting debt.

3) *Learn From Others*

As humans who have good morals, of course they want to learn from others. Learning from other people is learning about the good. The following traditional expressions of the Kerinci community contain moral values, learn from others who understand better so that we can become better people. Examples of the expression, namely "*Baguru kak ngan pandai, ambik tuah kak ngan menang, ambik contoh kak ngan sudah* (learn from the clever, take advice from the winners, take examples from the experienced)". The meaning of this expression is that if you want to be a smart person then study from someone who is smart and has a lot of knowledge, if you want to win or be successful, then learn from the person who wins how and how he can win strategies, if you want a good lesson then be an example of people. experienced.

4) *Fair*

Fair is an attitude that is not impartial because of friendship, family, or national equality. Fair is an attitude in favor of the truth. Being fair means not discriminating. Fair also means placing something according to its place. Fair also means the same taste and equal, without discrimination. In Kerinci society, acting fairly is expressed in the following expression "*Nyuhuk samo bungkok, melumpat samo patah, terendam samo basah, telampai samo kerin* (both hunchbacked, jumped together broken, submerged together wet, dried together dry)". The meaning of this expression is justice, which is equal in taste and equal. In doing a job, we should work together and feel the same hard time, both feel the pain, and both feel the benefits of the work done.

5) *To Be Responsible*

Responsibility is also a part of social moral values. Responsible here is being responsible for relationships with other people, for example, children are responsible for caring for their parents and are responsible for the actions we do to others. The value of being responsible in the traditional expression of the Kerinci community, namely "*Nak ndak buah, siyeng Bangka* (If you want fruit, then weed the base of the tree)". This expression is addressed to children. If a child wants to inherit from their parents, then they have to care for and look after their parents properly. This expression is a form of responsibility of children to their parents.

6) *Do Not Force*

A moral person will not ask for things from others in a coercive way. As a moral human being, he should ask for something in a good way, not using violence. In the Kerinci community, asking for something from other people by force is the same as the Dutch who ask for land from the indigenous Indonesians by force and by force. In order for the Kerinci community not to ask for it in a coercive way, it is expressed like the following expression "*Cinok belando mintak tanah* (seperti belanda meminta tanah)". This expression means that a person who asks something from another person in a harsh and coercive way, like the Dutch who forced the natives to give land to him. If you don't want to give it, the Dutch will persecute the indigenous people. So that the Kerinci community

does not do this, the community uses this expression to prohibit it.

7) *Don't Forget The Services of Those Who Have Helped Us*

It is immoral to forget the kindness of those who have helped or helped us. For that, as a moral person, don't forget the people who have helped us. Better we can repay the kindness towards us. Repaying the kindness of others to us is an action that contains social moral values. Traditional expressions that contain social moral values do not forget the people who have helped us are "*Jangan cinok kacang lupu ngan kulit* (like a peanut forgetting its shell)". The meaning of this expression is that if we have become great people or become successful people, don't forget the people who have helped us. This expression is as advice from parents to their children, so that children who later become successful people do not forget the services of their parents and the services of those who have helped them. The social moral value contained in this expression is not to forget the kindness of those who have helped us.

8) *Don't Be Disobedient*

Being a child of lawlessness is certainly not a moral person. A moral person certainly does not disobey his parents. Therefore, social moral values related to the relationship between children and parents, namely that as children we must not disobey the mother and father. The following traditional expressions of the Kerinci community contain social moral values, do not be disobedient, namely "*Cinok ngidun anak imau, lah gedang awak dimaken* (Like raising tiger cubs, when we grow up we are eaten)". A tiger cub in this expression means a rebellious child who doesn't know anything in return, even after being raised he hurts both his parents. This expression is addressed to children so as not to disobey their parents. This expression is conveyed as advice from parents to their children, so that their children when they grow up will not hurt their parents. If you don't want to be called a tiger cub, then don't be disobeying your parents.

9) *Pay Off Debt*

People who forget their debts are considered immoral people. Therefore, pay the debt that we have. A moral person keeps his promise to pay off debts. Social moral values that teach to pay debts are contained in the following expression "*Utang idak tibo ateh langit* (debt does not arrive in the sky)". This expression is addressed to people who have debts so that they don't forget their debts. Sometimes people who have been in debt for a long time think as if their debt has disappeared, even though debt is still a debt and doesn't just disappear. To remind people to pay debts, the people of Kerinci use this expression.

10) *Polite*

Polite is behavior related to manners, respect, and order according to customs. This social moral value in the form of politeness is being able to respect others, behave well towards others, and not to violate customary rules. In the Kerinci community, behaving politely is expressed by the following expression "*Jangan Cinok ulek sekuken* (like a

caterpillar sekuken) ". The meaning of this expression likens a person who cannot sit still. He is always moving here and there but not sure what he is doing. Therefore, don't be like a sekuken caterpillar that can't sit properly when visiting someone's house, because that's not polite. As moral people, let us sit quietly when visiting other people's homes or wherever we are, we should maintain our politeness by remaining calmly silent.

11) *Deliberation*

Deliberation is a social moral value that refers to togetherness in finding solutions to a problem at hand. Discussing is sitting together to make a decision. In deliberation there is an attitude of humility and respect for the opinions of others. The traditional expression of the Kerinci community which contains deliberation value, namely "*Duduk basamo balapang-lapang, duduk suhang basempit-sempit* (duduk bersama berlapang-lapang, duduk sendirian bersempit-sempit)". Makna ungkapan ini ialah jika menghadapi suatu masalah hendaknya kita bermusyawarah, meminta dan berbagi pendapat dengan orang lain agar kita mendapat pencerahan dan membuka pikiran kita. Jika kita hanya memendam masalah itu sendirian maka masalah tersebut akan terasa sangat berat dan tidak bisa diselesaikan. Suatu permasalahan jika dibawa duduk Bersama (bermusyawarah) maka dapat diselesaikan.

12) *Don't Escalate The Problem*

Moral people do not increase the problem. If there is a problem, he tries to minimize the problem and find a way out. If we magnify a problem then we are considered immoral. Such social moral values are contained in the following expression "*Jangan pagedang ayi palalam lubuk, ngahu antau nyusut tepian, pihak ngan lain ugo dapat ikan* (do not enlarge the water in the deep, disturbing or minimizing the edges, other people can also fish) ". The meaning of this expression is that if we have a problem with our own siblings, then the problem should not be enlarged or added to, because if it is enlarged it will roast the brotherly relationship and other people will laugh seeing our brotherly relationship has been stretched.

13) *Don't Offend Those Who Help Us*

The next social moral value is not to hurt people who have helped us in difficult situations. If we hurt someone who helped us, then we are considered immoral. Therefore, in Kerinci society it prohibits its citizens to do this. The phrase used by the Kerinci community as social control to prohibit its citizens from hurting those who have helped them, namely "*Jangan pakai seko anjek tesepit, lah lepeh awak dikunyah* (Do not use the pinched nature of the dog, we are already bitten off) ". This expression likens the nature of a dog. The trait of a dog that is meant in this expression is the quality of being ungrateful, it actually hurts those who have helped it. So, this expression means that as civilized humans, we shouldn't be like the nature of a dog being pinched. When you are in a pinch or in trouble, screaming for help, but when you are being helped, it is the people who help that are hurt. This expression can be likened to a person who is experiencing financial difficulties, then he screams asking for money to be loaned, but after being given a loan, instead he does not

replace or does not pay his debt to the person who has borrowed it and the person who made the loan will certainly get a loss because the money is not replaced.

14) *Don't Discriminatory*

Discrimination is an unfair treatment of others. This attitude should not be applied in social life. In social relations, be it towards family or other people, we must not treat people discriminatively. We must treat everyone fairly. The social moral values contained in the traditional expressions of the Kerinci community which contain non-discriminatory values are expressed in the following prohibitions "*Jangan samon ayi melicit mento* (don't be like water grinding the bento) ". The meaning of this expression is to prohibit people who are in power at will with those who are unable and they do things arbitrarily to those who cannot. This expression is like a rich person treating the poor who work for him arbitrarily, for example in terms of paying wages. The rich person is willing to charge low wages to the poor who work for him or even late wages are paid. Such treatment should not be applied in social life. In the Kerinci community, to prohibit people from doing that, use an expression like the one mentioned.

15) *Don't Disturb Other People's Households*

People who interfere with other people's domestic life are considered immoral. As moral people, of course we shouldn't disturb people's homes. The following traditional expressions of the Kerinci community contain moral values that prohibit their citizens from disturbing people's households, namely "*Kalu idak ado mhang ngahu, idak seluang ili mudik* (if there are no disturbing people, there will be no fish going back and forth) ". The meaning of this expression is that it is impossible for a wife to feel uneasy if there is no third person who disturbs her husband or her household as well as her husband. The mhang referred to in the expression is the third person who disturbs people's household life. Therefore, as a moral person, don't be like Mhang who disturbs the peace and tranquility of siluang fish (disturbs the peace of people's households).

16) *Helpful*

As social beings, of course we live side by side with other people. In social life, there are times when we help people and are helped by people. Therefore, let us like to help our neighbors who are in need. Helping people in need is a laudable act. This social moral value can also be found in the following traditional expressions of the Kerinci community "*Kayu gedang tempat basanda, kayu imbun tempat bateduh* (big wood to lean on, lush wood for shelter) ". The big logs are people who have positions and the thick wood is rich or wealthy people. The meaning of this expression is that a person who has a position or authority is a place to ask for protection or a place to ask for work. Meanwhile, a rich person or a person is a place to ask for help from a material perspective. Therefore, if we become rich people or become people in positions, let us help people who are not able to, give people who do not have.

17) *Don't Disobey*

Dissent is not a laudable attitude or behavior. People who disobey or refuse to accept decisions or do not obey mutually agreed upon rules are immoral. Therefore, if we don't want to be viewed as immoral, then don't be disobedient and disobey the rules. In Kerinci society, this is conveyed in the following traditional expressions "*Mintak kuah sudah makan, manuneh lua tunggon* (ask for the broth to finish eating, sprout outside the stump)". This expression likens a person who does not want to accept a decision in a meeting and he expresses his displeasure after the meeting is over or a case has been decided, instead of arguing when the meeting is in progress. Such people are considered dissidents in Kerinci society. So, the social moral value in this expression is not to be disobedient and argue against decisions that have been mutually agreed upon.

18) *Directing and Guiding Son-in-law*

Directing and guiding children and son-in-law to the right path is a commendable and moral act. As good parents, let your children and daughter-in-law be successful and successful, to be good people. The following expressions are phrases used by the Kerinci community to advise someone who has just received a son-in-law to direct and guide their son and son-in-law. Examples of expressions "*Ndak masin tambah garem, ndak manih tambah gulo, ndak pedih tambah cabe* (If you want to be salty, add salt, if you want sweet, add sugar, if you want spicy, add chilies)". The meaning of this expression is that if he wants his son-in-law to be a successful person, he must guide and direct him to the right path. If the child and son-in-law do not understand work, then parents and in-laws must provide understanding and lessons so that they understand. Parents and parents-in-law must not be independent if they want their children and son-in-law to become successful people.

19) *Don't Do Not Kindly and Troubleshoot Many People*

Bad deeds can cause trouble for those around us. Therefore, we should not do bad things that can cause trouble to the people around us because such needs include behavior that is not praiseworthy and immoral. Moral people always try to do good and will not cause trouble to those around them. The following traditional expressions of the Kerinci community prohibit people from doing bad things that can cause problems for many people. "*Suhang dingan musik cimedak, galo uhang keno getah* (one person playing with jackfruit, everyone gets the sap)". The meaning of this expression is that one person makes a mistake, then the people around him are caught up in that mistake. For example, a child steals, his family is considered a thief's family. His father and mother will certainly be preoccupied with solving their child's case. Actions like these are what one person says is wrong, troubles many people. This expression is as advice so that we don't make mistakes that result in other people being dragged into those mistakes. Therefore, as moral people, we should not commit crimes or do bad things which result in troubles for those around us.

20) *Don't be a person always wanting to hurt others*

A good person is certainly a person who won't hurt others. If we always think or do things that always hurt others, then we are considered immoral people. For that, as people who have social moral values, we should not hurt other people regardless of our position. Actions like this are prohibited from being carried out in social life. The traditional expression of the Kerinci community which teaches not to hurt others, namely "*Suhuh lulu nyo nak najang, suhuh tikian nyo nak nyipak* (told to go first he lunged, told to kick him behind)". This expression means that a person who, if put in any position, will still hurt others. For example, if he became chairman, he would act arbitrarily towards his subordinates. If he becomes a subordinate, then he doesn't want to follow the chairman's orders and disobey the chairman. This is not a good deed. Good and moral deeds are if we are put in the position of chairman or leader, then we torment our subordinates. If we are placed in a position as subordinates or subordinates, then we obey and follow the instructions of our leader or chairman.

21) *Do Not Just Want to Be Lucky, But When The Loss Does Not Want to Accept It*

A person who only accepts gain, but when he loses he does not want to bear it, this is an immoral attitude. A moral person is a person when he is lucky he is grateful and when he loses he is patient. When he gets good he is grateful and when he gets adversity he is patient. Such is a moral person. In Kerinci society, people who only want to receive profit but do not want to deal with losses are likened to the following expression "*Jangan tibo di papan nak berentak, tibo di duri nak siginjek* (arriving at the board want to stop, tibo on the thorn wants to tiptoe). This expression means not to be someone who wants to be lucky, but when he loses he doesn't want to be a loss. For example in social life, when there is village assistance for the community, he wants him to receive the most of it, but when the dues collect money for village development he doesn't even want to contribute. This is a person who only wants to receive the gain, but he doesn't want to overcome the loss. This expression is used as a prohibition against society not to do this. The social moral value in this expression is that as humans we should not only want gain, even if we lose, we also have to accept and overcome the loss. This is a person who is considered a person who has social moral values.

22) *Don't Be Envious*

A moral person should not be jealous and envious of others. Envy and envy are bad qualities, which make us unwelcome by others. Envy and envy should not be allowed because it can damage the mental state. Therefore, as moral people we should not be jealous and envious of others. The Kerinci community forbids people to be jealous and envious of others by using the following expression "*Uhang bakundang awak indu* (orang berkundang kita rindu)". The meaning of this expression is a husband and wife who live happily but there are other people who are jealous (jealous and envious) to see their intimacy. The envious and envious person feels unhappy to see a Happy person in a household. This expression is a

satire for people who are jealous and envious of seeing the happiness of others.

4.4 Religious Moral Values

Religious moral values are moral values related to the relationship between humans and their creators. There are four forms of religious moral values contained in the traditional expressions of the Kerinci community. These moral values are sincere, grateful, optimistic, and do not confuse the halal and the haram or the good and the bad. The following explains these religious values.

1) *Sincere*

Sincerity is a religious moral value that accepts sincerely what happens to him and considers that what happens to him is the determination of the creator. The traditional expression which contains sincere values, namely "*Jadi kudo paraja bukit* (being a horse roaming the hills)". The meaning of this expression is someone who sincerely works without expecting a reward from his work. He is sincere in doing something and thinks that what he is doing is to help others. He likes what he does and doesn't feel resentful or angry.

2) *Be Grateful*

The second religious moral value is to be grateful for what you get. Moral human beings are those who are grateful for what they have. Gratitude is being grateful and feeling sufficient for what you get. An expression that contains religious moral values in the form of gratitude to the creator, namely "*Dapat tebu ebah* (gets the fallen sugarcane)". The meaning of getting fallen sugar cane is the same as getting luck. Sugarcane here is a sign of good luck for the people of Kerinci because sugarcane juice contains a sweet taste which can be used as a base for making sugar and a source of energy. Getting fallen sugar cane means that someone gets luck without the need to bother, just as sugarcane that falls does not need to be cut down again. People who utter this phrase are people who are grateful for what they get and thank the creator for giving him good luck.

3) *Optimistic*

Optimists are people who see the future with good expectations and think positively about what will happen. This optimistic religious moral value is a person who is always prejudiced about what will happen. The traditional expression of the Kerinci community which contains optimistic values, namely "*Mananting menuju puncak, manimbak manuju lamat* (looking up towards the top, shooting towards the target)". The meaning of this expression is a person who makes plans and goals in his life clearly and thinks positively that these goals can be achieved. This is the same as making a plan for the future, so it must be clear what must be done in order to achieve the desired goals and not give up easily. The optimistic value in this expression is to try earnestly and stay on the goals to be achieved and believe that God will make things easier if he is sincere and has a good thought.

4) *Don't Mix Halal and Haram, Good and Bad*

The fourth religious moral value is not to confuse the halal and the haram, the good and the bad. As moral humans, we must be able to distinguish what is lawful and haram, which is good and bad, and what is permissible and what is not, because all of this will be rewarded by one God. The following traditional expression of the Kerinci community which states the prohibition not to mix the halal and the haram. "*Jangan nisip padi dingan lalang* (inserting rice with thatch)". The meaning of this expression is not to confuse the halal and the haram, the good and the bad. The same is the case with rice and thatch. Rice is a plant that can be reaped (good), while grass is a nuisance plant that does not produce anything (cannot be harvested / bad). Therefore, do what is lawful and do not do haram work so that what you get will be a blessing.

5. CONCLUSION

Based on the results and discussion that has been explained, 2 things can be concluded, firstly traditional expressions as art of speech and secondly moral values in traditional expressions of the Kerinci community. First, Expression as the art of speaking, namely the use of expressions as social control, the use of expressions in traditional guidelines, and the use of expressions in the Kenduri Seko traditional ceremony. The use of expressions in this context is because the expression has a class or additional meaning. This additional meaning is what makes expression an art in speech. Second, the moral values contained in the traditional expressions of the Kerinci community are individual, social, and religious moral values. There are 19 individual moral values contained in the traditional expression of the kerinci community. There are 22 social moral values contained in the traditional expression of the kerinci community. There are 4 types of religious moral values in the traditional expressions of the kerinci community.

ACKNOWLEDGMENT

As writers and researchers, we would like to thank the Universitas Jambi Institute for Research and Community Service (LPPM) for funding this research. With this research funding, we can publish the results of this research at this international conference. This publication is a form of the author's commitment as a researcher in developing science.

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