

Conference Paper

# Educational Character Values in *Seloko* Custom Utterances of Jambi Malay Society

A. Rahima

Indonesian Language and Literature Education Study Program, Departement of Language and Art Department, Faculty of Teacher Training and Education, Batanghari University, Jambi 36124, Indonesia

## Abstract

The objective of this research is to describe traditional utterances in the Seloko customs of Jambi Malay society. This research is also intended to describe the educational character values in the Seloko customs of Jambi Malay society. The results of the research show that some educational values are found in the Seloko customs of Jambi Malay society: (1) the educational values related religion faith, which contain religious matters, such as obedience to religious law; (2) the educational character values that are related to the self, consisting of honesty, responsibility, discipline, and hard work; (3) the educational character values that are related to society, consisting of self-responsibility, obedience to social rules, politeness, loyalty, and caring; (4) the educational character values that are related to the environment, consisting of being aware of the environment and an anti-violent attitude.

Corresponding Author:  
A. Rahima  
ade\_rahima@yahoo.com

Received: 6 April 2018  
Accepted: 3 May 2018  
Published: 26 July 2018

Publishing services provided by  
Knowledge E

**Keywords:** educational character values, Seloko custom, utterances

© A. Rahima. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ISLLE 2017 Conference Committee.

## 1. Introduction

Character building is an effort to realize the mandate of Pancasila and the Preamble of the 1945 Constitution that is motivated by the reality of national matters that have developed recently, for example, the shift of ethical values in daily life. Today's phenomenon shows that Indonesians tend to follow a trendy new lifestyle. With the former value of togetherness, now dominated by individualistic values, spiritual values are replaced by material elements. In addition [1]. Absorption of strong unfiltered science and technology can lead to shifting and changing mindsets and behaviors that undermine religious values, moral values, and norms of living in society [2]. The younger generation will lose their character values and gradually will also lose their personality and identity.

 OPEN ACCESS

To support and overcome the realization of the ideals of character building and this national problem, the government, through the program *nawa-cita*, proposes the development of character as one of the nine priorities of national development. One of those efforts is to revitalize the educational character. The development of the desired character as a part of the overall development of education is applied in order to build Indonesian people who have certain characters: tough, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, cultured, and oriented toward science and technology based on Pancasila and imbued by faith in, and piety toward, God Almighty (RI Law No.17 Year 2007 on RPJPN 2005-2025) [3].

Seloko custom utterances of Jambi Malay society contain character values that can be developed through education. Furthermore, they can have a positive effect on social life. Thus, this research is intended to describe the educational character values in the Seloko customs of Jambi Malay society.

## 1.1. Theoretical framework

In accordance with the issues of this research, there are three theoretical perspectives selected as the "state of the art" in its implementation. These three main theories are traditional phrases, educational character values, and content analysis theory, which is integrated with hermeneutic theory.

The traditional Seloko custom utterances of Jambi Malay society are a part of the Jambi Malay oral tradition that is inherited in the form of speech. The use of Seloko customs in Jambi Malay society is aimed at providing teaching lessons, advice, or teaching points in a subtle way. The Seloko customs of Jambi Malay society are kinds of traditional phrases that contain proverbs, parables, custom words, and proverbs containing teaching lessons in the form of advice, reproof, or prohibition, in the form of a symbolic language [4]. Moreover, Seloko customs are usually written in the form of a proverb, traditional poetry, or poem that is written in about four lines.

In order to understand the concept of values, there are at least three characteristics [5]: 1) values related to the subject, 2) values that appear in a practical context, and 3) the values of attributes added by the subject and possessed by the object. The value is closely related to something good or with the word "good" [6]. The essence of values can be defined in three ways: First, the value of being fully subjective depends on the human experience that gives that value itself. Second, the value is a fact in terms of ontology, but not in time and space. Such values are the essence of logic and are known through reason. Third, values are an objective element that makes up reality.

The character is identical to the personality or morals that characterize a person and comes from the formations received from the environment, such as the family in childhood, and also innate [7]. In addition, that character refers to a set of knowledge (cognitive), attitudes, and motivations, as well as behaviors and skills [8]. Character focuses more on action or behavior whereas morals are a person's knowledge of good and bad things. The character is the basic value of behavior that becomes the reference for human values and is always framed by moral and religious principles [9]. Character is identical to morals in the form of values in universal human behavior, encompassing all human activities, in order to relate to God, to themselves, to their fellow human beings, and to their environment, embodied in thoughts, attitudes, feelings, words, and deeds based on the norms of religion, law, etiquette, culture, and custom.

The educational character is a process of culture shaping and the empowerment of character values in education, family, and society. There are four educational characters [10]: (1) educational character based on religious values; (2) educational character based on cultural values; (3) educational character based on the environment; and (4) educational character based on education. Based on the study of various religious values, social norms, rules and regulations, academic ethics, and human rights principles, the items of values can be identified and grouped into five main values, which are also expressed by Asmani i.e. human behavior in religious faith, the self, fellow human beings, the environment, and nationality [10].

Educational character, or as it is called "moral education," is done through real action. Furthermore educational character can be identified in 18 categories without identifying it among others [11]: religious faith, discipline, independence, honesty, respectfulness and politeness, affection, cooperation, confidence, hard work, justice and leadership, humility, tolerance, and love of peace. In addition, that educational character basically includes the development of a substance, process, and atmosphere or environment that inspires, encourages, and enables one to develop good habits [11].

## 2. Methods

This research is a qualitative research that uses a content analysis method. Qualitative research is a research that departs from the perspective that the focus of the research refers to the quality of meaning [12]. Content analysis is interpreted as a systematic technique used to analyze disguised messages, that it show on Figure 1. In addition, intuitively, content analysis can be characterized as a research method on the symbolic meaning of messages [13]. Content analysis is used to reveal, understand, and capture

the message of literary works. Those understanding rely on rigid literary interpretation [14]. The hermeneutic theory of Ricoeur is applied to interpret the symbolic meaning in the Seloko customs of Jambi Malay society, which contain educational character values. The process of hermeneutic interpretation can be visualized as an inverted pyramid as follows [15, 16].

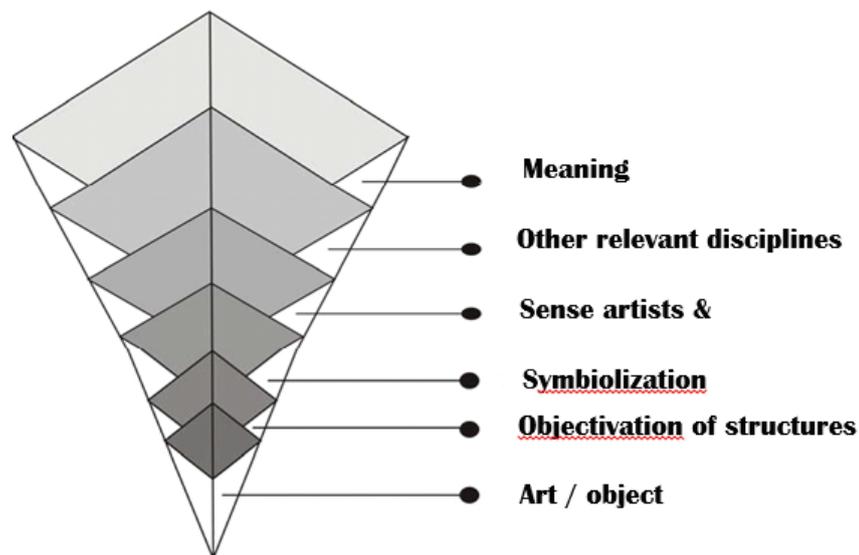


Figure 1: Visualization of Hermeneutic Analysis.

### 3. Results

In general, the concept and character of the Seloko customs of Jambi Malay society are identical to the concept of traditional expression in the Indonesian language. The Seloko customs of Jambi Malay society are poetic expressions in the form of custom words and proverbs. Seloko customs contain rules of customary law, advice, and teaching points aimed at the good life of the society. The utterances in the Seloko customs of Jambi Malay society are a codification of the cultural values in Jambi society that reflect the way of life, such as religious values, moral values, and educational character values. These values include the rules of social order and behavior that are considered correct by Jambi Malay society.

### 3.1. Educational character values in Seloko customs of Jambi Malay society

The utterances in Seloko customs are a form of verbal literature of Jambi Malay society that contains many noble values. These values are expressed in poetic language in the form of custom words and proverbs containing teaching in the form of advice, reproof, or prohibition. The utterances in the Seloko customs of Jambi Malay society are a codification of Jambi society cultural values that reflect the way of life of Jambi Malay society.

This research is based on Asmani, Jamal Ma'aur, and Zubaedi's theory. It is found that there are five main values proposed by Asmani, Jamal. The values of educational character that are revealed from the symbolic meaning of the lines of Seloko custom utterances include: (1) educational character in religion faith, obeying the rules of religion and custom; (2) the character values of the self, including justice, honesty, and responsibility; (3) the character values in relation to society: tolerance, cooperation, politeness, and humility; and 4) the character value that is related to environment.

### 3.2. The educational character religious values

After conducting the research and analyzing the data in Seloko custom utterances, it is indicated that some educational character values are related to a religious view. These values include: 1) religious faith in God and 2) obedience to the rules of religion. Religious value is a binding point of view, organizing people with their God or religion. In describing the data, the researcher refers to two experts, Asmani, Jamal and Zubaedi, asserting that the value of educational character related to God is a religious indicator [10, 11]. For more details, this religious value is reflected in the following Seloko lines.

*Adat bersendi syarak,  
Syarak bersendi kitabullah,  
Syarak mengato, Adat mememakai.*  
(Customary law based on religious law),  
Religious law based on the holy Quran,  
Religious law rules, customary law proceeds)

The Seloko utterances above are expressions of educational messages of obedience to religious law as well as a manifestation of religious faith. The symbolic meaning of the lines below is related to Jambi Malay customary law, which comes from Islamic

law and the holy Quran. All rules that exist in the holy Quran should be implemented in customary law. If this law is violated there will be legal consequences of Islamic law, which is carried out by customary law. The contents of the Seloko utterances above show that the basic law of Jambi Malay society contains good character or morals that will guide the society toward being religious and having a noble character. Thus, the application of this law is a way of instilling educational character through regulation and its consequences for the family and society.

### 3.3. The educational character values in relation to the self

After analyzing the data, the number of educational character values in relation to the self is identified. Furthermore, in describing the data, the researcher refers to two experts, Asmani and Zubaedi, who stated that the values of educational character related to the self-have honest indicators: being responsible, disciplined, hard-working, confident, curious, and loyal [10, 11]. In the Seloko custom utterances, five values are contained: 1) being honest, 2) hard-working, 3) disciplined, 4) wise, and 5) responsible. The utterances of the Seloko customs containing these values are found in the Seloko rules of life, as contained in the symbolic meaning of the following lines:

*Lurus benar dipegang teguh,*

*Kata benar diubah tidak*

(Honesty and rightness firmly hold no matter what the risks are.)

The utterances in the Seloko text above are an expression that contains an educational character message about having an honest nature and telling the truth that needs to be firmly established in life. Today, in reality, the value of honesty and truth has begun to be abandoned by some people. To achieve a certain goal, it is easy to be dishonest, such as cheating during a test in order to obtain a good mark. In addition, the attitude of defending the truth is also no longer a pride; even worse, it is like taking a risk to achieve a goal. The values of honesty are the values of the characters contained in the Seloko rules of life of the Jambi Malay society. Therefore, it is really important to embed the value of honesty in the family, community, and school. Further character values associated with a hard-working attitude, discipline, and wisdom can be seen in the following lines.

*Bajalan sampai ke bateh, Belayar sampai ke pulau*

(Maximal effort to achieve a goal)

*Idak teganggu ditimpo upeh, Idak tegamang ditimpo kasau*

(Must be focused on doing something)

*Kalaulah memahat di atas baris, Kalaulah mengaji di atas kitab,.*

*Rumah sudah, ganden dak bebunyi*

(Work that is done must be committed to the terms of condition)

The utterances in the Seloko above contain a symbolic meaning of a hard-working attitude or tenacity in achieving ideals. The maximum effort to achieve a good goal is reflected in the first line. Every job must be completed even though one should work hard for it. In addition, hard work shows that someone is disciplined in doing something. The attitude of discipline and focus is also marked by a cautious attitude as in the last line of the Seloko text above. The values of this educational character should be taught to all individuals from an early age.

The value of responsibility is a manifestation of a person's obligation toward others. Everyone has different forms of responsibility, either individually or in a group or collective responsibility. These values are the principal thought contained in the Seloko lines on the Table 1.

TABLE 1: Selako Custom in Individually.

### 3.4. The educational character values in relation to society

Human beings as social beings cannot live without relationships with others. The relationships are ruled by norms and cultures. Thus, in social life, human beings are related to the interaction between humans individually, group interactions, social life, and social interactions. Based on this statement, the researcher conducted the data which are related to the social environment. In describing the data, the data refers to the opinion of Asmani and Zubaedi, which explains that the value of educational character related to society has two indicators: obedience to social rules and affection [10, 11]. After the analysis, the following values of educational character are found: 1) love, 2) cooperation, 3) courtesy, 4) respect for other people, 5) cooperation and 6) cohesiveness within the scope of the family or society. These values are found in the Seloko rules of life that are delivered in the form of the idiom. Seloko customs on Table 2 reflect the value of cooperation in the family and society.

One of the character values associated with a noble character is respecting guests, being humble, polite, and respectful to others. The utterance "Air seteguk mintak

TABLE 2: Selako Custom in Family/group.

dihirup, Sirih sekapur mintak dikunyah” is a symbol of hospitality of Jambi Malay society in welcoming guests. Guests will be treated with drinks or food and they will be happy when drinks and food are spent by guests. In addition, the utterance “kian tau kian betanyo, kian pandai kian berguru” is an utterance that is addressed to a humble person, while the utterance “kok Mandi in ulak alik, kok bejalan di belakng-belakang, makan besamo kudian sudah” is a symbol aimed at someone who is polite or respects the elderly.

### 3.5. The educational character values in relation to the environment

The value of educational character related to the environment is a value of people who adapt to the environment and appreciate the rules that are applied in a society. After studying and analyzing the data, some values of educational character in relation to the environment can be identified. In describing the data, the researcher refers to the opinion of Asmani and Zubaedi, which explains that the value of educational character related to the environment is an indicator of peacefulness, love, nonviolence, and care for the environment [10, 11]. These values can be found in the following lines:

*Dimano temilang dicacak, disitu tanaman tumbuh*

*Dimano ranting dipatah, disitu aek disauk..*

*Dimano penuk pecah. disitu tembikar tinggal*

(Where the spade is traced, there the plants grow,  
where the twigs are rationed, there water is in the bucket,  
where the hoop broke, there the pottery lived)

The Jambi Malay society lives peacefully, wherever they are, and they follow the rules. Challengers who migrated to the area of Jambi will be well received by Jambi Malay society. The utterances in the Seloko above are symbols that become the guide for living for Jambi Malay society. In addition, it is found that the value of the educational character is associated with anti-violence as symbolized by the following Seloko lines:

*Gedang kawan jangan dilando, Kecik kawan jangan dilindan*

(Big friend do not be overpowered, small friends stepped on)

The utterances above have a symbolic meaning that humans should not be arrogant and oppress the weak. The environment should be respected do not do anything arbitrary violence against others.

## 4. Conclusion

Seloko customs are a kind of literature in Jambi Malay society in the form of poetry. The concept of Seloko customs as poetry refers to the concept of traditional utterances. The utterances in Seloko customs contain the rules of customary law, advice, and teaching that aim for the good life in the society and are delivered in a poetic language.

The educational character values contained in the utterances of the Seloko customs of Jambi Malay include: 1) the value of educational character related religion faith, such as the obedience to the rules of religion; 2) the value of educational character for oneself includes the value of honesty, hard work, discipline, and responsibility; 3) the educational character values related to society or others includes cooperation, affection, respect and courtesy; 4) the value of educational character related to the environment includes tolerance or adaptation, and peace or nonviolence.

## References

- [1] Gunawan R: Kearifan Lokal dan Tradisi Lisan, Jakarta: Pusat Bahasa; 2003.
- [2] Hawkes T: Structuralism and Semiotics. California: University of California Press; 2004.
- [3] Kementerian Pendidikan Nasional, 2011. *Pengembangan Pendidikan Budaya dan Karakter Bangsa*. Jakarta.
- [4] Rahima A, Ridwan S: Religious Values in the Theme Structure of Traditional Seloko of Jambi Malay. *IJLECR*. 2016; 2(1): 82-91.
- [5] Bertens H: Literary Theory. New York: Taylor & Francis Group; 2002.
- [6] Kattsoff LO: A Philosophy of Mathematics: Whitefish US. Literary Licensing; 2012.
- [7] Syam HK: Pokok-pokok Adat Pucuk Jambi Sembilan Lurah: Sejarah Adat Jambi. Jambi: Lembaga Adat Jambi; 2001.
- [8] Wachid BSA. Hermeneutika Sebagai Sistem Interpretasi Paul Ricoeur dalam Memahami Teks-Teks Seni. *Jurnal Seni dan Pendidikan Seni*. 2006; 4(2): 198 – 209.
- [9] Masnur M. Pendidikan Karakter: Menjawab Krisis Multidimensional. Jakarta: Bumi Aksara; 2011.

- [10] Asmani JM: Panduan Internalisasi Pendidikan Karakter di Sekolah. Yogyakarta: Diva Press; 2011.
- [11] Zubaedi: Disein Pendidikan Karakter. Jakarta: Kencana Prenado Group; 2011.
- [12] Moleong LJ: 2007. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- [13] Krippendorff K: Content Analysis: Introduction to its Theory and Methodology, California: Sage Publications; 2004.
- [14] Endraswara S: Metodologi Penelitian Sastra: Epistemologi, Model, Teori, dan Aplikasi. Yogyakarta: Pustaka Widyatama; 2011.
- [15] Saidi AI: Hermeneutika, Sebuah Cara untuk Memahami Teks. Jurnal Sosioteknologi. 2008; 13(7): 376-382
- [16] Hadi AMW: Hermeneutika Sastra Barat dan Timur, Jakarta: Sandra Press; 2014.