



## Educational Values in Seloko Traditional Marriage of the Mersam Community, Batanghari Regency

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### ABSTRACT

**Purpose of the study:** This study aims to examine the value of education because the value of education provides extraordinary benefits for creating a living environment, and can provide the most valuable information regarding outlook on life, the future, and assist humans in preparing their essential needs to deal with change.

**Methodology:** This research is included in the qualitative descriptive research. The instruments used in this study are based on the characteristics found in the literature review. These characteristics are grouped based on educational values: having faith in and fearing God Almighty, having a noble character, being healthy, knowledgeable, democratic, and being responsible. The data analysis technique used in this study uses the mark reading technique, namely looking directly at the markers being studied.

**Main Findings:** In the customary marriage verses of the Mersam Community, Batanghari Regency, there are six educational values, namely the first is the value of education of faith and piety to God Almighty contained in the verses (1) Apply, (2) Order to Pick Up the Bride, (3) Open Lanse. The value of education of faith and piety to God Almighty is manifested by orders to carry out and obey His prohibitions, be grateful and pray.

**Novelty/Originality of this study:** Assessment of wisdom values in the environment is very important to do, because by knowing the wisdom values that are around, this can be an innovation for teachers in implementing learning.

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## 1. INTRODUCTION

Regional literature is part of a culture that grows and develops in society [1], [2]. Regional literary life is said to still revolve around oral literature. Literature is divided into two, namely written literature and oral literature. Literature included in written literature are texts and works that are considered valuable and valuable, while oral literature is literature that has been passed down orally and passed down from generation to generation in the community that owns it [3], [4]. Regional literature as part of national literature, grows and develops in the midst of society as a manifestation of the creative works of the people who own it, namely as a medium for conveying the contents of the heart, ideas, views and thoughts about various life problems and life that express problems. social, cultural, political, religious and so on [5]. Given the important role of regional literature in the life of the people who own it, regional literature must be maintained and preserved.

In interacting between leaders and their traditional communities, the Jambi Malay indigenous people are guided by the petatah petitih and traditional seloko which are used as a guide in carrying out social interactions in the community. The use of traditional seloko is useful in everyday life. These seloko function as a guide to do good for the people of Jambi. It contains good values, that is why traditional seloko is interesting to study [6], [7]. Jambi people often also refer to it as petatah petitih or customary advice. Seloko is also a form of regional literature and its existence is preserved. Seloko are words of oral expression that contain advice and advice as well as traditional teachings taught by grandmothers, tuo tengganai or people who understand the customs of the area [8]-[12]. In addition, seloko is also called old literature which was delivered orally from mouth to mouth because in ancient times our ancestors did not know writing so that the delivery was spoken orally and only remembered in their minds.

The Mersam community of Batanghari Regency uses customs in weddings using seloko. This traditional seloko serves to provide advice to do good which can be used as a reference or guideline for the community. The contents of the traditional seloko expression of marriage in the Mersam community of Batanghari Regency contain life values, one of which is the value education. This is in accordance with the opinion of Syam, which states that, "traditional seloko is regional literature which contains advice for safety and good for the community" [13].

The researcher chose Mersam village as the research location because the Mersam community is one of the people who still has and adheres to traditional customs, one form of which is the telling of traditional seloko. The traditional seloko of the Mersam community's wedding ceremony is a form of regional literature which contains many good values for humans. This regional literature is almost extinct, the language used is the regional language, the language is simple, and has aesthetic values. Therefore, the traditional marriage seloko of the Mersam community in Batanghari Regency is important and interesting to be used as a research object

Researchers are interested in studying the value of education because the value of education provides extraordinary benefits for creating a living environment, and can provide the most valuable information about outlook on life, the future, and assist humans in preparing their essential needs to deal with change.

## 2. RESEARCH METHOD

This research is included in the qualitative descriptive research. This is in accordance with the opinion of Santoso, that "Qualitative descriptive research generally aims to describe in a systematic, factual, and accurate way to a certain population or area regarding various characteristics and certain factors," [14]. The descriptive method was chosen based on the research that the researcher will conduct by focusing on finding facts with the right interpretation of community problems, procedures in certain situations including the relationship between activities, attitudes, views, and processes that are being carried out. going on.

The instruments used in this study are based on the characteristics found in the literature review. These characteristics are grouped based on educational values, namely: having faith in and fearing God Almighty, having a noble character, being healthy, knowledgeable, democratic, and being responsible.

The data collection techniques in this study are: 1) Read carefully the script of traditional wedding seloko with the aim of gaining an overall understanding of the contents of the traditional wedding seloko script of the Mersam community, Batanghari Regency. 2). Mark seloko sentences related to educational values. 3). Group seloko sentences related to educational values.

The data analysis technique used in this study uses the mark reading technique, namely looking directly at the markers being studied. This technique was put forward by Moleong, suggesting that in a study the researcher saw the markers directly, so this technique is called the mark reading technique [14].

## 3. RESULTS AND DISCUSSION

After the researchers collected data about the customary marriage chants of the Mersam community, Batanghari Regency, several educational values were found related to community life. The Almighty, (2) the value of noble education, (3) the value of knowledgeable education, (4) the value of democratic education, (5) the value of responsible education.

### 1. Faith and piety to God Almighty

The Mersam community is predominantly Muslim. This can be seen from their daily lives who always worship God. All customary rules in Mersam Village are based on Islamic law. The verses which include the value of faith and piety to God Almighty include three verses, namely, customary verses for proposing, orders for the bride and groom to be invited and open lanse.

The traditional seloko proposing is used at the stage of matchmaking (proposal), where the male Grandpa Datuk goes to the woman's parents' house to submit a proposal by handing over a rattan split ring and a piece of women's clothing to the woman's Grandmother Datuk. Excerpts from seloko which contain educational

values of faith and piety to God Almighty, namely by carrying out His commands can be realized by praying, along with excerpts of traditional seloko" quote (1):

(1) *"Assalamu 'alaikum Warramatulla Hiwabarokatuh  
Nenek Datuk, Tuo Tenganai, Alim Ulama cerdas pandai, nang kecil idak  
kami sebut namonyo ,nang gedang idak pulak kami imbau gelarnyo. Segalo  
kito nang ado disebuah rumahko iolah rumah nang babagar adat, halaman  
nang basapu undang tepian nang babagar baso.  
Induk rusu terjun duo Terjun duo beranak  
Ampun doso kepada nang kuaso  
Mohon maaf kepada sanak nang banyak".*

*("Assalamu 'alaikum Warramatulla Hiwabarokatuh  
Grandmother Datuk, Tuo Tenganai, Alim Ulama was smart, the little ones were not  
we mention his name, the great one nor do we call on his title.  
Every time we live in a house, it's a traditional fenced house, courtyard  
who sweeps the edges of the father's language.  
Ruso's mother dives in two, jumps with children  
Forgive sins to the powerful  
Apologize to many brothers")*

The quote from the traditional seloko applying above is about the value of faith and piety to God Almighty, this can be seen in every traditional procession. Every conversation begins with a greeting. Saying salam is a prayer to fellow Muslims. The purpose of prayer is to beg or ask for something good from Allah SWT. Praying is one of the ways used by the Mersam Community in Batanghari Regency to ask for something better and get closer to God. In essence, like to pray is done to ask something that is desired from the Almighty in order to get goodness and happiness. By praying humans will always be close to the creator.

## 2. Noble character

Morals are down-to-earth values, which are incarnated in the concrete form of humans, people or civilization, they are commendable values, therefore the best human beings are humans who are in accordance with their nature, humans who have good morals. This is illustrated in the traditional seloko proposing, the delay between the submission of the traditional Lembago fields and the handover of the bride and groom.

The value of education with a noble character can be found in the application text in accordance with quote (2) below:

(2) *"Lah kami cubo menilik sejauh pandang merabo sekaji nang ado, rantau lengang lah kami tempuh, laut sakti lah kami layangi, lah genting gandar pengayuh, lah lekok tepi parau, kok mudik lah ke ulu sungai ilir lah ke moro Jambi, di nak mencari sanak nang kasih meman nang sayang, nampaknyo disikolah untung berimbau tuah nak datang"  
(Well, we see as far as Merbo Sekaji can see, what ado we do, we go to the desert, we sail over the sacred sea, it's precarious for the paddle axle, it's croaking on the edge, how come we're going home to the upstream of the Ilir River to the mouth of Jambi, we want to find relatives those who love are those who love, it seems that this is where luck begs good luck to come").*

The seloko quote above illustrates the patient nature of the man's family who traveled quite a long way to get to the woman's house. This patient and sincere attitude on the part of men is a commendable trait and includes a noble character, because patience is an open attitude accepting something given by God, steadfast in facing trials with great decency. Patience also means melting (mortal') in trials without showing the slightest complaint. Patience also means not rushing into making a decision.

## 3. Knowledgeable

Knowledgeable means a lot of knowledge, knowledgeable, and clever. The value of knowledge education is marked by the ability that a person has. In accordance with the excerpt of the seloko stretch between the submission of the Lembago custom entries and open the following lanse:

We can see the value of knowledge in quote (3) contained in the hand-held text between the submission of the following Lembago custom entries:

(3) *"Sebab kito ko kok kampung masih ado tuonyo, kok rumah masih batang anai, jadi untuk menyimpulkan gawe kito ko, elok lah kito serahkan kepada arus nang badengung bungkal nang piawai, nang makan berani ngabis, netak berani mutus"*

("Because we still have tuonyo in the village, why are the houses still in the stem of anai, so to conclude our work, it's beautiful for us to leave it to the currents that are buzzing with masterful heads, those who eat dare to finish, cut, dare to break").

In the seloko quote above there is a scientific value. It can be seen from the quote above that if you want to decide something, there must be someone who is smart who understands and understands to decide everything, that is, someone who is skilled and knowledgeable.

#### 4. Democratic

The value of Democratic education in the traditional marriage chants of the Mersam Community, Batanghari Regency, contains one quote from the Traditional Proposal verse which will be described as follows:

Seloko adat applies democratic educational value because when the man comes to apply, it is in accordance with seloko's quote (4) as follows:

(4) "Oooo... itu maksud nak Datuk sampaikan, bagi kami idak pulak kami geleng tanduk nak tumbuh, idak pulak kami elak kan tuah nak datang. Sebab kami ko sebagai nau idak menolak tareh nak datang. Cuman nang penting bagi datuk jangan berpikir sekali abis, berunding sekali putus, sebab sesal dulu pendapatan, sesal kedian idak begunoh, pikir abis-abis emat sudah-sudah. Kok nerungkup bilang galgar, kalu neletang milang kaso. Jangan kagik baru meraso sesat jalan, tadarung salah simpang. Tatitih jalan yang kenyok, lah taturut jalan nang bukan. Baru disitu merutuk sambil menyeding."

("Oooo... that's what the datuk wants to convey, neither do we shake our horns to grow, nor do we avoid the good luck from coming. Why are we as enau not refusing tareh to come"). It's just that the important thing for the datuk is not to think it over once, negotiate once and for all. How come when you lie face down you say failure, if you lie on your back it's like a rafter. Don't be confused when you go astray, try to make a wrong turn. Follow the wrong path, follow the wrong path. Just there cursing while siding." The seloko quote above has democratic value because when the man comes to the woman's side to apply, the application is not immediately accepted or rejected but must first be consulted with the extended family to find an agreement.

#### 5. Be Responsible

Responsibility according to the Big Indonesian Dictionary is a condition of being obliged to bear everything, so being responsible according to the Big Indonesian Dictionary is obliged to bear, bear responsibility, bear everything or give responsibility and bear the consequences as illustrated in the customary verses for applying, handing over the bride and groom and kato responsible on the following page:

The value of responsibility is found in the customary seloko to apply because the man sends or orders those who are given the responsibility to come to the woman to apply in accordance with the following seloko quote (5):

(5) *Tadi ko kami dilepas Ayam nang berinduk, sereh nang berumpun, iolah diutus oleh Bapak.....beserto keluarga besarnya. Untuk menyampaikan niat anaknyo nang banamo.....sebagai anak buah anak kemenakan kami.*

("Earlier, we were released by the parent chicken, the clustered citronella, which was sent by Mr....along with his extended family. To convey the intentions of his son named...as a subordinate of our nephew's son").

The seloko quote (5) "Iolah was sent by Mr.....along with his big family" implies the meaning of the responsibility given to someone who is sent from the male side to convey his intention to the female party to apply.

## 4. CONCLUSION

Based on the results of the research and discussion in chapter IV, it can be concluded that in the customary marriage seloko of the Mersam Community, Batanghari Regency, there are six educational values, namely the first is the value of education of faith and piety to God Almighty contained in the seloko (1) Apply, (2) Order Pick up the Bride, (3) Open Lanse. The value of education of faith and piety to God Almighty is manifested by orders to carry out and obey His prohibitions, be grateful and pray.

The value of education with a noble character is contained in the seloko (1) the seloko applying for, (2) the handover between the submission of the Lembago traditional fillings, (3) the handover of the bride's term. The value of education with a noble character is manifested by the command to keep promises and be patient. The value of knowledge education is found in the seloko, (1) Inter-submission of Lembago Traditional Entries, (2) Buka Lanse The value of scientific education is manifested by utilizing the knowledge.

The value of democratic education is found in the traditional seloko of the Proposing procession. The value of democratic education is realized by having respect for others and solving problems through deliberation. The value of responsible education is contained in the seloko (1) Applying, (2) Handover of the Bride, (3) Kato Responsible on the page. The value of responsible education is realized by the obligation of someone who is given the mandate and responsibility of the husband to his family.

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