

Analysis of Seloko Cultural Values Marriage Traditions of the Community of Rantau Panjang Village, Merangin, Jambi

Abstract

This research was conducted to find the cultural values in the seloko wedding customs of Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi. **This research uses a qualitative approach.** The sources of data/information used in this research are traditional heads, traditional stakeholders and several traditional village documents. Based on research results, it has been found that the traditional seloko of Rantau Panjang village has very high cultural values, both values towards oneself, towards fellow humans and divine/spiritual values. Cultural values in humans' relationships with themselves include responsibility, hard work, honesty, patience, and respect for self-respect. Cultural values of spirituality include the value of devotion, love of prayer, and surrender to God's power. Cultural values in human relations with society include love, hope, mutual assistance, sacrifice and sincerity. Cultural values in human relations with other humans include responsibility, justice, sacrifice, and deliberation. Research has implications for the emergence of an obligation or necessity for the community (rantau Panjang village), the government and researchers to maintain and develop the traditional seloko so that its existence is more useful.

Keywords: Cultural Values, Marriage, Traditional Seloko.

INTRODUCTION

Oral literature is a branch of language and a form of language passed down from generation to generation and passed on to children and grandchildren or future generations. This inheritance is carried out orally, by word of mouth. This inheritance process describes the activities and communication of society from the past to the present. This oral literature has a very important role in developing literature in Indonesia. Oral literature also contains many noble values, norms or culture in a particular society. Moral values, culture, customs and religion are always guidelines in a society where oral literature exists. Oral literature has been known since the founding of the Malay kingdom of Jambi, so oral literature in Jambi is relatively very old (Anonymous et al. Institute, 2001).

Jambi Province is one of the provinces whose population is predominantly Malay. The Malay tribe in Jambi of Ten, referred to as the Jambi Malay community, is a tribe with cultural potential that is very religious and has high value. Apart from cultural diversity, it is also because of its values, which are full of wisdom teachings. Therefore, in Jambi Province, the potential of Jambi Malay culture has been utilized and developed through formal educational institutions with the subject "Jambi Regional Arts and Culture".

One form of culture with high value and cultural customary norms is the Jambi Malay Traditional Seloko. The Jambi Malay traditional seloko has become one of the sources of local content teaching materials in

formal education institutions in Jambi Province. The Jambi Malay Traditional Seloko contains cultural values, especially cultural values regarding the relationship between humans and God, humans and nature, humans and society, humans and other humans, and humans and themselves.

SelokoAdatMelayu Jambi is a form of use of the Jambi regional language. The speaking community uses the Jambi language as a means of communication by native residents of the Jambi area and residents (immigrants) who have lived in Jambi for a relatively long time. The Jambi regional language is included in the Malay language family. As is the function of language in general, namely as a communication tool, Chaer (2009) states that the main function of language is as a tool of communication and social interaction, and Wardaugh (Chaer, 2009) states that the general function of language is as a tool of social communication, language can also be used in the form of oral literature. This definition aligns with Kridalaksana's explanation (Chaer, 2012) that language is a system of sound symbols a society uses to interact and identify itself. In line with this explanation, Wardhaugh (Octavianus, 2006) also states that language is a system of arbitrary sound symbols used for human communication. This definition shows that human language has systems and regularities that can be studied scientifically.

Oral tradition or literature plays an active role for a long period so that it can be used as guidance and guidance for many people. The strong role of oral literature has influenced people's lives. The influence of oral traditions is not only in language seen as a means of communication but also in thoughts and norms. These thoughts and norms are then followed by other people, both their contemporaries and the next generation. These thoughts and norms allow the emergence of various spoken languages, which academically turn into oral literature.

The oral literature that developed in Jambi Malay society contains teachings expressed in the form of proverbs. These proverbs are taught and passed down continuously by parents or traditional leaders. The general aim of teaching these proverbs is for safety in living the life they live. Society considers these proverbs to contain various solutions to problems and the laws of causality that arise in social and community life (Karim, 2007). Because the process of decline is carried out continuously, the adages that have emerged since ancient times can still be seen and followed by the current generation. These sayings are commonly known as adatseloko, which is generally still developing.

The development of traditional seloko and traditional marriage regulations spread throughout Jambi Province, including in Tebo district, Batanghari district, Kerinci district, Sarolangun district and Muaro Jambi district; almost every village has its traditional seloko and its own customary rules. Especially in the Merangin district, there are several marriage customs in community life, namely in Rantau Panjang village Muara Siau district.

Selokoadat is a form of oral literature with local wisdom and distinctive characteristics. Therefore, traditional seloko is very important to preserve and develop because it is part of a culture full of life lessons. The community must know and be able to understand the meaning of traditional seloko, especially from the cultural aspects and noble values contained therein. Some experts even say that traditional Seloko can also be said to be traditional advice that contains cultural values, messages of advice, morals, morals or ethics contained in traditional Seloko.

Moral, spiritual values and traditional norms found in traditional seloko need to be maintained and preserved. To better maintain and preserve the noble values of Jambi's traditional seloko, systematic research needs to be carried out. One form of seloko that needs to be researched and analyzed systematically is the traditional seloko in Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi Province. The traditional seloko of Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi Province, uses Jambi Malay, which contains figurative language. In the Jambi traditional seloko, there are important messages in the form of moral advice, ethics, etiquette and guidelines for the community. Considering the high diversity of traditional seloko, the research focused on analyzing the traditional seloko used at wedding ceremonies in the Jambi community, especially in Rantau Panjang village, MuaraSiau District, Merangin Regency.

RESEARCH METHODS

The approach used in this research is qualitative, using descriptive methods. The qualitative descriptive approach is a research approach where the data collected is in words, pictures and not numbers. This data can be obtained from interviews, field notes, photos, videos, personal documentation, notes, memos and other documentation. According to Moleong (2005), this qualitative descriptive approach aims to study and clarify a phenomenon that occurs in society.

The research method used in this research is qualitative. According to Andiopenta (2023), it is a research method that can be used to explore and understand the meaning of social or humanitarian problems. This qualitative research process involves important efforts such as asking questions, developing procedures, and collecting specific data from informants or participants. Analyzing data inductively, reducing, verifying, and interpreting or capturing the meaning of the context of the problem being studied.

Data collection technique

According to W. Gulo (2002), the data collection method is a process where researchers record information as they witness it during research. Andiopenta (2023) states that qualitative research data comprises words, expressions, sentences and actions. Thus, the data in the research are in the form of direct or indirect sentences. Direct sentences were obtained from the informant's statements, while indirect data/sentences were obtained from documentation data in the form of Jambi traditional seloko records. Data acquisition techniques were carried out through interviews and direct observation.

Data analysis technique

Data analysis techniques simplify data into a form that is easier to read and implement. Data analysis is carried out to make the information collected clear. The data analysis technique used in this research is descriptive qualitative analysis. The triangulation technique was carried out by researchers so that the validity and correctness of the data obtained were guaranteed. Researchers simultaneously use participant observation, interviews, and documentation for the same data sources.

RESEARCH RESULTS AND DISCUSSION

After the researchers collected data about cultural values in the traditional marriage ceremony of the Rantau Panjang village community, several things were found as follows: (1) cultural values in humans' relationships with themselves, (2) cultural values in humans' relationships with God, (3) cultural values in human relations with society, (4) cultural values in human relations with other humans.

1. Cultural Values in Human Relations with Themselves

Another form of cultural value reflected in the traditional seloko is maintaining human relationships with themselves by having life principles in carrying out life, which requires a clear life purpose. Cultural values in humans' relationships with themselves include responsibility, hard work, honesty, patience, and respect for self-respect.

a. Responsibility and honesty

Responsibility is something that is an obligation (must) to be carried out. Responsibility arises because authority has been received from the bride's parents to the groom. The existence of an

aspect of responsibility in the traditional marriage seloko of the people of Muara Jambi Village can be seen in the following quote from the traditional seloko:

“Nampaknyoantaranninek mamak kito la sesuaidengan apo janjina di katodiawal, la sesuaidengan apo na di hitung, sedikitpunidaknyokurang, malahbelebihna ado, lebihpulongasedikitni, yo kami mintakdihalal dan di ridhokan, oleh karenotuninek mamak ko la sesuaidengandenganjanjilahcocokniandengan apo yang dihitung”.
(The existing goods are by the previous agreement; by the previous calculations, nothing is missing. Maybe there is even an excess, but it will be legal and blessed; everything is difficult according to the agreement).

The seloko language above shows that a man is ready to get married (proposing to a girl/woman) and must be able to show responsibility. The form of responsibility in the traditional seloko above is to bring gift items, namely everything that can be used to facilitate marriage and household events whose value is according to mutual agreement. Other traditional seloko that contain the value of responsibility are as follows:

“Bakkatoninek mamak koktupanglahsinggahkedahan nan ado di mukoNan kitokelihkokbebanlahsinggah di Kuduk nan basamo,nan serupoikoninek mamak sebataskepalodijunjung, nan sebatas bahu dipikul di nan terangyomacamtukitoninek mamak”.
(it is like there is support under a branch in front of us; if it is a light load, we carry it together; if it is a heavy load, we carry it together; that is how it should be)

The traditional seloko above shows responsibility in social life. It should be a shared responsibility if everything has been decided in deliberation. Apart from that, the customary seloko above also means agreeing to and fulfilling all existing agreements by mutual agreement. Therefore, according to the seloko, anyone involved in the agreement should carry out their obligations by their responsibilities.

In social life, being responsible and keeping promises is a form of character or noble behavior of an individual. It is in line with the explanation of Rukiyati et al. (2015) that the attitude of responsibility and cooperation is noble behavior, so students need to get used to it. Regarding the attitude of keeping promises, Usiono (2022) stated that keeping promises is one of the characteristics of Islamic ummah and is an indicator of a person's faith. Therefore, responsibility and keeping promises, as mentioned in the traditional school above, shows that the seloko is, in fact, in line with the values of the Islamic religion.

b. Hard work

Hard work is trying seriously to achieve an ideal or goal. In life, no one can achieve success and achieve all their desires without working hard. By working hard, a person will experience a life full of meaning and significance. The cultural value of hard work is expressed in the following seloko quote:

“Macamikoninek mamak, adopunmaksudtujuan kami kesiko, ibaratkanburungelanglagiberanakmudobelumnyodapatbelumnyobalikkesarang, jemput kami jemputnaktabao, iyo la kami disuruhmenjemputanakdaripadobuahkeponakankami, besamo la

dengan induk bapaknyo, sertasekalian kito nan ado, besamo-samodengan kami menjukaumahseudarokito nan sabuahni”

(As for our purpose here, it is like "an eagle that has a young chick in its nest will not return to its nest until it gets food for its chick." our arrival should be fruitful; our coming here is to marry the girl in this house).

The paragraph above implies that every effort must be based on a genuine desire. Apart from that, seloko also means that a person should be able to try as best as possible without violating applicable laws and regulations to achieve something with burning enthusiasm and persistence. It is shown that before getting the desired results, try as hard as possible.

Regarding the attitude of hard work, Cahyani (2020) states that the characteristics of people with a hard work attitude are diligence and tenacity, careful and thoroughness, respecting time and working hard, smart, disciplined, patient, sincere, and never giving up. Therefore, the traditional seloko above encourages every community member to have the qualities of a hard worker to achieve success and prosperity.

b. patience

Patience is an attitude of gracefully accepting something given by God and being steadfast in facing trials. Patience also means accepting trials without showing the slightest complaint. Patience also means being cautious in making decisions. As stated in the following seloko quote:

“Dekkarenohidupberakalmatibariman, babuah durian di ladangbarebut jo kito nan banyak, barimbo nan basuku, basuku di nan balapahkokbakatourangtuobapatahdengan nan lamo, kokPedihhatiiyola ditekan-tekan, dinanbamulo, Kelammuko di usap-usaphendaknyoiluk di mukohati”

(During life, you should be wise; when you die, you should have faith. If durians bear fruit in the fields, many people will fight over them; the tribe has a rule from the past: if you are sick, do not press it; the dirt on your face should be cleaned up to your heart).

Seloko means that in life, there are certainly many problems because in life, there are various kinds of human characteristics and habits, there are many busy things to face, there are good and bad people, and if there is a problem, someone should solve it with a clean heart and a cool head, from That is where the value of patience is instilled in a person.

“dari nan adonyasaling la menutupdiri, kurangsisikrumpitmenjadi, kurangsiangjelupungtumbuh, semakindangkalkedalamanayiksemakindarehlajunyo, semakindalamlubuktentu la nyosemakintenang dan nan banyakikannyo”.

(We should cover each other's shortcomings; like a garden that is rarely cleaned, the grass grows abundantly; like a river, the shallower it is, the faster the current, the deeper it is, the calmer it is and the more fish there are)

The traditional seloko above shows that the process of human life is different. These differences are found in the way or path of life, different fortunes, backgrounds, knowledge, etc. Therefore, a person must show the value of a good attitude of patience

in dealing with everything that arises. Patience is an important requirement in achieving success in human life. The deeper the patience, the better the value of life because patience will not lower a person's status.

Academically, Sukino (2018) explains that patience is restraining oneself from feeling anxious and emotional, restraining one's words from complaining and restraining one's body parts from undirected actions. Patience is one of the Islamic religion's basics and foundations of morals. Thus, the traditional seloko above means a direction so every community member can avoid verbal complaints or undirected actions. Therefore, the seloko above has noble value because it has encouraged every member of society to have a responsible attitude (not complain) and be careful in taking action.

c. Maintain self-esteem

Self-esteem or self-respect is always maintained by a person so that he can be respected and respected by others. A person will always try to defend his pride if his life is at stake. For this reason, a person is required to have high confidence and courage. Self-esteem, which is self-defense, is also an effort to maintain one's good name and dignity so that one remains respectable in the eyes of others. The cultural value of maintaining self-esteem can be found in the following paragraphs:

“Nakhilirkamudik, kamuarahendaknyabersih, ayikjernihkarenodekhulu, nan di huluberesihmuarobamuju, dinankedepanindakhidupsurangbapandai-pandai la bepijak kaki denganbasalimtangan nan bakato orang tuodulu, di dalamumahbasikunsikun di nan bawahumahbamalumu”.

(from downstream to upstream, we hope the water is clear, clear water always from upstream; if the upstream is clean, the estuary follows; in life, we are not alone, so be smart about standing on your feet and shaking hands with what your parents say; in a civilized/protective house good manners and when outside the house take care of yourself)

The paragraph above means that both young and older people certainly mix and socialize with each other. When socializing, we should maintain each other's attitudes to maintain self-esteem by being kind to each other, both older and younger. Maintaining a good attitude towards each other also means maintaining self-respect.

In social life, socialization between individuals is a necessity. Socialization is a need for every individual. Good socialization skills can create cooperation between individuals and community groups, ultimately creating harmonized societal relationships. As explained by Kurnia Wati et al. (2020), cooperation is a relationship carried out by two or more people intending to carry out an activity together with the same goal for the common good. This collaboration always begins with their success in conducting outreach. Therefore, the traditional seloko above has very high value and meaning.

2. Cultural Values in Human Relations with God

Various forms of cultural values exist between humans and creators. Humans are creatures created by God who must be aware of their existence, one of which must have faith or belief in the existence of a creator. Without having faith, humans will not get the enjoyment of life in the afterlife. Having sufficient life in this world with all the luxuries is not a measure of getting the

same enjoyment of life in the afterlife if humans did not have faith during life. However, on the other hand, humans who live in poverty but while living in this world have faith in Allah, always carry out His commands and stay away from all His prohibitions will get the pleasure of life in the afterlife. Cultural values in humans' relationship with God include the values of devotion, love of prayer, and surrender to God's power.

a. Devotion

Belief in God Almighty is an obligation for humanity. Humans believe whatever they do, and the results obtained from their actions come from God. Islam is a religion that teaches all its followers to believe and obey the commands of Allah SWT by diligently worshiping. Becoming a pious and pious human beings and using the Qur'an as a guide for life, as long as people are willing to follow its commands and stay away from all its prohibitions, they will undoubtedly obtain happiness in this world and the hereafter.

Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi Province are predominantly Muslim. This situation can be seen in their daily lives, which always worship God. All customary rules in Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi Province are based on Islamic law. It is clearly expressed in the traditional seloko, which reads as follows:

*“Semasohidupninggalamanah, semasowaktu la matitentulah nan
kitoninggalwaris; semasohidupinilahhendaknyakitaberakal,
hendaknyonantimatikitonak di dalamniberiman”*

(During life, we leave advice. When we die, we certainly leave a legacy; during our life, we should be wise; hopefully, we will die in a state of faith).

The customary values above mean that as a creature created by God who believes in the power of God, during your life, you should do something that will leave a good name, have good character, you should later be known as a person of faith and common sense, be an example. You should die in good condition and believe in the creator.

b. Likes to pray and surrender to God

Prayer is a good request or request to Allah SWT. Praying is one way the people of Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi Province, ask for something good. The value of praying is found in the traditional marriage seloko during the soul mate determination procession (negotiation period), which can be seen in the following seloko:

*“Kalau la mangadahtangan, besimpuhdenganlutut, nan alahtarucap di bibir,
nan kalua serupona di hati, idakmenanamtebu di bibir dan
sengajomanyatukanayikdenganminyak, namemangseikhlasdarihati, insya
Allah tuhan ka manenga apo naawakpinta, asalmbuhdamai, tentram di
dalamnyobarumahtanggo”.*

(if the hands ask, kneeling on the knees, what has been said on the lips, what is conveyed according to the heart, do not plant sugar cane trees on the lips and deliberately combine water with oil, which is truly from the heart, God will listen to the request, hope for peace, peaceful in the family).

The paragraph above explains that in everything, do not forget to pray to achieve your goals by not being arrogant. How can a servant act arrogantly without praying to God, who is the creator, the giver of his sustenance, the one who created it from nothing and the creator of the entire universe, the giver of his sustenance, which gives life, which causes death, which gives rewards and which gives sanctions, then there is no doubt that this arrogance is part of madness and disbelief in the blessings of Allah SubhanahuwaTa'ala. Seloko above also explains that everything is submitted to the creator, regardless of all the efforts made, hoping for the creator's blessing, not going against the creator's decrees, because all of God's decrees are the best in life.

From the perspective of multiple intelligence science, an attitude of devotion, devotion and prayer is a form of human intelligence known as spiritual intelligence. Maslahah (2013) explains that spiritual intelligence (SQ) is soul intelligence. SQ operates from the brain's center, namely the brain's unifying functions. SQ integrates all our intelligence. SQ makes us truly whole beings intellectually, emotionally and spiritually. The essence of the understanding of SQ is that there are two things: worship and a meaningful life. Therefore, the traditional marriage of seloko, as mentioned above, is also of high value because, through this traditional seloko, the community is directed to have good spiritual intelligence for the success of their lives, both individually and as a community group.

3. Cultural Values in Human Relations with Other

One of the cultural values in human relations with other humans is that they must have good attitudes and behavior toward each other. Doing good is cultivating a virtuous attitude towards others and not being arrogant because Allah will like and love those who are virtuous, not arrogant, and have good manners and a good personality. Cultural values in human relations with other humans include love, hope, help, sacrifice and sincerity.

a. Love

Love is not just about a relationship with a certain person. A character orientation that determines a person's relationship with the world as a whole, not towards an object of love if a person only loves one other person and not another person. In human life, love appears in various forms, starting from someone loving their lover, his wife, his children, his wealth, and his God. The cultural value of love is revealed in the following seloko quote:

“Kokayiksabanabahulu, idakbarubahnamo nan kasihbatalimuju, nan tarentangbabalutkain, di nan ka tibobasaposenyum, di nan pegimanitikayikmato, nan bisuktajumpomalambaitangan, kokkini la bakaluargo, rumah nan orang tuo nan patamomembagihcintobatumpahsayang, janganpulodekkareno la barumahtanggokasih nan di bagih orang tuohendoknyosamohuludenganmuaro”.

(Water is still water; it will not change its name, so do not change your attitude like water; if you meet, show each other a smile; if you part, show sadness; if you are married, give my love to all family members)

The seloko above aims for everything to be worked on or based on love and compassion to achieve peace of life and happiness because love and relationships are so important in a household relationship. Regarding love, Rahmatullah (2021) explains that love in the study of philosophy, according to Aristotle, is a movement produced in the heart; once it moves, it will move and grow. After that, when they grow up, they will be connected by the desire for

affection. In this case, if the depth of the lover's heart increases, it will give rise to perseverance, joy, hope, or desire. Then, it will lead him to desires and urges and experience restless sadness, constant sleeplessness, passionate despair, sadness, and destruction of the mind. Therefore, the traditional seloko above has high philosophical value.

b. Hope

Hope comes from the word hope which means the wish for something to happen, while the word hope itself means something that is contained in everyone's heart which will come as a gift from God. We can see the cultural value of hope in the verse below:

“Nan bakkato orang tuodulupolulon nan inyoanakelangmudo, kok nan beluminyobalik ka sarang, tentulahkareno alum nyomendapek, Kalau la dapekmengunggungbelumbalik, Membaliklahhendakparuhbarisi”

(like a mother eagle that goes looking for prey, if it has not returned to the nest, it means it has not found prey; if it does, of course, it will come back soon)

This traditional seloko explains that it is best to keep going even when seeking sustenance or living for children and their families. Seeking sustenance must be done with enthusiasm and never giving up. In this seloko, it is clear what hope is when someone works seriously, never gives up, and hopes for good results. An attitude full of hope and never giving up is a characteristic of a Muslim.

An attitude of hope and never giving up is the key to success. It is explained by Calaccitra and Saakinah (2022) that the attitude of never giving up trying is a form of attitude that is ready to face all kinds of obstacles and will always carry out activities by working hard with the hope of achieving a goal. Calaccitra and Saakinah (2022) further explain that never giving up combines working hard with strong motivation to succeed. Never giving up is the attitude of continuing to want to persist even though you experience failure and encounter obstacles until you achieve what you want. An attitude of never giving up is a big asset in facing all challenges or pressure.

c. Mutual help

The cultural value of being helpful is an attitude that is considered good. This willingness to help occurs because human relations are well established. The cultural value of helping each other in social life is still often found today in rural communities. The culture of helping the people of Rantau Panjang village, Muara Siau sub-district. The value of helping each other can be seen in the seloko quote below:

“Nan sarumpunindakbacera, nan sebatangidaktabelah, kokbaakarhendaknyokuat, batariktangankan, bapangkutangankidau, manarik nan di bawah, memapahni nan balaja, basikap nan samomembahu, nan ringansamo di jinjing, nan supayoberatterasoringan, nan ringan nan ka basamo, idaknybelebih dan idaknyobakurangnasamo ka mambantu”

(the cognates do not separate, and the stem does not split if there are roots; they are strong. Hold the right hand, lap the left hand, pull the one below, and guide those learning).

The seloko above means that domestic life requires an empathetic attitude toward one's partner. Empathy is an attitude of being able to feel one another's feelings. It is in line with the explanation of Winangsih et al. (2018) that empathy is a person's ability to put oneself in

another person's position, understand the person's views and feelings, or experience what that person is experiencing. An empathetic attitude is seen in the willingness to help coo, operate, and respect each other. If a problem occurs in the family, they must help each other solve it by finding the best solution.

d. Sacrifice and Sincerity

Sacrifice is an act of sincere and sincere moral awareness. It can also be interpreted as someone's willingness to do something. The attitude of sacrifice is usually shown to someone who does something in the form of help and does not expect anything in return. The key to sincerity is focus, meaning charity is done only for the sake of Allah; there is no room for hope for anyone other than Allah.

Regarding the attitude of sacrifice, in the seloko of marriage customs in Rantau Panjang Village, it is seen as follows:

“Bia la abihameh jo perak, biakbalucuayikliyu, nan baikharustasampai, nan idakbalepehpegangteguh, biak la abihpangusapmuko, natalindungbakbaikbalikkamuko, indaktasuruikniat di hatibiak la abihpuntung di bakar, asalkannyojadiarang nan baabu, bakilauamehnakasudahnyo”.

(Let the silver run out of gold, let the saliva flow, the good must be conveyed, the one who must stick to it, let the face be wiped out, the face will be protected again, the intention in the heart will not decrease, let the butts be burned, as long as the charcoal turns to ashes, sparkling gold when finished).

The value of sacrifice in the seloko above is that for a wife to be the best wife to her husband, to serve her husband, to be willing to be far from her family and parents, a wife is willing to cover her husband's shortcomings, especially economic problems, a wife must be able to look after her husband's dignity.

Sacrifice and sincerity are an important part of future success, including marriage. Winangsih et al. (2018) explain that sincerity is one of the characteristics that every Muslim must have; sincerity is one of the peaks of enjoyment of God for a servant because he only hopes for goodness from his God. Thus attitude. The research results of Gisyta et al. (2021) show a significant influence between sincerity and work spirituality on teacher professionalism of 19.9%. It means that the traditional wedding school of Rantau Panjang village is futuristic and in line with current developments.

4. Cultural Values in Human Relations with Society

One manifestation of cultural values in human relations with society is creating a peaceful living environment of mutual respect in social life. One is always humble and kind to other humans, not arrogant towards fellow humans. Arrogant people always reject the truth and underestimate others. This attitude occurs because he feels better than other people. Humans are not perfect creatures; everything humans have is a gift from Allah SWT. Therefore, humans must always be humble and not brag about what they have. Cultural values in human relations with society include responsibility, justice, sacrifice and deliberation.

a. Justice in Society

Justice is fairness in human actions. Justice in humans so that people who are said to be fair are people who are able to control themselves. and his feelings are controlled by reason. This value of justice can be seen in seloko:

“Rajoadil, rajodisembah, rajozalim, rajodisanggah, Kalobulatdapatdigulingkan, pipihdapatdilayangkan, putihbekeadaan, merahdapatditengok, panjangdapatdiukur, beratdapatditimbang”.

(If the king is just, the king must be worshipped. If the king is unjust (does not obey the rules), then the king must be refuted. If it is round, it can be rolled over; if it is thin, it can be blown away; if it is white or red, it can be seen; if it is long, it can be measured; and if it is heavy, it can be weighed).

In the above customary seloko, a person must have the same attitude towards each other or in social relations because everything must be done based on good and bad facts and does not change, as well as in a household; they must be fair to each other. There is no disagreement between the two, along with family.

From a social science perspective, justice is the main pillar in forming a prosperous society. Therefore, justice is always related to the social life of society. Ana Suheri (2018) explains that social justice concerns the interests of society, and individuals with social justice must set aside their freedom for the interests of other individuals. In this way, the traditional seloko above encourages a person always to uphold justice wherever they are.

b. Discussion

Deliberation is a commendable activity often carried out to make a decision. In deliberation, each member of society meets and exchanges ideas with others to reach a consensus. In this way, deliberation activities enable people to avoid easily dividing. The cultural value of deliberation can be seen in the paragraph below:

“Kitohidupnabaragamsipatdenganbudi nan tatanam di kapalok nan tatacak di hati, panginam nan lamak di salero, apo nakitokelihnakiluk di kelih, Nan kuatikandekkuobadai nan bapaju di ayikdareh di nan lubuk nan tenang, Nan manusiokuatdekkarenobubanyak nan sepakat, Kokdinanrunding, tentu la naseiyo”.

(We live in various qualities with morals embedded in our heads and stuck in our hearts. We want what is good; what we see is pleasing to the eye; what is strong is a fish with a storm that moves through fast water and a calm bottom, where humans are strong with words agreed).

In the *seloko* above, it is clear that the meaning and purpose is how, in matters involving interests in society and family, it must be based on deliberation between the two to find consensus so that the desired goal is achieved because, by deliberation, one can find a mutually beneficial decision.

Deliberation or shura is usually interpreted in a general sense to include all forms of giving opinions and exchanging opinions. In contrast, in the narrow sense, shura means provisions that must be followed due to the congregation's decision (Hanafi, 2016). Thus, it can be understood that deliberation always involves other people for the

common good. The common interests achieved in deliberation are in order to achieve shared prosperity. Deliberation activities apply generally in various regions and even throughout the world. It means that the deliberations contained in traditional seloko are universal values.

CONCLUSION

Based on the research results, conclusions were drawn about the cultural values in the traditional marriage ceremony of the people of Rantau Panjang village, MuaraSiau District, Merangin Regency, Jambi. Researchers found several cultural values in it, namely as follows:

1. Cultural values in human relationships include responsibility, hard work, honesty, patience, and respect for self-respect.
2. Cultural values in humans' relationship with God include devotion, love of prayer, and surrender to God's power.
3. Cultural values in human relations with society include love, hope, mutual assistance, sacrifice and sincerity.
4. Cultural values in human relationships with other humans, which include the values of responsibility, justice, sacrifice and deliberation.

REFERENCES

- Ana Suheri. (2018). The Form of Justice in Society Viewed from the Perspective of National Law. *Journal of Morality*, 4.
- Andiopenta. (2005). Utilization of Jambi Malay Traditional Seloko Cultural Values as a Local Content Curriculum in High Schools in Jambi Province.
- Bungin, B. (2003). *Qualitative Research Data Analysis*". Jakarta: Raja GrafindoPersada.
- Cahyani, A. D. (2020). Strengthening the character education of hard work in children through the traditional game Engklek in Pule Hamlet, Tegalrandu, Srumbung, Magelang. *Journal of Sociological Studies*, 8(July), 1–23.
- Calaccitra, J., &SaakinahTamsil, I. (2022). The message of never giving up and sincerity through cinematography techniques in the film "Nusa The Movie 2021." *Calaccitra Film And Television Journal*, 2(2), 9–19. <https://jurnal2.isi.dps.ac.id/index.php/calaccitra>
- Deddy Mulyana, (2007). *Communication Science An Introduction*. Bandung: Wheel of Works.
- Gisya, G., Mubarak, M., &Komalasari, S. (2021). Sincerity and work spirituality towards teacher professionalism in Islamic boarding school teachers. *Sincerity and work spirituality towards teacher professionalism in Islamic boarding school teachers. Al-Husna Journal*, 1(3), 248. <https://doi.org/10.18592/jah.v1i3.4197>
- Hanafi, M. (2016). The Position of Deliberation and Democracy in Indonesia. *Journal of Legal Aspirations*, 1(2). <https://doi.org/10.15408/jch.v1i2.2657>
- Kareem. M. (2007). *Jambi Malay Literature*, FKIP UNJA. Jambi.
- Kurnia Wati, E., Sri Maruti, E., & Budiarti, (2020). Aspects of Collaboration in the Social Skills of Grade IV Elementary School Students. *Scientific Journal of Primary School Teacher Education*, 4(2), 97–114.
- Jambi Malay Traditional Institute. (2000). *Jambi Malay Traditional Seloko*. Jambi Provincial Government, Jambi.
- Maslahah, A. A. (2013). The Importance of Spiritual Intelligence in Handling Deviant Behavior. *Religious Counseling: Journal of Islamic Counseling Guidance*, 4(1), 1–14.
- Moleong, (2008). *Qualitative Research Methodology*. Bandung: RosdaKarya.
- Rantau Panjang Village Government. (2023). *Dirty sesahbarui*. Village Government, Merangin.
- Rahmatullah, A. S. (2021). Children's Love Education in the Philosophy of Science Perspective. *Indonesian Journal of Philosophy*, 4(1), 72–77. <https://doi.org/10.23887/jfi.v4i1.31772>

- Rahima, Ade. (2017). SelokoAdat Religious Values in Jambi Malay Society (Hermeneutic Structural Analysis). *Batanghari University Jambi Scientific Journal* 14.4 (2017): 1-8.
- Rukiyati, R., Sutarini, Y. C. N., &Prioyuwono, P. (2015). Instilling Character Values of Responsibility and Integrated Cooperation in Educational Science Lectures. *Journal of Character Education*, 5(2), 213–224. <https://doi.org/10.21831/jpk.v0i2.2797>
- Sugiono, 2009. *Qualitative Research Methods, and R&D*, Bandung: Alfabeta.
- Sukino. (2018). *The Concept of Patient in the Al-Quran and its Contextualization in Purpose Human Life Through Education*). *Ruhama*, 1(1), 66.
- Syamsudin AR, 2011. "Language Education Research Methods". Bandung: RosdaKarya Youth.
- Usono, U. (2022). The Nature of Society in the Perspective of Islamic Education Philosophy. *Islamic Education: Journal of Islamic Education*, 843–860. <https://doi.org/10.30868/ei.v10i02.2667>
- Widjono HS, (2007). "Indonesian". *Personality Development Courses in Higher Education*. Jakarta: Grasinddo.
- Winangsih, W., Yuniarti, L., &Aprianti, E. (2018). Improving Empathetic Attitudes Through Storytelling Methods in Early Childhood. *CERIA (Smart Energetic Responsive Innovative Adaptive)*, 1(3), 42. <https://doi.org/10.22460/ceria.v1i3.p42-47>
- Zaim, M. 2002. *Language Research Methods*. Padang: Padang State University