

# THE CONTENT OF LOCAL WISDOM IN TRADITIONAL EXPRESSIONS: REVEALING THE CHARACTERISTICS OF JAMBI MALAY COMMUNITY

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## Abstrak

Penelitian ini bertujuan untuk mendeskripsikan muatan kearifan lokal dalam ungkapan tradisional untuk mengungkap karakteristik masyarakat melayu Jambi. Data penelitian ini adalah ungkapan-ungkapan tradisional yang meliputi frasa-frasa dalam bentuk seloko, pepatah petitih, bahasa kias, dan peribahasa. Metode penelitian menggunakan metode simak, teknik catat dan rekam. Analisis data menggunakan teknik mandiri. Berdasarkan hasil penelitian disimpulkan bahwa ungkapan tradisional melayu Jambi, didapatkan baik berupa peribahasa, pepatah, maupun perumpamaan. Masyarakat Melayu Jambi pada umumnya dalam bertutur bersifat tidak terbuka, sehingga mereka menggunakan kiasan-kiasan untuk menyampaikan pesan dalam tuturan tersebut. Beberapa karakter masyarakat melayu Jambi dalam ungkapan tradisional adalah beradat, religius, jujur, sopan, santun, bijaksana, terbuka, rajin, gotong royong, setia, empati, rendah hati, patuh, ramah, kesatria, pantang menyerah, demokrasi, toleransi, pluralism, adil, tanggung jawab. Ungkapan tradisional Melayu Jambi mempunyai fungsi dalam kehidupan bersosial dimasyarakat. Fungsi tersebut adalah sebagai sarana edukasi masyarakat, nasehat, dan khazanah budaya tradisi lisan.

**Kata Kunci:** Kearifan Lokal; Ungkapan Tradisional; Karakteristik; Melayu Jambi.

## Abstract

This study aims to describe the content of local wisdom in traditional expressions to reveal the characteristics of the Malay community of Jambi. The data include traditional expressions that include phrases in the form of seloko, petitih proverbs, figurative language, and proverbs. The research method uses the method of listening, note-taking and recording techniques. Data analysis using independent techniques. Based on the results of the study, it was concluded that the traditional Malay expressions of Jambi, obtained either in the form of proverbs, sayings, and parables. The Malay community of Jambi in general is not open in speaking, so they use allusions to convey the message in the speech. Some of the characters of the Jambi Malay society in the traditional are heavy, religious, honest, polite, polite, wise, open, diligent, mutual aid, loyal, empathetic, humble, obedient, friendly, knightly, unyielding, democracy, tolerance, pluralism, fair, responsibility. Jambi Malay traditional expressions have a function in social life in the community. The function is as a means of community education, advice, and cultural treasures of the oral tradition.

**Keywords:** Local Wisdom; Traditional Expression; Characteristic; Jambi Malay.

## INTRODUCTION

Human life can be interpreted as a group of living things that have an important role that is able to produce various forms of cultural thought in life. Almost all aspects of life can be understood phenomenologically as part of a living system. The right perspective to consider life and interpret social reality is very important in determining the direction and orientation of mankind.

Culture and all its products are the result of the process of human life. The world that humans inhabit affects the way people live. How people live and creatively define life emerges from this process. Man's primordial instinct, to survive and thrive, is manifested through the creative forms we

now call culture. Culture is the framework through which various identities, such as local identities, are formed. Each local community expresses their culture and their ability to survive through the unique way they interact with their environment. Local wisdom is the ability to adapt, regulate, and cultivate the influence of nature and other worlds of culture that is the driving force behind the transformation and creation of Indonesia's extraordinary cultural diversity. Evidence of local wisdom can be found in archaeological record materials in historical and pre-historic periods. The content of local wisdom is part of the culture of a nation that already exists and is ingrained in its society.

In line with this, Persunay (2018) states that the quality of human cultural life is growing rapidly with the emergence of language-based communication systems, because the use of language requires symbolic and abstract thinking. This communication system enables humans to better manage and adapt their surrounding environment as well as idealize what constitutes a good life. The result of the human ability to narrate Experience is not only part of the growth of civilization in general, but also part of increasing the dynamism of the human cultural system.

This is in line with what has been expressed by Warni, et al., (2019) that local wisdom is a local identity whose existence can affect the lifestyle of the local community. A form of creativity can be presented by bringing back local resources contained in the values of local wisdom. Thus, a form of creativity based on local wisdom will be built. This is an effort to preserve the local wisdom of the community and use it to create new creativity without losing the values of local wisdom.

Local wisdom can be found in various forms of cultural products produced by human civilization. One of the products of local wisdom is folklore (Danandjaja, 2002; Endraswara, 2009). From this oral folklore forms traditional expressions.

Traditional expressions are short sentences extracted from long experiences. This means that an expression spoken from someone who has experienced and is experienced in various problems to others that contains advice and teachings of life. Traditional expressions also have use values in life (Sarman, 2017).

Traditional expressions can be found in regions in Indonesia. The uniqueness and distinctiveness of traditional expressions become icons and variations in each region in different contexts and languages, not least in Jambi province. In Jambi Province, where most of the people are Malay, of course, in speaking, they use traditional expressions. This is because the Jambi Malay community in general is not open in speaking, so they use figures of speech to convey messages in the speech (Warni, et al: 2020).

From the explanation above, it can be concluded that it is necessary to explore and review the values of local wisdom of the Jambi Malay community in the past so that the creativity

of the community continues to develop without losing local identity. One way is to do research. This can be done by recollecting traditional expressions that are scattered throughout the Jambi Province. That way, the values of local wisdom can be preserved and taken advantage of to build civilization. In addition, traditional expressions can also provide knowledge in revealing the characters of the Jambi Malay community. These characters serve as signs to identify the value of local wisdom and community identity.

This Research on the Content of Local Wisdom in Traditional Expressions: Revealing the Characteristics of the Jambi Malay Society was conducted to describe and explain the cultural phenomena of the people in Jambi Province.

Research on Jambi Malay local wisdom has actually been carried out by several researchers, only limited to several studies, both in the fields of literature, culture and linguistics. Such as in the field of literature, folklore, traditional expressions, seloko, and oral traditions.

The relevance of previous studies with this research is Mazid, et al., (2020) this study aims to determine the content of local wisdom values that live in the community so that they can become life guidelines in shaping the character of the local community. This research is a qualitative descriptive study.

The results of this study found the values of local wisdom that were able to shape the character of the Magelang Raya community. The local wisdom consists of: (1) social elements of the community with the existence of a boarding school or community so that it provides a religious community style and is obedient to its leader, a military academy that is able to provide an example of a responsible, disciplined, patriotic, national spirit character; (2) an element of existence the historical site of Borobudur Temple which forms a community that has the character of tolerance to maintain harmony in diversity; (3) elements of the culture or art of Gejog Lesung music which are full of moral messages to be together in diversity and different in togetherness; (4) natural elements with Mount Tidar which has many inscriptions written in Javanese script containing a philosophy of life full of moral messages to form honest, responsible, humble characters, help each other, and avoid violence in every problem solving in life.

Warni, et al. (2020) which examines "Analysis of Jambi Malay Traditional expressions: Hermeneutic studies". The research was conducted with the aim of inventorying, documenting, describing, and analyzing the forms, types, functions and meanings of Jambi Traditional Malay: A Hermeneutic Study. The method used is descriptive qualitative method. The data sources are Jambi Malay traditional expressions. The data of this research are proverbs, proverbs, analogies, proverbs in Jambi Malay language.

The results of the study concluded that some data on Jambi Malay traditional expressions, both in the form of proverbs, proverbs, and parables. Jambi Malay people in general are not open in speaking, so they use figures of speech to convey messages in the speech. Jambi Malay traditional expressions have function in social life in society. These functions are: As a means of public education, As advice, and As a cultural treasure of oral traditions. Theoretical implications in the use of appropriate methods can result in accurate data analysis. Practically, the results of this study can be implied as a reference, and comparison of further studies that explore hermeneutic studies.

Furthermore, Alwi (2018) examines the Character of the Palembang Malay Society. The results of the study found that there were five characteristics of the Palembang Malay Muslim community, namely humorous (57.5%), polite (20.5%), polite (8.5%), diligent (8%), and lazy (5.5%). This study also found a character transformation in the Palembang Malay Islamic community, especially in the polite character. cannot be controlled by the Palembang Malay Muslim family and community.

Furthermore, Warni, et al.(2019) researched about Investigating the Local Wisdom of the Jambi Malay Society Based on Folklore in Building Civilization. The purpose of this study was to describe the local wisdom of the Jambi Malay community based on folklore in developing civilization. Jambi people contain elements of local wisdom in the development of civilization.

From the previous research above, there are differences and similarities in this study. The similarity lies in the object of study such as traditional expressions and research approaches and methods. This study focuses on the output of

local wisdom in traditional expressions which will later reveal the characteristics of the Jambi Malay community.

## METHOD

This research is a qualitative descriptive study (Moleong, 2012). Descriptive research is research that seeks to explain the phenomena according to those found in the field. The method used is a qualitative method. The descriptive qualitative method serves to present data by describing it according to the facts and realities found at the research location.

The data in the study of Contents of Local Wisdom in Traditional Expressions: Revealing the Characteristics of the Jambi Malay Society are traditional expressions which include phrases in the form of seloko, petiti, proverbs, figurative language, and proverbs. The data of this study were sourced from oral data and written data. Oral data was obtained through direct speech from Jambi Malay speakers, while written data was obtained through literature review to describe

Research instrument Content of Local Wisdom in Traditional Expressions: Revealing the Characteristics of the Jambi Malay Society using research instruments in the form of recording and note-taking tools. The recording tool is used to record the traditional speech of the community related to traditional expressions. While the recording tool is to record the data on traditional expressions spoken by the community. Data collection is an effort to inventory the forms of raw materials/raw materials to be analyzed. The method used in collecting data in this research is the listening method and the conversation method. Mahsun (2012) states that the listening method is a method carried out by listening to the informant's speech. The listening method is assisted by note-taking and recording techniques, in which the researcher listens while taking notes and recording the informant's utterances.

The traditional expression data analysis method is carried out with independent techniques (Endraswara, 2009:108) with the intention of analyzing without paying attention to other elements. Data analysis went through three stages; 1) election; namely handling and recording important data, 2) controlling and selecting data, 3) classifying. After that, it is interpreted using hermeneutic theory.

The research titled "Content of Local Wisdom in Traditional Expressions: Revealing the Characteristics of the Jambi Malay Society" was conducted through a structured process consisting of several stages.

Firstly, in the planning stage, meticulous attention was given to crafting a comprehensive research proposal. This involved outlining the objectives, methodologies, and expected outcomes of the study. Subsequently, the research proposal was meticulously prepared and underwent verification to ensure its alignment with the research objectives. Moving on to the implementation stage, the research commenced with fieldwork. This phase involved direct engagement by researchers with the community to gather data on traditional expressions prevalent within the Jambi Malay society. Through conversations and interactions, researchers identified and documented these expressions, thereby laying the groundwork for subsequent analysis.

Following data collection, the focus shifted to the analysis stage. Here, the gathered data underwent rigorous examination and categorization. Researchers systematically inventoried the collected expressions, grouping them based on their types and characteristics. This analytical process provided valuable insights into the content and significance of traditional expressions within the community. Upon completion of the analysis, the data were meticulously presented in tabular formats, organized according to various criteria such as type, function, form, and meaning. This step, known as data serving, facilitated a comprehensive understanding of the diversity and nuances inherent in the traditional expressions documented during the research process.

Finally, in the reporting stage, the findings of the research were documented. This involved the comprehensive classification and documentation of the forms, functions, and meanings of traditional expressions analyzed throughout the study. By documenting these results, the research contributed to a deeper understanding of the rich cultural heritage and local wisdom embedded within the traditional expressions of the Jambi Malay society. Research report presentation; presentation of research results in the form of documentation of the results of complete data

analysis which is ready to be presented in the final research report.

## **RESULT AND DISCUSSION**

### **Jambi Malay Local Wisdom Contents in Traditional Expressions**

Traditional wisdom and wisdom are now different from local wisdom. In local wisdom, services are given to the place, locality, from that wisdom, so that local wisdom does not have to be a wisdom that has been passed down from generation to generation. Local wisdom can be wisdom that has recently emerged in a community, as a result of its interaction with the natural environment and its interaction with other communities and cultures. Therefore, local wisdom is not always traditional, because it can include today's wisdom, and because it can also be broader than the meaning of traditional wisdom (Ahimsa-Putra, 2009).

Furthermore, Sopa (2018) states that local wisdom is basic knowledge obtained from a balanced life with nature. This is related to the inherited culture in the community. from life. Wisdom is obtained from real experience which is integrated with body, spirit and environment.

Local wisdom includes a variety of knowledge, views, values and practices of a community both obtained from creating previous generations of the community, as well as those obtained by the community today, which do not come from previous generations, but from various experiences in the present, including also from his contact with other communities or cultures (Ahimsa-Putra, 2009).

There is an important element in the discussion of local wisdom, namely the dimensions or environmental space of local wisdom itself. According to Mitchell (2003), local wisdom has six dimensions, namely:

#### *Local Knowledge Dimension*

Every community has the ability to adapt to its environment because the community has local knowledge in mastering nature. As well as public knowledge about climate change and a number of other natural phenomena

#### *Local Value Dimension*

The ability of the community to adapt becomes a way for an agreement to make social rules, which include local values regarding actions or behavior, which in the end must be obeyed by

the community, but over time these regulations are dynamic. Because in reality, cultural separation will always exist, that is, the values of actions or behaviors that exist in groups may not necessarily be understood and accepted by other communities, so tolerance is needed in viewing the culture.

#### *Local Skill Dimension*

The development of the community's ability to survive (survival) in order to meet the needs, both individual and communal, respectively, which is referred to as the economy of substances. This is how to sustain human life depends on nature, from hunting, gathering, agriculture, to home industries.

#### *Local Resource Dimension*

Each community that has strong ties will use local resources that are tailored to all needs, but are not over-exploited/exploited. Because a fundamental foundation is needed to balance the balance of nature, so that you can lead a sustainable life and this is an effort to prevent negative things from having an impact if you undergo the exploitation process.

#### *Dimensions of Local Decision Making Mechanisms*

Basically every society with a very strong culture has some form of local government. Within the scope of the legal unitary instrument which orders its citizens to act in accordance with the long-agreed rules. If there is a violation of these rules, it is inevitable that the community must bear the risk.

The function of local wisdom to the entry of foreign culture is as follows, (Ayatrohaedi, 1986): 1) As a filter and controller of the outside culture; 2) Accommodate elements of foreign culture; 3) Integrating elements of foreign culture into indigenous culture; dan 4) Give direction to cultural development.

Kridalaksana (2008) states that expression is a phonological/graphemic aspect of language elements that contain meaning. This means that the meaning of an expression is equated with an idiom, namely the construction of elements that choose each other and each member has meaning only because it is with others. Traditional expressions are expressions spoken by indigenous peoples in conveying positive and negative messages, identifying local wisdom that is inherent in them.

Karim (2015) states that traditional expressions referred to as Malay expressions (proverbs) are fragments of sentences or phrases that have frozen the form, meaning and function of Malay society. According to him, traditional Malay expressions include; proverbs, quotes, tips, and metaphors. So, it can be concluded that traditional expressions are elements of language in the form of speech that describe a culture in society and have values that can be used as guidelines or prohibitions as well as identities in life.

Traditional expressions have three essential properties that need to be considered when conducting research, namely; 1) proverbs must be in the form of expressions, 2) proverbs in standard form, and 3) proverbs must have the vitality and vitality of oral traditions that can be distinguished from written clichés in the form of poetry, advertisements and other people.

Brunvand (1968) divides languages into four groups, namely; 1) true proverbs, 2) proverb phrases, and 3) comparative proverbs, and 4) proverbs similar to proverbs. The content of local cultural wisdom in the lives of the Jambi Malay community through the embodiment of oral literature, one of which is traditional expressions. Oral literature (traditional expression) is an art of speaking using figures of speech as an intermediary to convey a goal and purpose in oral communication. However, oral literature is not only a popular study among language and literature scholars, but also until now, it is still a strategic issue as wealth and intangible assets owned by the Indonesian nation.

Oral literature in the form of traditional expressions is protected and safeguarded by the State as the nation's cultural heritage. This policy is based on the legal basis set forth in Law Number 5 of 2017 concerning the Advancement of Culture. As one of the points of cultural advancement, traditional expressions in their embodiment can be in the form of adaptation and implementation of the noble values of society from generation to generation which are agreed upon as identities and norms which are reflected in the form of ethics, character, and wisdom. In addition, geographical and social factors also play a role in the realization of wisdom.

The source of the traditional expression itself is a collective memory spoken by the

community. This means that people consciously remember about advice, guidelines, advice, and events that happened in the past to be part of change (introspection) in the future. It is an interpretation of values, norms, legal rules, and local knowledge that dynamically develops according to circumstances, environment, and times. In addition, local wisdom is also the basis for making decisions in various aspects of every community activity. Thus, the preservation of traditional expressions will not become extinct as long as the speakers still use them as art skills to speak. So, one of the ways to maintain this traditional expression is scientific research from various scientific perspectives.

The wisdom contained in traditional expressions is analogous to elements of the universe such as; humans, plants, and animals as well as the nature of these elements. These natural elements are a concept that is closest to humans for imagination and inspiration in telling expressions. Jambi Malay community as follows: local wisdom contained in the implementation of the cultural system;

#### *Belief System*

The Jambi Malay community has generally held firm to the principles of belief they profess. This means that their beliefs are in accordance with the laws and regulations of religion. The belief system adopted by the Jambi Malay community is belief in God in various religions, but most of the population adheres to Islam and animism (as in the Anak Dalam Tribe): 1) Knowledge systems are found in the oral tradition (proverb, *petitih*, advice, advice, figurative language, etc.) and the written tradition (*tambo* and *seloko*); 2) The Social System, in the Jambi Malay community social society has recognized *gotong royong*, deliberation, and others. This is done based on their respective functions; 3) System Technology and live equipment; dan 4) Livelihood System.

It can be seen that the Jambi area has a marine and mountainous culture because it is located along the Barisan Hills and the Batanghari River. Of course, some of the people are fishermen and farmers. In addition, the existence of the agricultural industry makes the community as rubber and oil palm workers.

#### *Language System*

There is an expression that we always hear about the power of language, namely "language indicates the nation". This is a very appropriate expression to show the diversity of the language used in the Republic of Indonesia. A language that has great power to unite hundreds of languages spread throughout the archipelago; Indonesian. It has been proven that the Indonesian language survives as a single national language, even though several other countries had colonized this nation. The case can be compared with neighboring countries; Malaysia was colonized by the British, so the official language of the country besides Malay is English. The role of the Indonesian language is so great that it is proven to be able to unite all regional languages in the archipelago.

Quoted from the Language Agency (2017) there are seven languages spread across Jambi province, namely (1) language Bajau Tungkal Satu – spoken in Tungkal Satu Village, Tungkal Ilir District, Tanjung Jabung Barat Regency, (2) Banjar language spoken in Parit Village Pudun, Pangabuan District, West Tanjung Jabung Regency; Pembengis Village, Bram Itam District, West Tanjung Jabung Regency; and Sungairambut Village, Berbak District, East Tanjung Jabung Regency, (3) Bugis is spoken in Sungai Jambat Village, Sadu District, East Tanjung Jabung Regency; Kampunglaut Village, Kuala Jambi District, East Tanjung Jabung Regency; and Tangkit Village, Sungai Gelam District, Muaro Jambi Regency, (4) Javanese language is spoken in Senyerang Village, Senyerang District, West Tanjung Jabung Regency; Rantau Jaya Village, Rantau Rasau District, East Jabung Regency; Pematang Kancil Village, Pemenang District, Merangin Regency; and Semaran Village, Pauh District, Sarolangun Regency, (5) Kerinci language is spoken in Pengasih Lama Village, Bukitkerman District; Koto Tuo Village Ujung Pasir, Seleman Village, Danau Kerinci District; Hiang Tinggi Village, Sireview Laut District; Koto Lebu Village and Koto Lolo Village, Pondong Tinggi District; Sungaiabu Village, Kerinci District; Belui Village, East Air Warm District; and Mukai Tinggi Village and Sung Betung Ilir Village, Gunung Kerinci District, Kerinci Regency. (6) The Malay language in Jambi Province consists of eight dialects, namely the Tanjung Jabung Timur dialect, the Jambi City dialect, the Muarajambi dialect, the

Batanghari dialect, the Tebo dialect, the Bungo dialect, the Sarolangun dialect, and the Marangin dialect; and the last one is (7) Minangkabau language spoken in Pelawan Village, Pelawan District; Tanjung Raden Village, Teluk Danau District; and Rantau Panjang Village, Batang Asai District, Sarolangun Regency. These languages may be derived from the same source language, in this case a derivative of the Austronesian language (Blust, 1977).

Based on the linguistic data above, it can be understood that language pluralism is also found in Jambi province, meaning that the linguistic explanation is seen from the various ethnic groups living in Jambi province (Fitrah and Afria. 2017). However, it can also be explained that there are local languages in addition to other ethnic languages that already exist and become the identity of the people of the Jambi province, namely the Kerinci language, Jambi Malay language, and the Kubu language (Simons, 2018).

#### *Art System*

The function of traditional expressions as a source of local wisdom.

First. The traditional expression as intangible wealth. Cultural heritage is the entire cultural heritage that has historical importance, science and technology, and/or art. Cultural heritage is shared by a community or society and has developed from generation to generation, in the course of a tradition. Intangible cultural heritage or intangible cultural heritage is intangible, such as concepts and technology; and its nature can pass and disappear in time with the development of the times such as language, music, dance, ceremonies, and various other structured behaviors.

Intangible Cultural Heritage based on UNESCO Convention For The Safeguarding Of The Intangible Cultural Heritage 2003: Intangible Cultural Heritage is the various practices, representations, expressions, knowledge, skills – and instruments, objects, artifacts and cultural spaces associated with them – that people, groups and , in some cases, individuals are part of the cultural heritage. This intangible cultural heritage is passed down from generation to generation, which is continuously re-created by people and groups in response to their surrounding environment, their interaction with nature and their history, and provides a sustainable sense of

identity, to appreciate cultural differences and human creativity.

Intangible Cultural Heritage is manifested in the following areas, among others: Tradition and Oral Expression, including language as a vehicle for intangible cultural heritage; Performing Arts; Indigenous customs, rites, and celebrations; Knowledge and behavioral habits regarding the universe; Traditional skills; Tradition and Oral Expression such as language, ukno script, traditional games, rhymes, folklore, mantras, prayers, folk songs and others; Performing arts such as dance, sound, music, theater, film and others; Indigenous people's customs, rites, and celebrations such as traditional ceremonies (life cycle ceremonies), social organization systems, traditional economic systems and others; Knowledge and behavioral habits regarding the universe, such as traditional knowledge, local wisdom, traditional healing and others; Traditional skills and skills such as traditional technology, traditional architecture, traditional clothing, traditional accessories, traditional crafts, traditional culinary arts, traditional transportation media, traditional weapons and others

Second, Traditional expressions as elements of identity formation. Third, Traditional expressions as the collective memory of the speaking community. Jambi Malay traditional expression is a common thing for the people. This is obtained from generation to generation as a collective heritage that is remembered by the community. This means that traditional expressions are not only used by traditional stakeholders, but the general public also uses and knows the meaning of these expressions.

Fourth, Traditional expressions as the art of public speaking. This function is carried out when speaking to the old, the same age and the young. The art of compiling words implicitly and full of meaning and pleasing to the ear (euphonic) with a distinctive tone and tempo, also uses local (local) words that can be used. interpreted by the interlocutor with the intent and purpose and responds by using the expression as well.

Fifth, Traditional expressions as rules, norms, and values in social life in society. It is a natural trait that humans are able to judge other human personalities from various behaviors, one of which is reflected in their speech. In addition, traditional expressions contain language behavior

which is reflected in politeness, manners, and speech acts.

The following is a form of Jambi Malay traditional expression which contains elements of norms, values, and social rules in society; *Kato mandata*, *manaki*, *deceased*, *malereng*. The expression means that in every social system of society there is a hierarchy of association in speech and implications for human treatment. In the process of speaking, the principle of politeness is inherent in the rules that must be obeyed, such as talking to peers (*mandata*), elders (*manaki*), younger ones (*manurun*), and to other people such as in-laws, strangers (*malereng*) etc.

Sixth, Traditional expressions as guardians of the existence of local languages. As the basis and reference for regional languages, traditional expressions play an important role in the preservation of regional languages. This is because the forms of words, phrases, and sentences in traditional expressions that are obtained from generation to generation cannot be changed. This means that the language used is a pure language so that it is not mixed with the language that develops in society.

### **Characteristics of Jambi Malay Society in Traditional Expressions**

Character is psychological, moral or character traits that distinguish one person from another. Character is defined as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to dispute any consequences of their decisions.

#### *Adat (customs)*

The Malay community of Jambi holds firmly to the customs that occupy the order after the rules of the Religion. Customs can disrupt the pattern of life that will later lead to harmony between communities. Haltersebut as expressed in some of the following traditional expressions.

In the cultural fabric of the Jambi Malay society, traditional expressions such as "*Adat lamo pusako usang*" hold profound significance, reflecting the community's deep-rooted commitment to upholding inherited customs and traditions. This expression encapsulates the understanding that *adat*, or customary law, serves as a repository of local norms, values, and wisdom

passed down through generations. Furthermore, the sentiment conveyed by "*Adat besendi syarak, syarak bersendi kitabullah*" underscores the harmonious relationship between *adat* and *syarak* (Islamic law). It highlights that while *adat* is not in conflict with *syarak*, it is, in fact, an embodiment of *syarak* itself, with its principles sourced from the Qur'an. This principle reinforces the notion that *adat* serves as a practical implementation of Islamic teachings within the cultural context of the community. Similarly, "*Adat selingkung koto, undang selingkung alam*" reflects the interconnectedness between societal norms and natural laws. It acknowledges the existence of behavioral guidelines within society, which are complemented by legal norms that correspond to the administration of each region. Together, these expressions illuminate the intricate balance between tradition, religion, and governance within the Jambi Malay society, emphasizing the importance of preserving cultural heritage while adhering to universal principles of justice and morality.

#### *Religious*

Religious values are obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. Religion is related to awareness of God, creating humans into individuals who are devoted to God.

#### *Honest*

One of the characteristics of the Jambi Malay community is honesty. That is, they are trustworthy and firm in their stance. Honesty is a behavior based on efforts to make oneself as a person who can always be trusted in words, actions, and work. Honesty is a trait of a person / individual who tries to make himself a person who can always be trusted in words, actions and work.

The Jambi Malay society embodies a rich tapestry of attitudes and values that reflect their cultural heritage and societal norms. Among these, honesty is paramount, as demonstrated through various expressions and behaviors. For instance, the adage "*Ringan samo dijinjing, berat samo dipikul*" encapsulates the value of fairness, emphasizing the equitable distribution of burdens and responsibilities. Similarly, politeness and respect are evident in expressions like "*Pergi dampak muko, pulang nampak punggung*" and

"Elok budi dek babaso," which underscore the importance of courteous behavior and gracious communication.

Furthermore, wisdom plays a significant role in guiding interpersonal interactions, as seen in expressions like "Datang ke kito hilang di kito," advocating for discretion and confidentiality when entrusted with others' personal information. Additionally, diligence and mutual cooperation are celebrated virtues, reflected in sayings such as "Pagi ka sawah, siang ku ladang" and the principle of "Gotong royong," which highlight the importance of hard work and collective effort in community endeavors.

Moreover, faithfulness to one's homeland and empathy towards others are fundamental values ingrained in the Jambi Malay society, as evidenced by expressions like "Setia kepada tanah kelahiran" and "Empathy." Humility, obedience, and friendliness are also esteemed traits, contributing to the harmonious social fabric of the community.

Furthermore, principles of democracy, tolerance, and pluralism underscore the society's openness to diverse perspectives and inclusivity. The Jambi Malay community maintains a balanced and responsible approach to social order, with a keen sense of duty towards oneself, the community, and the broader societal framework. These values are not just ideals but deeply embedded cultural norms that guide behavior and interactions, fostering a cohesive and resilient community grounded in integrity and mutual respect.

### **Revealing the character of the Jambi Malay community**

In revealing the Jambi Malay character as a whole, it can be seen from various aspects of the daily life of the people starting from the cultural, social, religious, political, and economic aspects.

This is in accordance with the statement of Koentjaraningrat (2007) who stated that in general the Malay community has several clear characteristics, such as avoiding conflict as much as possible in interacting with other people; the language of virtue is reflected in the Malay language in the form of rhymes, poems and figures of speech. In a beautiful culture and language; remain humble, especially in terms of wealth and income; sentimentality or very sensitive and subtle feelings, reflected in Malay songs, can touch

feelings; closed or closed, so that the Malays are considered slow to adapt People, because it requires a longer process; tolerance, peaceful interaction and respect for other groups; and high self-esteem.

There are differences and similarities covering all aspects of life. From language to gastronomy (the art of choosing), clothing and etiquette. Equality forms a single image, while diversity enables sustainable development.

Oleg Therefore, it is reflected in the life of the Jambi Malay community in its daily implementation. Some of the characteristics of the Jambi Malay community are civilized, religious, honest, polite, polite, wise, open, diligent, mutual cooperation, loyal, empathy, humble, obedient, friendly, chivalrous, unyielding, democracy, tolerance, pluralism, fair, responsibility. answer, and nomads.

### **CONCLUSION**

Based on the results of the analysis of research data entitled Jambi Malay Traditional Expression Research: Hermeneutic Study, it was concluded that some data on Jambi Malay traditional expressions were in the form of proverbs, proverbs, and parables. Jambi Malay society in general is not open in speaking, so they use figures of speech to convey messages in the speech. Jambi Malay traditional expressions have a function in social life in society. Some of the characteristics of the Jambi Malay community in traditional are civilized, religious, honest, polite, polite, wise, open, diligent, mutual cooperation, loyal, empathy, humble, obedient, friendly, chivalry, unyielding, democracy, tolerance, pluralism, fair, responsibility. Jambi Malay traditional expressions have a function in social life in society. The function is as a means of public education, advice, and cultural treasures of oral tradition

The results of this study can be applied to a model of developing the characteristics of the Jambi Malay community which focuses on elements of local culture, so that cultural policies do not weaken and give positive characteristics to the community. Furthermore, in the era of globalization and information and technological developments must be addressed wisely by the community, especially the family, as the smallest social unit, as the first place for individuals to

receive education, so that individuals (especially children) grow. And dynamic development, so that it grows and develops as a bulwark of positive traits that exist in society.

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