



SELOKO AS A WEDDING ADVICE OF SAROLANGUN MALAY: THE DIRECTIVE FUNCTION AND VALUE OF CHARACTER

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ABSTRACT

Globalization era causes local wisdom such as seloko oral literature begins difficult to be found in certain events. Seloko is one of the oral traditions owned by Jambi Province. Seloko can be found in the event of marriage reception, custom event, officer inauguration, etc. This research aims to describe seloko utterance uttered in the Malay community's marriage event living in Sarolangun Regency. Particularly, this research aims to describe the function of seloko and educational values obtained in seloko. The research results show that there are three functions of seloko in marriage advice such as ordering, suggesting, and forbidding. Meanwhile, there are four values of character education in seloko. First, the religious value that relates to obeying the religion and custom. Second, the character value relates to oneself that covers social care, respecting other people, and loyal. Third, the self character value, which relates to society's environment that covers cooperation and democracy. Besides that, seloko can be used as a reference in running life because it contains the teaching and advice.

INTRODUCTION

Marriage is a symbolic event to bind women and men to have an official bond. In addition, marriage is an important and sacred moment in human life (Kartolo, 2017;

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Asrizal & Armita, 2019). A marriage consists of many things. Certain cultures, norms, traditions, and rituals can be found in weddings (Neighbors & Sobal, 2008; Muhammad et al., 2013; Klos & Sobal, 2013; Puspitorini et al., 2020). After the marriage took place, a person will experience a change in his social status in society. Thus, the couple has just been approved and recognized by the community. Indonesia has a wide variety of cultures and local languages (Rianti et al., 2018; Sholeh et al., 2019). One of the cultural prosperity of the Indonesian language and culture is found in Malay ethnic weddings.

Malay society has a culture or tradition in carrying out a marriage (Juita et al., 2020). One of them is a wedding celebration in the Sarolangun Malay community, Jambi. The marriage process can be divided into three stages, namely, pre-marriage, celebration, and post-marriage. One of the most important moments in marriage in the Sarolangun Malay community is at the stage of celebration or reception. At this stage, the family usually calls the families of both parties, namely *ninek mamak* (grandparents), *tuo tanganai* (older siblings), and *cerdik pandai* (educated people). The purpose of this is to advise the bride and the parents.

The giving of advice is done by conveying speech, which is realized through oral literature called *seloko*. *Seloko* is traditional poetry and proverbs (Rahima, 2018; Irawati et al., 2019; Gafar et al., 2019). *Seloko* Speech aims to express certain values and norms that apply in the Jambi community. Submission of advice through *seloko* can be subtle (Rahima & Ridwan, 2016; Gafar et al., 2019). Thus, it can be concluded that *seloko* is a speech that contains advice and suggestions in living life in the community to get a peaceful life.

The big problem in the current era of globalization is *seloko*, which is part of local wisdom, is starting to be left behind by increasingly modern society (Irawati et al., 2019). In fact, understanding and preserving local wisdom such as *seloko* has many benefits for humanity. *Seloko* can be an idea, perspective, and guide to life. That is because every local wisdom has values that can teach you how to interact with the community in living their daily (Le, 2011; Yang, 2016; Sopa, 2018; Sholeh et al., 2019). As one form of local wisdom, *seloko* needs to be preserved and researched to be documented for future generations. In addition, not all people understand the meaning and function of *seloko*. Most people consider *seloko* only as a complement to the celebration or the performers (Gafar et al., 2019).

The submission of *seloko* uses words of poetry, proverbs, and traditional poetic poetry whose aim is to build good social relations with the interlocutors. Based on this, *seloko* is realized through speech indirectly related to the directive speech act theories. There are two ways a speaker conveys directive speech, which is delivered directly and indirectly. Communication errors often occur due to someone who does not have pragmatic abilities regarding the purpose of the directive speech delivered indirectly (Mauri & Sansò, 2011). Thus, directive speech acts delivered indirectly are important things that must be understood in daily life.

In realizing the character can be observed from the extent to which a person follows the religious, legal, customary, and cultural norms in the area of residence. In addition, the behavior displayed by someone can not stand alone; it is integrated with certain attitudes and values. These values include general human behavior and activity. In addition, these values become guidelines and are believed by the public (Khuriyah et al., 2017). Based on this, understanding the value of character will give a perspective of the Sarolangun Malay community.

Oral literary research in the form of *seloko* has been carried out by many previous researchers with various goals and perspectives, some of which are as follows. Research

conducted by Irawati et al. (2019) entitled “*Teaching the Seloko Adat Jambi to Improve Morality and Social Control*” was aimed to analyze *seloko*, which is used as customary law, and its influence on Jambi culture at this time. The results showed that the position of *seloko* is not too important, and its meaning is still not widely understood; the values in *seloko* are useful and can help as social and emotional regulation, and can be used as the material in teaching values and norms owned by the Jambi community. The differences of the research conducted by Irawati et al. (2019) with the research that will be conducted lies in the data sources or the form of *seloko*, the research context, and research objectives.

The research of Gafar et al. (2019) entitled “*Educating Young Generation and Preserving Heritage Through Seloko Adat in Marriage Ceremony*” was aimed to describe the meaning of *seloko*. The research results showed that the meaning of *seloko* conveyed in the wedding of Malay Jambi had the compatibility with the steps to achieve a harmonious life in the community. Gafar et al. (2019) used hermeneutical analysis, while this study uses directive speech act analysis. In addition, another difference lies in the research objectives.

Furthermore, another difference lies in the research that addresses the function of language use from a pragmatic perspective. Karim (2017) 's research entitled “*Seloko Adat Ulur Antar Serah Terima Adat Pada Pernikahan Adat Melayu Jambi: Kajian Bentuk dan Fungsi.*” The research results showed that the form of *seloko*: the word custom/law, class, management, proverb, and rhymes. While the function of *seloko*: informational, expressive, aesthetic, direction, and fatigue. In addition, research by Karim (2017) used structural theory and also used the theory of language functions from Leech. Besides, the location of the study is far apart.

Research on character values in the oral literature *seloko* ever done by (Rahima 2018) entitled “*Educational Character Values in Seloko Custom Utterances of Jambi Malay Society.*” The research results showed that the character values in *seloko* speech were divided into four; character values related to oneself, society, religion, and the surrounding environment. The purpose of the study was to look at the character values in the *seloko*, while the research to be carried out has the aim of describing the character values and directive functions of the *seloko* used in weddings.

Based on the explanation above, the researchers had not found any research that described the functions and values of characters in *seloko*, so this research needs to be conducted, especially *seloko* in the Sarolangun Malay community. Some considerations of the importance of this research are indirectly documenting the local wisdom of *seloko* in Jambi Province so that it can be inherited and known by the next generation, providing an understanding of the meaning of speech acts conveyed in *seloko*, and knowing the values of characters in a marriage ceremony. This research aims to describe the directive function of *seloko* and describe the character values.

METHOD

This research is a study of language phenomena, especially the use of language in weddings. This research used the descriptive qualitative method. The qualitative method is used to describe the speech in *seloko*. The speech was delivered by *ninek mamak* and *tuo tengganai* (traditional stakeholders, cultural figures, and parents) in the Sarolangun Malay community. Then, the speech contained in *seloko* was transcribed along with the context. The research data in the form of *seloko* utterances in which there are character values. Data source in the form of a video of Ahmad Qadri's and Siti Atina's wedding.

The marriage video was recorded on March 23rd, 2019, conducted in RantauGedang Village, Bathin VIII District, Sarolangun Regency, Jambi. To get the valid data, several steps were taken. *First*, reading the results of the data transcript repeatedly and carefully. *Second*, data relating to the research objectives are identified, codified, and classified. *Third*, confirming the data that has been obtained to one of the traditional stakeholders (Mr. Hapzi) to obtain valid data. *Fourth*, interpreting the data obtained. *Fifth*, analyzing the data used pragmatic analysis (Leech, 1983), and finally presenting the analyzed data.

RESULT AND DISCUSSION

Seloko, which is spoken by the Sarolangun Malay community, is an expression of suggestions or advice in living life after marriage. In addition, *seloko* is used to advise brides, grooms, and their parents. More information can be seen in table 1.

Table 1. Finding

Data	Seloko	Translation	Konteks	Function	Value
1	<i>Semakin cerdik semakin diaja, semakin tau semakin ditunjuk.</i>	The smarter one is, the more one gives lessons, and the more one understands something, the more one can educate.	These utterances were delivered before the marriage ceremony. This speech was conveyed to the bride's parents. The speaker is a <i>ninek mamak</i> from one of the bride's family. In the Sarolangun Malay community's culture, parents must always guide, advise, and protect their children when they are married.	Ordering	The character value which relates to oneself that cover social care
2	<i>Cerdik kanti berunding, beremeh penabing malu, kalu debalang panyago suku, uring alim duduk ngaja, duduk nambah bilang, tegak nambak larik</i>	Smart friends for discussion, reduce the shame to ask. If there are people who are respected guarding the tribe, religious people convey the teaching. When he is sitting, the person adds to the count when he is standing; he completes the line.	This speech was conveyed by two <i>tengganai</i> to the bridegroom. Speakers advise about life after marriage. In the tradition of Malay society, Sarolangun, the bridegroom, will usually stay at the home of his partner's parents after the wedding.	Ordering	The character values related to interaction in the community that cover democracy
3	<i>Wajib kato syarak, harus kato adat. Mengerjokan suruh meranti dapek mencegah</i>	The obligations shari'ah (referring to Islamic law/Al-Quraan) must be the custom word by doing the commands (referring to	This speech was delivered by <i>cerdik pandai</i> to the bride and groom. These speeches advise about life after marriage. Besides that, the Sarolangun Malay people adhere to Islamic religious beliefs and uphold customary rules that apply	Ordering	The religious value that relates to obeying the religion and custom

Data	Seloko	Translation	Konteks	Function	Value
		Muslims' obligations) to prevent undesirable things.			
4	<i>Urang kito nido kecik kawan dilindan gedang lawan dilayau.</i>	We do not underestimate younger siblings in our society and do not control or rule the older siblings.	This speech was delivered by ninekmamak to the bride and groom. This speech is given in order to respect the family.	Suggesting	The character value which relates to oneself cover respecting other people or polite
5	<i>Kalu ke dateh samo kehing, pegi kayak samo-samo balempi. Mun ado samo-samo dipajuh, mun nido samo-samo nyari.</i>	When we go ashore, we are equally dry, and when we go to the river, we are equally wet.	This speech was delivered by cerdik pandai for both brides and grooms. The speaker advises that the couple will always work together and care for one another. In addition, they are hoped not to blame each other when they do not have the excess fortune	Suggesting	The character values related to interaction in the community that cover cooperation
6	<i>Alah seko dek buek, alah buek dek samo bakembuh</i>	We can defeat almost everything together, and we must make decisions by discussion.	This speech was delivered by cerdik pandai to the bride and groom. The Sarolangun Malay community upholds tolerance, has a high level of care for one another, and always involves older people in making certain decisions.	Suggesting	The character values related to interaction in the community that cover democracy
7	<i>Rumah nan batanganai kampung nan batuo, rumah sakato tangganai</i>	Every house has an advisor; every village has parents as a guide. A house led by someone who older (tengganai) than you	This speech was conveyed by tuo tengganai to the bride and groom. In the Jambi Malay community's life, the family has a responsibility in decision-making when there is a household conflict. Usually, the families of both parties will discuss the matter and become a mediator	Prohibiting	The character values related to interaction in the community that cover democracy
8	<i>Urang awak (orang melayu) di mano taletak di situlah genah, idak tau diasak, kalunyo diasak nyo akan ancu</i>	In our society or Malay people, Where there is a place to live, it cannot be moved anymore. If moved, everything will be destroyed.	This speech was delivered by ninek mamak to advise and give direction to the bride and groom. Through this seloko, the speaker tries to give a picture and a presupposition about the family relationship of the bride in case of divorce	Prohibiting	The character value which relates to oneself that cover loyal attitude
9	<i>Ma manikel kanti sairing. Maguntieng</i>	Do not drop the companions who are walking	This speech was conveyed by tuo tengganai to the bride. This speech advises the	Prohibiting	The character value which relates to oneself

Data	Seloko	Translation	Konteks	Function	Value
	<i>dalam lipat kain, Bajalan piaro kaki, bacakap piaro lidah.</i>	together. Do not cut cloth on the crease. Do not take advantage of others' losses. When walking, one must keep the pace; when talking, must keep ours the words.	bride to live in harmony with the neighbors and always maintain good relations. In addition, this advice means that the bride must keep her word so as not to hurt anyone, do not become an ally in the family, and do not bring down one's pride		that cover respecting other people or polite
10	<i>Uhang awak nido cam ayam jantan yang dimano ado ayam batinonyo bakukuk, hari petang balik kekandang manyari inggi, inggi penoh awak nyatok anak</i>	In our society, we do not live like the roosters where hens are crowing/voicing and return to the cage looking for a bed in the evening, when the bed is full, disturbing the children.	This speech was delivered by cerdik pandai to the groom. Speakers explain that Malay men are loyal and are not easily tempted by temptation; besides, from this seloko the speakers try to advise so that the interlocutor can maintain loyalty, happiness in his household, and responsibility for the lives of his wife and children	Prohibiting	The character value which relates to oneself that cover loyal attitude

From table 1, there is *seloko*, which has the functions and values of the Sarolangun Malay community character. The functions found are ordering, suggesting, and prohibiting. While the values found are divided into three categories. *First*, values related to religious attitudes, including religious and customary values. *Second*, character values are related to individual character values, including social care, courtesy, and loyalty. *Third*, the values associated with society, including attitudes of cooperation and democracy. The findings and analysis are classified into two, namely, based on the functions and values of a character. Further explanation is as follows:

Function Of Directive On *Seloko*

From the collected data, speech that required the interlocutors to take some actions is found. Speeches that wanted the interlocutor to do what the interlocutor wants are called directive speech acts (Searle, 1979, p. 13; Cruse, 2000, p. 342; Vanderveken & Kubo, 2001, p. 5; Yule, 2006, p. 81; Mauri & Sansò, 2011; Urbanik & Svennevig, 2019; How, 2019). In addition, it can be concluded that *seloko* delivered in marriage advice had various functions that can be taken into consideration in living everyday life.

Ordering

Based on the above *seloko* speech, only three *seloko* had the function of ordering (see data 1, 2, and 3). The function of asking asked the interlocutors to do something desired by the speaker (Searle, 1969; Bach & Harnish, 2000; Prastio et al., 2019). The data mentioned asked the interlocutors to take some actions as desired by the speakers. Some of the actions are namely; *first*, it asked the parents of the brides and the grooms always to protect, advise, and teach the goods in life (see data 1). *Second*, it asked to love the partners' family and respect the elders (see data 2). *Third*, it asked to obey the teachings of religion and customs that applied (see data 3).

Suggesting

Based on the *seloko* speeches above, three *seloko* give pieces of advice (see data 4,5 and 6). According to Searle (1969), Rintell (1979), Bach & Harnish (2000), Prastio et al. (2020) stated that the speeches are asking the interlocutors to be influenced and take some actions that give advantages to themselves. Some of the suggestions are given as follows. *First*, it asked to love and respect each other in the family (see data 4). *Second*, It always asked to be thankful and cooperative (see data 5). *Third*, it asked to socialize in life with the community (see data 6). *Seloko* speech of those three gave suggestions that will benefit the interlocutors. Benefits that the bride can receive if they follow the interlocutor's suggestions are to be loved, respected and received in the environment where the bride and groom live. *Seloko* speech in the data was conveyed for the bride and groom's good in living their future household life. In line with the findings by Ekin (2013); Heidari-Shahreza (2013); Nugroho et al. (2018), which said the speech suggested by the speaker asked the interlocutor to take action which the speaker believes will benefit the interlocutor in the future.

Prohibiting

Based on *the seloko* speech above, three *seloko* utterances are found, which function to forbid (see data 7, 8, 9, and 10). The meaning of directive speech act with the prohibiting function is to forbid the interlocutor not to do something that is not approved by the speaker (Searle, 1969; Bach & Harnish, 2000; Pietasari, 2017). Some of the prohibition functions in the three data are as follows. *First*, it was forbidden to conduct attitudes that can negatively impact (see data 9). *Second*, it was forbidden for the couple to cheat or betray their partner's love (see data 7, 8, and 10). In addition, the prohibition function conveyed in this data also aimed to maintain the interpersonal relations of the bride and groom's families so that they always have a good and interpersonal relationship with their neighbors. In line with this, this study's findings reinforced Mauri & Sansò (2011) opinion, who said that directive speech acts with a prohibiting function sometimes aim to maintain interpersonal relations.

Character Values On *Seloko*

Based on the data collected, there are certain character values. Character is what is contained in a person, community, and group. In other words, the character is related to actions and behaviors that have become characteristic. According to Fahmy et al. (2015); Suryanto (2016), a character is a reflection of behavior consistently displayed by someone. The character possessed will reflect the person's attitudes, actions, and feelings. The form of *seloko* reflects the values generated from the character of the community. The speech is a reflection of the cultural life of the Sarolangun Malay community. The values in *seloko* conveyed when giving marriage advice are religious values, character values related to self, and character values related to society. These values have the function to run lives to achieve the perfect life goals. Good values also have the function to build one's character (Nurgiyantoro, 2019).

Religious Values

From the *seloko* speech above, only one data contained religious values (see data 3). Religious values bind a person to God, religion, and beliefs that he believes (Rahima & Ridwan, 2016; Suryanto, 2016; Khuriyah et al., 2017; Yeni, 2018). *Seloko* speech in data 3 contained messages about obedience to existing laws in the Islamic religion and Malay tradition, which can serve as guidelines for life. These guidelines are useful and can be used by the community to become human beings with religious characters and noble spirits. In line with that, religion plays a role and is believed to create humanistic human behavior (Zada & Elder, 2018). In addition, the *seloko* speech delivered by *cerdik pandai*

(smart people) implied that the Malay people of Sarolangun embrace Islamic religious beliefs and obey the applicable Islamic and customary laws.

Character Values Related to Oneself

There are five *seloko* spoken in the wedding that have character values related to oneself (data 1, 2, 4, 8, 9, and 10). According to Asmani (2011), self-character values related to one's personality are related to his attitude. Self character values in *seloko* conveyed in the form of advice. If implemented in life, the advice is given to be a consideration for getting a harmonious life. This finding supported the opinion of Tan et al. (2018), who said that the purpose of teaching values related to moral or personal character is to avoid conflict and try to live in harmony in the social environment. In addition, attitudes related to self-character values in *seloko* on the data were conveyed with several objectives: the life of a bride is safe, peaceful, and can avoid interpersonal problems.

Seloko speech in the data reflected the Sarolangun Malay people who have social and noble character values. Some attitudes that reflected a society with a noble character are honesty, kindness, availability to help others, and respect for others (Stoeber & Yang, 2016). The noble character value of self-found in the *seloko* data was reflected in several attitudes.

First, the character value showed in **social care attitude** (see data 1). Social care attitude is one of the personal traits that have good behavior. Social care attitude is an attitude or action that refers to an attitude that has a sense of sympathy and empathy for the lives of family members and the surrounding community (Qi et al., 2020; Boone et al., 2020). The meaning of *seloko*, which has social value in this data, cares about a family member's lives. *Seloko* was conveyed so that the interlocutor can guide and teach things related to goodness. In addition, this data also reflected the attitude of speakers who care about the interests of others.

Second, it is the attitude of **good manners or politeness** (see data 4 and 9). Manners are important things in the world of life that are useful in socializing in society. The surrounding community expects good manners, and individuals with good manners are usually well-behaved individuals (Kecskes & Kecskes, 2014; Revita et al., 2020). The purpose of courtesy in *seloko* is courtesy towards older people and younger than the other person, such as fathers and mothers. *Seloko* in these data was a reflection of Sarolangun Malay people who always try to be polite towards others. In addition, *Seloko* was always used as a guide for parents in advising young people.

Third, it was a loyal attitude **towards partners or loyal** (see data 8 and 10). Faithful is an attitude that holds tightly to certain promises, convictions, and bonds. In the data above, the value of *seloko* reflected the meaning that the Sarolangun Malay Community is a community that is loyal to their partners. In addition, *seloko* aimed to ensure that the couple can maintain the bond of their household's relationship and integrity.

Character Values Related to Interaction in the Community

There are four *seloko* contained character values related to interaction in the community (see data 2, 5, 6, and 7). Values that are related to society are those actions that reflect an association with activities of living everyday life. The values found in *seloko* are as follows.

First, it was the attitude of **democracy** (see data 2, 6, and 7). The value of democracy is a fundamental value for deciding to find the best solution for problem-solving by deliberation (Miklikowska, 2012; Suryanto, 2016). The value of democracy

found in this *seloko* utterance was that every time problems and decisions are making in the Sarolangun Malay community environment must be discussed first by the families. Thus, this reflected that the Sarolangun Malay community is a society that has democratic values and not an authoritarian society.

Second, it was the attitude of **cooperation** (see data 5). The attitude of cooperation is a social attitude that the community can not avoid in everyday life. In addition, cooperation is an important requirement for maintaining social relations (Alencar et al., 2008). The data reflected that the Sarolangun Malay community had a cooperative attitude in meeting daily life needs. The purpose of the *seloko* was conveyed so that the bride and groom's interpersonal relations remained good and did not blame only one party when economic difficulties occurred. In line with the findings, cooperation is the efficient step to encourage success and life sustainability (Benenson et al., 2019).

Besides that, the character values related to the community are extremely beneficial for creating a harmonious community and has a strong bond with each other (Britto & Gould, 2018). *Seloko* utterance in this indicator is useful for teaching and reflecting the cooperative attitude, mutual assistance, and sociable or democratic in Jambi Malay's community. In line with the findings, the cooperation attitude and community are Jambi Malay Community's traits as a social creature who needs other people in their life (Rahima, 2018). Until *seloko* utterance in the data reflects that Malay community who live in Sarolangun also live by needing each other and compact.

CONCLUSION

Local wisdom in the form of *seloko* is the cultural heritage from generation to generation and must be preserved and maintained until it becomes its identity. *Seloko* is delivered in a poetic language containing advice and religious teaching. *Seloko* delivered in the marriage celebration refers to the traditional utterance, which has the function and value used as the reference in running household life. Besides that, *seloko* is uttered with the expectation that the spouse marriage can run well and get blessed.

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