

Educating-Young-Generation- And-Preserving-Heritage- Through-Seloko-Adat-In- Marriage-Ceremony

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Educating Young Generation And Preserving Heritage Through Seloko Adat In Marriage Ceremony

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Abstract: Seloko is one of the traditions in Jambi's Malay marriage customs. This tradition is a traditional event passed down in the form of a Seloko Adat full of the meaning of life that needs to be preserved. Therefore, this research is intended to reveal the meaning contained in it. The method used in this study was qualitative descriptive with content analysis and hermeneutic techniques to obtain the validity of the data by using observation persistence, triangulation, and peer checking. The results of the study show that the meaning contained in the marriage customs of the Jambi Malay community has conformity and harmony manifested in the form of mutual love, courage, happiness, economy, readiness, responsibility, appreciation, hard work, calmness, humility, maintaining good relations, life success, and surrender to god the Almighty.

Index Terms: marriage, meaning study, seloko adat

1. INTRODUCTION

Seloko Adat, traditional rhymes, is part of the tradition for wedding procession in Jambi, a province of Indonesia. It is part of culture that needs to be developed, preserved, and inherited from generation to generation. In the traditional procession, not all people are skillful as to address Seloko Adat in representing the newlyweds as spokespersons. There are certain people who understand about the stages of marriage in Jambi. The person is appointed by each party of two newlyweds. The person is called as Datuk or spokesperson. Seloko Adat was used by the spokesperson contains various meanings; not everyone understands them. Most people in Jambi merely understand the Seloko Adat as a smooth conversation or ceremonial tradition [1]. [2] emphasized that Jambi cultures, contain various meanings, advice, and views of Mamak (grandmother), Tuo Tenganan (elders), and cerdik pandai (educated) people. In addition, Seloko Adat is a norm, philosophy, foundation, and assertion in conveying people's thoughts and feelings and serves as a medium to create an atmosphere that is familiar. It also contains aesthetic values, a sense of belonging, and respect. Both in the modern era and the current era, the tradition of Seloko Adat needs to be preserved and developed to make the marriage procession to be meaningful. Financially, the groom's dowry was also publicly seen during this event namely bags, shoes, cosmetics, buffaloes, goats, or a chicken; however, they can also be replaced with money. The traditional wedding ceremony in Jambi is almost identical to Malay community tradition which is a very important event for every member of the community. This sacred ceremony guides new families in relationships among societies and

families, and changes the structure of community members with their environment for the presence of new families [2]. For this reason, it should begin with full attention from parents, relatives, and the community to implement the marriage in accordance with the prevailing culture. Moreover, Adat marriage in Jambi society is strongly influenced by Islam. This is indicated by one of the seloko strands "Adat bersandi syarak dan syarak bersandi kitabullah, syarak mengato, adat memakai". This means that Adat should be based on Syarak (Islam) that rely on the holy Qur'an. In brief, Seloko Adat is a rule of life based on religious teachings [3]. The research aimed to reveal meanings contained in Seloko Adat of Jambi as part of the tradition for wedding procession.

2 LITERATURE REVIEW

In seloko adat, there is an interaction of communication between men and women. [4] explained that the objectives of the communication in education is a means of the transfer of knowledge to encourage intellectual development, character formation, educational and practical skills, disseminate cultural and artistic results in order to preserve heritage. It also aims to develop culture by expanding one's horizon, awake imagination, and encourage creativity and aesthetic needs. Further, communication spreads symbols, sound, dance, art, literature, music, comedy, and games for group and individual pleasure. [5] also explained that communication is the process of delivering messages from someone to other people to raise mutual understanding. Therefore, skills in communication are needed. [6] informed that communication skills in various communication contexts is considered to develop the ability, capture the meaning, role, interpretation, judgment, and express themselves with language. Therefore, the purpose of communication in Seloko Adat is to explore the meaning of the essence of the language so that the listeners are happy and entertained. Language study according to [7] is a study of semantics that cannot be observed empirically. The study of language without examining its meaning is very discordant, because people essentially speak to convey concepts or meanings. The study of meaning has three forms; study of lexical meaning, grammatical meaning, and contextual meaning. Lexical meaning is a meaning that corresponds to reality in life and called lexical item or dictionary meaning. In general, lexical meanings include (a) similarity of meaning or synonymy, for example, the word "father" and "daddy", (b) the

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opposite of the meaning, for example, the word life and death, (c) the coverage of the meaning, for example, the word building includes some words such as house and bridge, and (d) different meanings, namely the existence of words that have the same shape but the meaning is very different for example, the word "boyfriend" can be defined as "friend or lover". Further, Grammatical meaning is the study of meaning which appears as a grammatical process, such as (a) affixation, for example the prefix un in the word "unbelievable" (b) reduplication, for example, the meaning that produces plural meanings and intensify the change that should not be made, but in reality it happens, such as the basic form of "us-them and theirs", and (c) composition, the occurrence of a basic process of merging words for having new meaning, for example, a word "stubborn" can be defined recalcitrant. The study of contextual meaning, that is the use of words or combinations of words in the context of certain sentences and the overall meaning of words. According to [8], lexical meaning is the meaning that appears in the selection of words used by speakers. However, [9] informed that meaning can be conceptual meaning and associative meaning divided into connotative meaning, social meaning, affective meaning, reflective meaning, collocative meaning, and thematic meaning. Whereas [10] explained there are interpretative meanings that relate to the interpretation and response of the reader or listener, writing or speaking, reading or listening. But according to [11], there is a denotative meaning that is straightforward on something outside the language. Seloko adat events are oral traditions conveyed by words related to culture. In a modern society with full of information technology, many young people do not longer pay attention to the tradition. People prefer to receive information through media that are available and can be accessed anytime and anywhere without being bound by time and place. Meanwhile, in a cultured society according to [12] a broad cultural concept needs a process of socializing the culture in society, for example, fostering social values to someone. In Jambi, society foster identity through family and society. They need to learn and understand social values, good and bad treatment, and worldviews. As members of society, everyone needs to go through a social process. People cannot live alone; they need direct interaction, and know each other. Therefore, no matter how advanced technology is, oral tradition still needs to be maintained. Moreover, oral traditions that convey life values such as oral traditions reflected in Seloko Adat "berkato peliharo lidah, bejalan peliaro kaki" (people need to maintain the way they talk and socialize). This meaning needs to be addressed to the public through various opportunities, especially in the family, school and community. Seloko Adat as an oral tradition used by the people of Jambi is the art of speaking in rhythmic languages. This art is used in various traditional and cultural activities that convey various messages with a full of meaning. [3] said that the contents of the message in Seloko Adat are rules, values, norms, advice, and ethics. This contains the experience, knowledge, thoughts, emotions of the soul, and the ideology of the male who are still useful for the life safety of their owners. Further, the original word of Seloko Adat is Saluka which turns into Seloko or Seiya Sekata which always occurs in social events in making decisions in the life of the people of Jambi. The word Seiyō-Sekato means the results of meeting through deliberation in taking an agreement to approve something in the community. Seloko Adat is constructed based on the ideas delivered

regardless the limits of the number of lines and the number of words that construct the array. The number of arrays and syllables that build seloko are not bound to one provision. A number of words are found in the array, sometimes there are eight to eleven syllables with a different pattern of rhymes. Seloko Adat does not have a fixed pattern like a poetry with ab, ab, bb, aaa, bbbb [3]. Seloko Adat is a traditional expression, for example "melempar batu ke lubuk, melepas kuaw ke rimbo" (Someone who has no responsibility) or "besar pasak dari pada tiang" (purchasing things massively without considering the income). [13] stated that traditional expressions are old poems that number of lines is free and only bound by rhythm. The rhythm in this traditional expression is characterized by a short, orderly sentence arrangement that utilizes repetition and parallelism. [3] explained that the classification of traditional expressions as Seloko Adat can be accepted logically when viewed from the number of lines and emphasis on the rhythm of narrative. This is indeed the same found in Seloko Adat where the number of lines, syllables is not the main requirement in the performance. On the other hand, rhythm does not become a consistent marker. Oral tradition serves as an entertainment medium and conveys the values of education that has a very important role in developing culture and maintaining inherited traditions. According to [12], the role carried out by oral tradition is as a media or communication tool for community members to relate to one another, can convey and disseminate opinions, education, cultural traditions, social values, customs, and skills. Oral tradition also functions in maintaining and continuing culture from generation to generation so that old values and habits can be maintained in order to avoid extinction. Cultural identity can be valued as national identity. [3] explained that oral tradition serves as a means of education within values and morals and transfers past perceptions to future generations. The narrative of oral traditions such as Seloko Adat provides direction, guidance, and lessons about life that are valuable to the community in their daily lives. The function of oral tradition contextually reveals to the listener things related to attitudes, ways of thinking, social systems both consciously and unconsciously. Socially, this tradition also conveys injustice and conveys inequalities that occur in the community. [14] stated that the function of oral tradition is; 1) as a social control tool, 2) as entertainment, 3) as starting a game, and 4) as a tool to suppress, oppose, and interfere with certain groups. In analyzing traditional works, there are three functions of tradition, namely 1) the function of beauty, 2) the function of expediency, and 3) the function of perfection of the soul. These three functions are not always present at the same weight. Seloko Adat as an oral tradition is inherited from generation to generation with a great function in regulating a cultured life and as a medium to convey the customs and habits in various traditional activities, for the example "Lain lubuk lain ikan, lain padang lain balalang" (customs and habits are used differently in different places). Therefore, someone needs to know and understands it so that there is no traditional violation in the community. Seloko Adat used in Jambi is part of culture in the form of oral traditions that are conditional on the philosophy of life. According to [15] a traditional Seloko Adat in the form of a rhythmic proverb connected with a string resembling rhymes, and its contents are related to aspects of social life. Whereas, [16] explained that traditional customs were created in line with the tradition of people of Jambi with

consideration of taste and ethics as social control that was full of meaning. [2] said that the traditional Seloko Adat contains advice and views. In addition, Seloko Adat also acts as the norm, philosophy, foundation, and assertion in conveying people's thoughts and feelings and serves as a medium to create an atmosphere that is familiar and contains aesthetic values in language and mutual respect.

3 METHODS

The method used in this study is qualitative descriptive [17] with a content analysis approach and hermeneutic techniques [18]. [17] explained, qualitative methods are used to describe certain traditions related to people and the language they use, to produce descriptive data in the form of words or verbal and observable behavior, reveal various uniqueness found in individuals, groups, communities, and organizations in daily life as a whole. It is scientifically accountable to find facts as they are. In this study, we focused more on interactive qualitative, as stated by [19]. [20], [21], and [22] interactive qualitative is to describe and interpret culture, social groups, and meanings contained. To get the meaning of the Seloko Adat, some steps were done; 1) we read the text of the the Seloko Adat repeatedly until they understand and are marked according to the problem of the study, 2) the marked data are identified, clarified, and analyzed according to the stages of the traditional marriage, 3) Each stage is given meaning in accordance with the signs and conventions in the Seloko Adat, 4) interpretation of the character education values was done, and 5) data that has been interpreted is presented based on the focus of the study followed by conclusion elaboration. The data in this study are the text of the the Seloko Adat in traditional wedding of Jambi in the form of documentation of videos and oral texts, which contain advice, traditional proverbs, rhymes, poems, and pictures of both newlyweds. To obtain the trustworthiness for this study, we used some techniques; 1) perseverance of observation, 2) triangulation, and 3) checking of colleagues. Perseverance of observation. It is the involvement of the researchers to carefully and thoroughly examine the certainty of data, data sequence, completeness of data, language used, spelling use, and meanings and the adjustment of the research objectives with the theory used, methodology, discussion, conclusions, and suggestions. Peers' discussion. A discussion aims to expose the interim results of research with colleagues to classify problems that involve research problems, objectives, theories, methodologies, results and discussion, conclusions, and suggestions. The results of this discussion serve as a platform to improve the weaknesses and shortcomings. These colleagues are students of the Education Doctoral program and lecturers in the fields of Indonesian Language and Literature Education. Triangulation. We checked the data from various sources to obtain the validity, so that data can be accounted scientifically and objectively. To achieve this, we did three approaches; 1) theory triangulation, 2) methodology triangulation, and 3) expert triangulation. Theory triangulation. It is related to the validity of the data and the interpretation of the meaning and values of character education in the Seloko Adat tailored to the theories of the research. In checking the theory, we act as the main instrument, all activities and stages in research are very important activities so that the validity of the data can be accounted objectively. Furthermore, it is also done carefully to identify and analyze the meaning. Methodology triangulation. It is used to obtain data objectively

and correctly according to the scientific method. In this case, starting from making research proposals, identifying data sources, collecting data, analyzing data, interpreting data, presenting data, elaborating conclusions and suggestions are conducted through strict stages with careful and thorough examination. Data retrieval in this methodology stage aims at obtaining data in the form of video or text and observing the implementation of traditional marriages in Jambi. Expert triangulation. This step aims to convince researchers that the methodology used, data collection, data analysis, data interpretation, data presentation, conclusions, and suggestions that the author has done is reliable or valid. The experts involved in the validity and reliability part of this study are people who have expertise relevant to this research, such as lecturers, community leaders, and researchers. The discussion activity took place in a family, intimate, and informal manner.

4 RESULTS

The results showed that there are 13 stages of the wedding ceremony in Jambi; 1) introductory time, 2) tegak betuik duduk betanyo (question and answer), 3) ulur antar serah terimo adat dan lembago (cultural acceptance ceremony), 4) akad nikah (marriage ceremony), 5) malam bainai (ceremonial night for the bride), 6) ulur antar serah terimo penganten (groom acceptance ceremony), 7) buka lanse (opening reception ceremony), 8) naik kereta (bicycle riding), kaki basantan (feet cleaning), naik kepala kerbo (buffalo riding), naik rumah bagonjong (getting on the house), dan naik ayunan (swinging), 9) naik putro ratno (a traditional vehicle riding), 10) penyuaipan nasi sapat (dining), 11) tunjuk ajar tegur sapa (advice), 12) pengenalan (announcement), and 13) do'a (prayer). In detail, the meaning found in the seloko of of the 13 stages in this event are love, courage, happiness, economy, readiness, responsibility, appreciation, hard work, calmness, humility, maintaining good relations, successful life, and surrender to God Almighty. First, introductory period, this period has two forms, namely (1) berusik sirih begurau pinang (exploration period), that is, between men and women meeting in crowded places or community activities. The Seloko Adat used in this part is "tak kenal, maka tak sayang, tak sayang, maka tak cinta". Its meaning is to love someone, we must know him/her first. After you know him/her, continue to betandang (visit) to a woman's house. Seloko Adat used is "Anak bapak nan seorang iko, (The father's only son) tunggang ilang berani mati, (upside down missing dying). It means expressing the courage of a boy coming alone to a woman's house to express his heart seriously. This seriousness can be seen in dying. (2) selection of partner, namely parents or family choose their child's soulmate, so that their children are happy. Seloko are used for this is "Kekal samo di dunia, abadi samo di akhirat" (eternal together in the world, eternal together in the hereafter). The meaning is that parents want their children to not divorce until the end of their lives and expect their children to be happy in the world and in the hereafter. Another Seloko is: "Bak sirih pulang kegagang, bak pinang pulang ketampuk, tidak menambah pematang sawah, tidak menambah periuk nasi" (such as betel leaves to the handle, like areca nut returning to the hut, not adding to the rice fields, not adding rice pots). The meaning included in this Seloko Adat defined as the marriage that still has family relations will not increase property and does not increase economic expenditure, this is indicated by the word rice dike and rice pot. Second, Tegak betuik duduk bertanyo, that is, the male family goes to the

woman to ask whether the woman has a mate or not. If not, put Tando (engagement sign) in accordance with the local traditions. The Seloko Adat used by women is "kecik tapak tangan niru kami tadahkan" (where we provide food). The readiness and joy is that the women accept the proposal of the men. When engaged behaved, it was named ikat buat janji semayo (agreement between the two parties), that is, if the male decides the engagement unilaterally, then sirih tanyo pinang tanyo disappear and if the woman decides the engagement unilaterally, then betel nut is asked the areca nut to be doubled. Seloko Adat used is "emas terlucir pulang mandi" (emas hilang pulang mandi). The meaning must be responsible for the sign (gold) that has been given to the woman during the engagement period. Third, Ulur antar serah terimo adat dan lumbago, that is filling in customs and pouring institutions which are also known as delivering belanjo (dowry) by men. When it has been received. The Seloko Adat used is "berjalan lah sampai ke batas, berlayarlah sampai ke pulau". (everything you want or do has been achieved and fulfilled). Fourth, akad nikah (marriage ceremony) is carried out at the time of filling out the customs pouring out the institutions and there were also at the time of the wedding inauguration day. Among the shops used in the form of rhyme; "Dari muaro buat ke batang asai, singgah berhenti di kebon para, kerjo adat sudah selesai, kami menunggu kerjo syara" (customary work has been carried out, then awaits for the marriage ceremony). Fifth, malam bainai, often called the night of intimacy between the family of the groom and the bride, social greetings in the family; "dikatakan kalu rupo seperti itu mamak panggilan suami, mako mamak pulo panggilan isteri, kakak panggilan isteri mako kakak pulo panggilan suami" (To teach married couples to respect the family in accordance with their position in the family). Sixth, ulur antar serah terimo pengantin (ulur antar serah terimo pengantin), namely the inauguration of marriage. The event is held at the bride's house or at another place that has been determined, the sequence of events is as follows; (1) picking up the groom to his house, by grandmother and tuo tanganai from the women's side. Seloko used: "Adapun kedatangan kami ibarat elang beranak muda belum dapat belum balik, belum mengunggug belum pulang, kami disuruh menjemput, jemput kami jemput terbawo (Adapun kedatangan kami ibarat elang beranak muda belum dapat belum balik, belum mengunggug belum pulang, kami disuruh menjemput, jemput kami jemput terbawo). The meaning contained in this seloko is that the grandmother who picks up the bride humbles herself but has a great responsibility to bring the bridegroom to the bride's house, if it hasn't been carried away the picker won't go or go home to the bride's house. (2) the event in the yard, after the bride and groom arrive at the bride's yard, are greeted with pencak silat. The Seloko Adat used is "Cempedak di tengah laman, uratnya bertindih-tindih, jangan lamo tegak di laman, payulah ke rumah makan sirih" (To appreciate that guests are not allowed to stand long in front of the house, if there is a need to enter the betel nut restaurant better). Then the event at Balairung Sari (place of the aisle). The Seloko Adat that used is "Kalau bertanya lepas litak kok berunding lepas makan" (To hold talks must be calm. If done when the condition of the body is still tired and hungry, fear the results are not satisfactory). Seventh, acara buka lanse, is an event to open the bride's room door by the bridegroom, each bride is accompanied by a poet. The Seloko Adat used is "Hari iko bertepung tawar, besok pagi barulah mandi, janganlah lamo

tegak di luar, silokan masuk belahan diri" (The joy and love of the bride with the arrival of the bridegroom as her husband). Eighth, acara adat penuh, this event has 5 stages namely 1) going up to the place of the scales, 2) going up the swing, 3) going up the buffalo head, 4) going up to the low-rise house, and 5) going up to the ratno putro. This event conveyed the meaning that in navigating the ark, there are rules that must be followed and guided. Going up the scales means that in life you have to be fair, going up the swing means that your parents give up their children's responsibility to the bridegroom and signify affection and responsibility for the parents to turn to their husbands. Going up the buffalos is defined as going up to the begonjong house means that there is a stay in it. and riding to Putro Retno means there is a place to let go of fatigue and a place to relax with family. Ninth, naik putro retno, meaning there is a place to let go of fatigue and a place to relax with family. Sabil sat in the retro putro listening to the traditional advice, among which he read "kecik-kecik pohon semantung di belukar, kalulah babuah itu lah tuo namonyo". This statement means that a family has a big responsibility, even though in terms of the age of being young, the behavior during the girl and single person must be abandoned because they have a family. Tenth, penyuaipan nasi sapat, namely feeding roasted chicken and turmeric rice by the parents of the two brides which means that the end of childhood and entering adulthood and marriage. Difficult and happiness should be faced together entering a new stage. It is the responsibilities transfer from parents to husbands. Eleventh, tunjuk ajar tegur sapo (marriage adviser), this event was carried out so that the two brides in the household went well. The Seloko Adat used is "Bekampuh nak lebar beulah panjang, jangan bekampuh lebar cabik, jangan beulah panjang putus. Tumbuh manis jangan lekas ditelan, pahit jangan lekas dibuang, apobilo (apabila) genting yang menanti putus, retak yang akan menanti pecah, tebing yang menanti tebuk, agar jangan bertindak main hakim sendiri" (in their life, husband and wife maintain good relations and harmony in doing all things work in the household). Twelfth, pengumuman atau iwa, the purpose is to convey to the public that there has been a marriage and inauguration. "Muaro Bungo jerambah papan, tempat orang main piano, kito (kita) berdoa kepada Tuhan, hidupnyo jayo (jaya) matinyo (matinya) sempurno (sempurna)" (The abundance of wealth and the death of many practices. Thirteenth, pembacaan doa, this event marked that the series of events had been completed and gratitude for the implementation of the event safely, and begging for salvation for both the bride and groom, who were present without hesitation.

5 CONCLUSION

Marriage of the Jambi Malay community, has 13 (three) stages, namely 1) introductory period, 2) tegak betuik duduk betanyo, 3) ulur antar serah terimo adat dan lembago, 4) akad nikah, 5) malam bainai, 6) ulur antar serah terimo penganten, 7) buka lanse, 8) full custom event (naik kareta, kaki basantan, naik kepala kerbo, naik rumah bagonjong, dan naik ayunan), 9) naik putro ratno, 10) penyuaipan nasi sapat, 11) tunjuk ajar tegur sapo, 12) announcement, and 13) prayer. These thirteen stages have to be done and some may be left based on ability. The steps that must be done, namely the introduction period, upright sitting, stretching between the delivery of customary and traditional gifts, marriage contract, stretching between the delivery of brides' gifts, open the

lounge, take the retno, and pray. Whereas the stages that can be abandoned are the night of bainai, the full customary program, the bribery of sapat rice, and the point of teaching rebuking the sapo. This is done to save costs and time. The meaning contained in the stages of the customary marriage is in the form of mutual love, courage, happiness, economically, physical and spiritual readiness, responsibility, courtesy, having a job, calmness, humility, maintaining good relations, harmonization, and successful life.

D. Bandung, Alfabeta, 2011.

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