

## KEEPING SELOKO POETRY AND POEM OF TRADITION ADAT JAMBI DIGITALLY SAFE: THE UNSWERVING OF ISSUES, OBSTACLES, AND GAPS

### EKSISTENSI TRADISI SELOKO DALAM PANTUN DAN PUISI ADAT JAMBI SECARA DIGITAL: PERMASALAHAN, HAMBATAN DAN KESENJANGAN

Yasir Riady<sup>1</sup> & Hamdi Riady<sup>2</sup>

<sup>1</sup>Universitas Terbuka, <sup>2</sup>Universitas Indonesia

<sup>1</sup>Jalan Cabe Raya, Pondok Cabe, Pamulang, Tangerang Selatan 15418

<sup>2</sup>Jalan Margonda Raya, Pondok Cina, Kecamatan Beji, Kota Depok, 16424

Email: yasir@ecampus.ut.ac.id, hamdi.skyzone@gmail.com

#### Abstract

*The government of Jambi Province wanted to preserve the Malay culture as part of the province's identity. One of the traditions is Seloko. Jambi Province is one of several provinces in Indonesia that share the same cultural history as the Malay with its original culture. Jambi Malay traditional Seloko are expressions that use proverbs, phrases, pantun, and figurative language to convey messages, suggestions, morals, and other important information. This article's goal is to describe the Seloko Adat Tradition's digital preservation in Jambi, which is currently difficult to do. It does so by outlining the difficulties, knowledge gaps, and problems involved. The investigation was conducted using a descriptive analytical analysis coupled with observations of the current digital preservation support. The digital preservation in this article provides a snapshot of the work that the government, academics, librarians, locals, language offices, and Lembaga Adat have already accomplished to preserve the collection so that everyone can learn about the Seloko Tradition Adat in the province of Jambi.*

**Keywords:** Digital Preservation, Information Society, Seloko

#### Abstrak

*Pemerintah Provinsi Jambi ingin melestarikan budaya Melayu sebagai salah satu bagian dari identitas provinsi, tradisi yang hingga saat ini masih ada dan perlu dilestarikan adalah Seloko Adat. Provinsi Jambi merupakan salah satu dari beberapa provinsi di Indonesia yang memiliki sejarah budaya yang sama dengan Melayu dengan budaya aslinya. Seloko adat Melayu Jambi adalah ungkapan yang menggunakan peribahasa, ungkapan, pantun, dan bahasa kiasan untuk menyampaikan pesan, saran, moral, dan informasi penting lainnya. Artikel ini bertujuan untuk mendeskripsikan pelestarian digital Tradisi Seloko Adat di Jambi yang saat ini sulit dilakukan. Hal ini bisa terealisasi dengan menguraikan kesulitan, kesenjangan pengetahuan, dan masalah yang terlibat. Penelitian ini dilakukan dengan menggunakan analisis deskriptif analitis ditambah dengan pengamatan dukungan preservasi digital saat ini. Pelestarian digital dalam artikel ini memberikan gambaran tentang upaya yang telah dilakukan oleh pemerintah, akademisi, pustakawan, masyarakat setempat, kantor bahasa, dan Lembaga Adat untuk melestarikan koleksi agar semua orang dapat mengetahui Tradisi Seloko Adat di Provinsi Jambi.*

**Kata kunci:** Digital Preservasi, Masyarakat Informasi, Seloko

## Introduction

Referring to Undang-Undang Dasar (law regulation) number 43 of 2007 concerning libraries, one of the things that must be taken into account is to preserve culture and also distribute information as part of one of the existing customary and cultural wealth; this function serves as the foundation for the law and the library becomes part of preserving or preserving the existence of culture with a variety of media, ways, and things that can be seen. It is observed and studied throughout the world.

The maintenance, protection, and sustainability of information and data in digital form are the goals of digital preservation. Digital preservation is becoming more crucial as digital technology takes over more and more aspects of our lives. To ensure that information kept in digital format is accessible, useable, and retained over the long term, numerous tactics, practices, and technologies are used.

The exposed nature of digital media is one of the key factors in the significance of digital preservation. Digital media is vulnerable to deterioration, shrinkage, and damage. Hard discs, CDs, and magnetic tapes are examples of physical components that can get corroded, damaged, or even lost. Additionally, data reading and accessing software and file formats may become dated

or incompatible with emerging technologies. The durability of information and data is therefore dependent on digital preservation mechanisms.

Data migration, or the transfer of information from unstable or dated media to more stable medium that has a longer shelf life, is the key tactic in digital preservation. Data from magnetic tape, for instance, could be transferred to a hard drive or other storage media that is more up to date and dependable. Furthermore, transferring data to a more open and standardized file format can guarantee that it will continue to be usable and available in the future.

Replication, which is the creation of backup copies of crucial data and information, is one of the other techniques of digital preservation in addition to data movement. Replication makes ensuring there is a trustworthy backup copy of the data in case the original is damaged or lost. A common option for long-term data replication and storage is cloud-based storage.

The cultural legacy of different nations and communities around the world is maintained and preserved in large part thanks to digital preservation (Yundiafi, 2010: 1). Here are some benefits of digital preservation that demonstrate its significance in ensuring that it can be utilized for a wider range of purposes and enjoyed by

more people: 1). Conservation of cultural heritage: Artefacts, records, works of art, musical compositions, and historical knowledge can all be acquired, preserved, and preserved through the use of digital technology. We can guarantee that historical artefacts will be accessible to future generations by digitizing them, even if the actual artefacts are destroyed or lost; 2). Global Access: Everyone can have access to cultural heritage. Through digital platforms, information, creative works, and cultural knowledge that were previously only available to people in their country of origin are now available to anybody worldwide. This makes it possible to comprehend and value cultural diversity on a more global scale; 3). Education and Research: The digital preservation of cultural heritage serves as a valuable resource for both fields. Materials and papers that were previously hard to find or difficult to obtain can now be accessed digitally by educational institutions, researchers, and the public. It encourages the study of anthropology, history, culture, and other subjects, as well as new research and a better comprehension of cultural heritage; 4). Cultural Development: Digital preservation helps civilizations progress and become more complex. We can give people a platform for greater expression and idea exchange by digitally archiving and distributing works of art, music, literature,

and other creative works. Additionally, it can encourage cross-community cultural cooperation and advance artistic and cultural innovation.

Threats to physical cultural heritage, such as those posed by natural disasters, armed conflict, or environmental change, are addressed by cultural digital preservation. Digital documentation enables the recovery and reconstruction of knowledge about imperiled cultures in situations when historical artefacts or cultural locations may be damaged or lost.

It's crucial to keep in mind that cultural digital preservation must also overcome obstacles including technical difficulties, sustainability, security, and authenticity. To secure and advance cultural digital preservation, continued investment in technology infrastructure, data protection laws, and collaboration between cultural institutions, governments, and communities are required (Basri, 2013).

Numerous facets of human life have transformed because of the digital revolution, including the cultural realm. Digital transformation in this context refers to the use of digital technologies to change, enhance, and promote culture in its many manifestations.

Here are a few instances of how the digital revolution has impacted and changed our culture:

**Wider access:** The digital revolution has made entertainment more accessible to a wider audience. People can access works of art, music, literature, and other culture from other nations and communities through digital channels. Thus, regardless of geography or physical constraints, culture becomes simpler to investigate and comprehend.

**Cultural heritage preservation:** Digital technology is crucial to the protection of cultural assets. Historical artefacts, manuscripts, works of art, and musical recordings can all be archived and maintained for the future through digitalization. Cultural artefacts that are delicate or in danger can be stored and accessed in a safer way thanks to this procedure.

**Interaction and collaboration between cultures:** Digital technology makes it possible to interact and collaborate across cultures more broadly and easily. Through virtual collaboration, artists, writers, musicians, and other cultural practitioners can hold cross-border cultural performances or produce joint works of art.

**Education and research:** The digital revolution has altered how we learn and carry out cultural research. Knowledge of culture can be more easily and systematically accessed with the help of online learning platforms, online courses, and digital

resources. Digital technology can be used by researchers to more effectively collect data, examine cultural trends, and carry out interdisciplinary study.

New platforms for inventive cultural expression have been made possible by digital technology. Traditional components and contemporary technology can be combined by cultural artists and makers to create digital art, interactive installations, or virtual reality performances. This opened up new avenues for research and invention in hitherto unheard-of modes of cultural expression.

**Cultural work distribution and promotion:** The Internet and digital platforms have altered the manner that cultural work is presented and disseminated. Social media, websites, and streaming platforms can be used by cultural artists and makers to reach a larger audience. This enables them to become well-known throughout the world and profit from their cultural productions.

**Digital divide:** Despite the enormous cultural benefits that come from digital transformation, there is still a digital barrier that needs to be closed. Some populations might not have appropriate access to digital technology, especially those in rural or underdeveloped locations. This may cause cultural accessibility gaps and widen societal digital divides.



Figure 1. Ecosystem for digital presence (Source: <https://www.dpconline.org>)

Challenges with privacy and cultural authenticity: The digital shift also brings with it new problems with privacy and cultural authenticity. There is a chance of privacy infractions and cultural works being misused due to the simplicity of digital content reproduction and distribution. Additionally, the ease with which digital content may be modified and widely distributed increases the risk of losing authenticity and cultural authority.

The creation of proper legal and ethical frameworks for the use of digital technology in culture is crucial in order to solve these difficulties. The enforcement of cultural licensing agreements, privacy regulations, and copyright protection must be improved.

Overall, the digital shift offers wonderful opportunities to maintain, advance, and enrich our culture. Maintaining a balance between technical advancement and the preservation of rich and distinctive cultural values is crucial, nevertheless. We can

embrace a digital future while conserving the variety and cultural history that have grown to be integral parts of our identity by judiciously utilizing the promise of digital technology.

### Method

Descriptive research is how this study tackles library research (Library Research). This serves as an illustration for examining Seloko Adat Jambi's concepts, principles, and philosophy.

In order to formulate a specific problem by reading and evaluating data relevant to the subject under investigation, comprised of primary and secondary sources, this research employs a qualitative technique with multiple question step responses. Scientific journals, publications, books, magazines, newsletters, and other materials directly relevant to the research issue make up primary sources. The sources indicated above

that are relevant to the subject at hand are examples of secondary sources.

The foundation of digital preservation is Wilson's method of information seeking behavior, which includes searching for a variety of existing information, sorting and choosing the appropriate information, scanning, and differentiating to ensure that the information is accurate and useful.

## **Result and Discussion**

### ***Jambi Seloko Traditional Customs***

One of Indonesia's rich and distinctive cultural legacies is the Jambi traditional Seloko Adat. Seloko Adat is typically done in Jambi throughout a number of ritualistic celebrations or events. This incorporates dancing gestures, spoken word, music, and backstories drawn from regional mythology or tradition. The word "Seloko" denotes a story or fable in the Jambi language (Lembaga Adat Jambi Province, 2001).

Traditional Seloko from Jambi differs from other performing arts in various ways. First off, the dance's outfits are quite distinctive and colourful. The dancers don exquisite and intricately patterned Songket fabric traditional Jambi clothing. This Songket fabric is frequently embellished with opulent gold or silver threads. Second, the traditional Seloko dance from Jambi is incredibly vibrant and energising. Dancers execute intricate

moves, such as high hops, spins, and jumps. These actions are performed with firmness and quickness, showing the beauty and tenacity of Jambi culture.

Third, Jambi Malay, the regional tongue, is used in dialogues and storytelling in traditional Seloko from Jambi. Usually, the actors and actresses who perform dancing roles are the ones who speak this discourse. Jambi mythology and folklore are frequently referenced in traditional Seloko tales, such as those about heroic local grandfathers.

Technology-based Seloko storage (such as through apps) can offer reading, speaking, and meaning functions. For those who want to read other violin formats, there is a reading tool. A location that is read aloud gives users who don't particularly enjoy reading the opportunity to hear the place without having to read it. the degree to which the speech we read or hear has meaning. This is different from the mere fact that we can hear and read it.

### ***Indigenous Seloko Cultural Documentation: Types and Purposes***

As documentation develops, there are many ways to use it to its full potential. Cultural heritage documentation serves a variety of purposes, including the following:

1. Utilize the occasion so that it can serve as a historical artefact for the country's future generations. All documentary

endeavors can be preserved for future generations as historical legacy. For instance, we can learn about the individuals who had an impact on the Republic of Indonesia's independence from the legacy of independence documents. Because these artefacts are so valuable, every event must include documentation.

2. Maintaining an existing culture across time  
Culture grows typically every time you enter a period; therefore, documentation is necessary. In order to understand what culture a place belongs to, school-age students frequently join in cultural activities on occasion. They are unaware of local or global cultural growth if there is no documentation of cultural preservation.
3. There is indisputable evidence of cultural evolution from the past to the present. In recent years, researchers have increasingly used this trait to identify cultural differences. A collection of images, motion pictures, or perhaps even audio recordings can be used to analyze the elements that contribute to this cultural transformation.
4. A country's culture develops more fully the more culture it possesses. This trait may also indicate the existence of a culture that is used as the cultural heritage of the country and is passed

down from one generation to the next.

### ***YouTube content contributes to the preservation of Jambi traditional Seloko***

Videos on YouTube contain some digital documentation; these activities on Jambi traditional Seloko include academic talks, marriage-related events, and suggestions for publication in various official government-owned media. This is so that all of the traditional Seloko festivities in Jambi can be heard and seen in their entirety.

Some of the traditional Seloko word choices are discussed and performed in this YouTube content recording. However, the activity's main focus is on the Seloko custom for proposals because, during wedding festivities, Seloko Malay traditional proposals can be used as one for advice and input from the family. Other participants in the exercise participated in the discussion and listened to the examples of phrases, rhymes, and various Jambi languages that were employed.

In the figure 3, the language used and its philosophy are further discussed. Examples of the words used and their relationships are also provided. This video better explains the order, intention, speech, and word choice so that Seloko Malay customs in Jambi can be passed down to the next generation; this aspect of the custom is crucial for doing, wearing, and passing on.



Figure 2. Application of YouTube Recording Video Learning Jambi Malay Traditional Seloko  
(Source: You Tube, <https://www.youtube.com/watch?v=8VvA2OwCmgE>)



Figure 3. Cultural Chat on Youtube: The Role of Seloko Adat in Jambi Malay Traditional Marriage

<https://www.youtube.com/watch?v=hUS9ReezczE> is a source.



### Application of the Jambi Traditional Seloko

Several free applications, including Seloko Adat Jambi di Event and Seloko Adat Jambi Complete, are currently accessible to Android users on Google Play. These programmes contain a variety of Jambi traditional Seloko, including writing, procedures, information, and implementation.

The Seloko Adat Jambi application is free to download from the Google Playstore and contains several readily learnable images, writings, steps, and understandings of Seloko Adat Jambi. The use of the traditional Jambi Seloko for special occasions will be gradually aided by this application.

In contrast to the Seloko Adat Jambi Dalam Event Application, which is free, the

Seloko Adat Jambi Lengkap Application is charged. According to the app, Seloko is an oral tradition and a philosophy expressed in the form of proverbs. Seloko has a metaphorical meaning, thus symbolic interpretation is required to understand the expression's significance as well as the order in which it appears in various activities.

The Seloko worldview, which serves as the cornerstone of the entire Jambi culture, is discussed in this app. Seloko contains lessons and counsel on all facets of life, including those related to religion, ethics, social interaction, and leadership. Seloko is a technique of understanding how to communicate messages and messages about culture, as well as the nature of culture.



Figure 4. The Jambi Traditional Seloko app for events from the Google Play store. (Reference: play.google.com)



Figure 5. Available on Google Playstore is the application Seloko Adat Jambi Lengkap. (Reference: play.google.com)

### Preservation of Jambi's Traditional Seloko via Reference Reading

The most typical one to preserve the information, reading and also update culture to everyone is through books, since books is the general and usual way to distribute to everyone from schools, universities, institutions or organizations. There are many books in Seloko Jambi as references, but here are some of the reading books that everyone can lend in library or school.

The Jambi customary guidebook, which was created by the Jambi Provincial Customary Institute, makes one mention to Seloko and details how it is employed in customary speech, customary events, the application of common law, and even in ordinary Jambi discussions.

Traditional music and musical instruments are frequently used to accompany Jambi

traditional Seloko. Drums, serunai, gambus, and tambourines are some of the musical instruments used in this dance. The cello version of this tune has a unique feel and produces a joyous atmosphere.

Chopstick Gading Damak Ipuh, Jambi Malay Customary Law: The Most Complete Jambi Customary Law Book, written by Muchtar Agus Cholif, S.H., is one of the books used as a Seloko Customary reference. More discussion Jambi traditional Seloko stage is not only entertainment, but also has a deeper meaning and purpose, as well as rules in law. Its activities include creating dances that are performed as part of customary rituals like weddings, circumcisions, or the reception of distinguished guests. Traditional Seloko from Jambi is also thought of as a way to spread cultural and moral values to the audience, especially the younger generation.

The survival of Jambi traditional seloko is challenged by the production of written and digital publications about it. The survival of Jambi's traditional Seloko may be threatened by social and cultural changes that take place in contemporary society and by a lack of respect for regional cultural heritage. Because of this, it is crucial that the

government, cultural organizations, and the people of Jambi continue to support and maintain this type of artistic expression through instruction, study, and wider dissemination using media such as books, audio, video, and other technological advancements.

Home > Detail Result > Buku pedoman adat Jambi

[Cite This](#) [Tampung](#)



|                 |  |
|-----------------|--|
| Jenis Bahan     | Monograf   |
| Judul           | <b>Buku pedoman adat Jambi</b>   |
| Judul Asli      |  |
| Pengarang       | Lembaga Adat Propinsi Jambi<br>Pemerintah Daerah Tingkat I Jambi                             |
| Penerbitan      | Jambi : Pemerintah Daerah Tingkat I, 1993  |
| Deskripsi Fisik | ii, 107 hlm., 29 cm.   |
| Subjek          | Jambi -- Kehidupan sosial dan adat istiadat  |
| Catatan         | Diterbitkan atas kerjasama Lembaga Adat Propinsi Jambi dan Pemerintah Daerah Tingkat I Jambi |
| Bahasa          | Indonesia  |
| Bentuk Karya    | Bukan fiksi  |
| Target Pembaca  | Umum   |

Figure 6. One of the manuals of Jambi's customs (Source: opac.perpusnas.go.id)



Figure 7. Gading Damak Ipuh Chopsticks: Jambi Malay Customary Law (Reference: www.salimmedia.com)

## Conclusion

Traditional Seloko from Jambi is an integral component of the province's culture. This dance's beauty, originality, and message leave a lasting impression on both the present and the next generation. Traditional Seloko from Jambi will continue to radiate beauty and serve as a source of inspiration for locals and people around the world with the right preservation and appreciation initiatives.

The comprehension of the traditional position of Jambi is an expression of two meanings that are present in an implicit dimension and are not just contained inside an explicit narrative structure. Metaphysical and symbolic interpretations of the text are necessary. Because philosophical notions (the fundamental understanding of what makes God, the world, and man tick) must be used in texts to impart the study of meaning. In other words, the essential idea is represented clearly when taken literally or literally. Because Seloko Adat Jambi is currently only understood and practiced by a small number of people, it is crucial that digital content is preserved so that future generations can benefit from it. Additionally, because of the numerous barriers currently in place, it is challenging for the current generation to comprehend Seloko Adat Jambi customs.

One of the main ways to preserve Jambi Customary Seloko is through various applications, YouTube content, and writing in printed and digital books. This will allow the general public, and Jambi in particular, to enjoy it and better understand the grammar, sentence structure, and usage of sentences.

## Reference

- Ahmad, H & Amin, E. (2013). Integrasi Ayat-Ayat AlQur'an dalam Seloko Adat Jambi: Transformasi Dakwah Kultural. *Jurnal Kontekstualita*. 31(1).
- Al Munir, M. Ied & Muslim H. Ja'far. (2013). Etika Kepemimpinan dalam Seloko Adat Melayu Jambi. *Jurnal Kontekstualita*. 28(2).
- Arman, D. (2015). *Seloko Sebagai Tuntunan Hidup Masyarakat Melayu Jambi*. Jakarta. Kementerian Pendidikan dan Kebudayaan. <http://kebudayaan.kemdikbud.go.id/bpnbkepr/2015/04/29/Seloko-sebagai-tuntunan-hidupmasyarakat-melayu-jambi/> diakses pada 3 Agustus 2017.
- Agus, H. B. (2013). *Peraturan Daerah Provinsi Jambi Tentang Pelestarian dan Pengembangan Budaya Melayu Jambi*. No. 7 Tahun 2013.

- <http://jdih.jambiprov.go.id/fileperaturan/300PerdaNo7Th2013>. *Adat Jambi. Jambi*
- A Poeze, H. (2016). *Di Negeri Penjajah: Orang Indonesia Di negeri Belanda 1600-1950*. Jakarta: KITLV. Lembaga Adat Provinsi Jambi. (2001). *Jilid III Sastra Adat Jambi. Jambi*.
- Al-Mudra, M. (2016). *Budaya Melayu, Media Melayu Online*. Yogyakarta: Balai Kajian dan Pengembangan Budaya Melayu. Lembaga Adat Provinsi Jambi dan Pemerintah Daerah Tingkat I Jambi. (1994). *Buku Pedoman Adat Jambi. Jambi*. <Http://Melayuonline.Com/Ind/Culture>.
- Badan Pusat Statistik Kota Jambi. (2002). *Jambi Dalam Angka*. Riady, Y. (2013). Literasi Informasi sejak dini: pengetahuan baru bagi anak Usia dini. *Visi: Jurnal Ilmiah Pendidik dan Tenaga Kependidikan Pendidikan Non-Formal*. 8(2).159-165.
- Bappeda & Stasiun BMG Kota Jambi, Pemerintah Kota Jambi. (2019). *Selayang Pandang*. <http://keckotabaru.jambikota.go.id/profil/detail/2/selayang-pandangJambi>. DOI: <https://doi.org/10.21009/JIV.0802.10>
- Hasan, dkk. (2005). *Peranan Sastra Adat dalam Upacara Adat Perkawinan Jambi*. Departemen Pendidikan Nasional. Jambi: Kantor Pusat Bahasa Provinsi Jambi. Riady, Y. (2009). *Perilaku Perilaku Pencarian Informasi Mahasiswa Pascasarjana Program Doktor Bidang Pendidikan Bahasa Yang Menyusun Disertasi: Studi Kasus Di Universitas Negeri Jakarta*. Tesis. Program Magister Ilmu Perpustakaan dan Informasi, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia, Indonesia.
- Kahar. (2001). *Pokok-pokok Adat Sepucuk Jambi Sembilan Lurah, Jilid II*. Sastra Adat Jambi. Yundiafi, S.Z. (2010). *Syair Saudagar Miskin: Analisis Struktur dan Nilai Budaya serta Suntingan Teks*. Jakarta: Pusat Bahasa.
- Lembaga Adat Provinsi Jambi. (2001). *Sejarah*