

TAMADUN OF JAMBI MELAY REGION AS THE STRENGTHENING OF NATIONAL CHARACTER EDUCATION

Rustam

Faculty of Teacher Training and Education of Jambi University

E-mails: rusnansati@gmail.com / rustam@unja.ac.id

Abstract.: Malay is a race which inhabits Indonesia or Malay islands in Southeast Asia including Jambi Malay region. Historically, the tamadun of Jambi Malay has been established by Islam and Malay customs have become an important structure of Malay and sovereignty in Jambi. Jambi Malay region that was observed from ethnic grouping, namely social groups that were closely related to Jambi Sultan have twelve groups including Jebus, Pelayung, MaroSebo, Awin, Petajin, Suku Tujuh Koto, Mentong, Panagan, Serdadu, Kebalen, Aur Hitam and central Pinokowan. Jambi Malay area is defined as the area (which practices proper behavior, speaks Malay and they are Muslim). Jambi Malay Community has a character with a philosophy of life, based on: Holding on the Islamic faith as a principle of viewpoint; respecting the leader; greatly guarding traditional customs including prohibited abstinence and customs; giving priority to the elderly; prioritizing family ties and friendship relations; a person who does not return the respect given will be looked down upon; manners; urbane; deliberation/consensus; and work together. Malay society generally has a way of life or custom that is characterized by high civilization values. These characteristics of high civilization are the main foundation for the Jambi Malay community to continue their existence as a society that continues to perpetuate their identity until now.

Keywords: *Tamadun Of Melay, Jambi Region, National Character*

Malay race lived in Southeast Asia and around. The Malay ancestors came from the Austronesian Proto, Malay Proto, Mongoloid, Indonesian (Malayan). The race comes from the Yunan region of South China. They wander to south through the mekong river valley (c. 2500-1500 BC). Next, they live in the peninsula of Malay, Indonesia, Madagascar and the East islands. In other words, Malay are people who speak in Malay, live in the Peninsula of Malay, a population that live in Southeast Asia. Orang Melayu bersifat tangkas, cerdas, suka mengembara segala tindak tanduk mereka cepat, dan cerdas serta memiliki kepercayaan dan agama (Islam). Malays are known as agile and smart. They like to wander. They are quickly, and are intelligent and mostly their religion is Islam.

On the other hand, the words 'Tamadun' are derived from Arabic with the basic word 'da-na' which means religion. The word 'da-na' also appears as Madanna and tamaddana, both of which mean basing and fostering a life of comparison and subtlety character. Obviously, the word of tamaddana was derived from the word tamaddun.

Although the use of word tamadun refer to the atmosphere of an advanced life in terms of physical and moral, the origin word comes from the basic word of da-na which means religion, then of course the real intention of the civilization is related to religion. Thus, verbally, the words tamaddun or tamadun in the Malay language can be interpreted with an atmosphere of life that is advanced in terms of science, material, culture and spiritual based on religious values and beliefs which derive from the revelation of the Qur'an and al-Hadith .The Jambi Malay community can be grouped namely social groupings that are closely related to the Jambi Sultanate

There are twelve left namely Jebus, Pelayung, Maro Sebo, Awin, Petajin, the Suku Tujuh Koto, Mentong, Panagan, Serdadu, Kebalen, Aur Hitam and Central Pinokowan. The smallest environment of the local life unit is called a hamlet, now the same level as the village. Each hamlet has a name based on its physical characteristics. There is a hamlet called Teluk Leban, because it is located in a bay overgrown with leban trees. There is a place called Rantau Panjang because it is located in a long island. The leader is called penghulu dusun. Then each hamlet is controlled by a clan led by a passion. Marga is the customary territory of people who feel that they are an ancestral origin, or there is a strong relationship in the past. In the case of cultural education and national character should be emphasized in the basic value of national culture and character. The virtues that become attributes of a character are basically named values.

Therefore, cultural and ethnic education is the development of values derived from the perspective of Indonesian ideology, religion, culture, and values that are formulated in the goals of national education.

The purpose of national culture and character education is (1) developing the potential of the conscience / affective as human beings and citizens who have cultural values and national character; (2) developing praiseworthy habits and behaviors and in line with universal values and religious traditions of the nation's culture; (3) instill leadership and responsibility as the next generation; (4) developing the ability to be independent, creative, nationalistic; and (5) developing a safe, honest, full of creativity and friendship environment, and with a high sense of nationality and dignity (Hasan, Hamid, et al. 2010)

The local community of Malay Jambi has a philosophy that is conducted by the religion of Islam. The value of religious education is to teach the awareness and existence of God because of the creator of nature and everything in it. Recognize the Essence and power of God by devotion and faith in Him. Religious values show the relationship between human beings as creatures created by God with God as their counterparts, for example: *Adat besendi sarak: Sarak besendi kitabullah*, 'adat berdasarkan agama; agama berdasarkan kita Allah.'

To know Tamadun Melayu of Jambi as an enhancer of national character education needs to be carried out in-depth study by asking fundamental questions. It is: how does the philosophy of Malay Jambi society refine which is characterized by national character education?

Method

To analyze the phenomena of Jambi Malay culture, the researcher used the enography method. The main concern of enography is to present the life, which is about the way of life of the society. For this reason, the researcher not only interview the participants, but also observe them.

The most common ethnographic data collection method in cultural domain is observations (Ibrahim, 2004). That is, researchers who are also the members of the community who participate in producing and collecting the data. In this case, aside from the observations, the researcher also use field note. The researcher used the instruments even the researcher's role is as outsiders during the communication (observed behavior). However, the relationship between researchers (ethnographers) and speech communities needs to be maintained - in the sense of close emotional relationships – but cannot be interpreted because researchers have the same culture.

Discussion

Based on the analysis of cultural phenomena, the Jambi regional Malay community that characterizes national character education can be seen in terms of: adhering to the Islamic creed as a principle of viewpoint; very respectful of the leader; greatly guarding traditional customs including prohibited abstinence and customs; giving priority to the elderly or old; prioritizing family ties and friendship relations; a person who does not return the respect given will be looked down upon; manners; urbane; deliberation / consensus; and mutual cooperation.

Holding on the Islamic faith as a principle of viewpoint

Characteristics of Tamadun Jambi Malay Region which characterizes the character of holding on to the Islamic creed as the principle of view should be. Based on several historical records, Islam first entered the Malay region, from the 7th to the 9th centuries brought by merchants from the Arabian Land. On his journey to Malay land from the Malacca Strait, the merchants stopped at Malabar, Cambay and Gujarat (India). Since then Islam has influenced religion and culture which determine its growth and development. The Malay region itself is inhabited by Malay culture, so that the influence of Islamic gamma on the Malay community has naturally taken place.

The arrival of Islam into the Jambi Malay region was an important second in changing the overall thought and civilization of the Malays, even though the arrival was seen evolutionarily from the spread of its axis, but in the spiritual or spiritual aspect of this religion revolutionized the Jambi Malays. This means that the teachings of Islam that teach ketauhidan (the concept of Tawheed) change the world view. Malays who previously believed in the gods and glorified the king (considered the king as the incarnation of God "goddess" or representative of God) have been

humanized to become a Sultan who served as Caliph who led and protect the Jambi Malay community and play a role in upholding Islamic governance in society

The Jambi Malays hold on to the Islamic creed as the principle of view should be. Concerning faith and devotion to Allah S.W.T. Obeying all that is told and leaving all the prohibitions of Allah is the demand of the priest. The universal view of Malays has traditional elements adapted to the basics of the Islamic creed. For example, destiny is often equated with fate, which is a journey of life that has been set by God. All of this life has been regulated by the Creator's creator, while humans only live it.

Respecting the leader

Obedience to the Sultan and respect for leaders is something that must be carried out by the entire community of Jambi Malay. Institutions respecting the king (leader) are elements of the Jambi community tradition. Obedience and loyalty to the Sultan / King / leader has become part of the Jambi Malay culture since the early days of the city. The Jambi Malay Community highly respects leaders and these values are values based on the Jambi Malay civilization.

Greatly guarding traditional customs including prohibited abstinence and customs

The Jambi Malay Community adheres to traditional customs as can be seen in daily life practices. The Jambi Malays are very guarding traditional customs including prohibited abstinence and customs inherited and practiced for generations. Between customs that are still practiced as customs welcome birth, marriage, and death.

Giving priority to the elderly

Tamadun Melayu Jambi gives priority to the elderly or aged. The Jambi Malays are very guarding traditional customs including prohibited abstinence and customs inherited and practiced for generations. The community is taught to be obedient to parents and elders such as religious leaders, religious leaders, clever splitters, community leaders, teachers, and so on.

Prioritizing family ties and friendship relations

Jambi Malay society prioritizes family relationships that are upheld. This can be seen from the customary kinship relationships in the community by using religious titles, ethnicity in families such as hujj, datuk, grandmother, along, angah, sir cik, and makcik. In kendurian activities (traditional parties) also prove that Malay people are more concerned about silaturahmi (kinship) relationships. Likewise with the pilgrimage-menziarahi practice.

A person who does not return the respect given will be looked down upon

Tamadun Melayu Jambi area does not look down on others. They are competitively respectful, instead often being inferior. Respect is given to others who respect others. People who do not reciprocate the respect given will be looked down on in society. Manners or manners relate to the actions or behavior of someone who can put themselves in front of others. Manners or manners are an attitude that must be owned by every Jambi Malay community.

Manners

The culture of Jambi Malay society always appreciates or glorifies guests. This has become an important value in the Jambi Malay community. Following the teachings of Islam, guests bring sustenance to the host. Therefore, the Malay Malay community is very respectful of guests who are always cheered on and served as well as possible.

Urbane

Tamadun Melayu Jambi has cultural values that do not look down on others. They respect each other, often even being inferior. Respect is given to others who respect others. Polite and polite language is a part of the values of Jambi Malay civilization which is associated with adab and customs. The Jambi Malay Community considers that civilized people have the subtlety of

their character when people who are not polite and do not speak language are barbaric and have a rough / bad character. The high and low existence or self-esteem of a person can be seen from the words he said. Therefore, every action and action must be maintained so that someone's words can reflect his personality.

Deliberation/consensus

The culture of Jambi Malay society in achieving mutual agreement is always with the tradition of consensus to consensus. Many people are given the opportunity to voice their opinions and agreement is reached by taking the word agreed. This is evidenced by the proverb of Jambi Malay that reads a round of water because the vessels, rounded words because they agree

Work together

One of the characteristics of Tamadun Jambi is doing work together. The value of this collaboration is part of the value of Jambi Malay culture that is shared with the interests of life together. Mutual cooperation is practiced in life activities such as festivals / traditional parties, planting and harvesting rice, cleaning synagogues and burial grounds. Helpful attitude is giving help to others. In the Jambi Malay customary tradition, it was seen in the customary feud "stretching between the bride's handover" by helping to relieve the girl / bride to inform the community with a way of cooperating with the Jambi cultural customary consultations.

Conclusion

Jambi Malay Community has a character with a philosophy of life, based on: Holding on the Islamic faith as a principle of viewpoint; respecting the leader; greatly guarding traditional customs including prohibited abstinence and customs; giving priority to the elderly; prioritizing family ties and friendship relations; a person who does not return the respect given will be looked down upon; manners; urbane; deliberation/consensus; and work together. Malay society generally has a way of life or custom that is characterized by high civilization values. These characteristics of high civilization are the main foundation for the Jambi Malay community to continue their existence as a society that continues to perpetuate their identity until now.

References

- Anonim, *Buku Pedoman Adat Jambi*, kerjasama Lembaga Adat Provinsi Jambi dan Pemerintah Daerah Tingkat I Jambi, 1993
- Anonim, *Garis-Garis Besar Pedoman Adat Bagi Pemangku Adat Dalam Kotamadya Dati II Jambi*, Kerjasama Lembaga Adat Tingkat II Kotamadya Jambi dan Pemerintah Kotamadya Dati II Jambi, Cetakan ke-3, 1996
- Anonim, *Pokok-Pokok Adat Pucut Jambi Sembilan Lurah*, Jilid I-V, 2001
- Creswell, J. W. 1998. *Qualitatif Inquiry and Research Design*. Sage Publications, Inc: California
- Datuk Basyaruddin, dkk. *Kepemimpinan Dalam Masyarakat dan Hukum Adat Pucuk Jambi IX Lurah Melayu Jambi*, 1990
- Hasan, Hamid, 2010. *Pengembangan pendidikan budaya dan karakter bangsa*. Kemendikbud.
- Ismail, Hussein, dkk. *Tamadun Melayu Menyongsong Abad 21*, Edisi Kedua, Universiti Kebangsaan Malaysia, Bangi, 1997
- Junaidi T. Noor, MM *Kerajaan Melayu Jambi Hubungan dan Peranannya dengan Kesultanan Melayu Lainnya Di Pulau Sumatera*, disampaikan pada Temu Ilmiah Melawat Sejarah dan Pameran Kesarahan di Pekan Baru, 2002
- Roza, Ellya: 2014 *Internalisasi Nilai Islam dan Tamadun Melayu*. PPP Universiti Pertahanan Nasional Malaysia. Kuala Lumpur
- Spradley, James P. 1997. *Metode Etnografi*. Yogyakarta: PT tiara Wacana.
- Somad, Kemas Arsyad. 2003. *Mengenal Adat Jambi Dalam Perspektif Modern*. Provinsi Jambi.