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Table of Contents

Editorial Team

Table of Contents

Challenging the Patriarchal Norms: Examining Hegemonic Masculinity in *Dickinson* TV Series.....(1)

Andieni Rahmawati, Alfi Syahriyani

**Domestic Violence Againsts Women Portrayed in Khaled Hosseini's *a Thousand Splendid Suns* ...
.....(15)**

Firyal Farah Fadhilah, Tuty Handayani

How to Deal with the Fabricated Hadith: Notes for Hadith Dispersion in Social Media(29)

Abur Hamdi Usman, Rosni Wazir, Mohd Norzi Nasir

Mapping Publication of Gus Dur Thought: a Bibliometric Study(43)

Dila Wahyuni, Pungki Purnomo

**The Contributions of Asian Muslims' Local Wisdom in the Seloko Adat Jambi for Empowering
Social Tolerance(57)**

Badarussyamsi, Ermawati

**The Efforts of National Library of Indonesia in Providing Covid-19: Reliable Resources through
Coronapedia(71)**

Fanny Maharani, Ade Abdul Hak

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The Contributions of Asian Muslims' Local Wisdom in the *Seloko Adat* Jambi for Empowering Social Tolerance

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Abstract

This article discusses the tolerance values in Seloko Adat Jambi as one of the treasures of Jambi society. Jambi is known as free conflict area and is classified as a plural society consisting of various beliefs, ethnic, cultural, and religious schools of thought. The tolerance of the society is inspired by tolerance values in Seloko Adat Jambi. The aims of this study are to explore the values of tolerance in Seloko Adat Jambi and to show that these values are actualized in their social life. This study uses a content analysis method that explores tolerance values in Seloko Adat Jambi texts. The findings show that empathy, friendliness, and respect others are derivative values of tolerance in Seloko Adat Jambi. In addition, the actualization of the values of tolerance is manifested in the ethical awareness of people who tend to respect others, try to prevent conflicts, resolve conflicts appropriately and thoroughly, and obey the rules that exist in society. In conclusion, the Jambi people are accustomed to the values of local wisdom which are full of values of tolerance and respect for others. All of these thoughts have shaped them into a society that avoid fanatical, extreme, and hostile attitudes.

Keywords: *Seloko Adat Jambi, Local Wisdom, Tolerance, Respect, Harmony, Conflict Resolution*

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Introduction

The awareness of religious tolerance in Indonesian society is increasingly important to harmonize the relationship between religious people from different faiths. At least in the last two years, violent cases involving religious communities are still common. Although small in size and easy to solve, in the context of Indonesians who have been accustomed to living in religious, ethnic, and cultural plurality, religious conflicts should not have occurred. The burning of illegal churches in Aceh in 2015, the burning a Masjid in Tolikara Papua in 2015, and the burning a Vihara (Buddhist temple) and Pagoda (Chinese temple) in Tanjung Balai East Sumatra in 2016, have become an urgent demand for all elements of the nation to constantly socialize tolerant and plural understanding of religions.



The people of Jambi are a plural society in terms of religious beliefs as well as ethnicities. There are six official religions in Jambi namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Statistical data from the Jambi Provincial Government indicates that various religions are almost scattered throughout regencies and towns in Jambi.

Tolerant and plural religious understanding not only be extracted from the text of religious teachings, but also local wisdom as a manifestation of the cultural richness and customs of the nation. Indonesia has a great amount of local wisdom which the potential in supporting tolerant and plural religious understanding. The values of local wisdom have been proven to be able to maintain relationships between different communities for years (Effendi, 2019, p. 203; Hadiyono et al., 2010, p. 3).

Jambi as one of the provinces in Indonesia has a wide variety of local wisdom which is adhered to by the Jambi people as embodied in *Seloko Adat* Jambi. *Seloko Adat* Jambi is a collection of proverbs, '*pantun*', (rhyme), and poetry that contains life advice, social ethics, and the harmonization of social life. The people of Jambi expressed loyalty to local wisdom because they are related to religious teachings. They believe that violation of customary law and customary values will result in God's curse. The condemnation of the violation of these customary values is described in some verses of *Seloko Adat* published by *Lembaga Adat Jambi/Jambi Customary Institution* (2003):

"*Jatuh ke gunung, gunung pecah* (falling on the mountain, the mountain will break)

Jatuh ke laut, laut kering (falling on the sea, the sea will dry out)

Jatuh ke sawah, padi hampa (falling on rice fields, the fields will be empty)

Jatuh ke badan, badan binasa." (falling on the body, the body perishes) (p. 6).

According to Syam as quoted by Abdul Gafar, in *Seloko Adat* Jambi contains advice and views of '*nenek mamak*' (elders), '*tuu tengganai*' (respected elders), and '*cerdik pandai*' (traditional leaders) of local communities. *Seloko* serves as norms, philosophy, and foundation in conveying people's thoughts and feelings. *Seloko* also functions as a medium to create an atmosphere of intimate association and aesthetic values by using a language that helps to realize a strong, unified, and tolerant society (Gafar, 2012, p. 43). In practice, *Seloko* is usually conveyed in the form of *pantun* in some communal activities, be it traditional ceremonies or other events.

Seloko Adat Jambi is one of the cultural richness of Jambi's Muslim community. It is referred to as the wealth of Jambi's Islamic followers because the pillars of *Seloko Adat* Jambi are based on Islamic teachings namely "*Adat besendi Syara', Syara' besendi Kitabullah.*" It means that not only Jambi's customs an articulated form of Islamic teachings but also wisdom contained in words and sentences in *Seloko*, all of which are articulated forms of Islamic teachings. Thus, *Seloko* is a form of Islamic teaching articulation in the forms of *pantun*, maxim, and poetry.

In-depth research on *Seloko Adat* Jambi leads to an assessment that *Seloko* texts are a visualization of the ideal values of society especially peace and tolerance values. Following the flow of *Seloko* texts is the same as studying the social idealism the Jambi people. But *Seloko Adat* Jambi is not a collection of theories and ideals of mere reason, it is a representation of ethics, aesthetics, and values of Jambi's life. It means that the people of Jambi indeed have implemented these values in the daily life. The principles of love and peace are their tolerant philosophies.

Previous studies tend to reveal the literary aspect and beauty of the *seloko* couplet. Some other studies have tried to link the *Seloko Adat* Jambi with the themes of community harmony, but the methodological studies are not very deep (Gafar, 2012; Rasito, 2007; Hadri Hasan, 2013). This article aims to analyze *Seloko Adat* Jambi from a tolerance perspective, starting with what are the values of tolerance in *Seloko Adat* Jambi and then how these values are actualized in social life.

Tolerance in the Kamus Besar Bahasa Indonesia (2017), means being or becoming tolerant (appreciating, letting, allowing) thoughts (opinions, views, beliefs, habits, behavior, etc.) that are different or contradictory to one self. According to the Merriam-Webster dictionary, tolerance (tolerance) describes a person's ability in two things namely; his willingness to accept different feelings, habits, or beliefs, and the ability to accept, experience, or endure something dangerous or unpleasant. Meanwhile, Doorn states that "tolerance entails acceptance of the very things one disagrees with, disapproves of or dislikes. Tolerance can be seen as 'a flawed virtue' because it concerns the acceptance of the differences between others and ourselves that we would rather fight, ignore, or overcome" (Doorn, 2014, p. 1).

In Arabic, the word tolerance is matched with the word *tasāmuḥ* which – according to Munawir means "forgiveness," and "grace of the breast." (Munawir, 1995, p. 1098). Tolerance is the granting of freedom to fellow human beings or to fellow citizens to implement their beliefs, manage their lives, and determine their fates, as long as in carrying out their attitude it is not contrary to the principle of order and peace in society. According to Verkuyten and Kollar, "tolerance implies a positive response to diversity itself, and intolerance is equated with dogmatism, closed-mindedness, and prejudice more generally (Verkuyten and Kollar, 2021, p. 174).

In practice, tolerance is considered a very important supporting factor to the creation of "Coexistence" or living together. Coexistence is defined as a way by which individuals and groups perceive other individuals and groups as distinct by positive judgments and recognize the certainty of human diversity. In other words, "the idea of tolerance is based upon the argument that all people and all races are equal and to support social mechanisms which neglect differences between individuals" (Cools, 2021, p. 55). Commitment to tolerance involves non-violent disagreement, humbleness and sharing, and a strong desire to participate proactively in intercultural dialogues and international negotiations. In fact, according to Russell Powell and Steve Clarke, tolerant attitude is only possible when we have a reason to provide a space for actions or habits that weigh against us (Powell & Clarke, 2013, p. 4). The need for tolerance to other cultures and religions is to discover the extent to which human rights are being violated in the name of the difference (Ehrkamp, 2010, p. 21). Thus, through tolerance, it is certain that there is no violation of human rights.

In the context of respect and acceptance of others, UNESCO has stated that "tolerance is respect, acceptance, and respect for the rich cultural diversity of the world, various forms of self-expression, and the ways of being human. Tolerance is harmony in difference." (Fathuri, 2016, p. 12). Similarly, Mujani explains that tolerance is "a willingness to appreciate, accept or honor anything that is rejected or opposed by a person." Thus, acceptance of differences with respect for the beliefs and views of others is the substance of tolerance (Kamil, 2018, p. 87-88). The two views above show that the core point of tolerance is respect and acceptance of the values and cultures of other people. Meanwhile, Dobbernack once mentioned that the essence of tolerance is respect for differences in individuality, reason, and position of others, to put that distinction into a tolerant perspective (Dobbernack et al., 2013, p. 9).

The word tolerance is usually contrasted with the word "Intolerance." In Europe, the term intolerance is aligned with discrimination that is usually caused by a negative view of others (Zick et al., 2011, p. 11). Intolerance is considered a threat to the coherency plural

and democratic society while tolerance and multicultural are seen as not only important for minority protection but they are also the core of social cohesion and the continuity of democracy (Zick et al., 2011, p. 9). In the context of religion, for example, religious intolerance means hostility against other religions. It is because of the inability of the adherents to harmonize the aspects of religious theory and practice within the diversity of interpretations of the doctrine (Awoniyi, 2013, p. 136).

Tolerance has become the concern and aspiration of the entire world's community. It has been proven that tolerance was the main topic of the UNESCO Conference in 1955 which emphasized tolerance in the context of promoting human rights and rejecting discrimination and resolving conflicts. Lee, as Director of the Asia-Pacific Center for Education for International Understanding of UNESCO, led body once stated that the 28th UNESCO General Conference in 1995 approved a cross-disciplinary project entitled "Towards a Culture of Peace" consisting of four entities; (1) education for peace, mutual understanding and tolerance, (2) enhancing human rights, democracy, and the fight against discrimination, (3) cultural pluralism, and intercultural dialogue, and (4) preventing conflict and building post-conflict peace (Lee, 2015, p. 343).

Method

Based on qualitative research, this article examines seloko texts and seloko utterances by Jambi traditional leaders. Based on Lexy Moleong's qualitative method, this article is oriented to produce descriptive data in the form of written or spoken words, both from seloko texts and explanations of Jambi traditional leaders regarding seloko itself. Thus, interviews with traditional leaders are one of the important instruments in collecting data in this study.

The data analysis method in this research is inductive analysis with technical content analysis. Some content analysis theorists say that the systematics of content analysis includes; grouping, sampling, recording or coding, abductive inference of contextual phenomena, and narration to answer research questions. According to Elo and Kyngas, (2008, p. 107) one of the stages in qualitative content analysis is organizing qualitative data. This process includes coding, category creation, and abstracting.

The content analysis in this article reads the *seloko* in detail, classifies its tendencies, and groups them into general themes. Furthermore, the explanations and interpretations of the traditional figures who understand the semantic meaning of *Seloko Adat* Jambi are intended to strengthen the thematization that has been compiled. The meaning of *Seloko*'s verses is then analyzed with theories about tolerance. The analysis process in this context is seen as important to examine whether the Jambi traditional *seloko* contains the constructs of tolerance and social harmony, considering that *seloko* has taken root in the lives of the Jambi people.

Thus, technically the stages of data analysis in research on *Seloko* can be described in the following table 1:

Table 1:
Schema of The Stages of Data Analysis

STAGE	RESULT
<i>Unitizing</i>	All <i>Seloko</i> texts
<i>Sampling</i>	Morality (empathy, friendliness) in <i>Seloko</i>
<i>Coding</i>	The themes of tolerance in <i>Seloko</i>

Narration for research question	Answers to the formulation of the problem
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The application of content analysis to the *Seloko Adat* Jambi script begins by collecting *Seloko* texts in various forms. Next, the researcher selected the *seloko* texts according to the research theme. Through *seloko* texts that have been selected, the researcher make categories and thematics. Based on these categories and themes, then analyze them to answer the research questions.

Results and Discussions

In-depth research on *Seloko Adat* Jambi leads to an assessment that *Seloko* texts are a visualization of the ideal values of society especially peace and tolerance values. Following the flow of *Seloko* texts is the same as studying the social idealism of Jambi people. But *Seloko Adat* Jambi is not a collection of theories and ideals of mere reason, it is a representation of ethics, aesthetics, and values of Jambi's life. It means that the people of Jambi indeed have realized these values in daily life. Some tolerant philosophies that will be described, among others are; love of peace and principles of life which are not conflicted.

Tolerance Values in the *Seloko Adat* Jambi

Understanding *Seloko Adat* Jambi is the same as trying to understand the vision and the value system of the Jambi people. In the Regional Regulation of Jambi (PERDA), it is mentioned that the Malay Customs of Jambi are a solid system of Jambi people's worldview, as implied in *Seloko*; "*Titian teras betanggo batu, cermin nan idak kabur, lantak nan idak goyah, dak lapuk dek hujan dak lekang dek panas, kato nan saiyo, adat besendi syara', syara' besendi kitabullah, syara' mengato, adat memakai.*" (Footbridge with stone steps, a mirror that is not blurry, strength that does not falter, it is not weathered because of the rain and does not crack because of heat, words that are agreed, customs that are based on shari'a, shari'a that is based on the Qur'an, shari'a utters, customs implement). This *Seloko* shows that the value system and the worldview of the Jambi people as stated in the *Seloko* is deeply rooted in society and its existence is always respected (Perda Jambi No. 2, 2014, p. 1).

Love for peace

In general, Jambi society is people who like security and peace. The picture of the environment, the atmosphere of life, and the good qualities of people are the aspiring characters of life. Such an ideality of life is embodied in the following *Seloko* as presented by Munsarida (2017):

"Negeri aman padi menjadi,(The country is safe, rice is abundant)
Kerikil di pulau menjadi intan,(Gravel on the island become diamonds)
Pasir di pantai menjadi emas,(Sand on the beach becomes gold)
Air bening ikannya jinak,(The water is clear and the fish is tame)
Rumput hijau kerbaunya gemuk,(The grass is green and buffaloes are fat)
Pergi ke air cemetik keno,(Going to the water is exposed to clear water)
Pergi ke darat durian runtuh,(Going to land durians are abundant)
Balik ke rumah lemanng tejulu,(going back home is welcomed by delicious cakes)
Pergi ke mesjid, mesjidnya penuh,(Going to the mosque, the mosque is full of people)
Dimana ketemu orang tersenyum,(Wherever people are met, they smile)
Itulah negeri baldatun toyyibatun wa rabbun ghafur,(That is the country of baldatun toyyibatun wa rabbun ghafur)

Negeri adil makmur di bawah ampunan Allah”(The just and prosperous land under Allah’s forgiveness) (Munsarida, Personal interview, October, 11, 2017).

Achieving such peace, it requires some important pillars, among others; first, the necessity of being together, and second, being nice. First, the principle of the need for togetherness. The ancestors of Jambi strongly emphasized the importance of unity and togetherness in the life of society. A culture of deliberation and consensus is a reflection of unity and togetherness that can strengthen relations among community members. The feeling of togetherness followed by mutual help can create a sense of the same destiny which is important in maintaining the unity of the nation. Togetherness becomes very important because a conflict usually occurs when there is no sense of togetherness among individuals and groups within society. Haryanto said that local wisdom can be a social glue in cross-religion, belief, and cultural life, and provide a dynamic and peaceful sense of togetherness in a multicultural society (Haryanto, 2013, p. 177). Therefore, disputes and divisions should be avoided because they can undermine national unity. Notice the verses of *Seloko* below;

“Kato sorang kato bapecah, kato basamo kato mufakat (Individual opinions lead to division, shared opinions become consensus).

Ringan samo dijinjing berat samo dipikul,(Light objects are carried together, heavy objects are shouldered together).

Ke bukit samo mendaki ke lurah samo menurun (To the hill we climb together, to the valley we descend together).

Malang samo merugi belabo samo mendapat” (losses are shared, profits are shared) (Maksum Syukur, personal interview, November 15, 2017).

Second, it is required to maintain a good attitude. Good manners and ethics in social life are needed to build harmony among citizens. The way of communication not only emphasizes oral communication, but also the communication of the body or body language. An expression in *Seloko* mentions: *“Hendaknyo tibo nampak muko, balik nampak punggung.”* *Seloko*’s phrase means a suggestion to be able to maintain goodness in social interaction from beginning to end. In practice, greetings and goodbyes should keep using good manners. If one comes to people’s houses with permission or says hello, so when he is to end the visit he needs to say goodbye.

The life principle for harmony

The principle of avoiding conflict is one of the most important philosophies that are contained in *Seloko Adat* Jambi. In this context, Jambi’s ancestors have outlined this principle in several important principles. The first is the need to understand the root cause. A problem will be easily solved if the cause of the problem is found. *Seloko* expressions regarding this are:

“Kalo aek keruh cubo tengok ke hulu(If the water is brown, try to look upstream)

Kalo menyenak (tertutup) tengok ke muaro.” (If it is blocked, look at the estuary) (Munsarida, personal interview, 22 October, 2017).

The second is giving the right solution. The value in *Seloko* also mentions the need to solve a problem gradually so that the problem can be solved well. As mentioned by *Lembaga Adat* Jambi (2003) the following lines of rhyme indicate the advice:

“Keruh dijernihkan, bengkok diluruskan(Brown is to be purified, bent is to be straight

Semak diulu dikehulukan(Upstream bushes are placed upstream)

Semak diilir dikehilirkan(Downstream bushes are placed downstream)

“*Supayo disisik disiangi dengan teliti*(So as to be examined carefully)
Dak ado silang nan idak sudah(There are no unresolved problems)
Dak ado kusut nan idak selesai”(There are no unresolved deadlocks) (p. 5-6)

The phrase “*Keruh dijernihkan, bengkok diluruskan*” indicates that solving a problem requires a proper way. Meanwhile, the phrase “*Semak diulu dikehulukan*” and “*Semak diilir dikehilirkan*” suggests that the solution to a problem needs to be gradual, systematic, and holistic.

Third, discussion and consensus will accelerate the solving of a problem. The customs of Jambi strongly suggest the need for discussion and consensus in everyday life. Discussion and consensus can facilitate the resolution of dissent and provide clarity. One of the benefits of discussion and consensus is the clarity of the real issues that need to be resolved. Jambi ancestors that used this concept are found in the verses of *Seloko* below:

“*Bulek aek dek pembuluh* (Round water is due to vessels)
Bulek kato dek mufakat (Round the word is due to consensus)
Bulat dapat digulingkan (Round objects can be rolled)
Pipih dapat dilayangkan (Flat objects can be posted)
Putih berkeadaan (White in state)
Merah dapat dilihat (Red can be seen)
Panjang dapat diukur (Length can be measured)
Berat dapat ditimbang” (Weight can be weighed) (*Lembaga Adat Jambi*, 1993, p. 26).

The Implementation of The Tolerance Value Perspective of *Seloko Adat Jambi*

A society usually has a strong stability power because of the preservation of values, norms, and cultures originally born from it. These values, norms, and cultures are preserved for centuries through the exercise of themselves. They are then better known as customs that by adhering to them, stability becomes strong and they ensure the survival of all people and the environment. There are spontaneous and unwritten values that are always conveyed with oral traditions such as adverbs and speakers, but there are also written values in the forms of verses of poetry, *pantun*, and *seloko*.

The presence of written and unwritten values, norms, and customs indicate that society still has good stability that enables human and environmental well-being to take place. Under the light of values, norms, and customs, all elements in the community perform their functions and roles well in the sense of meeting the demands of customs. Thus, the life of a safe and secure society can be created through the exercise of the values, norms, and customs that have been formulated in that society. Conversely, the absence of values, norms, and customs in society as a result of the influence of outside values and norms will impact the low stability in the society.

Based on that coherence analogy, a stable and strong society indicates the strength of values, norms, and customs inherent in the society. Such a society has life principles and foundations that underlie and direct the whole mindset and behavior of its members. People who are stable and solid with strong values and custom principles can provide strong and protective responses to foreign values that have the potential to enter and bring negative impacts on society.

In the context of Jambi, norms, values, and customs are manifested in the attitude and custom parameters of local communities, both written and unwritten. The unwritten value and custom parameters are featured in the manners and ethics of society and still work well. For example, when there is a violation of such manners and ethics, it will spontaneously

result in the commencement of customary punishment. The written values and customs are usually found in the phrases and verses of poems which are later known as *Seloko Adat Jambi*.

The study found that Jambi's written values and customs have important content relating to tolerance. The verses in *Seloko* reflect the high awareness of the importance of mutual respect and tolerance among human beings. This fact indicates that the norms, values, and customs of the Jambi people are laden with the values of tolerance in which their ancestors have become accustomed to a tolerant ethic of life among them.

Important values as a manifestation of tolerance in *Seloko Adat* Jambi which is actualized by the Jambi people in their daily lives include; first, respect for others, second, efforts to prevent conflicts from arising, third, complete conflict resolution, fourth, adherence to rules to build a harmonious and orderly life.

Respect for others

The ancestors and initiators of Jambi customs have outlined that living in society requires awareness of the importance of mutual respect for each other. Society consists of individual elements and groups that are full of different interests and perspectives. The inevitable conditions of difference in society are very likely to open up opportunities for conflict of interests between individuals and groups. Based on his research, Serin stated that "in a diverse modern society, individuals must respect each other and develop mutual understanding. In creating a tolerant society, relations between people must be developed" (Serin, 2017, p. 175).

Therefore, the awareness of respect for others is needed to create a harmonization of relationships within the community, all of which is reflected in the following verses of *Seloko*:

*"Bejalan hendak menepi (Do not walk against a crowd)
Supayo idak tepijak kanti (So as not to be stepped on by others)
Becakap piaro lidah (When speaking you should be careful)
Supayo kanti idak meludah"* (So that people don't spit on you) (Munsarida, personal interview, 22 October, 2017).

The phrase "*Bejalan hendak menepi, Supayo idak tepijak kanti*" suggests that one should take into account existing provisions in society and respect the rights of others. Respecting the rights of others can ensure the creation of harmony between peers and vice versa, selfishness, and negligence of the rights of others will lead to conflicts and disputes (*tepijak kanti*). The phrase "*Becakap piaro lidah, supayo kanti idak meludah*" is a recommendation from Jambi's ancestors so that everyone needs to control their tongues or speeches so as not to hurt others. Good conversations can bring a sense of mutual respect because a good speech will make someone appreciated by others. Conversely, speech that tends to hurt others will result in humiliation because the speaker will not be appreciated by others. This can be called "*diludah kanti*."

Thus, *seloko* has taught us about the importance of appreciating others, having empathy, and knowing the needs of others. They are keys to success for tolerance as mentioned by Dobbernack that tolerance requires of respecting for differences in individuality, reason and position of others (Dobbernack et al., 2013, p. 9). Thus, the meaning of tolerance can be classified in three classifications; *first* take into account the wishes, hopes, commands, and activities of others, *second*, respect for someone means having an active empathy for them, *third*, respect for someone means a willingness to understand the situation of others. In this context, Rossi mentions that respect for others is a value that is definitely embodied in toler-

ance itself (Rossi, 2013, p. 1).

Committed efforts to conflict prevention

For the people of Jambi, conflicts are seen as mere futility, so they always avoid them. They familiarize themselves with deliberations and agreements to resolve a problem so that it is resolved and not triggered a conflict. Therefore, conflicts should be avoided because they have no positive value at all. Some verses of *seloko* relating to this are as follows:

“Menang jadi arang, kalah jadi abu (Winning becomes charcoal, losing turns into ash)

Jatuh ke aek hanyut, jatuh ke api hangus (Falling into the water drifted, falling into the fire burned) (Lembaga Adat Jambi, 2003, p. 5)

The phrase *“Menang jadi arang, kalah jadi abu”* if associated with the importance of tolerance in society then it means that conflicts that occur within a society will only harm the community itself. Likewise, the phrase: *“Jatuh ke aek hanyut, jatuh ke api hangus”* where a conflict is a vain matter that will only result in the loss and misery of the community. Those who win in a conflict will only get *“arang”* (charcoal) in the sense of no value or price. Likewise, losers will become more miserable which is symbolized as *“abu”* (ash).

Therefore, Jambi’s ancestors have outlined that conflict prevention can begin through speaking and doing with good manners for everyone in society. This is expressed in the following verse of *Seloko*:

“Lurus benar dipegang teguh (Straight and true are held firm)

Kato benar diubah idak.” (The true word is not changed) (Munsarida, personal interview, 22 October, 2017).

The verse *“Lurus benar dipegang teguh, kato benar diubah idak”* indicates that sticking to what is right and committing to following correct advice and suggestions are very important for everyone to do. Such awareness will be an effective effort to avoid and prevent conflicts in society, whether on a small scale or a large one.

Jambi’s ancestral advice in preventing conflicts by acting rightly and respecting others will all lead to ensuring a safe atmosphere of dampening a conflict. A safe atmosphere without disputes and the minimization of violence is an important points in conflict prevention. Conflict prevention should pay attention to two important aspects namely the absence of violence and the creation of a safe atmosphere. Suradi etc. mention that *“tolerance is functions as a guardian, safeguard, peace-maker, and unifier communication and interaction to realize good relations between community members. Besides, the law handling of social conflict has covered the mechanism to address this matter through conflict prevention, cessation of conflicts, and post-conflict recovery”* (Suradi, et., 2020, p. 229).

Precise and complete conflict resolution

If a conflict occurs in society, Jambi’s ancestors suggested that the conflict must be resolved quickly and accurately. All parties in the community must have concern to resolve A conflict immediately so that it is not protracted and public losses can be prevented. Conflict that can be resolved quickly will help restore a good atmosphere so the atmosphere of tolerance in society can be recreated. Consider for example some of the following verses:

“Supayo disisik disiangi dengan teliti (To be examined carefully)

Kalo aek keruh cubo tegok ke hulu (If the water is brown, try to look upstream)

Klo menyenak (tertutup) tengok ke muaro (If it is blocked, look at the estuary)

Menarik rambut dalam tepung (Pull hair from flour)

Rambut jangan putus (Don't break the hair)
Tepung jangan terserak." (Do not scatter the flour) (Munsarida, personal interview, 22 October, 2017).

The above phrases suggest that the resolution of a conflict must be done carefully and thoroughly to find the root of the problem so that the solution benefits all parties. Therefore, problem-solving efforts must prioritize mutual advantages and avoid individual and group egoisms.

The phrase "*Supayo disisik disiangi dengan teliti*" indicates that the resolution of a conflict or problem must be carried out carefully so that the root causes of a conflict can be known. Conflict resolution efforts of course require the participation of all parties in the community. Such efforts also require an in-depth study among community leaders and all citizens. In certain events, including the settlement of a case, traditional leaders or village elders usually gather for deliberations that contain an in-depth study of a problem. All these earnest efforts are expected to result in solutions for conflict resolution and problems in society.

The verse "*Kalo aek keruh cubo tegok ke hulu, kalo menyenak tengok ke muaro*" shows the need for an understanding of the cause of a problem or a conflict. Attempts to know or explore the cause of a problem can also be referred to as confirmation or in Arabic terms "*tabayyun*." Confirmation or *tabayyun* to find the cause or root of a problem is a prerequisite before the review and effort of formulating the solution for the problem are carried out.

Another important phrase in the context of resolving a conflict and a problem is "*Menarik rambut dalam tepung, rambut jangan putus, tepung jangan terserak.*" This expression indicates that in an attempt to resolve a problem or a conflict, it should prioritize the interests of all parties above personal interests and social class. Solutions to problems and conflicts should be beneficial and provide a sense of satisfaction for all parties involved in the conflicts. Such a target is possible for all parties to obey and implement solutions that have been agreed. Chumarina's research results etc. mention that awareness of diversity in society coupled with the need for tolerance is a powerful way to prevent conflict in society (Chumarina, 2020, p. 7). Other suggestions in the context of problem-solving or conflict are in the following *seloko* verses:

"Keruh dijernihkan, bengkok diluruskan (Brown is purified, bent is straight)
Semak di ulu dikehulukan (The upstream bushes are placed upstream)
Semak di ilir dikehilirkan" (The downstream bushes are placed downstream)
(*Lembaga Adat Jambi*, 2003, p. 6)

The phrases indicate that in addition to the necessary precision and accuracy in the efforts to resolve conflicts and problems, problem-solving techniques must also be appropriate. The phrase "*Keruh dijernihkan, bengkok diluruskan*" indicates that the solution to the problem must be on target; like brown water that needs to be purified, like bent iron which requires to be straightened. This means that the resolution of a problem must be precise and appropriate to the root of the problem.

Meanwhile, the phrase "*Semak di ulu dikehulukan, Semak di ilir dikehilirkan*" indicates that problem-solving should be done gradually and systematically. There are priority issues to solve, such as solving an easy problem first. The solution to more difficult issues can be done afterward. On the other hand, Jambi's ancestors have advised that the spirit of resolving a conflict should always be in everyone's mind and that they need to be optimistic to resolve the conflict. Also, note the following phrases:

“*Dak ado silang yang idak sudah* (There are no unresolved problems)
Dak ado kusut yang idak selesai.” (No unresolved deadlocks) (Munsarida,
 personal interview, 22 October, 2017).

Therefore, people should not be swept away in a prolonged conflict and vice versa, they should take the initiative to resolve the conflict. Every problem has a way of completion, as in the expression “*Dak ado kusut yang idak selesai.*” With a genuine effort to resolve a conflict, the conflict is expected to be resolved and a peaceful atmosphere can be created. The absence of conflicts can be a way of ensuring a tolerant atmosphere among all citizens.

Obedience to rules to foster a harmonious and orderly life

The last important pillar of tolerance as a result of research on the advice of Jambi’s ancestors in *seloko* is a commitment to obey rules. Tolerance will be formed when people can first create an orderly, arranged, and safe environment in them to live. Public order gives birth to a high spirit of tolerance among them. It is imaginably difficult to create tolerance when every element of society just prioritizes their respective interests and ignores the rules upheld in the society. The condition will of course lead to the birth of ‘the law of the jungle’ where the strong will prevail and rule while the weak will be defeated and perish.

Jambi ancestors have outlined the importance of a commitment to obey rules to build a harmonious and tolerant life. Notice some of *seloko* expressions by *Lembaga Adat Jambi* (2003):

“*Dimano bumi dipijak disitu langit dijunjung*
 (Wherever the earth is stepped on, there the sky is upheld)
Dimano tembilang dicacak disitu tanaman tumbuh
 (Wherever a spade is planted there plants grow)
Dimano air disauk disitu ranting dipatah.
 (Wherever water is collected there branches are broken)
Dimano priuk pecah disitu tembikar tertinggal
 (Wherever pot is broken there the pottery is left behind)
Dimano kito tinggal disitu pecan gedang pecan kecil dibayar”
 (Wherever we live, there small and large obligations are paid) (p. 2)

The phrase “*Dimano bumi dipijak disitu langit dijunjung*” indicates that wherever we are, we should be able to comply with the laws and regulations of local customs. This is reinforced by another expression “*Dimano kito tinggal disitu pecan gedang pecan kecil dibayar*” which means that we must participate in all activities and fulfill obligations as members of the community following the provisions contained in the society.

Thus, the above phrases indicate that every member of the community and especially the “Jambi people”, whether living in Jambi or foreign countries should have the commitment and consistency to obey rules. All the provisions outlined by customary leaders and local governments should be adhered to and implemented properly to build an orderly, arranged, and harmonious society.

Jambi ancestors warned that violations or disobedience of customs or rules in society are dishonorable and could bring disgrace. Some *seloko* verses that are quite strict in reminding people about this are:

“*Jatuh ke gunung, gunung pecah* (falling on the mountain, the mountain will break)
Jatuh ke laut, laut kering (falling on the sea, the sea will dry out)
Jatuh ke sawah, padi hampa (Falling on rice fields, the fields will be empty)

Jatuh ke badan, badan binasa” (Falling on the body, the body perishes) (*Lembaga Adat Jambi*, 2003, p. 5)

According to Jambi traditional leaders, the *seloko* verses illustrate consequences for people who violate customs. From a literal point, the above *seloko* denotes the humiliation and “misfortune” of existence, which in reality is none other than a human or a person who breaks rules and does not obey local customs. In the above *seloko* the person who violates a custom is judged as a maker of damage and a bearer of misfortune. If the attitude of violating customs is likened to being in a mountain, then the mountain will break, if in the sea then the sea will dry, if in rice fields, then the fields become barren. Attitudes of violating customs are considered to harm others and create an uneasy atmosphere in society which in turn will be a barrier to the establishment of an atmosphere of tolerance in society.

“*Naik idak bepucuk* (going up does not have a bud)
Turun idak berakar (going down does not have roots)
Tengah-tengah diakuk kumbang.” (in the middle gnawed by beetles) (Munsarida, personal interview, 22 October, 2017).

The above phrase still describes the contempt of a person who violates a custom. Let's say a tree, tree does not have a bud or is not sprouted which means infertile or unhealthy. On the other hand, the tree does not have any roots that can sustain the life of the tree trunks. The tree is porous or brittle because inside it is bitten by beetles and termites. With this condition, the tree will certainly die or even has died.

“*Ke rimbo diterkam harimau* (To the forest torn by a tiger)
Ke air ditangkap buayo.” (To the water, caught by crocodiles) (Munsarida, personal interview, 22 October, 2017).

The importance of tolerance was recognized well by the ancestors of the people of Jambi that who scratched their ink and spread their advice on the importance of a harmonious life, both to fellow human beings and the universe.

Conclusion

The people of Jambi are accustomed to the values of local wisdom contained in the *Seloko Adat Jambi* which they often hear and feel on various occasions in the community. The local wisdom they hear and feel is full of values of tolerance and respect for others. All of that has shaped them as a society that respect diversity and dislikes fanatical, extreme, and hostile attitudes and thoughts. Based on the discussion and analysis, it is known that the tolerance values contained in the Jambi Traditional *Seloko* include; the love of peace and the principle of living in harmony. While the implementation of the tolerance values by the Jambi people is manifested in their attitudes such as respecting others, commitment to conflict prevention efforts, initiatives to resolve conflicts appropriately and thoroughly, and adherence to rules for fostering a harmonious and orderly life.

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إنسانيات

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Vol 7, Number 1, November 2022

**Challenging the Patriarchal Norms: Examining Hegemonic
Masculinity in *Dickinson* TV Series**

Andrieni Rahmawati, Alfi Syahriyani

**Domestic Violence Against Women Portrayed in Khaled Hosseini's
*a Thousand Splendid Suns***

Firyal Farah Fadhilah, Tuty Handayani

**How to Deal with the Fabricated Hadith: Notes for Hadith
Dispersion in Social Media**

Abur Hamdi Usman, Rosni Wazir, Mohd Norzi Nasir

**Mapping Publication of Gus Dur Thought:
a Bibliometric Study**

Dila Wahyuni, Pungki Purnomo

**The Contributions of Asian Muslims' Local Wisdom in the
Seloko Adat Jambi for Empowering Social Tolerance**

Badarussyamsi, Ermawati

**The Efforts of National Library of Indonesia in Providing Covid-19:
Reliable Resources through Coronapedia**

Fanny Maharani, Ade Abdul Hak

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