



INSTITUTIONALIZATION OF JAMBI MALAY TRADITIONAL MARRIAGE LAW THROUGH THE EDUCATION SYSTEM: A MODEL FOR SCHOOL-BASED LOCAL WISDOM PRESERVATION POLICY

Mohd. Norma Sampoerno¹, Nazurty², Eko Kuntarto³, Hary Soedarto Harjono⁴

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi¹,

Universitas Jambi^{2/3/4}

Muhammadnorman13@gmail.com

ABSTRACT

The Jambi Marriage Traditional Seloko (SAP) is an integral part of the rich cultural heritage of the Jambi region in Indonesia. As a form of traditional oral poetry, seloka not only reflects the beauty of language but also conveys deep meaning and embodies cultural values passed down from generation to generation. This research aims to explore various aspects contained in the Jambi Malay Traditional verses, including language structure, social function, and cultural value content. This research uses an ethnographic qualitative research approach. This research was conducted in the Jambi City Region. The data collection techniques use documentation, interviews, and observation. Data analysis in this research includes interview notes, data reduction, analysis, data interpretation, and triangulation. The results of the research show that Pragmatic discourse shows that the Jambi Malay Marriage Traditional Seloko, both in terms of text, context, and co-text, has the characteristics of Malay oral literature of its time, which regulates values. Traditional speech in the discourse aspect is full of implicit meanings and complex social functions, where the sentences often contain the meaning of requests for the good intentions of the men to be accepted, but are delivered in the form of indirect statements. The meaning system functions to build social relationships, represent cultural experiences, and regulate interactions in the context of customs. From a pedagogical perspective, SAP material is relevant to support the cognitive and psychosocial development of students, especially in schools that are in the phase of searching for identity and forming self-worth. Research on developmental psychology and multicultural education confirms that the integration of local culture in learning can improve students' understanding of the teaching material, strengthen cultural identity, and support the formation of healthy moral and social behavior. Thus, SAP has great potential as a learning resource based on local wisdom and as a vehicle for preserving regional culture through education. The integration of SAP into the curriculum can be done through two main approaches: (1) a curricular approach in Indonesian subjects by utilizing SAP as local text material, and (2) the Strengthening the Pancasila Student Profile (P5) project approach with the theme of preserving Jambi Malay culture. These two approaches enable SAP to function not only as an object of linguistic study but also as a means of strengthening character, values education, and preserving regional culture that is structured in schools.

Keywords: Marriage Customary Law; Institutionalization; Education Policy; Local Wisdom.

INTRODUCTION

Society builds civilization through a long process that forms a set of values, norms, and ways of life. Collective behavior within each civilization is shaped by a series of meaning systems, thought patterns, and daily practices (Geertz, 1973). Culture then becomes a vessel that crystallizes these ways of life in various forms, including language, art, local knowledge, and symbolic systems unique to each community (Hall, 1997). In traditional societies that did not yet have written language, cultural preservation depended on direct transmission



through intergenerational communication (Permatasari et al., 2015). In Indonesia, cultural inheritance through oral tradition can be found in various forms throughout the archipelago (Tiara Hilda Safitri & Adriani Susetyo-Salim, 2019). One civilization that once flourished in Indonesia, whose legacy has become a national identity, is the Malay civilization, one of whose regions is today's Jambi City. In the context of the Jambi Malay community, one form of oral tradition that still survives today is Seloko Adat. Seloko Adat is a traditional expression that embodies the values, social norms, morality, and outlook of the Jambi Malay community (Halim & Pahrudin, 2020). Seloko not only serves as a means of cultural communication but also serves as an instrument for regulating social order through its regulatory, normative, and legitimating functions. Seloko Adat represents the relationship between humans and God, fellow humans, the social environment, and the universe, thus embodying religious, moral, and social values that serve as guidelines for community life.

Among the various types of Seloko Adat that have developed within the Jambi Malay community, Seloko Adat Perkawinan (SAP) is a form that is still actively used in community life today. SAP is a mandatory part of every stage of the Jambi Malay traditional marriage procession, from the introduction process and the proposal to the wedding ceremony (Badarussyamsi & Ermawati, 2022; Darmuji & Arisman, 2020; Marissa, 2018). The continued use of SAP shows that society still considers the values contained therein relevant as guidelines for social life. However, the sustainability of the Seloko Adat (Sap) as a cultural heritage faces serious challenges amidst social change, modernization, and the development of information technology. Various studies show that the younger generation's understanding of the meaning of Seloko Adat is declining (Mislan et al., 2023; Rahima, 2017; Zahar, 2018). Many people no longer understand the messages contained in Seloko due to the use of local figures of speech, symbols, and idioms. In fact, several studies indicate a failure to pass on the local knowledge contained in Seloko Adat to the younger generation (Riady & Riady, 2023). This situation has the potential to lead to cultural erosion and the loss of local values that have long been the foundation of Jambi Malay life (Kamarudin & Pahar, 2020).

In this situation, education plays a strategic role as an instrument for cultural preservation. Schools function not only as institutions for the transfer of knowledge but also as vehicles for the transmission of values, character formation, and cultural reproduction. Education can become an institutional space that allows local cultural values to be systematically passed on to the younger generation. Therefore, preserving SAP is no longer sufficient through inheritance mechanisms within families and traditional communities; it needs to be supported through an institutionalization process within the formal education system. The urgency of institutionalizing SAP through education is growing stronger given its relevance to both national and Islamic education goals. The Seloko Adat Perkawinan (traditional marriage vows) encompasses values of religiosity, responsibility, respect for parents, deliberation, politeness, and social harmony, all of which align with the principles of character education. Various studies have also shown that Seloko Adat (traditional marriage vows) are linked to Islamic values and can be used as a medium for preaching based on local wisdom. Therefore, integrating SAP into the education system serves not only as an effort to preserve culture but also as a strategy for strengthening character education and values education based on local culture.



Previous research has demonstrated that SAP has pedagogical relevance in supporting students' cognitive and psychosocial development. Integrating local culture into learning can enhance students' understanding of the material, strengthen cultural identity, and support the formation of positive moral and social behavior. SAP also has the potential to be used as a learning resource based on local wisdom through intracurricular learning and co-curricular activities in schools. However, studies examining the mechanisms for institutionalizing *Seloko Adat Perkawinan* (Malay Wedding Customs) through the education system are still relatively limited. Most previous research has focused on linguistic aspects, cultural values, symbolic meanings, and general preservation efforts. Limited studies have specifically examined how educational policy models can be designed to integrate SAP into the education system as part of a sustainable local cultural preservation strategy.

To date, no structured policy model exist for integrating SAP into the curriculum, co-curricular activities, or regional education governance in Jambi City. As a result, SAP preservation still relies on customary and family mechanisms, which are increasingly weakening amidst social change. Therefore, this study seeks to formulate a policy model for institutionalizing *Seloko Adat Perkawinan Melayu* Jambi through the education system as a school-based local wisdom preservation strategy. Based on these conditions, a study is needed to examine the institutionalization of *Seloko Adat Perkawinan Melayu* Jambi through the education system as a school-based local wisdom preservation policy. This study is crucial for developing a policy model that connects educational institutions, local governments, traditional institutions, and the community in an effort to ensure the long-term preservation of Jambi's Malay cultural heritage while strengthening character education and Islamic values in students. Thus, schools serve not only as centers of academic learning but also as strategic institutions in maintaining the cultural identity of the Jambi Malay community amidst globalizations.

RESEARCH METHOD

To address the aforementioned research objectives, the researcher employed a qualitative research approach with a policy ethnography design. This approach was chosen because the research not only sought to understand the *Seloko Adat Perkawinan* as a cultural product but also to analyze the opportunities for its institutionalization within the education system as a form of policy for preserving local wisdom. The research was conducted in Jambi City, considering that this region is a center of Jambi Malay cultural activity and also has educational institutions targeted for the implementation of school-based cultural preservation policies. The research informants included traditional leaders, Jambi Malay cultural figures, Indonesian language teachers, Islamic religious education teachers, school principals, school supervisors, and officials in charge of education and culture. Research data were obtained through observation, in-depth interviews, documentation studies, and analysis of the *Seloko Adat Perkawinan* manuscript used in Jambi Malay traditional ceremonies. Data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions, as outlined in the interactive model of Miles, Huberman, and Saldaña. To ensure data validity, triangulation of sources, methods, and theories was used. The research analysis was conducted in three stages. First, identify the educational values contained in the *Seloko Adat Perkawinan*. Second, analyze the



relevance of these values to the goals of national education and Islamic education. Third, formulate a model for institutionalizing SAP through the education system based on the perspectives of public policy and education management.

RESULT AND DISCUSSION

The Traditional Marriage Ceremony as a Source of Educational Values

Research results indicate that the Jambi Malay Traditional Marriage Ceremony contains various values relevant to the goals of national education and Islamic education. These values include religiosity, respect for parents, social responsibility, deliberation, politeness, mutual cooperation, honesty, and social harmony. Religious values are reflected in various expressions that place custom as an inseparable part of religious teachings. The principle "custom is based on syarak, syarak is based on the Book of Allah" demonstrates that Jambi Malay social practices are built on the integration of traditional norms and Islamic values. Thus, the SAP functions not only as a cultural instrument but also as a medium for internalizing Islamic values. These findings demonstrate that SAP has great potential as a contextual learning resource capable of connecting students' cultural experiences with the goals of character education. Therefore, these cultural experiences need to be integrated into the formal education system, as regulated by regional government regulations. The Provincial Government has the authority to manage education at the senior high school level. Therefore, in addition to outlining the relevance of the study of the Jambi Malay Marriage Script (SAP) in the education syllabus, including high school (SMA),

The findings above, which encompass discourse analysis, pragmatic interpretation, and the systemic functional framework of the Jambi Malay Marriage Script (Seloko Adat Perkawinan Jambi), are relevant for integration into Indonesian language learning at the elementary, middle, and high school levels, particularly in Jambi City. This relevance is not only linguistic, but also cultural, ethical, and pedagogical, in line with the objectives of the national curriculum, which emphasizes strengthening literacy, culture, character, and communicative competence. The Marriage Script (Seloko Adat Perkawinan), as a literary cultural heritage and a source of advice for social life, is appropriate for inclusion in the high school curriculum, both as compulsory content and as enrichment material in Indonesian language lessons. The SAP material encompasses moral values, social ethics, and life philosophies that are the identity of the Jambi Malay community. Seloko adat is not simply a series of traditional expressions, but also contains norms and guidelines for life passed down from generation to generation to shape the character of the younger generation.

From a culture-based education perspective, incorporating local wisdom into the curriculum strengthens students' cultural identity and serves as a means of internalizing noble values relevant to their lives. According to James A. Banks (2007) and Gay (2010) in their study "Multicultural and Culturally Responsive Education," integrating local culture into learning can strengthen students' cultural identity, increase emotional attachment to learning, and instill moral and social values more effectively. Local content based on traditional seloko (traditional texts) enables schools not only to play a role in preserving regional culture but also to serve as an initial incubator for building students' social competence through an understanding of family relationships, deliberation, responsibility, and the principles of harmonious living inherent in traditional marriage seloko.



From a psychological perspective, SAP is highly relevant as local content in high school because high school students are between the ages of 15 and 18, typically late adolescence. According to Erikson (1968), during this phase, individuals are in the identity versus role confusion stage of development, where adolescents begin to explore values, life goals, and responsibilities as future adults. Cognitively, Piaget (1972) explained that adolescents at this age have reached the formal operational stage, which enables them to understand abstract concepts such as morality, responsibility, and cultural values. Thus, adolescents are ready to interpret the philosophical values and moral messages contained in traditional seloko.

Contemporary research also supports the relevance of relational values learning for high school students. Steinberg (2014) suggests that adolescents at this stage are developing self-regulation and moral judgment skills, making materials that teach relationship ethics and responsibility crucial for their psychosocial development. Santrock's (2020) findings also confirm that culturally contextualized values and relationship education can help adolescents understand social roles and minimize the risk of deviant behavior. Similarly, UNESCO (2018) emphasizes that relationship and reproductive health education provided at high school is more effective when linked to local cultural norms, as it enhances students' moral understanding and acceptance. From a culture-based education perspective, incorporating local wisdom into the curriculum strengthens students' cultural identity and serves as a means of internalizing noble values relevant to their lives. According to James A. Banks (2007) and Gay (2010) in their study "Multicultural and Culturally Responsive Education," integrating local culture into learning can strengthen students' cultural identity, increase emotional attachment to learning, and instill moral and social values more effectively. Local content based on traditional seloko (traditional texts) enables schools not only to play a role in preserving regional culture but also to serve as an initial incubator for building students' social competence through an understanding of family relationships, deliberation, responsibility, and the principles of harmonious living inherent in traditional marriage seloko.

From a psychological perspective, SAP is highly relevant as local content in high school because high school students are between the ages of 15 and 18, typically late adolescence. According to Erikson (1968), during this phase, individuals are in the identity versus role confusion stage of development, where adolescents begin to explore values, life goals, and responsibilities as future adults. Cognitively, Piaget (1972) explained that adolescents at this age have reached the formal operational stage, which enables them to understand abstract concepts such as morality, responsibility, and cultural values. Thus, adolescents are ready to interpret the philosophical values and moral messages contained in traditional Seloko. The Jambi Traditional Wedding Seloko is highly relevant for integration into Indonesian language learning at the high school level because it contains linguistic, pragmatic, and cultural elements aligned with Indonesian language learning outcomes. SAP not only presents an oral text rich in diction and metaphorical structures, but also represents living language practices within a specific social context. Therefore, SAP can be positioned as an authentic text that enables learners to understand language as a means of meaningful communication, not simply a system of rules.

From the perspective of Indonesian language learning, SAP is relevant for use in oral texts, cultural texts, and the appreciation of regional oral literature. Seloko contains text



characteristics that require interpretive skills, such as implicit meaning, the use of figurative language, and the close relationship between text, context, and co-text. Through SAP analysis, students can be trained to identify implied meanings (implicatures), references, and inferences, which are essential competencies in mastering discourse literacy. This aligns with the objectives of Indonesian language learning in high school, which emphasize critical, analytical, and reflective thinking skills regarding texts.

Beyond cognitive aspects, SAP also has affective and social relevance. Traditional seloko teaches the values of politeness, careful speech, respect for the interlocutor, and awareness of social roles in communication. These values are crucial to instill in students amidst changing communication patterns among the younger generation, which tend to be direct, quick, and minimally consider social context. By studying SAP, students not only understand how meaning is constructed in language but also internalize language ethics rooted in local wisdom. SAP's relevance in Indonesian language learning also lies in its potential as a means of cultural preservation through institutionalization within the education system. When seloko is taught in schools as an object of language and discourse study, this oral tradition is no longer merely present in ritual spaces but also becomes part of the formal knowledge learned, understood, and reflected upon by the younger generation. This approach bridges the gap between tradition and modernity, while preventing the function of seloko from shifting to being treated solely as a cultural product or ceremonial entertainment without any understanding of its meaning. Within the context of the Independent Curriculum, the integration of SAP is highly feasible because it allows for the development of contextual and culturally-based materials. SAP can be used as a flexible teaching material, whether in oral text learning, culture-based projects, or strengthening Pancasila student profiles. Through seloko analysis activities, discussions of meaning, and reflection on values, Indonesian language learning becomes more contextual, meaningful, and rooted in the cultural realities of students. The relevance of Jambi Traditional Wedding Seloko in Indonesian language learning in high schools lies not only in the richness of its text, but also in its ability to integrate linguistic, pragmatic, and cultural aspects comprehensively. SAP has the potential to be an effective learning medium for building language competence and cultural awareness, so that Indonesian language learning not only produces students who are proficient in the language but also sensitive to the social and cultural values of their community. The following is a mapping of aspects and a description of SAP's use in high school learning.

Table 1. Competency Matrix and Learning Activities

Aspect	Description
Targeted Competencies	Discourse literacy, pragmatic competence, politeness, appreciation of local culture
Basic Competencies	1) Analyze implied meaning in oral texts. 2) Explain the function of language in a social context. 3) Interpret regional cultural texts.
Main Material	Jambi Traditional Wedding Seloko as an Oral Tradition
Text Type	Traditional oral text/oral literature



Aspect	Description
Analysis Focus:	Implicature, reference, inference, ideational and interpersonal functions
Approach	Pragmatics and contextual discourse
Learning Resources	Seloko texts, traditional audio/video recordings, seloko transcripts
Activity Format	Text discussion, group analysis, cultural reflection

SAP Institutionalization Mechanism as a Preservation Effort through the Education System in Jambi City

This section will present the legal basis, authority, mechanisms, and proposed governance for the institutionalization of SAP as local content in schools in Jambi Province. Law Number 23 of 2014 concerning Regional Government, Article 12 paragraph (1) letter (f) and Article 15 paragraph (2), stipulate that the provision of secondary education is a mandatory responsibility of the provincial government, thus establishing the Education Office as the Regional Government Work Unit (SKPD) responsible for this matter. This law has several derivative articles, one of which is Government Regulation (PP) Number 17 of 2010 concerning the Management and Implementation of Education. This PP stipulates that educational units can implement local content (mulok) according to regional needs and potential. This policy is also supported by the need to fulfill graduate competencies, as stipulated in Permendikbudristek Number 5 of 2022 concerning Graduate Competency Standards, which emphasizes that local wisdom-based learning is an integral part of the operational curriculum in educational units. Therefore, the Jambi Provincial Government, specifically the Jambi Provincial Education Office, has the authority to determine local content for the province, which can then be integrated into various courses. So, what are the regulatory and governance mechanisms? A clear description and division of policy implementation are needed, in accordance with the duties and functions of each stakeholder involved. The author proposes the process of institutionalizing SAP in the education system through a multi-level policy mechanism involving various key stakeholders: the local government, the Malay Customary Institution (LAM), and schools in Jambi Province. The author defines four main stages in the policy cycle. The author uses two of the five public policy cycle frameworks proposed by William N. Dunn (2003), which consist of policy initiation and policy formulation. Each stage in Dunn's cycle demonstrates the dynamics of actors, policy instruments, and socio-political conditions that influence the process of institutionalizing SAP in the Jambi provincial education system.

Table 2. Governance of SAP Institutional Regulations in the High School Curriculum in Jambi Province

No	Stage	Main Activities	Actors Involved	Regulatory Output
1	Policy Initiation	Academic studies and recommendations from universities, Language Centers, Jambi Malay	Department of Education, Language Center, Jambi Malay	Academic papers & local content policy drafts



No	Stage	Main Activities	Actors Involved	Regulatory Output
		and traditional institutions regarding the urgency of preserving traditional seloko.	Customary Council, Jambi State University	
2	Regulatory Formulation	Preparation and ratification of the Governor's Regulation (Pergub) concerning Local Content of Jambi Malay Culture in High Schools.	Jambi Provincial Government through the Legal Bureau and Education Office	Governor's Regulation "Local Content of Jambi Malay Culture"
3	Curriculum Development	SAP integration into the Educational Unit Operational Curriculum (KOSP) documents and teaching modules.	Department of Education, Indonesian Language MGMP, high school teachers	Learning module "Customary Seloko in Indonesian Language Learning"
4	Implementation and Evaluation	Implementation of traditional seloko-based learning in high schools as well as teacher monitoring and training.	School, Supervisor, Education Office	Policy implementation and evaluation report

In the initial stage, the issue of preserving SAP entered the policy agenda through the identification of a relevant problem, namely the declining transmission of Jambi Malay oral culture among the younger generation. This issue was then reinforced by the academic study of this dissertation, input from traditional institutions, and recommendations from the Language Center. From Dunn's perspective, this stage served to define the public problem and build legitimacy for the formalization of SAP in education to prevent the loss of local culture. Here, the SAP issue evolved from a cultural issue to a strategic issue for regional education.

Technically, SAP integration can be implemented through two approaches: a curricular approach and a project approach (the Pancasila Student Profile Strengthening Project). The curricular approach can be implemented by using SAP material as local text material in Indonesian language learning, specifically focusing on analyzing the connotative meaning, language style, discourse structure, and cultural values of regional literary texts. For example, the Core Competencies (KI) and Basic Competencies (KD) on analyzing the meaning of regional oral literary texts could include the text of a traditional wedding seloko as teaching material. The 5P project approach can be implemented by utilizing SAP as a project theme, focusing on preserving Jambi Malay culture or the values of politeness and



deliberation within SAP. The author recommends writing a mini-research project for this 5P project, with supporting data from interviews with traditional leaders and featuring seloko performances in school activities.

CONCLUSION

Jambi's Marriage Customary Law has strong and multidimensional relevance for integration into the formal education system, particularly in teaching. SAP integration into the curriculum can be achieved through two main approaches: (1) a curricular approach within Indonesian language subjects, utilizing SAP as local text material, and (2) the Strengthening the Pancasila Student Profile (P5) project approach, focusing on the preservation of Jambi Malay culture. These two approaches enable SAP to function not only as an object of linguistic study but also as a means of character building, values education, and structured preservation of regional culture in schools. The institutionalization of SAP within the Jambi Provincial education system is a strategic step to maintain the sustainability of local culture while strengthening the quality of education based on local wisdom. The integration of SAP into learning not only meets the curriculum and student development needs but also ensures that the values, identity, and traditions of Jambi Malay culture remain alive and are passed down to future generations through a systematic, legal, and sustainable formal education mechanism.

BIBLIOGRAPHY

- Badarusyamsi, B., & Ermawati, E. (2022). Seloko adat perkawinan Melayu Jambi dan nilai-nilai budaya yang terkandung di dalamnya. *Jurnal Ilmiah Kebudayaan Melayu*, 14(2), 115–129.
- Banks, J. A. (2007). *Educating Citizens in a Multicultural Society* (2nd ed.). New York: Teachers College Press.
- Darmuji, D., & Arisman, A. (2020). Tradisi perkawinan adat Melayu Jambi dalam perspektif budaya lokal. *Jurnal Adat dan Budaya Nusantara*, 8(1), 45–58.
- Erikson, E. H. (1968). *Identity: Youth and Crisis*. New York: W.W. Norton & Company.
- Gay, G. (2010). *Culturally Responsive Teaching: Theory, Research, and Practice* (2nd ed.). New York: Teachers College Press.
- Geertz, C. (1973). *The Interpretation of Cultures*. New York: Basic Books.
- Hall, S. (1997). *Representation: Cultural Representations and Signifying Practices*. London: Sage Publications.
- Halim, A., & Pahrudin, P. (2020). Seloko adat sebagai representasi nilai budaya Melayu Jambi. *Jurnal Pendidikan dan Kebudayaan*, 10(1), 32–45.
- Kamarudin, K., & Pahar, P. (2020). Pelestarian kearifan lokal Melayu Jambi di tengah perubahan sosial masyarakat. *Jurnal Masyarakat dan Budaya*, 22(2), 177–190.
- Marissa, M. (2018). Makna simbolik seloko adat perkawinan Melayu Jambi. *Jurnal Humaniora*, 30(1), 66–78.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Mislan, M., Rahman, A., & Putra, D. (2023). Persepsi generasi muda terhadap seloko adat Melayu Jambi. *Jurnal Kebudayaan Melayu*, 15(1), 55–70.



- Permatasari, D., Sibarani, R., & Lubis, S. (2015). Tradisi lisan sebagai media pewarisan budaya masyarakat Indonesia. *Jurnal Bahasa dan Seni*, 43(2), 120–132.
- Piaget, J. (1972). *Intellectual Evolution from Adolescence to Adulthood*. *Human Development*, 15(1), 1–12.
- Rahima, R. (2017). Revitalisasi seloko adat Melayu Jambi sebagai warisan budaya daerah. *Jurnal Pendidikan Bahasa dan Sastra*, 17(2), 134–146.
- Riady, R., & Riady, A. (2023). Pewarisan pengetahuan lokal dalam masyarakat Melayu Jambi: Tantangan dan strategi pelestarian budaya. *Jurnal Antropologi Indonesia*, 44(1), 89–103.
- Santrock, J. W. (2020). *Adolescence* (18th ed.). New York: McGraw-Hill Education.
- Steinberg, L. (2014). *Age of Opportunity: Lessons from the New Science of Adolescence*. Boston: Houghton Mifflin Harcourt.
- Tiara Hilda Safitri, T. H., & Adriani Susetyo-Salim, A. S. (2019). Tradisi lisan sebagai media pewarisan budaya di Indonesia. *Jurnal Kajian Budaya*, 11(2), 98–112.
- UNESCO. (2018). *International Technical Guidance on Sexuality Education: An Evidence-Informed Approach*. Paris: UNESCO.
- Undang-Undang Republik Indonesia Nomor 23 Tahun 2014 tentang Pemerintahan Daerah.
- Peraturan Pemerintah Republik Indonesia Nomor 17 Tahun 2010 tentang Pengelolaan dan Penyelenggaraan Pendidikan.
- Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 5 Tahun 2022 tentang Standar Kompetensi Lulusan pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Jenjang Pendidikan Menengah.
- William N. Dunn. (2003). *Public Policy Analysis: An Introduction* (3rd ed.). Upper Saddle River, NJ: Prentice Hall.
- Zahar, Z. (2018). Eksistensi seloko adat Melayu Jambi dalam kehidupan masyarakat modern. *Jurnal Ilmu Budaya*, 6(2), 210–223.

