# Utilisation of Jambi Malay Prologue in Local Content Curriculum Development at Jambi University

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## ABSTRACT

**Background.** Jambi Malay is rich in expressions that can be utilised as teaching materials in the development of local content curriculum in the field of culture.

**Purpose.** The purpose of this study is to provide information on how the use of various propologue expressions in the Jambi Mekayu language can be used as local content teaching materials characterised by Jambi Malay regionalism.

**Method.** This research uses a qualitative descriptive method. The data comes from documentation and data from informants. The data were collected using documentation and simak libat cakap. Data analysis used Hubermans' flow technique; data presentation, data reduction, and conclusion drawing. The data validity technique used triangulation of theory and method.

**Results.** The development of the local content curriculum must be based on the identification of regional needs and conditions, and pay attention to the principles of effectiveness, efficiency, community, and flexibility. The function of local content in Jambi Province includes cultural preservation, skills enhancement, and entrepreneurial motivation. The determination of study materials and local content subjects must be in accordance with the development of students, the ability of teachers, and available facilities, and not conflict with religious norms and social values. The development of syllabi, competency standards, and basic competencies needs to involve various parties and refer to national content standards. The use of Jambi Malay prologue expressions as teaching materials can enrich the culture-based local content curriculum.

**Conclusion**. Expressions in Jambi Malay are very diverse, can take the form of phrases, clauses, and sentences. The meaning of expressions in Jambi Malay contains a very diverse meaning, both denotative, connotative, and meaning that is born structurally and grammatically.

# INTRODUCTION

One of the ethnicities that dominate the people of Jambi province is the Jambi Malay community. As a Malay community, of course it is certain that in their daily lives they use Jambi Malay as a means of language communication and speaking to each other.

In speaking, the Jambi Malay community has linguistic characteristics, for example, the existence of habits in speech events that are formed not infrequently inserting various expressions, rhymes, or other figurative languages. One of them is the use of expressions during

language communication in everyday life. For example, when giving advice from parents to their children, Jambi Malay people are generally accompanied by expressions, parables, and Malay proverbs containing advice or advice. However, in general, the use of expressions in the Jambi Malay language is mostly during traditional ceremonies, for example at the traditional seven-month ceremony, shaving ceremony, circumcision ceremony, wedding ceremony starting from the proposal, delivery, wedding reception, and various other traditional ceremonies (Pracht dkk., 2020). This is what drives why it is important to observe expressions in the Jambi Malay community. This cultural data inventory is very important as information, scientific study material, as well as cultural preservation as an ancestral heritage. All of this wealth can be developed into teaching materials in the local content curriculum (Rafiq dkk., 2021).

In an effort to foster and develop the curriculum, there are some basic principles that must be considered. The principle generally consists of five things, among others; (1) the principle of relevance, (2) the principle of effectiveness, (3) the principle of efficiency, (4) the principle of continuity, and (5) the principle of flexibility. While the foundation of curriculum development at least contains meaning as a foundation, as a starting point for thinking, as well as views that have been tested in planning, implementation and evaluation (Benli, 2023). In connection with that, there are basically five foundations that should be used in curriculum development (Farjudian, 2023). The five foundations are; (1) philosophical, (2) social, cultural, and religious foundations, (3) the foundation of science and technology, (4) the foundation of community needs and, (5) the foundation of community development. In addition, it is also necessary to pay attention to the legal basis, which includes three legal regulations, namely; (1) Law No. 22 of 1999 concerning Regional Government, (2) Law No. 20 of 2003 concerning the National Education System, and (3) Government Regulation No. 19 of 2005 concerning National Education Standards.

Based on a brief observation in Jambi Province, local content materials or subjects are mostly directed at fields, such as; religious fields, agriculture, home industry in the form of various handicraft skills (Islam dkk., 2020). Some of these fields are basically in accordance with the basic principles and foundations of curriculum development. However, it should be more specialised by paying attention to and considering the five principles and foundations of curriculum development, and does not conflict with the legal basis (Benli, 2023). This is what will be studied and analysed, what fields are appropriate for development into teaching materials or local content subjects in various educational institutions in Jambi Province. One of them is the use of Jambi Malay expressions as a learning resource in order to develop a local content curriculum.

The problem in this study is how to develop various expressions of Jambi Malay prologue into local content teaching materials characterised by regionalism, in this case linguistic (Collins, 2023). Then, what are the basic principles and main foundations in developing a local content curriculum characterised by Jambi Malay regionalism. This research is useful for providing information on how the use of various prologue expressions in the Jambi Malay language can be used as teaching materials for local content characterised by Jambi Malay regionalism.

## BASIC PRINCIPLES AND FOUNDATIONS OF LOCAL CONTENT CURRICULUM DEVELOPMENT

As described in the introduction above, there are five basic principles that must be considered in preparing and developing the curriculum (Cross, 2020). The principle of relevance means appropriate, commensurate, harmonious and in line (Heinzel, 2020). Therefore, education must be relevant to the demands of community life. In this case, Malay culture is very relevant for the education of children of Jambi Malay society.

The principle of effectiveness means that whether the education that is carried out has achieved the stated objectives (Knappe, 2020). In this case, teachers who plan learning design as effectively as possible the Jambi Malay cultural material, and students are also expected to achieve the expected goal of understanding Jambi Malay culture (Kyle, 2021). The principle of efficiency is usually related to time, energy, equipment and costs. Thus, the values of Jambi Malay culture which become learning materials are designed according to the principle of efficiency.

The community here is meant to be interrelated or intertwined between one field of study and other fields of study, between classes (levels) and other classes, and between one school level and another school level (Lutfauziah, 2023). In this case, the Malay cultural value material is arranged with the principle of the community. Flexibility here means "not rigid", meaning that there is a space in the curriculum that provides a little opportunity, possibility, freedom of action (Park, 2019). This is very much in line with the cultural values contained in the Jambi Malay traditional seloko as a learning resource.

Regarding the foundations that need to be observed in the framework of curriculum development, theoretically there are five foundations in curriculum development, namely; (1) Philosophical foundation, (2) Social foundation, (3) Science and art foundation, (4) Community needs foundation, (5) Community development foundation. In detail, the five tracks are presented as follows (Ragusa, 2019).

Pancasila is the view and philosophy of life of the Indonesian nation. Therefore, any branch of philosophy that is used in developing the curriculum, should be placed within the framework of the philosophy of the nation and state, namely Pancasila (Shakirova, 2020). The thoughts of any philosopher can enter and guided in the development of the curriculum, as long as appropriate and at least not contrary to Pancasila.

Indonesian society, sociologically has a distinctive "character" and may be different from other societies in the world (Suwono, 2019). The sociological characteristics of Indonesian society, which are often described as harmonious, friendly, balanced between life outwardly-inwardly, world-afterlife, like to live in mutual cooperation, should be the basis for curriculum development. By making the characteristics of Indonesian society the foundation of curriculum development, learners who are taught will not be alienated from their social environment. Thus, education does not alienate individuals from their environment (Tanaka, 2020).

The educational curriculum must make the rapid development of science and technology one of its foundations (Ursavaş, 2020). By making science and technology as its foundation, the curriculum developed is not sterile to science and technology, and not left behind with the development of science and technology.

Curriculum development should also be based on art. The foundation of art is needed, so that human life does not feel dry (Parisi dkk., 2019). With art, people can capture something that can not be captured by using other than art. With art, people can express their heart and self and may be an obstacle when expressed using other mediums.

In sociology, educational institutions are actually formed by society, lived by society and therefore, they must provide benefits to society (Alioon, 2019). The educational curriculum that is developed, cannot but be in accordance with the needs of society. In other words, the curriculum developed must be designed in such a way that it has use value for the community (Almusharraf, 2020). Society is evolving, its aspirations, expectations and demands are also evolving. These developments should be accommodated in the curriculum, the rapid development of society should be used as one of its foundations (Andrews, 2019).

Noting the principles and theoretical basis as well as the legal basis above that is important to note in planning and developing the curriculum, including the local content curriculum, in line with the opinion of Nasution (1990; 199-202) which suggests that there are a number of criteria used in selecting the subject matter, among others; (1) the subject matter should be selected based on the objectives, (2) the subject matter is selected because it is considered valuable as a legacy of past generations of society, (3) the subject matter is selected because it is useful for mastering a discipline, (4) the subject matter is selected because it is valuable in human life, and (5) the subject matter is selected because it is in accordance with the needs and interests of students (Blau, 2020).

## RESEARCH METHODOLOGY

This research uses a descriptive qualitative approach, where the data used comes from documentation as well as information obtained from various informants (Beemt, 2020). Data collection was conducted through documentation and participatory observation techniques, and involved conversations with informants. In addition, recording techniques, field notes and interview sheets were also used to obtain more in-depth data. This research focuses on analysing the data collected to provide a clear picture of the phenomenon under study, in accordance with the predetermined research objectives (Bożek, 2020).

In analysing the data, Huberman's flow technique was used which includes data presentation, data reduction, and conclusion drawing (Filho, 2020). Data presentation is done by organising data so that it is easy to understand, while data reduction aims to filter and select data that is relevant to the research focus (Dutta, 2020). Conclusions were drawn based on data that had been processed and analysed in depth. To ensure the validity of the data, a theory and method triangulation technique was used, which involves using various theories and methods in collecting and analysing data. With this approach, the research is expected to produce valid and accountable findings.

## RESULT AND DISCUSSION

In line with the five principles and foundations of curriculum development in general, as well as paying attention to the three legal foundations in order to select and determine local content subjects at various levels of education, there are several steps that can be taken, including; (1) Identifying regional conditions and needs, (2) determining the function and composition or composition of local content, (3) determining local content materials, (4) determining local content subjects, and (5) developing syllabi, competency standards and basic competencies.

### Identifying Regional Conditions and Needs

This activity is carried out to examine and record various conditions and needs of the region concerned. The data can be obtained from various parties involved in the area concerned such as the Regional Government / Bappeda, related vertical agencies, universities, and business / industry (Sani, 2020). The regional conditions as mentioned above can be viewed from the potential of the region concerned and include social, economic, cultural, and natural resources aspects. Meanwhile, in terms of the principles of effectiveness, efficiency, community and flexibility, related to the technical implementation or adjusted to the availability of available human resources and facilities and infrastructure in each school. In terms of philosophical foundations, the local content curriculum material should be in accordance with Pancasila, in this case it does not conflict with religious and moral values and norms (Fuentes, 2021). It is even clearer in terms of social, cultural and religious foundations, that the local content must be in accordance with the social, cultural and religious norms of the community in which the school is located.

In terms of the foundation of science and technology and the foundation of community needs, it should be noted that the local content material must be in accordance with the development of science and technology, but also the availability and benefits of science and technology to the life of the community where the school is located (Franco, 2019). It is clear that the cultural values contained in the Jambi Malay traditional seloko are in line with the lives of students who are in Jambi Province, and even have a background in Jambi Malay society.

**Determining the Function and Composition of Local Content**

Based on a review of several sources as above, various types of needs can be obtained. These various needs can reflect the function of local content in the region, including to: (1) Preserve and develop regional culture; (2) Improve skills in certain occupations; (3) Improve entrepreneurial skills; and (4) Improve mastery of English for daily use.

In determining the composition of local content, Jambi Province has a diverse community culture (Robinson, 2020). Therefore, the local content material should be adjusted to the culture of the community where the school is located. In addition, the skills that need to be improved are those that are appropriate and very important to master to develop the potential of the region, for example agricultural skills, animal husbandry, plantations, and fisheries. In addition, it is very important to instil and motivate students to have an entrepreneurial spirit.

**Determining Local Content Study Materials**

This activity is basically to record and assess the possibility of local content that can be raised as a study material according to the circumstances and needs of the school. The determination of local content study materials is based on the following criteria: (1) Suitability to the level of development of students; (2) The ability of teachers and the availability of the necessary educators; (3) The availability of facilities and infrastructure; (4) Does not conflict with religion and noble values of the nation; (5) Does not cause social and security insecurity; (6) Feasibility related to implementation in schools; and (7) Others that can be developed by themselves in accordance with regional conditions and situations.

In determining the study material for local content in Jambi Province, it is necessary to consider the level of development of students, the ability of teachers and supporting facilities and infrastructure. In this case, local content material at the elementary school level must be differentiated from junior high school and high school. It is also important that the local content material does not conflict with religious norms or socio-cultural values that exist in the community where the school is located, and does not cause social insecurity such as triggering the emergence of crime and various other criminalities.

**Determining Local Content Subjects**

Based on the local content study material, the learning activities can be determined. These learning activities are basically designed so that local content study materials can provide knowledge, skills and behaviour to students so that they have a steady awareness of the state of the environment and the needs of the community in accordance with the values / rules that apply in the region and support the continuity of regional development and national development. In connection with this, in Jambi Province local content material can be directed to the field of Jambi Malay culture, one of which is the use of prologue expressions in communication.

**Developing Syllabus, Competency Standards and Basic Competencies**

In developing the syllabus, the competency standards and basic competencies of local content subjects must refer to the content standards set by the National Education Standards Agency. The initial steps that must be taken are; (1) Development of competency standards by taking into account that the learning material is a knowledge base. (2) Development of basic competencies by

involving various parties, such as teachers, experts in the field of study, experts from various related agencies. Then stepping into syllabus development, which includes; (1) developing indicators, (2) identifying learning materials, (3) developing learning activities, (4) allocating time, (5) developing assessments, and (6) determining learning resources.

If the local content subject is determined to be Malay Culture, the development of competency standards and basic competencies is developed according to what is expected from Malay Culture lessons. Then it follows developing learning indicators, developing subject matter, developing learning activities, allocating learning time, developing assessments, and determining learning resources.

**Various Expressions of Jambi Malay Prologue as Teaching Materials for Local Content**

In order to develop a local content curriculum based on Jambi Malay culture, various expressions in Jambi Malay prologues can be utilised. Therefore, the results of the study of the various prologue expressions are described based on the form, meaning, and function of the expression. The following results have been identified based on form and meaning.

Data-1 :

**Perangai** *bujang tinggallah di bujang,* **Perangai** *gadis tinggalah di gadis.*

The meaning of this expression is a change in temperament or habitual behaviour in married life. Its function is to give advice to children before going through the process of marriage or settling down.

Data-2 :

**Bak** *tali bapintal tigo,* **Bak** *emas dengan suaso.*

The meaning of this expression is a strength and unity that fits. Its function is advice and examples in marriage or married life that must have a sense of togetherness.

Data-3 :

**Orang** *peragu salah pilih,***Orang** *pengeras gedang keno.*

The meaning of this expression is to never hesitate in doing something, which means you must have confidence. Its function is to advise children to become children who have strong beliefs.

Data-4 :

**Ibarat** *buah banyak raso,* **Ibarat** *bungo banyak mambu.*

The meaning of this expression is that what you get is what you aim for, and what you aim for is what you do. Its function is to give advice to children.

Data-5 :

**Tibo di** *bukit minta aek,***Tibo di** *lurah minta angin.*

The meaning of this expression is to ask for something that is out of place. Its function is to give advice to children as an example of behaviour that should not be emulated.

Data-6 :

**Idak** *digeleng tanduk nan tumbuh,***Idak** *dielak tuah nan datang.*

The meaning of this expression is good luck. Its function is to serve as an example in everyday life.

Data-7 :

***Ambil*** *tuah kepado nan memang,**ambil** contoh pado nan sudah.*

The meaning of this expression is to take a role model or example from someone who has done it. Its function is to give advice to children.

Data-8 :

*Menembak **idak salah** alamat Bajalan **idak salah** langkah*

The meaning of this expression is appropriate and in accordance with the purpose or intention to be achieved. Its function is advice and example in social life.

Data-9 :

*Hidup **dalam** sikso,Gedang **dalam** penyakit.*

The meaning of this expression is suffering. Its function is an example in everyday life.

Data-10

*Sekelok **dak tukang** menulis,Sepatah **dak tukang** bekato.*

The meaning of this expression is a person who cannot do anything. It serves as an example in everyday life.

Data-11:

*Dibuat pasak **idak** baik,Dibuat pakan **idak** elok.*

The meaning of this expression is to go awry. It serves as an example in everyday life.

Data-12 :

*Sakit **samo** diubat,Pening **samo** diureh.*

The meaning of these proverbs is togetherness in feeling. Its function is advice in everyday life.

Data-13 :

*Cakap pagi **idak sampai** petang.Cakap petang **idak sampai** malam.*

The meaning of these sayings is bad behaviour. It serves as an example to children that should not be emulated.

Data-14 :

*Jatuh disambut **dengan** kasih,Hanyut diambat **dengan** sayang.*

The meaning of this expression is love. Its function is advice and example to children and in married life as well as in daily life.

Data-15 :

*Idak digeleng tanduk **nan** tumbuh,Idak dielak tuah **nan** datang.*

The meaning of this expression is good fortune. It serves as an example in social life and an example to children.

Data-16 :

*Baju bajaid **nan** dipakai,Jalan pasal **nan** ditempuh.*

The meaning of this expression is that what has become a habit must be followed. It serves as advice and an example in social life.

Data-17:

*Ambil tuah **kepado nan** memang,Ambil contoh **kepado nan** sudah.*

The meaning of this expression is that those with experience are used as examples. Its function is advice for everyday life.

Data-18 :

*Di kampuh **nak nyo** lebar,Di uleh **nak nyo** panjang.*

The meaning of these proverbs is a sense of family. Its function is advice and example to children, in marriage and in daily life.

Data-19 :

*Bulat **boleh** digolek, Pipih **boleh** dilayang.*

The meaning of this expression is according to the flow or path. Its function is advice and examples in social life and marriage.

Data-20 :

*Datar **bak** lantai kulit, Licin **bak** dinding bemban.*

The meaning of this expression is that equality is required without favouritism. It serves as advice and an example for all aspects of life.

Data-21 :

*Pipih **boleh** dilayang, Bulat **boleh** digolekkan.*

The meaning of this expression is to settle all matters. It serves as advice and an example in social life.

Data-22 :

*Ibarat buah **banyak** raso,Ibarat bungo **banyak** mambu.*

The meaning of this expression is that it is appropriate to the addressee. Its function is advice and examples in everyday life.

Data-23 :

*Lupo dek punggung **idak** basoak,Lupo dek perut **idak** berisi.*

The meaning of this expression is not to play around. Its function is advice and examples in daily life and advice to children.

Data-24 :

*Kalau **dak** enggang lalu, **dak** akan ado ranting patah.*

The meaning of this expression is that every problem has a cause. It serves as an example and advice to children and society.

Data-25 :

*Lain tempat nan* gatal, *lain tempat nan* digaut.

The meaning of this expression is a misunderstanding in doing something, another is told another is done. It serves as an example to children and social life that should not be emulated.

Data-26 :

*Meulu-ulu* **di kampung** *pemghulu, merajo-rajo* **di kampung** *rajo.*

The meaning of this expression is arrogance when in the company of others. It serves as an example to children and society of behaviour that should not be emulated.

Data-27 :

**Salah** *tanah* **celako** *tanam,* **salah** *tanam* **celako** *tanah.*

The meaning of this expression is that if you take the wrong action, it will harm others (dilemma in making decisions). The function is advice to children and in marriage.

Data-28 :

**Kehendak** *hati mati,* **kehendak** *mato buto.*

The meaning of this expression is that if you only follow your passions, there will be no end to it. Its function is to give advice to children.

Data-29 :

**Ke** *laut* **idak** *berombak, ke atas* **idak** *berangin.*

The meaning of this expression is to describe nothingness. Its function is to advise examples in social life.

Data-30 :

*Bejalan* **idak salah** *simpang, singgah* **tidak salah** *pulau.*

The meaning of this expression is to be careful in doing actions so as not to make mistakes. It serves as advice to children and an example of community life.

Data-31 :

*Betimbang* **nak samo** *berat, begantang* **nak samo** *banyak.*

The meaning of this expression is justice. Its function is advice to children and for marriage.

Data-32 :

**Bak** *benang dikelas ayam,* **bak** *bumi di guncang gempo.*

The meaning of this expression is commotion and chaos. Its function is to set an example in social life.

Data-33 :

*Habis **kareno** dimakan, lumay **kareno** dipijaak.*

The meaning of this expression is that all problems that occur have a cause. It serves as advice and an example to children and in social life.

Data-34 :

*Harap **di galah** hanyut, **galah di** tangan dilepaskan.*

The meaning of this expression is to expect something uncertain, which is wasted. It serves as advice and an example to children of something that is not good and should not be emulated.

Data-35 :

*Hilang **samo** merugi, mendapat **samo** melabo.*

The meaning of this expression is to feel together. It serves as advice and an example to children in social life.

Data-36 :

***Bak** loncat labuh dibenam, timbul tenggelam **bak** kacang direbus.*

The meaning of this expression is an uncertain situation.

Data-37:

***Bak mendapat** durian runtuh, **bak mendapat** kijang patah.*

The meaning of this expression is to have unexpected luck. It serves as advice and an example in everyday life.

Data-38 :

***Bak** mencari kutu kaijuk, **bak** mengkik darah di tiang.*

The meaning of this expression is a very complicated problem. Its function is advice and examples in everyday life.

Data-39 :

***Bak** keimiri **di** ujung tanduk, **bak** air **di** daun keladi.*

The meaning of this expression is a very vulnerable situation. It serves as an example in everyday life.

Data-40 :

*Berunding **sepanjang** jalan, becupak **sepanjang** betung.*

The meaning of this expression is deliberation. It serves as advice and an example in social life.

Data-41 :

*Besebelah **idak** patah, besentang **idak** hanyut.*

The meaning of this expression is the state of being very strong. It serves as advice and an example in social life.

Data-42 :

**Bak** tejitak **di baro** api, **bak** tepegang **di baro** angat.

The meaning of this expression is a situation that went awry. It serves as an example in daily life and society. Parents use this expression when advising their children, nieces and nephews, grandchildren and children-in-law at home.

Data-43 :

Tiang buruk **membawo** runtuh, sokong **membawo** rebah.

The meaning of this expression is that carelessness will bring difficulty or disaster. It serves as advice and an example in everyday life.

Data-44 :

Biang **menunggu** cabik, retak **menuggu** pecah.

The meaning of this expression is just waiting for time. Its function is an example in everyday life.

Data-45 :

**Bak** ayam **idak** berinduk, **bak** sirih **idak** berunjung.

The meaning of this expression is a stick in life. Its function is an example in everyday life.

 Data-46 :

**Awak** miskin **ditimpo** utang, **awak** bengak **ditimpo** perkaro.

The meaning of this expression is that stupid people will always get into trouble and are easily deceived. Its function is advice and an example to children that should not be imitated, in everyday life.

Data-47 :

Datar **bak** lantai bemban, licin **bak** dinding kulit.

The meaning of this expression is that it does not differentiate between one another, in customary law humans are the same. Its function is advice and example to children, in social life and government.

Data-48 :

Sasusun **bak** sirih, serumpun **bak** serai.

The meaning of this expression is a unity. Its function is advice and example in married life and in the social life of the community.  customs, Tengganai elders, religious leaders, and government officials.

Data-49 :

Sirih **agak** sekapur, rokok **agak** sebatang.

The meaning of this expression is complementary. Its function is advice and example in married life and in the social life of the community.

Data-50 :

*Baju bejait **yang** dipakai, jalan berambah **yang** ditempuhi.*

The meaning of this expression is that what has been created or has become a habit must be followed. Its function is advice and example in social life.

Data-51 :

*Hai kuman **samo** digegah, hati laman **samo** dilapah.*

The meaning of this expression is justice in life. Its function is advice and example in daily and social life of the community.

Data-52 :

***Rajo** adil **rajo** disembah, **rajo** lalim **rajo** disanggah.*

The meaning of this expression is that if the leader is fair, then he will be liked but if the leader is cruel then he will be hated, the justice of the leader. Its function is advice and example in government and in the social life of the community.

Data-53 :

***Elok** aek dipembuluh, **elok** kato dimufakan **elok** langkah diserju.*

The meaning of this expression is deliberation to reach a consensus, looking for the best possible solution. Its function is advice and example in social life.

In the activity of identifying regional conditions and needs, it can be seen through various very strategic things related to culture (Gao, 2019). Cultural issues are important to pay attention to in order to preserve cultural sources, as well as local characteristics and identity. In this case, of course, the local Malay identity is Jambi Malay. In this case, one of them is the prologue expression in Jambi Malay. Meanwhile, in terms of the principles of effectiveness, efficiency, community and flexibility, it is related to the technical implementation or is adjusted to the availability of human resources available as well as the existing facilities and infrastructure in each school (Kahsay, 2020). In terms of philosophical foundations, it is best that locally content curriculum materials be in accordance with Pancasila, in this case not conflicting with religious or moral values and norms. It is increasingly clear on social, cultural and religious grounds that the local content must be in accordance with the norms that apply socially, culturally and religiously to the community where the school is located (Aleixo, 2020). In this case, none of the prologue expressions in the Jambi Malay language seem to be in conflict with Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika Jambi, and are very suitable to be used as learning resources, considering that these various expressions are in line with the demands of science and technology. In fact, nothing in the prologue's expressions contradicts science and technology, in fact it is in tune with science and technology.

Likewise, in terms of the local content function itself, such as; (1) Preserving and developing regional culture; (2) Improving skills in certain areas of work; (3) Increasing entrepreneurial abilities; and (4) Improve mastery of English for daily needs. Therefore, these four functions will be realized through various Jambi Malay prologue expressions.

In determining the composition of local content, Jambi Province has a diverse community culture. Therefore, it is best to adapt local content material to the culture of the community where the school is located. Regarding this, it is clear that various prologue expressions still exist today in Malay society. Therefore, it is really needed by the Jambi Malay community, especially the younger generation. In addition, the skills that need to be improved are appropriate skills and are very important to master to develop regional potential. The potential that can be developed later is speaking and communicating skills in Malay. Students will ultimately be skilled at using prologues in language communication activities.

## CONCLUSION

Expressions in Jambi Malay are very diverse, they can take the form of phrases, clauses and sentences. The meaning of expressions in Jambi Malay contain very diverse meanings, both containing denotative, connotative meanings, as well as meanings that arise structurally and grammatically. However, its meaning contains a description of daily life patterns in Jambi Malay society, describing affection between fellow humans, human suffering, human behavior, the balance between rights and obligations, the determination of human life, human leadership. The function of this expression includes the function of advice to children, youth and the elderly. These expressions can be developed into teaching materials for local content subjects by paying attention to the basic principles, philosophy, and steps that must be taken in preparing a local content curriculum.

## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

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