

Changes in the Social Life of Tribal People in Muara Bungo Jambi 1980-2023

Fitri Rahmawati^{1*}, Danil Mahmud Chaniago², Asril³

^{1,2,3}History of Islamic Civilization, Universitas Islam Negeri Imam Bonjol, Indonesia

*correspondence email: fitri.rahmawati@uinib.ac.id

Received 15 February 2024; Received in revised form 24 August 2024; Accepted 25 August 2024

Abstrak

Penulisan ini bertujuan untuk menganalisis dan merekonstruksi proses, faktor penyebab, dan perubahan-perubahan apa saja yang telah terjadi pada kehidupan Suku Anak Dalam, khususnya di wilayah Kabupaten Bungo, Jambi. Penulis menggunakan metode penelitian sejarah yang terdiri dari empat langkah yaitu heuristik, kritik sumber, sintesis, dan historiografi, dibantu dengan penggunaan teori Perubahan Sosial yang akan dipersempit melalui teori Perubahan Sosial Auguste Comte. Hasil penelitian dapat dijelaskan bahwa tidak ada Suku Anak Dalam yang tidak tersentuh oleh perubahan, seluruh Suku Anak Dalam telah tersentuh oleh perubahan, namun dalam perubahan tersebut ada yang menerima hanya sebatas kepentingan saja (perubahan sedikit), serta perubahan dari dalam segala bentuk (perubahan besar). Perubahan-perubahan yang terjadi dalam kehidupan Suku Anak Dalam meliputi beberapa aspek, perubahan tingkah laku, perubahan nilai-nilai sosial, perubahan mata pencaharian, perubahan pola pikir, perubahan gaya berpakaian dan lain sebagainya.

Kata kunci: perubahan kehidupan sosial, suku anak dalam, bungo.

Abstract

This writing aims to analyze and reconstruct the process, causal factors, and changes that have occurred in the life of the Anak Dalam Tribe, especially those in the Bungo Jambi Regency area. The author uses a historical research method consisting of four steps, namely heuristics, source criticism, synthesis, and historiography, assisted by the use of the theory of Social Change which will be narrowed down through Auguste Comte's theory of Social Change. The results of the study can be explained that no Suku Anak Dalam is untouched by change, all Suku Anak Dalam have been touched by change, but in these changes there are those who accept only limited interests (slight changes), as well as changes in all forms (major changes). The changes that occur in the life of Suku Anak Dalam include several aspects, changes in behavior, changes in social values, changes in livelihoods, changes in thought patterns, changes in clothing styles and so on.

Keywords: changes in social life, suku anak dalam, bungo.

INTRODUCTION

Globalization is a unique phenomenon in human life that is gradually developing around the world and is part of human life (Suneki, 2012). The movement of globalization that starts from urban communities and then spreads to remote communities is the impact of the globalization of communication, contact through the media replaces physical contact as the main means of

communication between people. The impact of this phenomenon has touched one of the primitive tribes living in Jambi, namely the Anak Dalam Tribe.

Suku Anak Dalam is a primitive tribe also known as an alienated community that lives in Jambi and along the Sumatra crossing road. Information collected by the Jambi Province Social Welfare and Community Empowerment Office showed that in 2013 there were 28.611 Suku Anak

Dalam people. Of this number, 13.664 had received government empowerment activities, while 14.947 people still had not received them (Febrianty et al., 2021).

It is not yet clear where this tribe came from, making this tribe still full of mystery. The history of lisan Orang Rimba has always been passed down by their elders (Aman, 2012), There are many versions regarding the origin of the Anak Dalam or Orang Rimba tribe. First, it is said that the ancestor of Suku Anak Dalam was Malau Sesat, who left his family and fled to the jungle around Air Hitam. Secondly, the Anak Dalam tribe originated from the Pagaruyuang community in West Sumatra who immigrated in search of better sustenance, due to unfavorable circumstances, they ended up having to live in the forest (Aman, 2012).

The lives of the Rimbo People are almost entirely dependent on nature and they live seminomadically (Wandi, 2019), because Suku Anak Dalam often move from one place to another to make a living. In one of the Dutch archives that describes Prof. Schebesta's journey (Schabesta, 1925), mentioned that the meaning of the word "Koeboe" is "Ngoboe", which means hiding behind (a tree, fort, forest). In Dutch media reports (Zola, 1927), it is also explained that the Anak Dalam Tribe is one of the oldest and most primitive tribes in Sumatra.

When viewed in the present, the Anak Dalam tribe has experienced so many changes in its pattern of life. There are those who still maintain their old culture and those who follow the changes. Suku Anak Dalam who still maintain their old culture choose to live primitively like their ancestors did. While the Anak Dalam tribe who settled in crowds or cities, chose to leave their old habits and join the Malays or Orang Terang.

Suku Anak Dalam in this era they are willing to learn, already know and recognize how to dress decently, which is not just to cover their genitals. The Anak Dalam tribe has also recognized transportation vehicles, and some even have them. They use these vehicles to go out to sell forest products to be used as vehicles when they go to build to look for new areas.

Suku Anak Dalam has changed a lot. In fact, it can be said that there is no Suku Anak Dalam community that does not experience change. Because how can it not be unchanged when the environment, experience, living space and challenges that are passed to find a livelihood and a place to live are no longer easy (Hasantoso, 2021).

The changes that have occurred in the lives of the Anak Dalam tribe are so interesting to study, such as what changes have occurred, how these changes have occurred, how they respond to contact

with the outside world to have a significant impact on their lives.

In addition, the Anak Dalam tribe is faced with an increasingly cornered life, an increasingly narrow living space and the attacks and seduction of new cultures brought by “Orang Terang” or “Orang Melayu” inevitably have to respond. Even if silence is also clearly a response to the challenges of life that await them in the future.

METHOD

The type of research conducted is qualitative research with analytical descriptive reporting. The research method that will be used is the method commonly used in historical writing, namely the historical research method (Shamad, 2004) which consists of four stages, namely heuristics, source criticism, interpretation and historiography (Kartodirdjo, 2014).

Heuristics is the stage of searching, finding, and collecting sources or various data relevant to the research subject, in this stage the author finds sources in the form of books, theses, articles and so on related to the research, these sources are then grouped into primary sources and secondary sources (Kartodirdjo, 2014). As for the primary sources that the author found, First Scabesta archive (Schabesta, 1925) entitled *Een Nieuw eredacttievan Van Den Roman, 1925*. The two archives of Emile Zola (Zola, 1927) entitled *De*

Locomotief Eerstle Blad, 1927. Third, the Bungo District Government has provided 6.8 hectares of land for the prospective settlement of the Remote Indigenous Community or Suku Anak Dalam in the Sungai Kelukup area of Dwi Karya Bhakti Hamlet and the Bungo District Government is willing to provide guidance and empowerment for Suku Anak Dalam, 2013. Fourth, the archive of Suku Anak Dalam and the list of names who stated and promised that they were willing to occupy the housing, 2013. Fifth, the archive of Suku Anak Dalam's statement to the Bungo Regency Government. Meanwhile, the secondary sources that the author will explore are writings related to Suku Anak Dalam and changes in the social life of Suku Anak Dalam in the form of books, journals and writings that the author gets through library research.

The next stage is source criticism, according to Kuntowijoyo in Daliman (2015) that the purpose of source criticism is to examine authenticity (external criticism) and credibility (internal criticism). After source criticism, the next stage is interpretation with the intention of providing interpretation and meaning based on sources that have been criticized by the author in a credible manner (ABD Rahman Hamid, 2014). The final stage of the historical method is historiography, which is the writing or reorganization of historical events based on sources and research interpretations.

In addition, in analyzing the changes in life that have occurred in the Anak Dalam Tribe and what these changes are, the author analyzes these changes using the theory of Social Change (Kasnawi & Asang, 2014). In explaining the development of intellectual evolution, Comte suggested three stages. First, the primitive theological stage, human thought at this stage is associated with things that are supernatural, or natural. Second, namely the transitional metaphysical stage, humans began to transfer real thoughts that were able to produce symptoms in life, at this stage people began to realize that the forces that had been believed to be the power or wrath of gods or supernatural beings, were part of natural phenomena, but they could not yet explain these symptoms empirically. Third, the positive rational stage, this stage is said to be perfect compared to the previous stages, where an event or change that occurs is always associated with other factors (research results) (Raho, 2021).

The social changes that occur in the life of the Anak Dalam Tribe itself are changes that occur gradually, where in the process of change there are several elements that encourage the process of change, which is dedicated through empowerment of the Suku Anak Dalam, both from the Government itself and from observers of the Suku Anak Dalam. In the process of empowerment that is carried

out to Suku Anak Dalam, there is awareness in their thinking patterns in carrying out life like a proper human being, namely living, going to school, maintaining body hygiene and so on.

RESULTS AND DISCUSSION

Factors and Processes of Change in the Life of the Anak Dalam Tribe

There are two factors that influence changes in Suku Anak Dalam, namely internal factors and external factors (Sirlinawati, 2023). Internal factors are changes from within the Anak Dalam Tribe itself, where it is difficult to get forest products, both game and fruits that are very difficult to get, making it difficult for them to meet their daily needs. So that there is a business that requires them to leave old traditions in order to find a livelihood and livelihood. Furthermore, External Factors, namely changes that are influenced by external factors (Sirlinawati, 2023). This can be seen from the role of the Bungo Regency government and other related institutions in providing guidance and empowerment for Suku Anak Dalam from helpless people to empowered people.

The process of changing the lives of Suku Anak Dalam occurs gradually which then ends with intellectual evolution, where in the process of change apart from the wishes of the Suku Anak Dalam themselves there are also driving factors that help in carrying out the

process of change, this is both from the Bungo Regency Government Office, which includes the Social Service and the Health Service, besides that there is also the role of the Pundi Sumatra institution which helps in the process of changing the lives of Suku Anak Dalam, especially in Bungo Regency. The author can summarize the process of change through 3 stages. First, the primitive theological stage, the thinking of the Suku Anak Dalam at this stage is still influenced by the supernatural, the things they have passed or that they will live always relate to spirits and spirits. The life of the Anak Dalam Tribe in this phase is still nomadic and still applies the life systems inherited by their ancestors, such as still carrying out the Melangun tradition which is influenced by death or illness felt by one of the Suku Anak Dalam.

Second, the traditional metaphysical stage, at this stage the Anak Dalam Tribe began to recognize the thoughts that could produce the symptoms that occurred, at this stage they began to realize the forces they had believed in were not the wrath of spirits or supernatural beings, but were natural symptoms that occurred along with the changing seasons.

Third, the positive rational stage, at this stage there has been a huge impact of change on Suku Anak Dalam compared to before, at this stage they have thought rationally, they are more forward-thinking

and open. In this stage, many Suku Anak Dalam have changed both in terms of life, which no longer applies the nomadic tradition (moving around) but prefers to settle in settlements, at this stage the Suku Anak Dalam have raised awareness to change their lives for the better, so that in the process of change they have been willing to be settled, schooled, given guidance and empowerment from various aspects, so that at the end of the process of guidance and empowerment the Suku Anak Dalam can live a more prosperous and prosperous life, in terms of economy, education, health and so on.

Forms of Change in Suku Anak Dalam

1. From Hunting and Gathering to Farmers, Toke and Civil Servants

In the old customs of the Anak Dalam Tribe, they did not have a tradition of planting crops of food staples, or raising livestock as done by villagers or hamlets. (Rahmawati, 2022).

But over time and the increasingly widespread clearing of oil palm land carried out by PT and the community, making the living space of the Suku Anak Dalam increasingly pressed and smaller, this of course has an impact on the sustainability of the Suku Anak Dalam in their survival. The government's efforts in handling the case of Suku Anak Dalam and related institutions, by determining and helping to raise the living rates of Suku Anak Dalam by empowering and fostering

Suku Anak Dalam, is one of the factors for their change.

One of the changes that is evident in the Anak Dalam Tribe is that they have recognized how to grow crops or farm, where in their culture farming is a taboo for the Anak Dalam Tribe because it violates ancestral customs. However, after the times and the challenges of life they understand the long-term economic income system, where by farming, such as planting oil palm, they have an income that they will wait for every month in contrast to them gathering for fruits, rattan, and jernang in the forest. In addition to being difficult to get, the season of fruiting also greatly affects their income. So by farming, such as planting staple fruits, vegetables, to rubber and palm oil they have a permanent source of livelihood in supporting their lives.

Before settling and receiving empowerment, some Suku Anak Dalam in Muara Bungo already owned oil palm and rubber land. Some of the land is obtained from the inheritance of parents, and new land openings purchased from villagers. One of the inherited lands received by one of the Suku Anak Dalam is Bujang Sakai. Bujang Sakai received empty land inherited by his parents in Aur Cino Hamlet (Sakai, 2023).

In addition to Bujang Sakai, there is also a Tribe of Anak Dalam who has successfully become a Toke, namely Tumenggung Hari who lives in the Kelukup

River settlement in Dwi Karya Bhakti Hamlet. Tumenggung Hari is one of the Suku Anak Dalam who has a great influence among the Dwi Karya Bhakti Suku Anak Dalam and the Suku Anak Dalam in Muara Bungo. He is also one of the role models for the Suku Anak Dalam in Kelukup Dwi Karya Bhakti Settlement, because he is known as the first person from among their group to be successful in running a business. Tumenggung Hari is known as the *toke jernang*, because he is successful in running his jernang business (Hari, 2023).

In addition to Tumenggung Hari, there are also Anak Dalam people who have owned land that has been cultivated, this arises with the realization that if they only depend on nature in accordance with *luluhur* custom, it will lead to a lack of income and a lack of sources of needs in supporting their daily lives.

Not only being a farmer, the development and changes that occur in the life system of Suku Anak Dalam also bring them into a better person so that they can achieve the desired goals. With the changes and assistance from the government and observers of Suku Anak Dalam by empowering and fostering Suku Anak Dalam and making them a better person and giving rise to their self-confidence so that they are able to blend in and reach their goals.

2. From Dynamism to Monotheism

Koenjaningrat stated that there are five components in religious life, namely religious emotions, belief systems, equipment rites and ceremonies, ceremonial rites, religious believers, and religious life (Koenjaningrat, 1992).

The traditional beliefs of the Anak Dalam tribe in Jambi Province are in line with the polytheism that is animism and dynamism. They believe in subtle spirits and also believe in certain sacred places. The Anak Dalam tribe's belief in the subtle spirit gods who control life remains imprinted, even though they have also recognized Islam. They believe that everything that is obtained, in the form of good, bad, success or in the form of calamity and failure comes from the gods.

For the Anak Dalam tribe, leaving the religion of their ancestors is a curse, which is why it is very difficult for them to accept any religion other than the religion of their ancestors. They recognize the oath of their ancestors "*kebawah dak uwak betunggang, kedateh indak bapucuk mudo, tengah-tengah takuk kumbang*", meaning that people who leave the religion of their ancestors, live like they have no purpose, downward does not betunggang, upward does not poke, and in the middle eaten by beetles (Rahmawati, 2021).

Along with the times, changes have affected the life of the Anak Dalam Tribe, this began with the contact of the Anak

Dalam Tribe with the world of bright people (Malay people). With the contact of the Anak Dalam Tribe with outsiders, it has an impact on their lives, one of which is in terms of the beliefs of the Anak Dalam Tribe itself. One of the influences of the new beliefs of the Anak Dalam Tribe is influenced by the place where they socialize, the Suku Anak Dalam who live in the Lantak Seribu Village area of Merangin Regency are generally Christians, this is influenced by the place and the people who socialize with them, namely adherents of Christianity, while the Suku Anak Dalam who inhabit the Bungo Regency area are mostly Muslims, even so they have believed in the existence of one God whom they must worship and no longer believe in Dewo-Dewo (Gods) or the spirits of ancestors who are imprinted in a form of object.

The Anak Dalam tribe who inhabit the Bungo Regency area have mostly embraced Islam, and the rest still adhere to their ancestral religious beliefs. Most of the Suku Anak Dalam who have embraced Islam have been resettled and have received empowerment and guidance, one of their settlements is Kelukup Settlement in Dwi Karya Bhakti Hamlet, Pelepat District. From the Social Service Archives, the number of Suku Anak Dalam who have embraced Islam in the Bungo Regency area is 240 people, and Christians are 24 people, and those who still adhere to their old beliefs are 113 people (KAT, 2022).

Although they are Muslims, Suku Anak Dalam have not really implemented Islamic values and carried out all the commandments required by religion in their daily lives, this is because the time interval for them to embrace Islam has not been too long, as well as their old habits that used to be contrary to Islam so that they are still a little taboo in practicing and carrying out religious commands.

3. From Nomadic to Settling in Villages

The Anak Dalam tribe is a primitive tribe that lives semi-nomadically, in one area to another. The movement of the Anak Dalam Tribe itself occurs due to doing Melangun or looking for a new livelihood area. Melangun itself is the movement of the Anak Dalam Tribe to a new place, if someone from the family dies or if there is one of the Suku Anak Dalam who is seriously ill. If there is one who is sick or dies, then they will immediately leave the land and move to a new area, because the land has been polluted and is the land of celako (wretched). In addition, the Anak Dalam tribe also moved because they were looking for a new livelihood area, because the livelihood where they settled had run out.

As the years go by and government and non-government land clearing of forest areas in Bungo Regency both to clear land to make trans places, as well as Deforestation and Expansion of rubber and

oil palm plantations on a large scale, the total area of remaining forest is currently very small (Vincent, 2002).

So that this has a huge impact on the area where the Anak Dalam tribe lives, which makes them lose their place to live, a place to make a living where the life of the Anak Dalam tribe itself is 90% dependent on forest products. Therefore, in order to find a livelihood they gradually move out of the interior of the forest to the outskirts of the forest which makes it easier for them to access the outside world.

In 1990, the outside community had accepted the existence of the Anak Dalam Tribe, even though they had accepted the presence of the Anak Dalam Tribe, the presence and arrival of the Anak Dalam Tribe who passed by, or just passing by in community settlements was still considered taboo and frightening for some people, this was because the negative stigma that had been attached to the Anak Dalam Tribe was still very strong for some Malay people.

Based on the changes in lifestyle and the increasingly difficult challenges of life, the Bungo Regency government's awareness of the tribe is very important. So that the Bungo Regency Government began to pay rather special attention to the Suku Anak Dalam starting in the 1990s. However, the peak of empowerment and guidance for this tribe occurred in the 2000s.

It was only in the 2000s that the Suku Anak Dalam community came out and mingled with the Malay community. The Bungo Regency Government itself, in improving the standard of living of the Suku Anak Dalam community, provided assistance in the form of land to be used as a settlement covering an area of 6.8 hectares in the Sungai Kelukup area of Dwi Karya Bhakti Hamlet. This is where the change in the lifestyle of the Suku Anak Dalam of Bungo Regency began, where they were usually primitive and nomadic, then gradually settled in settlements and looked and behaved like bright people (Malay).

The Bungo District Government in 2013 decided to provide land, housing and other supporting assistance to the Suku Anak Dalam community. The Anak Dalam tribe will inhabit the land around 60 families, they come from several areas in Bungo Regency and are also a lineage that comes from the descendants of Tumenggung Ampung, these descendants have never received empowerment, besides they are willing to be relocated in that place (SAD, 2013). The 39 houses that will be occupied are assistance from the Settlement Service which takes part in helping, fulfilling and prospering the lives of Suku Anak Dalam in Bungo Regency.

In supporting the facilities and infrastructure in the settlement, the government has collaborated in fulfilling the infrastructure in the Sungai Kelukup

settlement of Dwi Karya Bhakti Hamlet, namely providing infrastructure such as toilets provided by Baznaz, Musalla and Hall provided by Indomaret. In addition, fruit trees are also given which are planted around the house and around the settlement (Monica, 2023).

The community also has two fish ponds measuring 15x20, the first pond contains catfish and the second pond contains catfish and tilapia, which are assistance from Baznas and the Bungo Regency Fisheries Department. In supporting the economic increase of their settlement, the Suku Anak Dalam of Dwi Karya Bhakti Hamlet after receiving empowerment, especially coaching in the field of village business, utilizes the results of their fish ponds by making smoked fish or known as Mina Hasop Eluk, which is the first food business MSME group for Suku Anak Dalam, especially in the Kelukup River Settlement, Dwi Karya Bhakti Hamlet, Pelepat District, Bungo Regency.

The existence of the smoked fish group was successfully formed through deliberations between community facilitators and Suku Anak Dalam cadres. The members of Mina Hasop Eluk are local cadres of Suku Anak Dalam in Dwi Karya Bhakti Hamlet, including Amira, Juliana, Siska, Seri and Fahmi (Pundisumatra, 2021).

From the explanation above, we can see that the Anak Dalam Tribe, which was

once a primitive and nomadic tribe, has now turned into a tribe that settled in the village and has been independent in carrying out activities in building their village economy and eliminating the negative image that has been attached to their former identity.

4. From Uneducated to Educated

Given the life and culture of the Anak Dalam Tribe, all of which are implemented from their place of origin, namely the forest. The education received by the Anak Dalam Tribe only focuses on customs, ways of survival, and preservation of nature as their home. Clearly, the Anak Dalam Tribe has no formal education apart from education about their life and culture.

In the past, going to school was a taboo; they thought that going to school would change their customs and they would be cursed by God. However, these old beliefs began to change along with the development of time and the changes that occur today, this is of course motivated by the circumstances of their lives which are getting narrower every day, and they think that being stupid will be easily deceived by smarter people.

Changes in attitudes about education are also influenced by their interactions with outsiders, they realize that only by being smart can they avoid being exploited by outsiders (Baharudin, 2010). The education program for Suku

Anak Dalam designed by the government tends to bring about a phenomenon of behavioral change for Suku Anak Dalam. The reason is that the Suku Anak Dalam, who initially had never known education at all, wanted to accept education.

Since the holding and facilitation of population identity registration and data collection for Suku Anak Dalam in Bungo Regency carried out by the Bungo Regency Population Control, Family Planning and Women's Empowerment and Child Protection Office, and also facilitated by the Pundi Sumatra institution for Suku Anak Dalam Tumenggung Hari and Tumenggung Badai groups in 2015, it has opened up opportunities for Suku Anak Dalam in the initial administrative requirements to reach all government services, one of which is education (Rosidin, 2023).

With the existence of population identity data collection and guidance and empowerment received by Suku Anak Dalam, especially in Bungo Regency, Suku Anak Dalam can get the highest school education.

The number of Suku Anak Dalam who have been recorded as attending school in Bungo Regency, especially in Sungai Kelukup Settlement Dwi Karya Bhakti Hamlet is 31 people, consisting of 25 elementary school students, 3 junior high school students and 2 senior high school students, while one person is currently

studying and one person has become a police officer (Monica, 2023).

One of the Suku Anak Dalam who is currently continuing her education at the university level, namely Juliana (Azim, 2023). Julian is one of the Suku Anak Dalam who live in the Kelukup River settlement in Dwi Karya Bhakti Hamlet, Juliana's parents live from their daily income of hunting, gathering and gardening.

Juliana is a class of 2020, majoring in Forestry, sitting in college is not something that is easy for her, education is something that is still taboo among the Suku Anak Dalam community, because they still think there is no point in going to college for especially for a woman who will later become a wife and will only take care of the family and the kitchen. For Suku Anak Dalam, a filial child is a child who can help their parents, by being able to catch fish and help their parents in the fields.

In the development of Suku Anak Dalam's education, especially in Sungai Kelukup Settlement, Dwi Karya Bhakti Hamlet, they get direction and understanding from parties who observe Suku Anak Dalam, one of which is Pundi Sumatra, Pundi Sumatra continues to provide understanding to parents about the importance of education for their children's future. Even since 2014 until now Pundi Sumatra still distributes education programs to children who

attend formal schools, the assistance is in the form of complete school equipment (Pundisumatra, 2022). This was done to raise awareness about the importance of education for them, gradually Pundi Sumatra also began to encourage parents to participate in providing some of their children's school supplies independently.

CONCLUSION

From the results of the research that has been carried out, conclusions can be drawn based on the research findings that the author has described. First, the Anak Dalam tribe is a tribe that currently there are still tribal people who carry out primitive life patterns as inherited by their ancestors and there are also those who have changed their lifestyle, such as starting at the village as a result of social changes that have occurred in the life of the Anak Dalam tribe. The Anak Dalam tribe that still maintains their old life is currently still living a life that depends on nature, even though nature and their living area are getting smaller. While the Suku Anak Dalam who choose to accept changes will leave their old way of life, such as they are no longer primitive and nomadic, they choose to settle down and live their daily lives like the lives of the bright people (Malay people).

There are several factors that cause Suku Anak Dalam to maintain and leave their old life. The Suku Anak Dalam who still maintain their old life are motivated

by a sense of obedience, cultural values, religion and fear of getting sin and curse for leaving the values of life that have been inherited by their ancestors. Whereas the Anak Dalam Tribe who have left their old life patterns and have settled in the village are motivated by pressure, the upheaval of life that is so difficult, the forest area and forest products that are getting smaller make life challenges harder and the intersection of life that they have faced with the village community, making their thought patterns change until they grow curious, want to change, want to progress, They chose to leave their old patterns of life and chose to get empowerment and guidance from the local government, especially from the Bungo Regency Government and other institutions until they reached the current stage (settling, going to school, studying, having a house, gardening and so on).

REFERENCES

- ABD Rahman Hamid, M. S. M. (2014). *Pengantar Ilmu Sejarah*. Ombak
- Adnan, H. (2008). *Belajar dari Bungo mengelola sumberdaya alam di era desentralisasi*. Center for International Forestry Research.
- Ahad, M. (2015). *Sejarah Konvensi Dari Animisme Keagamaan Islam Suku Anak Dalam Di Kabupaten Sarolangun Provinsi Jambi (2005-2013)*. Pascasarjana Institut Agama Islam Negri (IAIN) Imam Bonjol Padang.
- Aman. (2012). Hutan Adalah Rumah Dan Sumber Penghidupan Kami. *Sidang Perkara Nomor 35/PUU-X/2012*, 21.
- Anton. (2023). *One of the Anak Dalam tribe who migrated to Benit*. Direct Interview.
- Atabik, A., & Mudhiiah, K. (2014). Pernikahan dan Hikmahnya Perspektif Hukum Islam. *Yudisia*, 5(2), 293-294.
- Azim. (2023). *One of the assistants of Suku Anak Dalam in Kekukup River Settlement*, Dwi Karya Bhakti Hamlet. Direct Interview.
- Baharudin, E. (2010). Pendidikan Suku Anak Dalam: Suatu Perubahan Dari Paradigma Positivistik Ke Konstruktivisme. *Forum Ilmiah*, 7(2), 5.
- Bungo, B. K. (2023). *KABUPATEN BUNGO DALAM ANGKA Bungo Regency in Figures 2023*. BPS Kabupaten Bungo/BPS-Statistics of of Bungo Regency.
- Daliman, A. (2015). *Metode Penelitian Sejarah*. Ombak.
- Data on Residents of Remote Indigenous Communities (KAT)/Suku Anak Dalam Located in the Bungo Regency Area, Jambi Province in 2022.
- Febrianty, A., Hanum, S. H., & Nopianti, H. (2021). Nilai-Nilai dan Norma Kehidupan Suku Anak Dalam yang Mendiami Kawasan Bukit Dua Belas. *Prosiding Seminar Nasional ...*, 11.
- Gottschalk, L. (1986). *Mengerti Sejarah terjemahan Nugroho Notosusanto*. UI Press.
- Government of Bungo District Health Office, Terms of Reference for Mobile Health Service Activities in the Health Center Area in Bungo District with Health Professional Organizations in Bungo District 2018
- Kartodirdjo, S. (2014). *Pendekatan Ilmu Sosial dalam Sejarah*.
- Kasnawi, M. T., & Asang, S. (2014). Konsep dan Pendekatan Perubahan Sosial. *Sosiologi*, 1-46.

- Koenjaningrat. (1992). *Pokok-Pokok Antropologi Sosial*. Dian Rakyat.
- Mobile Health Activities in the Working Area of the Rantau Kelayang Health Center, Pelepat Subdistrict, Batu Kerbau Village.
- Monica, U. A. (2023). Live Interview.
- Rahmawati, F. (2021). *Sejarah Suku Anak Dalam di Kecamatan Pelepat*. Universitas Islam Negri Imam Bonjol Padang.
- Rahmawati, F. (2022). Analisis Fakta dan Dampak Implementasi Kehidupan Islam Suku Anak Dalam di Dusun Dwi Karya Bhakti. *Annual International Conference In Education And Islamic Studies (AICEIS)*, 67-76.
- Raho, B. (2021). *Teori Sosiologu Modern (Edisi Revisi)*. Moya Zam Zam.
- Roolvink. *Kubus Teksten, Tijdschrift Voor Indishche Taalland En Volkenkunde*. Lembaga Kebudayaan Indonesia: Koninklijk Bataviaasch Genootschap Van Kunsten En Wetenschappen, n.d.
- Rosidin. (2023). *Social Empowerment and Poor Handling Section*. Direct Interview.
- SAD, A. P. (2013). Letter Stating the Statement of Suku Anak Dalam Who Pledged to Willing to Occupy Housing and Facilities in Sungai Kelukup Settlement Dwi Karya Bhakti Hamlet.
- Sakai, B. (2023). *One of the Anak Dalam tribe who temporarily settled in Benit*. Direct Interview.
- Schabesta. (1925). *Een Nieuwe Redactie Vanderroman*
- Shamad, I. A. (2004). *Mengerti Sejarah*. Hayfa Press.
- Suneki, S. (2012). *Dampak Globalisasi Terhadap Eksistensi Budaya Daerah*. II (1), 307-321.
- Tumenggung Hari. (2023). Direct Interview.
- Vincent, A. E. dan G. (2002). Dinamika Tutupan Lahan Kabupaten Bungo, Jambi. *Apps.Worldagroforestry.Org*.
- Wandi, W. (2019). Konflik Sosial Suku Anak Dalam (Orang Rimba) di Provinsi Jambi. *Simulacra*, 2(2), 195-207. <https://doi.org/10.21107/sml.v2i2.6034>
- Zola, E. (1927). *De Locomotief Eerstle Blad*. 253.

