

## **Social Behavior of Kubu (Anak Dalam Tribe) in Social Culture and Religious Life in Distric of Sarolangun Jambi**

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**Abstract:** Anak Dalam Tribe is in Jambi and South Sumatra. The Anak Dalam Tribe is not well known by the Indonesian people because the Anak Dalam Tribe are very rare and they live in remote places that are far from the reach of people. Their lives are very close and depend on nature. Forest for Anak Dalam Tribe is everything. It is not only a source of livelihood but also as a vehicle for reviews their socio-cultural life. This study aims to describe and analyze the social behavior of the strongholds (tribes of inner children) in socio-cultural and religious life in Sarolangun District, Jambi and describe and analyze the factors that are the drivers and constraints of the social behavior of the community in socio-cultural and religious life in the Regency Sarolangun Jambi. This study uses a qualitative approach. In the process of the data analysis techniques used in this study is an analysis that uses an interactive model of consisting of reduction, presentation and the data, and drawing conclusions. The results showed that the tribes of children in their daily lives were still living a semi-nomadic, living in simplicity, having strong traditions, having beliefs in animism but there were also reviews those who were Muslim and Christian, adhering to a matrilineal kinship system, having including livelihoods gathering, hunting, fishing, and farming. Along with the development of time, the tribe of children in starting to berinteraksi with the surrounding environment. The driving factor of the ethnic group in social and cultural life is the encouragement of parents. While the obstacle factor is the existence of ancestral traditions.

**Keywords:** Social Behavior, Socio-Culture, Religion

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Date of Submission: 06-04-2019

Date of acceptance: 22-04-2019

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### **I. INTRODUCTION**

Forests for Anak Dalam Tribe is everything. He not only as a source of livelihood, but also as a vehicle for their social and cultural life. Therefore, they develop various institutions that govern the preservation of forests. Therefore, the forests are closely linked to their identity. They identify themselves with "the jungle" or "child within". Therefore, if there are members of his group who deviate from the teachings or the culture of their ancestors, the question is not considered as the stronghold again, but as "the village", "village people" or "bright" and therefore had to be out of Forest. In order to survive they take advantage of what is available in the forest, such as: gathering, hunting, and open fields with the system moving. Anak Dalam Tribe still sensible animism. They believe that the universe has many kinds of spirits that protect humans. If you want to survive, man must respect the spirit and not to damage the natural elements, such as forests, rivers, and earth. Natural wealth can be used as a source of livelihood for subsistence and not simply excessive.

Anak Dalam tribe is very interesting to be given their traditions were classified using the ancient ways, and cultures is far from modern. So that the patterns of their spirituality still guarantee its authenticity. Likewise with the belief system of Anak Dalam Tribe, though a few have embraced Islam and Christianity. There are so many traditions Anak Dalam Tribe which has not been revealed according to their origin is still a mystery. Anak Dalam Tribe community is keeping customs that have long existed and hereditary. The scope of the existing system of this belief lies in the concept of tradition as well as his own belief system. Basically Anak Dalam Tribe have excellent interaction patterns of the immigrant communities. Anak Dalam Tribe belief systems have a very limited scope. Because only as a manifestation of the trust a certain group, and traditions are built is still very awake. These things then that needs to be investigated scientifically.

Religiosity still awake then becomes sanctity in every activity at Anak Dalam Tribe. Things that are considered taboo in society in general but for Anak Dalam Tribe is something very precious. Along streams and creeks in Bukit Dua Belas National Park in Jambi is their place as a source of life. Although some parts away from children in over comer parts, but sometimes people are very friendly Anak Dalam Tribe. This is

evident from their settlement on the outskirts of the forest and in the immigrant community plantations. Anak Dalam tribe also has a structural pattern that connects the tumenggung (Chiefs) with other children in the community. One function tumenggung or chieftain is a leader and consideration of Anak Dalam Tribe.

This study aims to describe and analyze the social behavior of people camp (tribal child in) the social, cultural and religious in Sarolangun Jambi, and to describe and analyze the factors that drives and constraints of society's behavior stronghold in the social, cultural and religious in Sarolangun Jambi.

## **II. LITERATURE REVIEW**

### **Concepts Behavior**

The behavior is the attitude and actions of human beings or all that is done, for example, work hard or lazy, talking with friends and superiors, reject or accept the tasks assigned and so on. The behavior of individuals within the organization is the attitude and actions (behavior) of a human being (people) in the organization as an expression of personality, perception and attitude of his soul, which could affect the achievement (performance) himself and his organization. From these definitions can be explained that the elements of individual behavior consists of personality, perceptions and attitudes, all of whom are joined together to form a behavior (Mohyi, 2008: 131). According Fudyartanta (2006: 2) human behavior is a unified system of labor between the physical system and system life. Problems of human behavior in outline is how the quality, then there is a normal behavior, supernormal, subnormal, and there is a behavior called crazy. Basically, different experts in dividing human behavior, but in general the division that is relevant to this article is the division of human behavior in two parts, namely normal and abnormal behavior. According Kartono (2008: 2) behavioral / normal behavior is a behavior matching / right, and be accepted by society in general.

### **The concept of Social Behavior**

Social behavior is an atmosphere of mutual dependence which is a must to ensure the existence of man (Ibrahim, 2001). As evidence those humans in fulfilling the necessities of life as a private self cannot do it alone but requires the assistance of another person. There is a bond of interdependence between one person and another. This means that the survival of mankind took place in an atmosphere of mutual support in togetherness. For the man demanded to be able to work together, respect each other, do not interfere with the rights of others, intolerant in social life. According to Krech, Crutchfield and Ballachey (1982) in Rusli Ibrahim (2001), a person's social behavior was evident in patterns of response among those represented by the interrelationships between individuals. Social behavior is also identical to the person's reaction to others (Baron & Byrne, 1991 in Rusli Ibrahim, 2001). The behavior is indicated by feelings, actions, attitudes, beliefs, memories, or respect for others. The social behavior of a person is the relative nature to respond to others in ways different. For example in doing the same work, there are people who do diligent, patient and always attach great importance to the common interest above personal interests. Attitude by Akyas Azhari (2004: 161) is "a way of reacting to a particular stimulus. While social attitudes expressed by ways of the same activities and repeatedly against a social object that caused the behavior in ways that expressed repeatedly against one of the social object (WA Gerungan, 1978: 151-152).

### **Culture**

Culture (culture) or Colere (latin) is derived from the Sanskrit word "buddhayah", is the plural form of the word "buddhi" which means the mind or intellect. Thus the culture can be defined as "things that are concerned with budhi or reason". Culture in other words all the power and means to cultivate human activities and natural change. Since humans have intellect and reason as the main form of wealth which, it appears the demands of life more than any other creature. With his intellect man is capable of creating, initiative and tasteless. Able to create new objects to fulfill his livelihood; both physical and spiritual.

### **Religion**

Religion is something related to the great moral values. Religion that has a value, and not the system of science. Religion is also something that is unreasonable and contrary to the ratio. Religion also relates to the problem of human beings. Religion is very trusting in God, the moral law, and the spirit is eternal.

## **III. RESEARCH METHOD**

### **Research Approach**

This study used qualitative research methods, according Schaztman and Strauss (1973) called qualitative research is an approach to researching the life of society, history, behavior, functionalization organizations, social movements and kinship. A qualitative approach is a method of research that aims to gain an understanding of social reality through inductive thinking process, where there is involvement of researchers in the situation and fonemena studied.

### **Research Focus**

In this study the problem to be revealed in the focus of the study as follows:

1. Social behavior stronghold (tribal child in) the social, cultural and religious life in Sarolangun Jambi.
  - a. Cultural diversity
  - b. Behavior and interaction
  - c. Internal behavior
  - d. External behavior
  - e. System civilization
  - f. Livelihood systems
2. The background of the driver of social and behavioral constraints sides in the social, cultural and religious life in Sarolangun Jambi.
  - a. Booster
    - 1) Internal factors
    - 2) External factors
  - b. Obstacles
    - 1) Internal factors
    - 2) External factors.

### **Data Analysis Technique**

Field data analysis should be done immediately after the data is collected so that researchers avoid misinterpretation, forget intention symbol or code in the notes field, forget the concept in the context of the situation. Miles and Huberman in Sugiyono (2010: 337), suggests that activity in the qualitative data analysis performed interactively and continues over time through, so that the data is already saturated. Activities in the analysis of the data, that is data reduction, data display, and conclusion drawing / verification.

## **IV. DISCUSSION**

### **Community Social Behavior Kubu (Anak Dalam Tribe) in Socio-Cultural and Religious Life in Sarolangun Jambi**

#### **Cultural diversity**

Tribal children in also has some distinctive culture of the appeal of outsiders to visit and study in the child rate. Some cultures are owned by one remote tribe or ethnic minority come from tribes living habits in children. Spare the child known as jungle people have confidence in the idea of animism, the belief in the spirit in every human life. The belief is equal to Minangkabau ethnic culture which is a neighboring tribe of children in this. Child in tribal societies believe that if you want to survive in this life then any activity undertaken must respect the spirit that lies at almost all places. Tribe lives in the well-known children with life habits isolated from the outside world, because of the isolated conditions resulted in culture and civilization in the child parts have a very low level compared to other parts such as culture, call it Malay ethnic culture as an example. Because of the level of culture and civilization, it makes the lower rate has a habit of children in full simplicity.

#### **Behavior and Interactions**

At first, the individual Anak Dalam Tribe tend to have a negative perception of education promoted by the government. It happened because contrary to the teachings of the ancestors, so that individuals Anak Dalam Tribe feel no need to go to school. But along with the time, their perceptions began to change. Individual Anak Dalam Tribe was happy with the school, because when going to school, they will get food and snacks were distributed by the school. There are several factors that ultimately can make the individual Anak Dalam Tribe receive an education. Anak Dalam Tribe individual reception is influenced by external factors, such as the existence of rewards or something interesting given and delivered by the government. As well as a push or 'order' from their parents to attend school.

#### **Internal Behavior**

Anak Dalam Tribe run their daily lives governed by rules, norms and customs applicable in accordance with the culture. Known term in his environment of family and kinship groups, such as small families and large families. A small family consisting of husband and wife and unmarried children. Large family consisting of several small family came from the wife's relatives. Boys who are married must live environment of relatives of his wife. They constitute a social unity and live in a neighborhood yard. Each small family stayed lodged adjacent respectively, which is about two or three huts in one group.

#### **External Behavior**

At first to be able to survive, Anak Dalam Tribe, conducting hunting, gathering, fishing and eat the fruits in the forest. But with the development of knowledge and tools that are used due to their life acculturation with the outside community, are now familiar with agriculture and farming knowledge. Hunting of animals such as pigs, apes, bears, monkeys, snakes, labi-labi, deer, deer and various types of birds, is one form of their livelihood. Hunting activities carried out jointly with dogs. The tools used are spear and machete. In addition to getting game also uses a system of traps and snares. Other livelihood types do is foraging in the woods, ie taking fruits leaves and roots as a food ingredient. Location gathering place largely determine the kind obtained. If concocting a dense rainforest, usually get fruit, such as jackfruit, durian, charcoal-fold, and other fruits. In the area of undergrowth alongside a river and valley they collect fern, bamboo shoots, yam, palm, and thatch.

### **System Civilization**

Every culture has its own inner world. Man in certain cultures perceive the world around them and understand it distinctive. Rimba people have a unique way to understand the world around which is the result of interaction with nature and other human groups for thousands of years. They developed a suitable inner world and their conditions. The inner world affects the way they understand things and act. The idea of the world or the inner world manifests itself in real terms the belief systems, myths, customs, social structure, a psychological trait and so on. Anak Dalam Triberun their daily lives governed by rules, norms and customs applicable in accordance with the culture. Known term in his environment of family and kinship groups, like a little family and extended family. A small family consisting of husband and wife and unmarried children. Large family consisting of several small family came from the wife's relatives. Boys who are married must live environment of relatives of his wife. They constitute a social unity and live in a neighborhood yard. Each small family stayed dipondok are adjacent respectively, which is about two or three huts in one group. They constitute a social unity and live in a neighborhood yard. Each small family stayed dipondok are adjacent respectively, which is about two or three huts in one group. They constitute a social unity and live in a neighborhood yard. Each small family stayed dipondok are adjacent respectively, which is about two or three huts in one group.

### **The Search System**

Forests for the tribe of the children are everything. He not only as a source of livelihood, but also as a vehicle for social and cultural life in the child rate. Therefore, the rate of children in developing various institutions that govern the preservation of forests. Therefore, the forest is closely associated with the identity of the child in the tribe. Tribal child in mengidentikan themselves with "the jungle" or "child within". Therefore, if there are members of his group who deviate from the teachings or the culture of their ancestors, the question is not considered as the stronghold again, but as "the village", "village people" or "bright" and therefore had to be out of Forest. In defending his tribe children in making use of what is available in the forest, such as: gathering, hunting, and open fields with the system moving.

### **Background Being Drivers and Constraints Social Behavior In the Community Kubu Social and Cultural and Religious Life in Sarolangun Jambi**

#### **Booster**

#### **a. Internal factors**

Behavior of Orang Rimba camp or underdeveloped, due to their ancestors hundreds of years living in the jungle, not knowing civilization. Child tribe lives in very close and dependent on nature. "We are bred in the jungle, chewing betel nut, hunting, and gathering of natural medicine, so forget the civilization of villagers. We are shaped so Orang Rimba. "They are semi-nomadic life, because of his habit of moving from one place to another. The goal, it could be "melangun" or move when there are people dying, avoid enemies, and open up new fields. Orang Rimba live in huts, called sesudungon, construction timber, bark-walled and thatched leaves Benalserdang. The desire to be free in a child tribe that led them to freedom in the wild jungle, and traveled many years and centuries.

#### **b. External factors**

Anak Dalam Tribe and has been able to establish communication or socializing with outsiders is one example of the efforts of Anak Dalam Tribe (minorities) to be accepted by outsiders (the majority). Orbe explained in co-cultural theory, which examines how members of minority groups to communicate with members of the dominant group (Littlejohn, 2011: 264). Work done by individuals Anak Dalam Tribe likely to lead to assimilation goal.

With the move and reside Anak Dalam Tribe around or adjacent to the outside has changed the assumptions and stereotypes Anak Dalam Tribe towards outsiders. With friends with outsiders, communication and their interaction becomes more intense and more frequent. That phenomenon, enabling them to open up to each other, According to Irwin Altman and Dalmás Taylor (Littlejohn, 2011: 194) in the social penetration

theory (Social Penetration Theory) that the person communicating moving from un intimate then peak at intimate point. The process is the penetration which the absolute requirement that self-disclosure or openness. The occurrence of self-disclosure among the Anak Dalam Tribe with outsiders more against the background of the desire to get to know each other, gain knowledge of what had not previously been obtained by them.

### **Obstacles**

#### **a. Internal factors**

Tribal children in the hold of culture, tribal child in not easily accept foreign cultures. If we look at the pattern of life and their livelihood, this is caused by traditional attachment so strong. They live in groups that move with the body only partially covered in other words they depend on the forest / nature and game. The traditions of tribal children in classified using the ancient ways, and cultures is far from modern. So that the patterns of their spirituality still guarantee its authenticity. Likewise with the belief system of Anak Dalam Tribe, though a few have embraced Islam and Christianity. There are so many traditions Anak Dalam Tribe which has not been revealed according to their origin is still a mystery. Anak Dalam Tribe community is keeping customs that have long existed and hereditary. Basically Anak Dalam Tribe have excellent interaction patterns of the immigrant communities. Anak Dalam Tribe belief systems have a very limited scope. Because only as a manifestation of the trust a certain group, and traditions are built is still very awake.

Although some parts away from children in over comer parts, but sometimes people are very friendly Anak Dalam Tribe. This is evident from their settlement on the outskirts of the forest and in the immigrant community plantations. Anak Dalam tribe also has a structural pattern that connects the tumenggung (Chiefs) with other children in the community. One function tumenggung or chieftain is a leader and consideration of Anak Dalam Tribe.

#### **b. External factors**

Anak Dalam Tribe behavior that tends to primitive caused by environmental factors where they live in the forest that knows no civilization outside the forest. In the process, Anak Dalam Tribe serious attention Jambi provincial government. Some families of Anak Dalam Tribe have been placed in their own settlements around the forest edge TNBD. Anak Dalam Tribe tribe defensive pertained not belligerent defense of the territory. Anak Dalam Tribe community prefers to live away and move from one area to another area.

## **V. CONCLUSION**

1. Tribal children in the daily life of surviving nomadic, living in simplicity, has a strong tradition, have confidence understand animism but some are already Muslim and Christian, embraces matrilineal kinship system, livelihood, among others: gathering, hunting, fishing and farming. Over the years, the tribe began to interact with the children in the neighborhood
2. The driving factors for child rate performance dala social, cultural and religious life is the encouragement of parents. While the constraint factor is their ancestral traditions.

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Imam Hambali. "Social Behavior of Kubu (Anak Dalam Tribe) in Social Culture and Religious Life in Distric of Sarolangun Jambi." *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*. vol. 24 no. 04, 2019, pp. 64-68.