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## Education Modernization and Social Status Change of Suku Anak Dalam (SAD) in Jambi Province

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### Abstract

*The Anak Dalam tribe is an underdeveloped/primitive ethnic group living in Jambi province, spread across Muaro Bungo, Tebo, Merangin, Sarolangun and Batanghari. The purpose of this paper is to see and understand the development of education in the tribe. The research method used is through a qualitative approach with a library research data collection method using sinta indexed journal sources with the last 10 years of publication, and several books that researchers have as primary data in this study. The results obtained are the government issued a nine-year compulsory education policy and specifically for Suku Anak Dalam, informal education is carried out as character education, reading, writing, counting education and counseling on the importance of education. With this, it can build the social status of the Suku Anak Dalam which can be observed that they have dared to interact with the wider community, so that the Suku Anak Dalam are not classified as a disadvantaged group anymore.*

**Keywords** – Education; Inner Child Ethnicity; Social Status



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## 1. Introduction

Jambi Province is a province that has abundant natural resources, ranging from fertile soil, vast forests accompanied by very abundant results ranging from vegetables, fruits and even game animals, so that it can be used as land and utilized by residents as a place to grow crops as fields and hunting grounds to support their daily needs. Jambi Province has various ethnic groups including the Weddoid Tribe, Malay Tribe, Kerinci Tribe, Bajau Tribe, Orang Batin Tribe and Anak Dalam Tribe. (Melalatoa, 1995).

The Anak Dalam tribe is categorized as a disadvantaged tribe (Primitive), they are scattered in groups in the interior (forest) in several districts incorporated in the territory of Jambi Province, namely: Muaro Bungo, Tebo, Merangin, Sarolangun and Batanghari. This means that only the municipalities of Jambi, Kerinci, and Tanjung Jabung are free of Suku Anak Dalam people. This is why when someone hears the word Suku Anak Dalam, what comes to their mind is Jambi (Ahat & Auliahadi, 2019). One of the jobs of Suku Anak Dalam is hunting, farming, making medicines and then trading these products to outside communities, to be exchanged for money, so that they can make transactions to support their daily needs. The Suku Anak Dalam population is still underdeveloped in terms of economy and education, and in general this area is poor because it is isolated from communication and information networks. (Aulia, 2019).

The phenomenon that occurs in the Anak Dalam tribe today is the lack of interest in taking the education that should be needed for this tribe. Because, seeing a lot that happens in the Anak Dalam tribe community, they are often deceived by the trading wages they sell to ordinary people, due to a lack of education accompanied by a lack of knowledge of calculations that they do not understand in the buying and selling process. In relation to education, the Anak Dalam tribe is more difficult to control because they prefer to wake up rather than be forced to sit in a school chair and listen to lessons from the teacher. This is mainly because education is something new to them. (Hidayat, 2013) Because

of their conservative thinking, they are not interested in learning new things. This is influenced by their grandmother's way of life. Their ancestors still carry out and become their culture and habits in behavior, despite the fast-paced modernization around them. As a result, SAD is still considered an undeveloped society. (Asra et al., 2018).

Therefore, modernization with the aim of making changes in the education sector is very important for tribal children in order to support changes in mindset, interaction with the wider community and social status, so that tribal children are not categorized as tribes that are left behind. (Rahmawanta, 2013). Modernization of education acts as a change in the aspects of attitude, insight, beliefs, skills and behavior of each individual. (Safruddin & Ahmad, 2020; Nasution et al., 2022; Dfcg, 2006; Alwi et al., 2021; Mulyasa, 2007). With the modernization of education obtained by tribal children, the process of transmitting knowledge, attitudes, beliefs, behaviors and skills that have been obtained can have a positive impact on adaptability, by accepting the process of development of the times. Thus, tribal children can be accepted by the wider community.

## **2. Method**

This article uses a qualitative approach, by looking at the phenomena that occur, then analyzed by looking at primary data that has been collected first through the literature method. (library research). The library method, refers to all the efforts of a researcher to gather a wealth of information relating to the topics and issues being considered and investigated. The information is obtained from various print and electronic sources, including books, scientific reports or essays, theses, dissertations, encyclopedias, and other sources. (Azizah & Purwoko, 2019; Ratnasari et al., 2021; Karmedi et al., 2021; Sugiarto, S., Neviyarni, S., & Firman, 2021; Zatrachadi et al., 2022; Khaulani et al., 2020). This article uses Sinta-indexed

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journal sources with the last 10 years of publication, and several books that researchers have as primary data in this study.

### **3. Result and Discussion**

#### ***Suku Anak Dalam***

Jambi Province was formed based on Emergency Law Number 19 of 1957, concerning the Establishment of Level I Swatantra Regions of West Sumatra, Jambi and Riau, which was later enacted into Law Number 61 of 1958. (Lembaran Negara Tahun 1958 Nomor 112), which consists of 5 regencies and 1 city. In 1999, several administrative areas in Jambi Province were expanded through Law Number 54 of 1999 concerning the establishment of Sarolangun Regency, Tebo Regency, Muaro Jambi Regency and East Tanjung Jabung Regency. Furthermore, through Law Number 25 of 2008, concerning the Establishment of the City of Sungai Penuh, so that until 2010, Jambi Province administratively became 9 regencies and 2 cities. (DPRD Provinsi Jambi, 2018).

Jambi Province as one of the provinces in Sumatra is famous for its tropical climate and rich natural resources and abundant biodiversity. Starting from fertile soil, and having very abundant forest products, ranging from plants, fruits, and game animals that can be utilized by the community to meet their needs. In addition to the wealth of natural resources, Jambi Province is also rich in various ethnic groups, including the Weddoid Tribe, Malay Tribe, Kerinci Tribe, Bajau Tribe, Orang Batin Tribe and Anak Dalam Tribe (Ahat & Auliahadi, 2019).

Talking about the diversity of tribes in Jambi Province, there is at least one tribe that is very interesting to discuss because of its unique beliefs and cultural traditions, namely: Suku Anak Dalam (SAD). The history of the Anak Dalam tribe (SAD) comes from Minangkabau, precisely from Pagaruyung, West Sumatra. This is supported by the similarity of language, matrilineal lineage and the system of marriage prohibitions as stipulated by Minangkabau culture. (Sinaga & Rustaman, 2015).

It should be noted that Suku Anak Dalam (SAD) has a population of 3198 people spread within the scope of Jambi Province. (Asra et al., 2018). Anak Dalam tribe lives in groups, but the existence of the group is not limited by a certain area of residence. The Anak Dalam tribe is free and independent to live together with other groups. However, the Anak Dalam tribe cannot easily change groups or leaders. The structure of social organization in the Anak Dalam tribe consists of Tumenggung, Deputy Tumenggung, Depati, Menti, Mangku, Anak Dalam, Debalang Batin, Tengganas/Tengganai. (Provinsi Jambi, 2012).

Of the six districts, the Suku Anak Dalam is most numerous in Sarolangun with a population of 1095, then Merangin with 858, Tebo 823, Bungo 286, Batang Hari 79 and West Tanjab 57 people. (Sinaga & Rustaman, 2015). Based on the beliefs of the Anak Dalam Tribe, they have Animism Beliefs, or believe in spirits or spirits of their ancestors. (Mailinar & Nurdin, 2013).

The most comfortable place to live for Suku Anak Dalam (SAD) is the forest, so they are very protective and preserve the forest as a place to depend on to fulfill life needs such as looking for food sources derived from plants, game, such as monitor lizards, wild boars, snakes, deer, deer and other animals in the forest. (Sinaga & Rustaman, 2015). Until now, the Anak Dalam tribe still maintains the heritage of its ancestors, in the form of how to find food by hunting, managing medicines with plants and others. (Kuswanto, 2016). The Anak Dalam tribe has a unique habit of maintaining their characteristics as jungle people by wearing only one layer of clothes as a pubic cover, and equipped with bracelets and necklaces that they believe have their own values. (Tarib, 2012).

### ***The importance of education for Suku Anak Dalam***

The government declares all citizens to be compulsorily educated for 9 years. (Sidiq, 2019; Handayani, 2012; Marliyah, 2015). Education provides facilities for the development of each individual's potential (Zuhdi et al., 2021; Suriadi et al., 2021; Lase et al., 2022), This is what is needed by the state in shaping quality human resources, because education is an important aspect for the

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development of human resources themselves. (Fitriani et al., 2022). Seeing the urgency of education towards the development of human quality, every tribe in the interior is also obliged to pursue education in order to develop the potential or abilities needed in their daily lives including the ability to adapt and accept the times that will improve their social status in society.

With daily hunting, farming, looking for food sources derived from plants, and making traditional medicines derived from nature, after being fulfilled for daily life, the Anak Dalam Tribe does not hesitate to make buying and selling transactions with outside communities related to hunted animals, plants and medicines made in the traditional way. In order to be exchanged for money so that they can make other transactions to support the additional needs needed. In fact, the Anak Dalam tribe is often deceived by the results of the trade, due to minimal educational limitations. therefore education is very important for Suku Anak Dalam to support changes in mindset, interaction with the wider community and social status, so that the Anak Dalam tribe is not categorized as a tribe that is left behind again. (Rahmawanta, 2013). On this basis, the Jambi provincial government socializes the importance of education to all elements of society, both in cities, villages and hard-to-reach areas, one of which is the Anak Dalam tribe. Of course this is something very new for the Anak Dalam tribe. Many of them still cannot accept the socialization carried out by the government.

### ***Modernizing Education for Suku Anak Dalam***

Education is one part of human rights that must be fulfilled. Education is also one of the most important elements of a country's success and progress. is measured by what the education in the country is like. Therefore, every Indonesian citizen has the right to obtain the best possible learning opportunities supported by appropriate facilities and infrastructure. So that wherever they are, they must be able to be reached by proper educational facilities as a basic right for them. (Tristo, 2018). The existence of a nine-year compulsory education program put forward by the government since several years ago has received a positive response from the Indonesian people.

Of course, the Jambi provincial government also participated in socializing the program. Especially for the Anak Dalam tribe. The education program for Suku Anak Dalam launched by the government tends to bring about the phenomenon of changes in mindset and behavior for Suku Anak Dalam. The visible change that Suku Anak Dalam has been able to carry out communication or socialization with outsiders is one example of an effort from Suku Anak Dalam (minority group) to be accepted by outsiders (majority group). (Hidayat, 2013). Based on Law No.20 of 2003 concerning the National Education System, the forms of education are divided into three forms, namely formal education, informal education and non-formal education. (Winaryo, 2020). With this before knowing the modernization of education, the Suku Anak Dalam (SAD) community learned knowledge by using the school system at indok bepak. This system is a system of raising children by their parents. Literally *sekola pada indok bepak* means schooling to mothers and fathers (parents). This process is a traditional education provided by parents to SAD children. Everything that is closely related to SAD life must be taught to children so that later they are able to live independently. (Manan, 2018). Therefore, along with the times the government agreed to provide modernization of education to the Suku Anak Dalam in the form of informal education, because informal education is the right way as a breakthrough that is used to adjust to the conditions of the Suku Anak Dalam who have a culture of living in the forest. As according to Livingstone, informal education is any activity that involves understanding, knowledge, accompanied by skills that are carried out outside the institutional curriculum. (Sudiapermana & Pendahuluan, 2009). With this, the implementation of educational activities carried out includes character education, education to read, write, count and counseling on the importance of educators. Therefore, it is hoped that the Suku Anak Dalam by pursuing education will become individuals who have the ability and skills to independently improve their standard of living both physically and mentally and improve their role as individuals/persons and citizens of society. (Asra et al., 2018).

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Apart from education, the government conducts coaching accompanied by social guidance to Suku Anak Dalam, so that the combination of education with social guidance results in an understanding of good farming patterns such as, opening plantation land, eating agricultural products and marketing them to the village community, and traditional markets (green markets) with prices in accordance with the conditions and situations of goods marketed and have been able to develop houses into permanent homes. In the field of education they have been able to read, write, count and send children to elementary school, in the field of religion they have embraced one religion (Islam) and carry out religious orders, in the field of health they have utilized health facilities (Puskesmas). And at this time they have dared to establish interaction with the wider community, so that Suku Anak Dalam is not classified as a disadvantaged group anymore. So that this can have an impact on the social status of the Suku Anak Dalam. (Basri, 2001).

In the research conducted by Hidayat (2013) found that the meaning of Suku Anak Dalam individuals who have attended school towards education has changed. Education and school are interpreted as one of the things that is fun and beneficial for the future of Suku Anak Dalam individuals. New knowledge after going to school makes the perspective of Suku Anak Dalam individuals towards the future change, about ideals and more decent work. So it is clear that, at this time, the Anak Dalam tribe began to realize and understand the importance of education for the development of the quality of life of their tribe in the future. Parents began to send their children to school so that their children could attend school and change the quality of life of their offspring.

#### **4. Conclusion**

Suku Anak Dalam (SAD) is a tribe that has a cultural background and habits that are different from other tribes of society. They tend to choose to live in the forest and depend on meeting their daily needs with forest products such as plants, game, and natural medicinal herbs.



The Anak Dalam tribe also often markets the results of the fields in the form of vegetables, game, and medicines to the community and traditional markets, to be exchanged for money to complement the lack of daily needs, in terms of transactions Suku Anak Dalam are often deceived due to limited education and are not proficient in reading, writing, counting and the lagging mindset due to not taking education.

Therefore, the government issued a nine-year compulsory education policy and specifically for Suku Anak Dalam, informal education was carried out as character education, reading, writing, counting education and counseling on the importance of education. With this, it can build the social status of the Suku Anak Dalam which can be observed that they have dared to interact with the wider community, so that the Suku Anak Dalam are not classified as a disadvantaged group anymore. So, this can have an impact on the progress of the social status of the Suku Anak Dalam and the Indonesian people are fully qualified.

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