

FADING FORAGING: CHANGES IN LIFE PATTERNS OF THE SUKU ANAK DALAM IN SOROLANGUN JAMBI

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ABSTRACT

This research is about the Anak Dalam Tribe in the Sarolangun area of Jambi Province called Orang Rimba. The Orang Rimba live in groups led by Tumenggung (Traditional head) Tumenggung serves to solve problems that occur between them. Tumenggung which is experiencing foraging is the Tumenggung Tarib. It is can be seen when the grand tour was carried out to the location where he lived. Social changes that occur in terms of religion, economic and social life of the Tumenggung Tarib group. The social changes that occur are influenced by environmental factors, technology and modernization from outside. This change has resulted in the life of the Tumenggung Tarib and its groups getting an inner peace.

KEYWORDS: foraging, suku anak dalam, modernization.

INTRODUCTION

According to culture, Indonesia is divided into Young Malay and Old Malay. Young Malay people are nations that have been influenced by major cultures such as Hindu, Islamic and Christian cultures. Its also said Deutro Melayu. Old Malay people are the nations that inhabit the regions, remote areas, so they are not affected by foreign cultures, usually called Proto Melayu (Sulaiman, 1986: 15). In Jambi, old malay, there are still people called Orang Rimba and they are included in the community of the Terasing Tribe (MASTER).

Data from the Indonesian Conservation Community (WARSI) in 2010 the population of the Orang Rimba tribe in Air Hitam, Sarolangun district, Jambi Province, is 1,668 people and around 445 families. From this number, the Orang Rimba who have been empowered are 435 people. Meanwhile, in the empowerment process there were 376 people and 698 people who had not been empowered. Orang Rimba do not live permanently nor do they have a permanent place to live. As a consequence, they do not know the yard of the house, they do not know under the house (karong rumah). There is no special bath (edge), there is no fixed toilet and they do not leave any inheritance.

In the era of the industrial revolution 4.0, there are many changes that have occurred in life. It cannot be separated from the changes that have occurred in the Orang Rimba in the village of Bukit Bulan. This significant change certainly affects the lives of the Orang Rimba in their daily life. Orang Rimba, where during the Industrial Revolution the Orang Rimba made a lot of changes in themselves. Mainly by the Tumenggung. The term Tumenggung in Orang Rimba is a leader or also known as a tribal chief.

The Orang Rimba has a traditional leader or head called Tumenggung. Tumenggung functions to mediate when problems occur among The Orang Rimba. One of the Tumenggung in Bukit Bulan, Air Hitam, Sarolangun District, Jambi Province is Tumenggung Tarib. Tumenggung Tarib has undergone changes both physically and spiritually. This can be seen when the grand tour that was carried out to the location where Tumenggung Tarib lived, for example, in the field of religion, previously Tumenggung Tarib embraced animism, which is believing in something that is magical, but at this time Tumenggung Tarib and some Orang Rimba in Bukit Suban Village have become converts, and after becoming a Muslim, Tumenggung Tarib felt a calm soul both physically and mentally. In addition, the culture that was usually practiced by the Orang Rimba, such as gathering, hunting and nomads, had been left behind by Tumenggung Tarib and replaced with new cultures such as living permanently and using technology.

One interesting thing about a Tumenggung Tarib figure and some Orang Rimba, Bukit Suban Village, Air Hitam Sub-district is their role as the leader / head of the Orang Rimba tribe who has a different mindset from other Orang Rimba. Currently Tumenggung Tarib has a motorbike showrom business, rubber plantation and oil palm plantation which makes him different from other Orang Rimba in general. His leadership is honest and tough, decisive in making decisions and courageous to uphold the truth. With this nature, the Orang Rimba in Pematang Kabau Village, Air Hitam Sub-district, trust Tumenggung Tarib more than other Tumenggung people.

The life pattern of Tumenggung Tarib today is different from other Orang Rimba where there are still many Orang Rimba who live in the forest, their life is still nomadic, hunting and gathering food from forest products. However, this is not the case in Tumenggung Tarib's life because for him living in the forest makes life unchanging and will always be an underdeveloped community and it is also increasingly attached to the Orang Rimba as an isolated tribal community. Precisely in 2009, Tumenggung Tarib came down the mountain and came out of the forest and then started a sedentary life. In 2010 Tumenggung Tarib chose to become a convert. Then in 2012, thanks to the help of the Governor of Jambi Tumenggung Tarib carried out the 5th (Five) Pillar of Islam, namely performing the Hajj. So since then Tumenggung Tarib's life has become better where his efforts have become more so until now.

In fulfilling his daily life Tumenggung Tarib no longer carries out activities in the forest like other Orang Rimba, currently Tumenggung Tarib has a motorbike showrom business which is able to reap quite high profits per month, besides that Tumenggung Tarib also has a residence that is comfortable like a modern person, namely a house made from permanent. Currently, Tumenggung Tarib also has extensive plantation businesses, both oil palm plantations and rubber plantation land.

Of course, they made this change not without reason. The Industrial Revolution 4.0 that is currently developing has a major impact on the lives of the Orang Rimba today. Of the many Orang Rimba in

Air Hitam, Sarolangun District, Jambi Province, only Tumenggung Tarib is the most successful Orang Rimba compared to Another Orang Rimba. Although he never received education, Tumenggung Tarib has a mindset like someone who has been in education. Therefore, this change made by Tumenggung Tarib made him the most respected person both among the Orang Rimba itself and among the environment where he lived.

From this phenomenon it is clear that it is unimaginable in the mind why someone who used to live in the forest, does not want to communicate with outside creatures and is known as the Orang Rimba who are always synonymous with backward societies. What happened to Tumenggung Tarib has made people confused why Orang Rimba able to make changes like modern people. To answer this, we need an in-depth study of Tumenggung Tarib.

Starting from this it is interesting to study further about how the process of change was carried out by Tumenggung Tarib as the leader of the Orang Rimba and why he made changes to his life pattern so that it became what it is today. This study is also intended to reveal how the obstacles faced when implementing these changes and how to overcome them.

RESEARCH METHOD

This study uses the Historical Research Method. Data sources in this study used interviews, observation and documentation. After the data were collected, researchers used the analysis stage with data collection techniques and tools through the data triangulation method. After going through data triangulation, rewriting was done which was called historiography.

RESULTS AND DISCUSSIONS

1. Changes in the Life of the Tumenggung Tarib Group

Changes made by the Orang Rimba in the background by the destruction of the natural environment of the Bukit Dua Belas forest due to illegal logging, the decrease in forest land in this area. Jambi's natural forests as the habitat for the Orang Rimba have undergone significant changes in the last few decades. Land clearing and exploitation of forests for various purposes such as transmigration areas began to increase in the 1970s. Illegal logging and forest use changes have reduced the amount and quality of the forest environment.

The diminishing forest area causes the shrinkage of the Bukit Dua Belas area where the Tumenggung Tarib Group lives so far. The more physical development that sacrifices the forest area, the more it will affect the quantity of remaining forest and will have a clear impact on the disruption of the ecosystem and the lives of forest people. Therefore, the larger the forest area lost, the greater the disturbance of the ecosystem that occurs.

Changes in the forest environment and its ecosystem in general have led to successful changes in all components of the forest as a unitary ecological system. Forest shrinking has made the Tumengung

Tarib Group difficult to meet their daily needs which are usually available from nature, so the Tumenggung Tarib group is looking for alternatives to survive in this social change.

The social interaction between The Tumenggung Tarib group and the outside community creates another social change. Before the interaction with the outside community, this group lived a simple life and was even backward. The easier communication and interaction between the Tumenggung Tarib group with other people resulted in the Tumenggung Tarib group becoming aware of the importance of money. The life of the Tumenggung Tarib group was no longer enough from forest products, but they began to need other items such as a nice house, clothes, vehicles and home appliances. Changes that occur in the Orang Rimba, especially the Tumenggung Tarib group, are caused by internal and external factors, namely:

1. There is a desire and demand within the Orang Rimba to change.

Lauer (source) argues that in every human being has an id, an ego and a superego. These three components are present in every human being from birth. The three of them contribute to each other in humans to take every action they will do. When these three components are fulfilled, there will be a sense of pleasure in the human being himself. The id, ego and superego arise from the impulses in humans and then manifest with every real behavior in everyday life.

Changes occurred in the Tumenggung Tarib group starting from the leader of the group. Tumenggung Tarib is very aware that since land clearing carried out by the desan community and groups on behalf of the government has resulted in the Bukit Dua Belas forest being depleted for oil palm plantations, this forest clearing is not only legal but even illegal logging. In the past, the forest of Bukit Dua Belas was dense, prey was easy to find, there were very many, now the forest has been depleted, they are starting to struggle to survive, even their homes have been damaged, the Tumenggung Tarib group must continue their life by making social changes (out of their native environment) even though at first it was quite difficult for them. Over time the entire life of the Orang Rimba has undergone social changes over their personal desires, their customary forest has been depleted due to land clearing.

The lives of the Orang Rimba today are still undergoing social change due to globalization which is now penetrating into their lives even though they are unable to oppose the current but are forced to accept all these facts.

2. Environmental Change and Interaction with the Outside World.

Jambi's forest is one of the main habitats of The Orang Rimba, Jambi's forest has undergone a very rapid change over the last 3-4 decades. The forest has begun to change its function to become a production forest, affecting changes in the flora and fauna environment causing their extinction. This conversion of forest functions also has an impact on the lives of the Orang Rimba, especially the Tumenggung Tarib Group, which has changed their lifestyle. Thelifestyle foraging that has been carried out for hundreds of years as a legacy can no longer be maintained. Food sources for both animal

hunting and plant gathering activities are greatly reduced and are no longer sufficient for the food needs of this group. It is very clear that the change in the function of the forest causes a significant shift in The Orang Rimba, the lifestyle that used to hunt and gather is now increasingly fading amid changes in life, both social and technological or the so-called industrial era 4.0

The frequent interactions between The Orang Rimba and outside residents make their lives little by little changes have been made, plus their Tarib is a Tumenggung who easily communicates with the outside community so that it has an impact on changes in him and being followed by his group. Tumenggung Tarib no longer hunts in the forest, his life has settled and has a permanent home where he lives. So that the impact starts one by one The Orang Rimba make changes even though it is difficult for them, for them if they leave the forest it is a violation of their custom, but they have no more choice to survive, then getting out of the environment is the best way to survive.

2. The Government Policies in Efforts to Settle and Foster of The Orang Rimba

Current government policies are increasingly agile in carrying out activities in terms of settlements and guidance for Orang Rimba. This government policy has contributed significantly to the changes in the lives of jungle people, including the Tumenggung Tarib group. The government considers that attention to the life of the Orang Rimba at this time is really needed by improving the natural resources of Orang Rimba by distributing appropriate clothing packages, building facilities and infrastructure for places of worship and even starting to build PAUD education facilities. The attention given by the government is very touching on the life of the jungle people, especially Tumenggung Tarib.

The government's attention to the life of the Orang Rimba in Bukit Dua Belas Village can be said to be very good. This happened when a DPD RI member visited Tumenggung Tarib's house and provided assistance in the form of kitchen equipment and worship equipment (Jambi Express, 2009: 13). Tumenggung Tarib warmly welcomed the assistance because it was what they needed. This assistance is proof that the government really cares about the lives of Orang Rimba, and they really need guidance from all parties, especially the government. During the reign of Regent Hasan Basri Agus, the government often made efforts to develop and empower The Orang Rimba, such as by building semi-permanent houses for the Orang Rimba community and was recognized by Tumenggung Tarib.

Tumenggung Tarib thanked the government for helping me and the Orang Rimba group and providing guidance to them, for them the government is a place to ask for help. Robert Aritonang as chairman of the Komunitas Konservasi Indo nesia WARSI also shared the same opinion that the current government is very good at fostering Orang Rimba including Tumenggung Tarib, but the guidance carried out by the government is not sustainable, if this guidance is sustainable, of course the impact will be felt more by these Orang Rimba.

The role of the government in helping empower their lives is now starting to have a positive impact. Like many Orang Rimba who start school and wear clothes that have been given by the government.

The government's efforts to improve the standard of living of the Orang Rimba must be further improved. The government and NGOs must work together to foster and support the Orang Rimba so that they can experience a decent life. A decent life is the dream of every human being. Likewise with Tumenggung Tarib and Orang Rimba who are around Bukit Dua Belas. They yearn for a comfortable life even though the forest where they have been depleted due to human hands.

3. The Role of The Komunitas Konservasi Indonesia NGO, Warsi.

Apart from environmental changes, of course there are other factors that helped the process of change that occurred in Tumenggung Tarib. The organization that helps Tumenggung Tarib is an NGO called the Indonesian Conservation Community --Warsi. This institution was first established in Jambi in 1990, the function of this institution is to guide and nurture the Orang Rimba to obtain their rights and obligations towards forest products and their homes. Now that the Orang Rimba resources have been destroyed, the Indonesian Conservation Community is working with the Ren Forest foundation, IUCN which is a conservation agency from the Netherlands and TFCA which is a collaboration between the Indonesian and American governments in forest protection.

The Komunitas Konservasi Indonesia, Warsi, in fostering the Orang Rimba plays an important role in helping the Orang Rimba to protect and preserve their homes in the Bukit Dua Belas Forest Park, Sarolangun, Jambi Province. This Conservation Community helps in terms of education and their housing needs. This community guides all Orang Rimba in the Bukit Dua Belas area. However, of the thousands of Orang Rimba, only Tumenggung Tarib received the most guidance. This was because Tumenggung Tarib was willing to communicate more and had a cooperative attitude in every matter.

The cooperative nature of the jungle people was seen in 1997, this year the jungle people are still very primitive, their conditions are still wearing loincloths and live a nomadic life, Tumenggung Tarib welcomes the conservation community well, even though usually jungle people will refuse communication with outsiders especially the first time they see it. The jungle people think that outsiders can destroy their culture and life, but Tumenggung Tarib is friendly with the conservation community and wants to learn about external culture so that he can easily communicate with him.

This cooperative attitude makes it easier for the Komunitas Konservasi Indonesia Warsi in its efforts to nurture the Orang Rimba to obtain their rights in managing their natural resources. With a slow cooperative attitude and willingness to cooperate between Tumenggung Tarib and NGOs, the Komunitas Konservasi Indonesia Warsi invited Tumenggung Tarib to empower the Tumenggung Tarib group. Empowerment takes the form of introducing natural resource management systems, health and even education. Tumenggung Tarib always complied with all the suggestions and input given to him. This makes it easier for the Komunitas Konservasi Indonesia NGO to foster Tumenggung Tarib to make changes in his life.

The development of the potential of the Orang Rimba human resources in the Bukit Dua Belas area, especially the Tumenggung Tarib group, private institutions such as WARSI and Kelompok Peduli Suku Anak Dalam (KOPSAD), have conducted training and "demonstration" on integrated farming methods. Previously, in the SAD village of Pematang Kabau Village, in stages, the Executive Director of the KOPSAD NGO with the Barnius Foundation, PT BNI 46 Jakarta pioneered goat farming and food crop farming by utilizing the potential of the land in Bukit Dua Belas.

The entry of Tumenggung Tarib into the community of Pematang Kabau Village and living outside its original area had a positive impact on their efforts to foster and empower them in the Bukit Dua Belas National Park area. Tumenggung Tarib's character and economic conditions that are far from adequate compared to others have brought about changes in those who have converted and others who have previously entered the village community. Tumenggung Tarib shows a huge influence on the lives of other Orang Rimba. The changes that occurred in Tumenggung Tarib had a lot of influence on the Orang Rimba itself and even outsiders. The impacts of these changes are as follows:

a. Religion

Tumenggung Tarib has charisma as a leader in the eyes of Orang Rimba and outsiders who already know him well. This can be seen by many Orang Rimba who ask about the religion of Islam, besides that there are also many Orang Rimba who have learned from Tumenggung Tarib about Islam. The changes that occurred in Tumenggung Tarib had a significant impact on the Orang Rimba, especially in terms of religion. Orang Rimba who lived in Pematang Kabau Village used to embrace animist beliefs and then embraced Islam, this was inseparable from the invitation by Tumenggung Tarib to embrace Islam. Tumenggung Tarib never forced the Orang Rimba to embrace Islam, he left everything to them, if they wanted to convert to Islam it would be better if they did not want it or nothing. Mudung is one of the Orang Rimba who explained that he converted to Islam because he was invited by Tumenggung, then mudug invite his wife and children to embrace Islam. At present, Islam among the Orang Rimba has developed well in Pematang Kabau Village, this is evidenced by the presence of 35 Orang Rimba who are Muslims, apart from Islam they also adhere to Christianity. The development of religion in Pematang Kabau Village is currently showing an increasing graph among the Orang Rimba. This can be seen every year there are almost 3 people who embrace Islam every year, because with the changes in Tumenggung Tarib, there are also many Orang Rimba who want to follow it.

b. The pattern of life

Changes made by Tumenggung Tarib made many Orang Rimba in Pematang Kabau Village start living permanently by occupying houses made by the assistance of the Sarolangun, Jambi Regency government. The Orang Rimba in Pematang Kabau Village mostly occupy semi-permanent houses built with the help of the Sarolangun Regency Government. The number of Orang Rimba who have lived permanently in Pematang Kabau Village is 20, where they live in houses built by the Sarolangun Jambi Regency government.

The construction of houses for SAD was built by cooperation between the attention of the Kopsad NGO and PT KDA. The houses for SAD in the early stages totaled 17 units. This development was witnessed directly by the village head and other village officials, while for SAD they were represented by their respective groups of Tumenggung. Tumenggung Tarib has shown a positive influence among other Orang Rimba. Now many Orang Rimba in Pematang Kabau Village have semi-permanent houses consisting of 1 room. Most of their lives are spent making fields and some of them work to take care of Tumenggung Tarib's gardens.

Apart from following the pattern of changes made by Tumenggung Tarib, the Orang Rimba in Pematang Kabau Village have also begun to interact with the surrounding community. Although nowadays many of the Orang Rimba in Pematang Kabau Village are following Tumenggung Tarib's steps and are more open to outsiders than ever before, they still have special rules whereby not everyone can easily enter their territory. The arrival of foreigners must have the permission of the leader group first and must be able to comply with the rules of the Orang Rimba, if they enter the Orang Rimba area without permission from the head of the group or when there are no men in their settlement, a fine will be imposed.

Orang Rimba in Pematang Kabau Village have also received a lot of attention from both the government and non-government circles. The Orang Rimba in Pematang Kabau Village are often assisted by several institutions such as the Komunitas Konservasi Indonesia Warsi and Kelompok Peduli Suku Anak Dalam (KOSPAD). The form of concern for the Orang Rimba is forest conservation guidance, handicrafts and various other forms of attention.

c. Education

The most important impact of this Tumenggung Tarib change is in the field of education. Now children among the Orang Rimba go to school and even go to Junior High School level. This was done because the Orang Rimba wanted their children to have a better life and be able to read and write. In addition, as a form of concern for the SAD issue, Juniwati Mascun Sofwan (DPD RI member) recently handed over 5 sets of household equipment assistance to SAD who became converts. For the development of MIS and PAUD, Juniwati provided financial assistance to Tumenggung Tarib as the initial capital for the development of MIS, PAUD as well as seeds for the operation of converting SAD empowerment activities in Bukit Dua Belas.

A comfortable life is the desire of every human being, as well as the Orang Rimba. So far, the Orang Rimba live in very poor conditions. In the past, the forest which always provided all their needs was now not like that anymore. Their forest area has been depleted by those who want to take advantage of the Orang Rimba itself, the Orang Rimba are persuaded by but without realizing that the seduction has resulted in threatening their lives.

The children of Orang Rimba in Pematang Kabau Village are now attending school starting from Elementary School to Senior High Level. In addition, communication changes between the Orang Rimba and outsiders have now been well established. They are often involved in important meetings, for example regarding programs related to improving the standard of living and welfare, the importance of education and health awareness. Orang Rimba in Pematang Kabau Village, Air Hitam Subdistrict, hopes that the government through related technical agencies will provide stimulant assistance in the form of horticultural plant seeds and vegetables. Including rubber seeds and other agricultural production facilities. Apart from that, the government, in this case related agencies, needs to be actively involved in providing counseling and social, economic and spiritual guidance for this community while still paying attention to the traditions and culture that have been entrenched in the midst of their lives.

The Orang Rimba have now realized the importance of education because the Orang Rimba no longer want to be used as a shield for a group of the few who want to take advantage of them. In fulfilling the wishes of a group of people, the Orang Rimba are unable to read and write only because of the promise of money, so the Orang Rimba easily give everything for the benefit of a group of people. Through education it is hoped that the Orang Rimba can read and write so that they are not used by a group of people who have certain interests. Recently, many Orang Rimba have participated in formal education organized by the government and NGOs, of course this is a special joy for the Orang Rimba with this education.

d. Social and Economic

Changes that Tumenggung Tarib experienced in the economic life of the other Orang Rimba led to an increase. No exception Tumenggung Tarib itself. Thanks to the existence of Tumenggung Tarib's hompongan, of course it really helps the economy of the Tumenggung Tarib group itself and for the other Orang Rimba.

This Hompongan belonging to Tumenggung Tarib, which covers 32 hectares, is done by Tumenggung Tarib group. Of course, this will help them in fulfilling their daily needs. Now about 30 Orang Rimba who work at Tumenggung Tarib in terms of processing his hompong, where the proceeds from the sale of hompongan are divided in two with Tumenggung Tarib. Tumenggung Tarib has been successful in building good relationships between Orang Rimba and Orang Luar. This was proven when there were meetings with government and private parties. Tumenggung Tarib convinced the other Orang Rimba to communicate with outsiders. This proves that Tumenggung Tarib has taught the Orang Rimba to be open to everything.

When the government provided guidance to Orang Rimba in the Bukit Dua Belas area. Tumenggung Tarib is an object that plays an important role in helping the government in explaining aid for their lives. Thanks to the assistance from Tumenggung Tarib, some of the other Orang Rimba are willing to live in a house that has been built by the government. During the reign of Regent Hasan Basri Agus,

the Sarolangun Regency Government succeeded in building 50 housing units for Orang Rimba which were obtained from the assistance of the Ministry of State for PDT RI and the State Ministry for Public Housing.

The life of the Orang Rimba in Pematang Kabau Village has changed a lot. This change can be seen from an economic perspective, it is clear that the Orang Rimba in Pematang Kabau Village are starting to reduce their hunting of animals. They began to live permanently and turned into farmers, farming and working for Tumenggung Tarib in managing their oil palm plantations and their hompongan. The economy of the Orang Rimba in Pematang Kabau Village, especially the Tumenggung Tarib group, has started a sedentary life by occupying houses built by the government. In addition, Orang Rimba of the group Tumenggung Tarib group also works to tap Tumenggung Tarib's rubber and they also manage the oil palm plantation owned by Tumenggung Tarib.

Tumenggung Tarib has shown a positive influence on the lives of other Orang Rimba. It can be seen that so many Orang Rimba have started to live permanently and no longer depend on natural conditions. The Orang Rimba now realize that the forest is no longer able to fully use them. But life continues so that they are forced to change in order to survive. Philosophical expressions remind that change is a natural natural law. All life in this world will definitely change. Nothing is eternal in this world in any time and space there will be changes. Change is a choice in every life. Sooner or later the world and life will experience changes, in the era of globalization the changes will spread in various directions, filling space, time and life.

The application of the vertical or theory of social mobility social climbing from Nanang listed in Chapter II above shows that what Tumenggung Tarib experienced shows the same results, although not completely identical. The theoretical model in discussing the movements carried out by Tumenggung Tarib shows a strong correlation between each aspect of the discussion and the conditions of the environment. According to the vertical social mobility theory the process of change is carried out by each individual or group.

Robert H Lauer has stated that if the individual is used as a target for social change, if the individual has changed, the individual will have an impact on other individuals. Tumenggung Tarib is an individual who is used as a target of social change in society. Tumenggung Tarib made changes to himself due to various factors. Changes that occurred in Tumenggung Tarib have resulted in a comprehensive change in status, life patterns, religion and so on. Of course, this is a phenomenon that rarely occurs in every individual, Tumenggung Tarib, who was previously a primitive society but with his inner drive to change. Then there was a change in him, unlike the changes he experienced also affected his group members. This is in accordance with the opinion expressed by Robert H Lauer, namely that every human being has an outward nature that encourages desire in him, if this desire can be fulfilled it will be satisfaction in each individual. Tumenggung Tarib has experienced this.

Another thing that shows the harmony between the changes experienced by Tumenggung Tarib and the psychoanalytic strategic theory model expressed by Robert H Lauer is the individual's own desire to make changes, the desire arises because every human being has an id, ego and superego. This is very relevant to what Tumenggung Tarib experienced so that it creates a sense of change, this is due to damage to the environment where they live. So as to encourage the desire in Tumenggung Tarib to make changes.

It was a tough choice for Tumenggung Tarib, but life had to go on. Thanks to the strong will and desire within Tumenggung Tarib, changes were forced to make to survive. The changes made by Tumenggung Tarib are certainly not without reason, he changed to respond to the diminishing forest area of Bukit Dua Belas which is famous for its area that holds various kinds of flora and fauna. Various types of plants and plants are very much found in this forest, now the plants and animals are decreasing due to exploitation and the changing function of the forest as oil palm land.

Environmental changes, government policies and Tumenggung Tarib's frequent contact with the outside world and Tumenggung Tarib's strong desire to change. In addition, since 1990 there has been a growing presence of non-governmental groups such as the Komunitas Konservasi Indonesia Warsi and Kelpompok Peduli Suku Anak Dalam (KOPSAD) which are engaged in efforts to improve the welfare of the Orang Rimba in the fields of health, education and economy.

Slowly but surely Tumenggung Tarib began to feel the need to change thanks to the guidance and direction of various NGOs such as the Komunitas Konservasi Indonesia Warsi and KOPSAD. Tumenggung Tarib responded to these changes thanks to this guidance, so Tumenggung Tarib increasingly met with outsider groups. In fact, it is not uncommon for Tumenggung Tarib to participate in various activities such as protecting the environment, educational programs implemented in Sarolangun Regency and even Tumenggung Tarib following the program outside Jambi Province.

Tumenggung Tarib began to get used to socializing and communicating with outsiders, causing himself to be influenced by new cultures. The more often Tumenggung Tarib interacts with outsiders, the more his understandings will be about him. One of the new ideas is about religion, previously Tumenggung Tarib did not have an official religion, he was only an animist.

The life that Tumenggung Tarib used to do was like waking up, hunting animals has now been abandoned. Now Tumenggung Tarib has chosen a new life which points to a better direction. This was done by him in order to survive, but even though Tumenggung Tarib's life had changed, the customary law of the jungle people must continue to run well.

The author's experience gained during conducting various studies and meeting other Orang Rimba communities in the Bukit Dua Belas Forest Area. It can be concluded that the empowerment activities

carried out by the government so far have only been touched slightly by a group of Orang Rimba who are in the Bukit Dua Belas area.

CONCLUSION

lives of Tumenggung Tarib and other Orang Rimba began to be disturbed when the government began transmigration in 1970. Many outsiders came as a result of the transmigration program and many forests were turned into plantations. This environmental change has an impact on the lives of the Orang Rimba, especially the Tumenggung Tarib group. The reduction in food sources obtained from forest products certainly creates difficulties for Tumenggung Tarib. Food sources for both animal hunting and gathering activities are greatly reduced and are no longer sufficient for the life of Tumenggung Tarib.

Changes in the environment, government policies with NGOs and the intensification of relations with the outside world and Tumenggung Tarib's inner desire to change have made his life begin to change. Tumenggung Tarib faced a dilemma to make a decision whether to stay with the very harsh conditions or immediately seek another life to ensure a better life. The process of change in Tumenggung Tarib is of course assisted by all parties, especially the government and NGOs such as KOPSAD (Komunitas Peduli Suku Anak Dalam) and KKI WARSI (Komunitas Konservasi Indonesia). The role of the government and NGOs is to assist and foster empowerment by providing oil palm seeds., raising livestock and most importantly providing educational assistance in the form of the establishment of special schools for the Orang Rimba.

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