

The Influence of the Development of Information Technology on the Lifestyle of the Anak Dalam Tribe (SAD) Community, Kec. Pelepat Ilir District. Bungo Province Jambi

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Abstract

The Anak Dalam Tribe (SAD) community has wisdom values and social norms to guide the behavior and culture of its people. This article presents the results of identifying the wisdom values and social norms that guide the behavior of the SAD indigenous people who inhabit the Ds area. Source of hope (HTI) Kec . Pelepat Ilir district. Bungo, Jambi Province. Through observation, interviews, and focused dialogue with traditional leaders who play an important role in the SAD leadership structure, namely Tumenggung, Mangku, Depati, and Tenggana as well as community leaders, and guided by social construction theory which focuses on meaning, interpretation, and implications for organizational life and community networks, communication patterns are models of the communication process, so that with the existence of various communication models and parts of the communication process, patterns that are suitable and easy to use in communication can be found. In the beginning, communication between humans only exchanged information through language, by exchanging information directly through daily conversations. With the development of technology today, it makes the communication process easier without thinking about distance, space and time, it is easier to obtain information by getting it more quickly. This writing uses the literature study method. The aim of this research is to determine communication patterns between communities after technological advances. It is hoped that the benefits of this research can contribute to thinking and enrich insight for everyone .

Keywords:

Technology; Communications; information; Jambi Community; Inner Tribe (SAD).

Introduction

Currently, we are in an era filled with communication and information technology. Advances in technology have provided information and communication resources that are much wider than what humans already have. Although the role of information has received less attention in recent

decades, the need for information and communication is no less important than human food and clothing needs. In the book 'Communication Science An Introduction' by Dedy Mulyana, Bernard Berelson and Gary A. Steiner states that communication is an act or process of transmitting information, ideas, emotions, skills, and the like. The things transmitted can be symbols, words, images, figures, graphics and the like. Communication patterns are models of the communication process, so that there are various kinds of communication models. Communication patterns are identical to the communication process, so communication patterns are part of the communication process. In the beginning, communication between humans only exchanged information through language, by exchanging information directly through daily conversations. With the development of technology today, it makes human life easier, such as the communication process without thinking about distance, space and time, and it is easier to obtain information quickly. Technology is too important in the process help someone inside doing work. SAD is the term for a group of people who live in the interior of Jambi or often called Kubu. Many say that SAD is a group of people who do not want to accept technological developments, and do not want to pursue education (go to school). This was also denied after the author carried out a survey.

Regarding the origins of the Anak Dalam Tribe, there are various stories from oral narratives that can be traced, namely the Buah Gelumpang story, the Central Sumatran series of stories, the Kayo Hitam People's Story, Tambo Anak Dalam (Minangkabau), the Jambi-Dutch War story, the Sriwijaya Tambo story, the War story. Bagindo Ali, and the story of the Kubu People. From this saga, Muchlas (in Muchlis, 2016) draws the conclusion that the Anak Dalam tribe comes from three generations, namely:

- a. Descendants from South Sumatra, generally live in the Batang Hari Regency area.
- b. Descendants of Minangkabau, generally live in Bungo, Tebo and parts of Batang Hari Regency.
- c. The descendants of the Original Jambi are the Black Water Camp in Sarolangun and Merangin Regencies.

The existence of the Anak Dalam Tribe is spread across various districts in Jambi Province. Data from the Jambi Province Social Welfare and Community Empowerment Service states that in 2013 the total number of the Anak Dalam Tribe was around 28,611 people, 13,664 people had carried out empowerment activities and 14,947 people had not received government empowerment

activities (Bappenas, 2013). Specifically in Sarolangun Regency, the results of a survey conducted by KKI Warsi in 2017 recorded 2,546 people (Indonesian Conservation Community Warsi, 2017).

Literature Review

Required coaching with pattern empowerment Formix and match between life\traditional with modern life on SAD with notice aspects sociological and psychological as well as values traditions, norms and customs them (Mat Syuroh, 2011). Study Takiddin 2013 shows that espoused values Indonesian society does not in accordance with SAD culture. One of them is still SAD adhere to culture melancholy that causes obstruction SAD 's activities have stopped Then they look for place other dwellings in the forest (Takiddin, 2013). According to study Feby, Ridwan and Noerjoedianto 2018 empowerment program health against SAD yet show optimal and sustainable results (Feby, 2018). Government program PKSMT at ai Forelieve SAD life in order to be able to life proper and shower. Ridwan & Lesmana Empowerment for SAD residents need it done by combining effort Promotional preventive curative and therapeutic traditional with SAD Care Car service (Bradley, 2020) Govt has Lots emit policies. very visible policy is exists A regulation for physical distancin, namely with guard distance, use a mask and wash hand recommended by WHO Jambi Province. Regency Moaning with amount confirmed Positive as many as 21 people, in 4th place after Jambi City, Sungaifull, West Tanjung Jabung.

Government Province Jambi has do effort among them addition in a way mass, spraying disinfecting places general and do activity counseling to society. Policy others is with dismiss child school start from education Early Age to with Universities in Jambi Province. SAD in Bungo Regency from the latest data totaling 1148 people with 350 Heads families spread across 7 sub-districts. Pelakar Jaya Village is located in the District Pamenang with amount Head Family a total of 24 consisting of the 71 souls who have have settlement settled (PUKS Sector, Regency PP & PA Social Service Merangin, 2018). Chairman from group is called with Tumenggung. Livelihood they farming and gardening. From the results studies introduction said that SAD Pelakar Village victorious type especially in Bungo Regency already something is confirmed positive and prohibitive Fordo journey between regency they part big evacuate forestry or distant garden from resident village local or settlement. Condition This it's not There is something order from Pioneer's Health Journal (Perintis's Health Journal) 7 (2) 2020: 36-43 38 Pioneer Health Journal (Perintis's Health Jornal) - ISSN: 2622-4135. All rights reserved village or instructions party others. Study Ermitati (2014), Melangun is related SAD

traditions with tradition stay away place stay beginning Forrelieve sadness consequence left died by relatives you they Tradition melancholy started with wailed and threw his body on the ground land during a week (Ermitati, 2014). Different on study This is tradition wandering in Condition This is something phenomenon interesting that There is something behavior Fordodge from something epidemic in the area What just background back condition this. Research objectives This is Forknow wisdom local and How SAD life in the future pandemic Study This use method qualitative, with approach studies case Where research This is done in the village Actor victorious Population SAD residents and people who do coaching to Anak Dalam tribe residents in the village Actor victorious. SAD settlement in Pelakar Jaya _ inhabited by 24 Heads Family (KK) or 71 people with details amount man totaling 38 people, women totaling 33 people and children totaling 31 children.

Data collection with FGD, Interview depth and Observation, with Details informant as following with Theinformants were 10 SAD residents. Tumenggun, Village Head, SAD Facilitator NGO, PAUD Teacher in SAD Settlement, resident village. Determination determination informant based on purposive sampling. Data analysis done with Content Analysis. Based on interview deep from informant obtained that eye livelihood they Already experience shift from hunt to gardening or concocting some head family someone has _ garden rubber so that they Already get life his from method gardening. Work hunting and fishing they still do it. inhabitant get Help Direct cash of 600 thousand rupiah given in 2 stages. Source of funds used originate from Regional Government and Village Funds. That money obtained from help the used Forbuy material principal so during their Covid-19 pandemic No feel lost or experience lack in fulfil his life. Actor's village victorious in three yearfinal Already allocate through allocated Village Fund budget Fordevelopment SAD settlement. For fulfil needs in SAD refugee camps take assistance provided by the Village government, next return to forest or part there is a garden palmFor do refugee. Other work done Forsufficient need his life with method hunt or fishing, and tapping rubber for those who have garden rubber, Thisthing be delivered informant. SAD was given help in the form of 600 thousand don't do it use Forbuy clothes money is used to buy _ side dish peak or groceries so that you are healthy (KD) p this is also conveyed tribal citizens _ in we can from village that's Forbuy ingredients main SAD if get help must equally all citizen, if one gethelp so it is mandatory that others also get it the same thing. condition This give message that more Good No give If all SAD does not get help,his will caused give rise to conflict to giver help . This thing conveyed by the informant kami kalua give help must can all so No There is problem with residents who don't can.

Pioneer's Health Journal (Perintis's Health Journal) 7 (2) 2020: 36-43 39 © Pioneer Health Journal (Perintis's Health Journal)-ISSN: 2622-4135. All rights reserved Hal This was also conveyed by residents When the pandemic started impact on SAD residents. Results of observations in the field inhabitant No wear a mask when in residential areas, and live like normal. but if go Far they wear a however For change the mask used they No take care of him with good we if past from axis Our village always wears masks nother statement was made by the informant is as following for the use of masks is quite a bit difficult sometimes they use but neither do we Can supervise Keep going continuously Based on results SAD interviews do shelter or move to garden or forest 2 km away or more so that they make contact with people they No know . SAD is worrying will health children them, at the moment pandemic children No enter school so that No There is obstacle For invite his son For move to forest / garden distance from people who don't known. According to SAD, if someone gets sick or dies, they have to go somewhere to get rid of their sadness. When there is

isolate yourself for a full month, until there is information from the village about prohibitions or information about. SAD exiles always communicate with the village head. to ask for related information. Not all residents moved, this was because some of them had to look after the house they left, those who stayed were tasked with looking after their house and livestock. This can be conveyed by the informant as follows We went to the ado garden which was in the forest to get away from disease that was according to the message from our ancestors, we badto go SAD residents isolated themselves but they said goodbye with us village officials. If there's anything, please call Based on in-depth interviews with informants, SAD parents cannot read but SAD children who are already at school can interact via social media such as YouTube or using other applications such as WhatsApp or Facebook. The information obtained by the informant is as follows They get information from cellphones it's sophisticated then they convey it to their friends and parents This was also conveyed by other residents Our children look at their cellphones let us know the news about corona Based on the results of observations and in-depth interviews, to access the internet, SAD children go to the Pelakar Jaya Village office to access the available WiFi network, apart from that they also use the Internet quota that they bought themselves. Pelakar Jaya Village SAD received information about this from health workers at the Community Health Center or village midwives. Midwives and village heads provide information about the dangers or the use of masks and provide masks to SAD in Pelakar Jaya village settlements. but it cannot be done on a scheduled basis because it is difficult to collect at the same time. Activity midwife village always accompanied by the administrator village.

3. Implementation Method

The research was conducted in the traditional settlement area of the Anak Dalam Tribe in DS. Source of Hope sub. Pelepat Ilir district. Bungo, Jambi Province using the study literature method, where study literature is research whose material comes from SAD residents themselves, journals by taking direct library data, reading, recording and managing research materials. And it is aimed at identifying the influence of information technology developments on the lifestyle and communication patterns of tribal communities In. Data collection was carried out through observation where researchers were involved in the daily activities of the Anak Dalam Tribe.

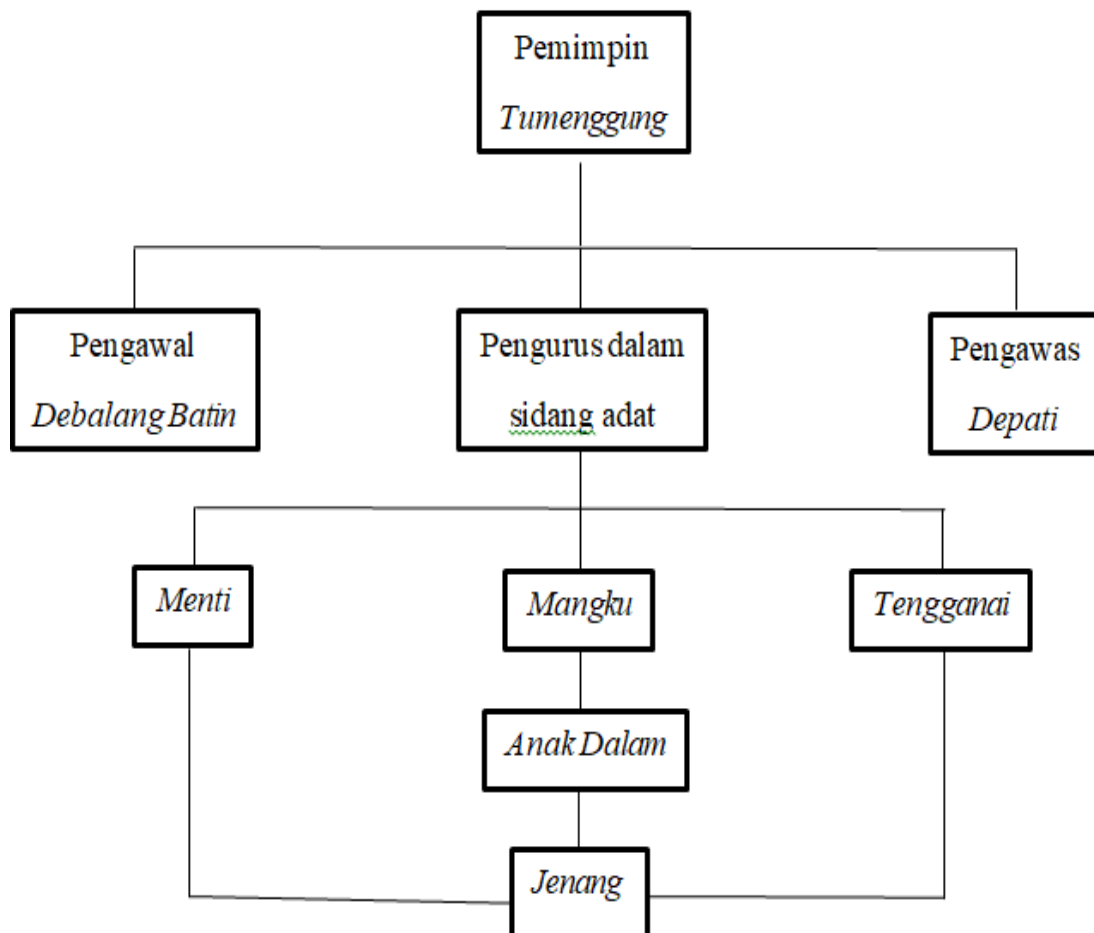
Social norms that guide the life behavior of the Anak Dalam Tribe community. Data collection was carried out through observation where researchers were involved in activities for several days.

accompanied by in-depth interviews and focused dialogue with primary sources who have an important role in the institutional structure and traditional leadership of the Anak Dalam Tribe, namely Tumenggung, Mangku, Depati, and Tenggana as well as community leaders, as well as documentation techniques in the form of secondary data from agencies/institutions officials who have information about the Anak Dalam Tribe as well as non-governmental organizations that are observers of the Anak Dalam Tribe. The data collection process took $\pm$ 2 months in the period May-July 2021.

The study of research data is combined with contemporary sociological theory, especially social construction theory which was coined by Peter L. Berger and Thomas Luckman. Social construction theory includes sociocultural metatheory which does not emphasize structures or forms of supervision of individuals, but rather focuses on shared meaning and interpretation of the construction of social networks and its implications for the lives of social groups which are manifested in social values, norms and rules of conduct. accepted in a social group. This is what Littlejohn calls culture, which includes elements of shared values, norms and behavioral practices that are commonly used and accepted in an organization or community (in Karman, 2015: 17).

Berger poured thinking about construction social in his book *The Social Construction of Reality*. Mentioned that somebody That in his life develop behavior so -called repetitive habits (habits).

4.1 Bagan Struktur Penghulu Suku Anak Dalam



This habit allows a person to deal with a situation automatically. This person's habits are also useful for other people. By using this theory, we examine how the Anak Dalam Tribe implements their wisdom values and social norms as habits of behavior and life within the corridors of their traditional community relations.

1. RESULTS AND DISCUSSION

Organizational structure

Tumenggung's leadership is assisted by several princes who are tasked with carrying out specific roles and functions. Tumenggung in carrying out his leadership duties is supervised by Tenggana. In the hands of Tenggana, the highest leadership power is controlled. For example, it could happen that Tumenggung's decision is canceled by Tenggana because he does have the power to cancel Tumenggung's decision.

The following is a description of the organizational structure (leadership) of the Anak Dalam Tribe compiled by the Bukit Dua Belas National Park Office (2018) from the results of its survey.

- a. Tumenggung (Traditional head/Head of community); The highest leader of the community, as the highest leader (as Rajo), law enforcer who decides cases, leader of ritual ceremonies; people who have abilities and supernatural powers.
- b. Depati; Supervisory officer of Tumenggung's leadership.
- c. Mangku; The leader of all the people or groups and who gives the rules; as a judge of decisions in customary trials.
- d. Menti; Traditional court hearing officer/judge.
- e. Inner Child; Mangku's confidant and officer who examines people's mistakes.
- f. Inner Debalang; person on duty as bodyguard Tumenggung.
- g. Tengganas / Tenggana; Holder decision highest hearing customary and acceptable cancel decision.
- h. Jenang; people appointed / appointed by the leadership Orang Rimba community for be a " Liaison " or guide in communicate between public outsider / outsider with Orang Rimba society . This position is hereditary.

The Anak Dalam tribe adheres to a matrilineal system. If there is a marriage between the Anak Dalam tribe but from different Tumenggung groups, the man will follow the woman.

Activities During Research

Figure 1. One of the children from the SAD tribe was looking for the answer to an assignment given by his school teacher.



Figure 2. One of SAD's activities is renovating houses using a Diesel engine which is useful for cutting.



Figure 3. One of the vehicles used by the SAD tribe to carry out work and carry out daily activities



Results

Results of activities on the Influence of Information Technology Development on the Lifestyle and Communication of the Anak Dalam Tribe (SAD) Community, Kec. Pelepat Ilir District. Bungo Province Jambi which was held for 3 days accompanied by Sumber Harapan Village officials who were responsible for all SAD matters. In 2023, during research, we found that the current Kubu or SAD is not a society that is lagging behind modernization. Even now, the camp is much better, proving that it has adapted to technology.

The technology that is widely used by the people of the camp is cellular telephones where the brand of telephone used is Android. Telephones are used to communicate between one camp group and another camp group. As well as for learning media.

Apart from cellphones, the technology that is often used is two-wheeled and three-wheeled vehicles as well as diesel engines which are useful for lighting at night.

Conclusion

The conclusion obtained from this research is that the SAD community is familiar with various kinds of technological equipment, including cellphones, diesel engines, household appliances, for example dispensers and diesel engines.

Thus, not all SAD people are modern, there are several SAD groups who still close themselves off from developments with the aim of still holding on to the customs of their ancestors.

SAD is actually divided into several groups including:

1. SAD that wants to be guided by the Government, means SAD groups that comply with the rules and laws that exist in Indonesia. An example is the SAD group which is aware of the importance of education. This SAD group is protected and recognized as society and citizens of DS. Sumber Harapan with proof of having a family card (KK) and identity card (KTP). These people are not nomadic or move from place to place

2. Still SAD group Nomadic

It means is SAD groups are in place stay Still moving around as well as according to group This No too important with development technology , because Still hold firm with custom inherited traditions _ oileh his ancestors .

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