

THE DIALECTICS OF JUNGLE PEOPLE AND MODERN LAW IN THE LIFE OF THE JUNGLE PEOPLE IN JAMBI PROVINCE INDONESIA

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Abstract

This paper explains the dialectic of the family law of the jungle and modern law in the midst of the social struggle of the people who experience changes in legal awareness as a consequence of interaction with external law or modern law. Using qualitative, descriptive, and analytical approach; as a field research that focuses on legal awareness, this paper concludes that there has been a major change in the legal awareness of the family of the jungle people who initially still used ancestral doctrine received from their parents for generations to the law accommodating and assimilative. These changes are actually the impact of a long struggle that specifically occurred in the transition period leading up to reform until now. This is very likely to occur continuously and dynamically according to changes in the awareness of the next family law that is influenced by the social context of society that occurs between them. In addition, the dynamics of family law awareness in the jungle of the people in Jambi was supported by the policies of the Jambi provincial government and national and global developments.

Keyword: *jungle people, jungle family law, modern law, legal awareness*

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INTRODUCTION

The family is an important element in human life for generations to form an order in accordance with the goals of life itself. However, the potential and purpose of household life is unique when the family building is not uncommon with the general family rules as if it is a family as happened in the jungle family community in Jambi province. Of all the provinces that have unique diversity related to family building with the existence of tribes and cultures such as the jungle community in Bukit Dua Belas National Park is Jambi province. The uniqueness is widely known by the people of Indonesia, even the world community.

The jungle people, the Anak anak or the strongholds have a unique diversity, even their appearance reflects a modern family that is generally different from the modern family in establishing and accepting certain values or teachings. This reinforces certain views and perspectives, even from the international world especially to make Jambi an icon worth studying from various perspectives with the existence of a jungle community that incidentally knows Islam. In 2013, the author's trip from the IAIN graduate campus has now become UIN STS Jambi to the location of the Bukit Duabelas National Park (TNBD) really has seized special attention for the writer to always focus and observe what happens around during the trip. The first trip that has never been thought of by this writer, all the way through various forests and very spectacular views. Turning and winding roads as well as left and right rubber forest, oil palm, is a scene that adds to the atmosphere more focused and eliminates all thoughts that are not related in this study.¹

¹ The author's unpublished travel notes from the IAIN STS Jambi postgraduate rector to the Bukit Duabelas National Park on Thursday, 13 November 2013.

The author's trip stops to rest at the Pao Sorolangon Jambi intersection which incidentally from here is the beginning of valid information about the jungle people because they are close and often meet the jungle people in the Pao market, the Sorolangon. A seller of Padang rice and chicken noodles who had met and talked said that the jungle people or tribal children in Jambi province had a name for them known as "Kubu" or "Anak Rimba". Such an impact on the ways and attitudes of modern people towards the jungle are different².

In the context of the family both in the modern family and jungle family, the mention of the stronghold for the Anak Dalam tribe has a negative meaning, because the tendency is interpreted as disgusting, dirty and stupid. The call of the stronghold for the tribe of children was first found in the writings of colonial officials who then followed the city community who lack respect for the existence of the jungle people. While the designation of Anak Dalam tribe is a designation created by the Indonesian government through the Ministry of Social Affairs in the midst of social development. The meaning of the Anak Dalam tribe means people who live in the interior and backward. The third term is the Jungle Children is a term that was born from the "Suku Anak Dalam" tribe itself. The meaning of the Jungle People is the people who live and develop a culture that is inseparable from the forest, where they live. The term Orang Rimba was published by a researcher Muntholib Soetomo through his dissertation entitled "Orang Rimbo: Functional Structural Study of an isolated community in Makekal, Jambi province"³.

Related to the jungle people there is an interesting phenomenon to be observed, that they are very aware and proud of the values that apply in their own community even they also mention and know Muhammad as a prophet in Islam. Religion, doctrine or belief of the jungle is a fixed price that cannot be denied, because denying or opposing the doctrine for them is the same as opposing and disputing their ancestors who have been believed to cause them to be in the jungle which consequently has an impact on the difficult life of opposing the ancestors. The doctrine of their parents or ancestors is very strong and rooted in everyday life which of course such awareness greatly influences the variety of activities they carry out. These activities sometimes if not mentioned often contradict the legal awareness model that occurs in modern society (outsiders) such as addressing traffic regulations, food awareness, awareness of managing land, forest land, awareness of clothing patterns and others, resulting in a struggle long that never ends⁴.

In the context of modern family society, awareness arising from the jungle people is considered an awareness that is clearly contrary to external law, but not infrequently, even government officials who meet them or modern society adjust to their legal awareness, by enforcing the law of the jungle people. On the other hand, in certain cases, the principle and actually in practice only applies to the jungle people, but in practice, that person actually accepts and feels more comfortable by following the provisions of external law, such as when there is a selection of tumenggung chosen among them, the determination or inauguration is determined by external legal institutions such as the Camat and others in the closest sub-district to the jungle⁵.

On this basis, the religious dialectics that occurs between the jungle model of family law and modern family law is inevitable as a consequence of social development and responses to the dynamics of the complexity of social problems. The religious portrait in the family really needs assimilative sacrifice from both parties, namely modern law and jungle law. With the ethnographic study model, this paper will explain how the struggle of the jungle's law and the law of modern people (external law) in the community in

² Unpublished author's note from a WARSI lecture at the Rectorate of IAIN STS Jambi in material on Orang Rimba on November 15, 2013.

³ The lecture of the Rector of IAIN STS which was not published in the Religious Social SC in November 2013 at the IAIN STS Rectorate Building.

⁴ Unpublished author's note of a WARSI lecture at the Rectorate of IAIN STS Jambi in material on Orang Rimba on 16 November 2013

⁵ Interview with Depati Nglambo in a triangulation prior to his exit from the forest on 30 December 2013

accordance with the growing legal awareness. In addition, the phenomenon of legal awareness that occurs is also very possible to influence each other and there is a selective law in determining a law that applies, both in the jungle itself and in modern people. Thus, the dominance between the family law of the jungle with modern family law is very thick with the issue of legal awareness that occurs between the two in particular, towards building certain laws or teachings in accordance with the development of modern religion.

JUNGLE FAMILY LAW IN LEGAL AWARENESS VIEW THE LAW

The family of the jungle is understood as a long process of interaction between the jungle and what has affected it. This can be referred to as family law as a certain model of awareness. In the theory of legal awareness, consciousness is the awareness of a value found in human beings about existing laws or expected laws exist. In this awareness what is really emphasized are values about the function of law and not a legal assessment of concrete events in the society concerned⁶.

In this context, Sudikno Mertokusumo also has an opinion on the understanding of Legal Awareness. According to him, legal awareness means awareness about what we should do or do or what we should not do or do especially with others. This means awareness of our respective legal obligations towards others⁷. While Paul Scholten also has an opinion about the meaning of legal awareness. Paul Scholten states that, legal awareness is the awareness that exists in every human being about what law is or what law should be, a certain category of our mental life with which we distinguish between law and law (onrecht), between what should be done and not done⁸.

Based on these three opinions, it is clear that legal awareness has an important role in social life, therefore, every human being should have legal awareness in carrying out what he accepts as a norm or value that is believed to be the implementation of a law that is obeyed.

THE HISTORY OF THE JUNGLE FAMILY LAW

Historically, the Orang Rimba tribe, including a source from Abdi, a member of WARSI, stated that its origins came from a number of stories / stories that were spoken orally and were hereditary in Jambi province. Some stories or information about the jungle people are Buah Gelumpang, Tambo Anak Dalam (Minangkabau), Ebony People, Central Sumatra Series, Jambi War Story with the Netherlands, Tambo Sriwijaya Story, Ulu Besar and Bayat Story, Story about Kubu People . This conclusion is made clear by the explanation of Tumenggung Serngam named Tumenggung Yenong who was building in the Trap river, the Tumenggung Maritua region⁹.

Based on the explanation, the jungle people came from three descendants, namely, first descendants from South Sumatra, generally living in the Batanghari Regency. Second, the descendants of Minangkabau are generally in the Bungo Tebo

⁶ Soerjono Soekanto, *Legal Awareness and Legal Compliance*, First Edition, (CV. Rajawali, Jakarta: 1982), p. 152.

⁷ Sudikno Mertokusumo, *Raising Public Legal Awareness*, First Edition, First Edition, (Liberty, Yogyakarta: 1981), p. 3

⁸ Paul Scholten: *Algemeen Deen*, p. 166 N.V. Uitgeversmaatschappij W.E.J Tjeenk Willink 1954, Excerpt taken from Sudikno Mertokusumo's book, *Increasing Public Legal Awareness*, First Edition, First Edition, (Liberty, Yogyakarta: 1981), p. 2

⁹ Unpublished author's note on tumenggung Yenong under construction at Trap, a Tumenggung Maritua area on 14 December 2013.

District, some of which are from the Mersan people. Third, the descendants of the Original Jambi are Kubu Air Hitam Sarolangun Bangko Regency¹⁰.

In the following explanation, Tumenggung Yenong and Abdi said that the origin of the Orang Rimba or Anak Dalam originated from the story of the Jambi war with the Netherlands which ended in 1904, the Jambi forces defended by the Inner Children led by Raden War. Raden War is the grandson of Raden Nagasari. In guerrilla warfare, it is known as Children-In or Orang Rimba as Orang Kubu, meaning people who do not want to surrender to the Dutch invaders who carry diseases far from firearms. The Dutch are called Orang Kayo Putih as opposed to Raja Jambi (Orang Kayo Hitam). Such an explanation is reinforced by Tumenggung Yenong's statement in an interview with him¹¹.

Some other sources that discuss the history of the origin of the Orang Rimba are the dissertation of Muntholib Soetomo who explained that there was a brave young man named Bujang Perantau. One day this young man got the fruit and he was taken to his house. One night he dreamed that the gelumpang fruit was wrapped in a white cloth which would later happen a miracle, which turned into a beautiful princess. The daughter invited to make love Bujang Overseas, but Bujang Overseas said that there was no one who married them. The princess said: "Cut a piece of bayur wood and peel the skin and then cross it in the river, you walk from my tail from the end. If we can collide on the forehead on the wood, we are married ". The request was fulfilled by Bujang Perantau and all the conditions were met, then the two became husband and wife. From the results of the marriage four children were born, namely Bujang Malapangi, Dewo Tunggal, Putri Gading, and Putri Selaro Pinang Cook. Bujang Malapangi, the oldest child who acts as the base of the inheritance and Putri Selaro Pinang cooks as the youngest child or also called the end of the inheritance out of the forest to go to make a village and convert to Islam. Both become Light people. Putri Selaras Pinang Still settled in Serengam Tembesi while Bujang Malapangi made the first village around the first Makekal river in Kembang Bungo, the second Empang Tilan, the third in Cempedak Emas, the fourth in Perumah Bad, the fifth in Limau Sundai, and the last kampong in Tanah Garo now. The next trip the Jungle People make the descendants of Bujang Malapangi as Jenang (people who can be accepted by the Jungle People and also by other people, in addition to the Jungle People who function as intermediaries for the Jungle People who will relate to other people or others who will relate to the Jungle People). The most influential Jenang was made Rajo (king), and all matters between the Jungle People and outsiders must involve their Jenang and his king

GEOGRAPHY AND POPULATION OF THE JUNGLE FAMILY

The Jungle People have a fairly large living area in Sumatra. Starting from Palembang to Riau and Jambi. However, indeed most are found in the Jambi area. Based on the survey results of the Indonesian Conservation Group (KKI) Warsi until 2013 stated, the total number of Orang Rimba in TNBD was 3,500 people. They occupy the forest which is then declared TNBD area, located on the border of four districts, namely Batanghari, Tebo, Merangin, and Sarolangun¹².

Until 2013, there were at least 59 small groups of Orang Rimba. Some have begun to live and unite themselves with the life of the surrounding village. However, most still live in the forest and apply customary law as their ancestors did. Apart from TNBD, Orang Rimba groups are also spread in three other regions. The largest population is in Bayung Lencir, South Sumatra, around 8,000 people. They live along streams of the fourth

¹⁰ Japarudin, "The Belief of the Jambi Jungle People in Betetutih Sang Meseki", *Kontekstualita*, Vol. 29, No. 1, 2014

¹¹ Interview with Tumenggung Yenong in the Trap river area on 14 December 2013.

¹² Notes on the author's discussion with WARSI at the IAIN STS Jambi rector in December 2013

tributaries (smaller than tertiary rivers), such as the tributaries of the Bayung Lencir River, the River Lilin, and the River Bahar. There are also people living in Sarolangun Regency, along the tributaries of Sungai Limun, Batang Asai, Merangin, Tabir, Pelepak, and Kembang Bungo, totaling around 3,200 people. Another group occupies the Bukit Tigapuluh National Park, around 500 people. Because it is not close to modern civilization and law, the Orang Rimba has its own jungle law in accordance with the growing legal awareness among them. They call it the law as *adat seloka* in addition to the law known as four shoots, four under, eight contributions and a careful twelve. The areas inhabited by Orang Rimba in the Bukit XII National Park include the Serengam River, Terap River and Kejasung Besar / Small River, Makekal River and Sukalado River. The names of the areas where they live refer to the tributaries that are near their settlements for generations to the present¹³.

From the explanation above, the data shows that the history of Suku Anak Dalam or SAD is still full of mystery, even now no one can be sure of their origin. Only a few theories, and word of mouth of the descendants who can uncover a little of their history, which of course shows that the jungle has indeed existed for a long time. Some of these perspectives include firstly, that their ancestors were Maalau Sesat people, who left their families and fled to the jungle around Air Hitam, TNBD. They were later called Moyang Segayo. Whereas the second perspective, the inhabitants of the jungle are the people of Pagaruyung, West Sumatra, who migrate in search of better livelihoods. It is estimated that because the security conditions were not conducive or the food supply was inadequate in Pagaruyung, they also settled in the forest which then gave birth to descendants until now¹⁴.

This second perspective is more strengthened in terms of language, because there are a number of similarities between the language of the jungle and the Minang. The Orang Rimba also adheres to the matrilineal system, similar to the Minang culture. In addition, what is even more surprising is that the Orang Rimba are familiar with the shoots of the Law of Eight, consisting of the law of four up and four down, which is also known in the Minang realm. While in Tanah Datar District as the center of the Kingdom of Pagaruyung itself, there is an area, namely Kubu Kandang. It is they who are expected to migrate to several areas in western Jambi. While the behavior of the Orang Rimba, which is a stronghold or underdeveloped, according to Tumenggung Serengan, is due to hundreds of years of their ancestors living in the middle of the forest, not knowing civilization. Their lives are very close and depend on nature. "We breed in the jungle, eat betel, hunt, and gather natural medicine, so we forget the civilization of the villagers. We were formed as Orang Rimba," he said¹⁵.

They live seminomadic, because of their habit of moving from one place to another. The goal, could be to "build up" or move when a citizen dies, avoid enemies, and open new fields. The Orang Rimba live in huts, which are called *sesudungon*, forest wood buildings, walled with bark, and roofed with *serdang benal* leaves. Another group occupies the Bukit Tigapuluh National Park, around 500 people. Because it is not close to modern civilization and law. The Jungle People have their own law of the jungle. They call it *adat verse*. They are everyday without clothes, except for the loincloth pubic cover. The house is only thatched roofs and wooden walls. How to live by eating fruits in the forest, hunting, and consuming water from rivers taken with wooden stumps. Their food is not livestock such as buffalo goat cows and the like, but deer, partridge, and deer. *Seloka* that emerges through dreams also provides guidance on social life in the jungle. The rules of the Jungle People are indeed not far from the shoots of the Nang Eight Law, which were brought

¹³ See Indonesian Culture at <http://ulturindonesia.net/id/culture/1071/tribes-children-in-jambi>, access on December 5, 2013

¹⁴ Interview with Tumenggung Yenong at Sungai Terap on 24 December 2013

¹⁵ Authors' notes from group discussions based on Tumenggung Yenong's unstructured narrative and response on December 15, 2013.

from Minang. The rules of the jungle itself forbid murder, theft, and rape. This is the toughest prohibition, which if violated will be subject to 500 pieces of cloth. The amount of cloth that much was considered very heavy, and very difficult to be fulfilled, therefore the Orang Rimba tried to obey¹⁶.

In the historical landscape, unstructured according to WARSI's explanation that Johan Weintre, one of Australia's anthropology researchers, who had also settled in the jungle of the Bukit Dua twelve National Park (TNBD), wrote, the Srivijaya Kingdom controlled the Malacca Strait and engaged in trade and relations social relations with foreign countries, including China and Chola, a kingdom in South India. Around 1025, the Chola Kingdom attacked the Srivijaya Kingdom and conquered its territory. Then some residents who did not want to be controlled by the invaders, fled to the forest. They were then called strongholds, building new communities in remote areas¹⁷.

For this reason, the children of the ethnic group belong to the Mongoloid race, which is included in the first migration from the proto Malay people. brown skin, slightly curly hair, thick soles, men and women who eat a lot of betel, although there have been changes since the 2000s, especially since the establishment of the twelve hills as a national park during the reign of Gus Dur became President¹⁸. Another prominent physical feature is the appearance of their teeth that are not maintained and brownish in color. This is related to the habits of those who from a young age almost never stop smoking and hair that looks tangled because it is rarely combed and only soaked.

Unlike most Muslims when responding to death in their midst, the jungle people have a special diversity. In dealing with deaths that occur in the jungle community there is a religion called "melangun". At present if there is a death in an area, not all members of the Suku Anak or jungle people will participate in building. In that case only members of the deceased family went to build. So as to build this in practice there has been a change in implementation from the beginning in unison now to be in accordance with the awareness of each of the jungle people, especially in their internal family.

In the tradition of the jungle people also know besale, the satisfaction of the almighty who in this practice they really respect the tradition or amaliyyah. Besale is understood and believed to be an instrument to preserve and preserve their lives in the midst of the struggle for legal awareness with various communities of bright people (modern people). The word besale can be interpreted literally to sit together to ask the Almighty to be given health, peace and avoid danger¹⁹.

Whereas in managing natural resources, the Jungle People who during their lives and all activities carried out in the forest are very aware of nature and forests as their source of life. The forest, which for them is an invaluable asset, the place they live, has children, a source of food, to the place where the customs and traditions apply to them. Besides that, the Orang Rimba know the designation area such as the presence of Tanoh Peranokon, jungle, fields, soy sauce, rice cake and benuaron. The designation of the area is a rotation of the use of forest resources from the jungle to the lading and then it becomes delicious²⁰.

THE LAW OF THE JUNGLE IN THE KINSHIP SYSTEM AND SOCIAL ORGANIZATIONS

One of the attitudes that deserves to be considered positive for the sustainability of the jungle is to know the history of their kinship. This especially affects the offspring who

¹⁶ Interview with Depati Nglambo on 16 December 2013

¹⁷ Notes on discussion with warsi group on December 3, 2013 at the rectorate building of IAIN STS Jambi.

¹⁸ Interview with Depati Nglambo on 20 December 2013

¹⁹ Interview with Depati Nglambo on 23 December 2013

²⁰ Interview with Depati Nglambo on 24 December 2013

deserve to be leaders, tumenggung, depati and rivals. On this basis, the Rimba family system is matrilineal which is the same as the Minangkabau cultural kinship system. Orang Rimba are not permitted to call their wives or husbands by their names, nor are brothers and sisters and children and parents. They also did not mention the names of people who had died. Actually calling someone's name is considered a taboo by the Jungle People. But the strange thing is they are not allowed and it is strictly forbidden to mention the names of women, both children and married. In addition, the culture of the Jungle People also knows the social coating system. Tomonggong is the main leader in their group structure²¹.

Whereas in social organizations, the Suku Anak in people live in groups, they are free to live together with other groups. But they do not easily switch groups / tumenggungi because there are customary laws that govern them. The composition of social organizations in the Suku Anak Dalam community consists of; first, Tumenggung, customary head / community head. Second, Representative Tumenggung, Substitute Tumenggung if absent and third, Menti, Depati, Trial people customary / judge Leadership of Children In not being absolute, they are now chosen based on the submission of Tumenggung approved by all members. According to Depati Nglambo, the number of groups represented by the Tomonggong increased from 3 groups in the 1980s - 2013 there were four tumenggung in the twelve Bukut forest areas, namely, Tumenggung Terap, Tumenggung Maritua, Tumenggung Amal, and Tumenggung Ngirang²².

FAMILY LAW IN FOOD, CLOTHING, COMMUNICATION AND THE ARTS

Many of them use rice as their daily staple food. Actually, their staple food in the past was all kinds of tubers that grow in the forest, such as taro, cassava, sweet potatoes, tuber silung and game such as wild boar, deer, mouse deer and others. While in their clothing patterns, in general do not dress, but they use a cloth loincloth to cover his genitals. In the past they used loops of applied bark or serdang bark, but because of loincloths made of bark often caused pain due to woodlice entering the skin, so they left it and switched with cloth they bought on the market through the general public. The level of intellectual ability of children in the tribe can be called low and their temperament is generally hard and shy. Although it is still limited, social interaction with the wider community has occurred so that openness to outside cultural values is increasingly apparent²³.

Whereas in communication and arts, as a person who has minimal assets, including art goods and technology tools. It seems that according to the cosmology of the Jungle People, they are not compelled or tempted to own property. There are handicrafts made from bamboo, leaves, rattan, grass, wood and leather. Such as mats for wrapping goods or as a bed, and containers for storage, to carry goods and to complete the customary system, or as a means of exchange in marriage ceremonies. In general, when they go to the weekly market or out of the forest to go to the village, men often wear pants and women cover their bodies so that they do not feel ashamed, in order to respect the village's culture and to be well received²⁴.

²¹ Interview with Depati Nglambo on 17 December 2013

²² Interview with The WARSI on 30 December 2013

²³ Interview with Depati Nglambo on 18 December 2013

²⁴ Interview with Depati Nglambo on 30 December 2013

THE DIALECTICS OF JUNGLE LAW AND MODERN LAW IN THE LIFE OF THE JUNGLE PEOPLE IN JAMBI PROVINCE INDONESIA

Jungle family law and modern family law in the domestic life of the jungle people in the protected forests of the twelve hills national park are experiencing friction and dynamic transformation from time to time. The argument, in a society that has values, norms and legal basis which can then be called religion, usually there is often a clash between established laws and laws that occur or are practiced in a society in the middle of their lives. In such a context it is usually understood as a consequence of a value which then becomes an opportunity on one side as well as a challenge on the other side. This happens because it is influenced by many factors including the factor of legal awareness that occurs between them due to their responsiveness to other laws outside of them including modern law. The frequency, understanding, diversity between them and the dynamics of the problems that occur are certainly very influential on the existence of a legal awareness in a society.

In family practices, the legal awareness of the jungle people also occurred from the early 1970s to the reform era and even after the reformation, which later attracted the existence of social sciences and humanities reviewers, especially in terms of Islamic diversity. Islam for the jungle is to follow what their ancestors said without daring to change anything because changing is believed to bring disaster in the middle of their lives.

Family law in the jungle community in the Bukit Dua twelve National Park (TNBD) forest since the 1970s has experienced a tug of war, quite a struggle. In the context of religious awareness they experience great challenges but at the same time as potential big opportunities as local culture that allows to sell positively as Indonesian legal culture that needs to be preserved. It seems, in such a case, when for example there is a problem regarding the resolution of modern law, such as traffic law, the jungle people are very strict and firmly reject the modern law or outside law. A police officer who tried to arrest him for example, for reasons of not carrying a helmet or a vehicle registration certificate (STNK), the jungle people answered clearly, not important, because they only bought a motorbike instead of the other. The principle of the rejection of the jungle is based on the substantive principle, the main and useful according to them. So that awareness of wearing helmets, carrying vehicle registration when riding a motorcycle is considered as not substantive for them, and even tends to interfere in riding a motorized vehicle.

In other cases for example the jungle people left the bodies of their families without burying them, even they kept walking and looking for new places to live. This is certainly different from Islam in general which has a common way of dealing with people who die. The uniqueness of other religions in the jungle when they experience a certain legal process, such as a democratic party, the election of leaders among them through the Tomonggong election held in the middle of the forest with their version of democratic systems and methods, it turns out they need justification, formal juridical strengthening of modern law, so that the inauguration of the chosen Tumenggung takes place in the nearest sub-district appointed by a camat or an official related to modern law. Such phenomena is actually an acculturative portrait between the legal culture of the jungle people with outsiders or referred to as modern law.

Based on the above phenomenon, the family law of the jungle experiences major challenges on the one hand as well as having a great opportunity in its interaction with modern family law. Opportunities and challenges that occur in jungle Islam are the result of interactions with modern Islam that are difficult to separate as a unity in the fabric of society. There is no complete law that regulates certain human beings with static patterns of consciousness, but in every law related to legal awareness that develops among humans, there is always an effort to dominate and be dominated. The jungle people and modern law in the jungle community in the twelve hills seems difficult to be united in a

particular religious containerso that what is possible in accordance with the social development of the community, both the jungle community and modern society is the occurrence of a long struggle that is united with the frame of empowering the jungle family as a jungle legal basis in Jambi, Indonesia. The law of the jungle as an entity that can attract the attention of the outside world from various perspectives is a great opportunity for the law of the archipelago or Indonesian law especially developing in Jambi province.

CONCLUSION

In the family law life of the jungle people there has been a big change in legal awareness which at first still used ancestral doctrines received from their parents for generations to accommodate accommodative and assimilative laws. These changes are actually the impact of a long dialectic that specifically occurred in the transition period leading up to reform until now. This is very possible to occur continuously dynamically according to changes in the awareness of the next family law that is influenced by the social context of society that occurs between them. In addition, the dynamics of family law awareness in the jungle of the people in Jambi was supported by the policies of the Jambi provincial government and national and global developments.

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