



Acculturation of Modern Civilization for Jungle Tribes in Southeast Asia: The Case Study *Kubu* Tribe

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ABSTRACT

The *Kubu* tribe life is governed by the rules, norms and customs that apply in accordance with their belief. With these conditions, the problem which need to be discussed is how to acculturate modern civilization in the *Kubu* tribe. This research method is descriptive qualitative, the research intended to investigate the circumstances, conditions or other things that have been mentioned, the results of which are presented in the form of research reports. In this study, data were obtained from interviews with community leaders, traditional leaders, and the *Kubu* community. The results show that the implementation of acculturation of modern civilization in the *Kubu* Tribe is approaching the *Kubu* Tribe group, because they are still ashamed and inferior about mingling with the outside community. One strategy used by community leaders in introducing modern civilization to the *Kubu* tribe groups is approaching and providing counseling and model community life patterns as usual such as providing counseling in the fields of law, politic, education, religion, trading and introducing other community cultures. Unfortunately, the percentage of the allocation of funds for the empowerment of *Kubu* tribe is still relatively small compared to other social problems such as unemployment, homeless people and education problems.

Keywords: Acculturation, Modern Civilization, Primitive Tribes

INTRODUCTION

The *Kubu* tribe is one of the minority ethnic groups live in Sumatra, precisely in the provinces of Jambi and South Sumatra. They majority live in Jambi Province, with an estimated population of around 200,000 people. *Kubu* tribes often refer to themselves as jungle people who live in Bukit 12 National Park and Bukit 30 National Park in Bungo, Tebo, Sarolangun and Batanghari districts (Wahyuni, 2016). *Kubu* tribe or jungle people themselves internally define themselves as unique and different ethnic group from other groups, because they consider the jungle as their home, where their lives depend heavily on the forest (Hilda, 2011).

The history of the "*Kubu* Tribe" is still full of mystery, even now, no one can confirm the origin of this community. There are only a few theories and stories mouth to mouth which can uncover a little history of *Kubu* tribe. There are two versions of stories about the history of the "*Kubu* Tribe" from their predecessors, which are related to each other, the first version tells that the ancestor of the "*Kubu* Tribe" was *Maalau Sesat*, who left his family and fled to the jungle around black water, which is now called *Puyang Segayo*. According to the story he ran away due to the fight with his family. The second version,



"Kubu Tribe" is a descendant of the people of Pagaruyung, West Sumatera, who migrated in seek a better livelihood. It is estimated that security conditions that are not conducive and inadequate food supply in Pagaruyung, are the cause of this migration (Hilda, 2011).

From the description above, it can be concluded that the *Kubu* tribe is a jungle living in the interior and the brand life is very dependent on the forest. The jungle people have their own socio-cultural life with other communities. In the midst of modern life that relies on the advancement of modern times and technology, the jungle people are still alive by maintaining the culture of their ancestors, they live by moving while hunting animals, living and farming, very simple houses and minimal living equipment, illiterate, using loincloths and away from the general public. Most of the jungle tribes or *Kubu* tribe daily life is still familiar with the river and hunting animals in the forest, dependence on nature is still a way of life and also their religion still believes in the gods and also the subtle spirits.

While the behavior of the "*Kubu* tribe", according to *Ngembar (one of the Kubu people)*, due to the hundreds of years, their ancestors lived in the middle of the forest, did not know any other civilization except their own civilization. Their lives are very close and depend on nature. "We have children in the jungle, eating betel, hunting, and mixing natural remedies, so we do not know the civilization of the villagers". *Kubu* tribes live seminomaden, because they usually move from one place to another to seek the livelihood. The reason is various, it could be someone in their family is sick, avoiding the enemy, and opening new residential area. The "*Kubu* tribe" lives in huts, called *sesudungon*, which is a building made of forest wood, wood-walled walls, and roofs of *serdang benal* leaves (Takiddin, 2014).

The *Kubu* community lives in groups and do not interact with outsiders in their place of residence. Their life is governed by the rules, norms and customs that apply in accordance with their beliefs, they adhere to animism, the beliefs that plants, objects and natural things such as weather have a living soul, they also believe in ancestral spirits. They rely their live on nature, hunting and gathering are their way in getting food.

The changes that occur in society today also affecting the *Kubu* tribe, and it is normal (Sandbukt, 2004). Changes in the interaction between communities and forest tribes can bring positive and negative impact. Positive interactions occur if these interactions are mutually beneficial for both the community and the forest tribe, while negative interactions occur if the interactions are detrimental on the one hand, for the community or the preservation of forest tribes, or even for both of communities (Hanum, Alikodra, Kartono & Soekmadi, 2018). The influence can spread quickly to all level of society, this is due to the flow of modernization through modern communication media running very well. With the basis of technology, communication is capable to explore events in a place, and can quickly be known by other people who are far from that place.

Social changes as a variation of ways of life that have been accepted, either due to changes in geographical conditions, material culture, ideological population composition or because of diffusion or new discoveries in society (Krieken, 2019). In short, Samuel Koenig said that social change shows the modifications that occur in the patterns of human life (Vasquez, Saunders, Haskins & Murty, 2019).



The stronghold tribes around Musi Banyuasin interact more with the modern community around them to grow crops and harvest plant and forest products. The activities of the surrounding community will certainly affect the stronghold tribes. Therefore, the condition of modern civilization needs to be studied to determine the form of acculturation of modern civilization in the stronghold tribes in the area, so that the role of society in the acculturation of modern civilization can be known effectively on them. The purpose of this study is to determine the form of acculturation of modern civilization in tribal communities, their interaction and support for modern society. The results of this study will then become the basis for consideration in empowering the tribes who still live in the forest in the era of modern civilization.

RESEARCH METHOD

This research was carried out with a qualitative descriptive approach, the research is intended to investigate the circumstances, conditions or other things that have been mentioned, the results of which are presented in the form of a research report (Arikunto, 2015). The type of this research is case study. The case studied is a form of acculturation of modern civilization to the tribal groups in the waters and Lencir Lencir forest of South Sumatra. This research was conducted from May 2019 to March 2020.

In this study, sourced from primary data and secondary data. Primary data are the results of observations and interviews with community leaders, traditional leaders, and the Kubu tribe community. Secondary data is in the form of reading material in the form of books, scientific journals and mass media related to the theme of this research. The data collection was carried out through interviews, field observations, and document studies. Interviews were conducted with several informants consisting of village government officials, traditional leaders, members of the local community, and tribal people of the Kubu. Field observations aim to determine the behavior of the Kubu tribesmen listed in the field notes. Meanwhile, the research documents include various related documents, such as regional documents, photos, maps, and other reports. The data analysis technique used in this study was the Huberman method, which consists of the data reduction, data presentation, and conclusion stages.

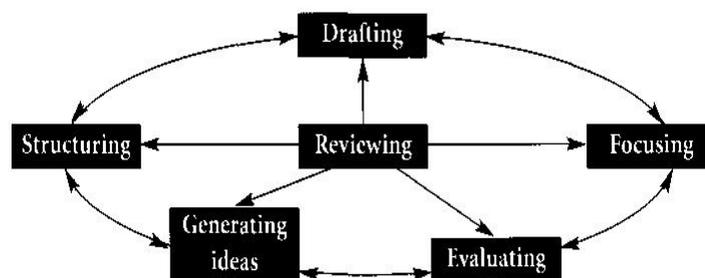


Image: maps and steps in field research

RESULTS AND DISCUSSION

The Origins of *Kubu's* Culture

A number of anthropologists are of the view that the *Kubu* Tribe belongs to the category of Malay protom (Old Malay) from several studies conducted, illustrating that the *Kubu* culture in Jambi Province has similarities with other Malay tribes, such as language, art and other traditional values. One example is the form of *besale* ceremony (medical ceremony) in the children's community in almost the same as the form of *aseik* ceremony (medical ceremony) in the Kerinci community which is also classified as a Malay protom (Mailinar & Nurdin, 2013).



Image: The Map of research areas in the *Kubu* Tribe community in Sumatra

Tribe camp known as the *Kubu* or the jungle tribe is one of the minority ethnic groups that live on the island of Sumatra, precisely in the provinces of Jambi and south Sumatra (Scholten, 2007). The majority of the ethnic group adheres to the belief in animism, but there are also several tens of tribal families who have converted to Islam. Since hundreds of years ago, the stronghold did not know civilization. Their lives are very dependent on nature and they live seminomadic, because of their habit of moving from one place to another. The goal could be to "*melangun*" (hang out) or move when someone dies, avoiding the enemies, and opening new fields. They live in huts called *sesudungon*, wooden buildings with wooden walls and bark, and roofed with *serdang benai* leaves (the name of tree) (Hilda, 2011).

Some of the tribal people began to live and integrate themselves with the village life around them, but most of them still live in the forest and enforce customary law as their ancestors first. The physical and non-physical characteristics of Kububb tribe belong to the Mongoloid race which was included in the first migration of the Proto-Malay people. Medium stature, brown skin, slightly curly hair, thick soles, men and women eat a lot of betel leaves. Meanwhile, the prominent physical characteristics of the *Kubu* tribe are unkempt teeth and brown color. This is related to the habit of those who from a young age almost never stop smoking and hair that looks tangled because it is rarely combed and only soaked.

The daily appearance of *Kubu* tribe, for men wear a cloth called *sarung*, wrapped around the waist, covering waist to ankles, while the women wear *sarung* wrapped and cover the chest.



Forest means everything for Kubu tribe, it is not only as a source of livelihood, but also as a vehicle for their social and cultural life. Therefore, they develop various institutions that regulate forest sustainability, because forests are very closely related to their identity.



Image: Daily clothing for the Kubu tribe, 2020

Similar to the Malay culture, the *Kubu* tribe also has a number of distinctive cultures attracting the people to visit and study the *Kubu* tribe. Some cultures owned by one of the remote tribes or minority tribes come from the stronghold of the *Kubu* tribe life. For a more complete review, here is the culture of the *Kubu* tribe:

1. Habits of Life

The *Kubu* tribe call themselves jungle people who explain that the *Kubu* tribe live in the forest and live on all the material provided by the forest. The jungle people will also live nomadically or move around and depend on food needs by hunting and looking for fruits in the forest (Wentri, 2013).

In the *Kubu* tribe community, they are divided into small groups led by a leader called *tumenggung*. The condition of the jungle people today is quite pressured by the increasing number of forest areas controlled by villagers. In its development at this time the *Kubu* tribes have also begun to recognize farming activities.

2. Trust

The *Kubu* tribe known as the jungle people have a belief in animism, that is, the belief in the existence of a spirit in every object. This belief is the same as the culture of the Minangkabau tribe which is a neighbor of *Kubu* tribe. The tribal people believe that if they want to survive in this world, every activity undertaken must respect the spirits located in almost all places (Budi, 2009). Although initially the tribal community embraced animism, there are many ethnic groups who embraced Islam and Christian.

3. Simplicity

The life of the *Kubu* tribe is very well known by the habit of living isolated from the outside world. Because of this isolated condition, the culture and civilization of the tribes have a very low level compared to other tribal cultures. Due to the low level of culture and civilization, the tribes have strong habits which are full of simplicity. The simplicity is seen in various kinds of equipment used by tribes in their daily lives such as gardening tools, household appliances, to the clothes they wear. Some of the tools mentioned above are examples of applied fine art in both two dimensions and three dimensions.

4. The Occult

One other culture possessed by the *Kubu* tribe is the ability to master certain occult sciences. This occult can be seen in certain conditions. There is one prohibition that must be avoided when meeting with tribes related to the occult they master. The condition of tribal children who rarely take baths will make their body odor sting. We must as much as possible hold and get used to the pungent body odor and never spit in front of them. The ban on spitting is because the saliva that falls to the ground and then licked by them can make the owner of the spit water directly become a part of the *Kubu* tribe consciously. This condition is due to the occult knowledge that is owned by tribal residents (Alfajri, 2009).

Some of the *Kubu* tribe cultures mentioned above are more habits which have been carried out for time immemorial by tribal communities. This is still due to the fact that the *Kubu* tribe isolate themselves from outside influences. By studying the culture and habits of the *Kubu* tribes from Jambi and South Sumatra, we will better understand the diversity that exists on this archipelago. In addition to the culture of this ethnic group, several articles on other ethnic cultures in Indonesia are also on this blog.



Image: Preparation of the Kubu tribe to look for forest products, 2020

In maintaining their lives, they make use of what is available in the forest, such as gathering, hunting, and opening fields with a nomadic system. The types of livelihoods of the *Kubu* tribe community. First, Meramu (gathering) is finding and collecting material and food from forest such as suppurating gum, *jelutung* gum, resin gum, clear gum, and rattan. They call this as activity *berkiang* or *berimbo*.

“You do this by mining, which is walking or wandering. Finding something you are looking for, whether it's sap over the top, gum jelutung, and rattan is something that is very closely related to good luck.” (A1).

Second, the equipment used by Kubu tribe in hunting is spear.

“There are two types of spears used (1) the length of the spear is approximately as high as that of an adult and the eye of the spear is given a sheath. This type of spear by them is called the headscarf. How to use is holding the middle of the spear, then attached (with one hand) the target. (2) the spear is almost 3 meters long. At the tip of this spear, there is a sharp knife with two sharp edges (the shape is wider and shorter than the first type



of spear). The way to use it is holding the base, then the left hand supports it, then thrown towards the target (the direction is always the left direction).” (A1).

Third, other activities related to meeting the need is catching fish, shrimp and crab in the river by using fishing net, spear, or fish trap called bubu.

“Sometimes we use poison from the nubo root. The trick is placing the root in the river, the fish will get drunk and float, then, we will take them. Farming has also begun to be implemented by some Kubu people.” (A1).

There are 3 factors that cause the *Kubu* tribe to move frequently:

1. Season changes and lack of forest resources such as animal and food-vegetation.
2. A barren land and soil
3. Death is also a factor which makes them move. This is closely related to the belief of death is something that can cause bad luck for the group. *“To avoid the bad luck, they must move and find another place” (A7).*

The marriage process of the *Kubu* tribe, through several stages. Firstly, introduction the marriage of the *Kubu* tribe community was also preceded by bringing together of two people. This meeting makes them get to know and attracted to each other. This meeting can be held on farm, river, forest or wedding party. If both parties agree, then the engagement proposal can be made.

Second, engagement is an activity discussing the possibility of a marriage. In *Kubu* tribe it is called hunting. The young man’s father meets to the girl’s father to ask if his son could be engaged to his daughter.

Third, before the wedding ceremony, the family from bridegroom must prepare and hands dowry requested by bride’s family. The requirements are not only money and jewelry, but also lure burago (chicken usually used for hunting wild chicken), dog used to hunt boar and a piece of cloth.

“If this dowry is met, then the marriage can be carried out, and if it is cannot be fulfilled or incomplete, then the marriage is postponed or being cancelled” (A7).

Besides their unique customary marriage process above, another unique custom is the culture of building, leaving their place of residence. If one of the family members of *Kubu* tribe dies, this is a sad event for the entire *Kubu* tribe, especially their families. People will move and leave because they think the place has a bad luck, besides this is considered to be able to forget sadness more quickly. In the past, *melangun* (move when someone dies) could last between 10 and 12 years. Now, *melangun* period is getting shorter, which is around 4 months to one year. The territory of the *melangun* is getting closer, not so far as before even nobody else went to build. When death occurs in an area, not all members of the *Kubu* tribe do *melangun*, only the family members of the deceased. This is related to the increasingly narrow home range of the *Kubu* tribe (Hilda, 2011).



In carrying out their daily lives, they have a tiered leadership system, such as *Tomonggong*, *Depati*, *Mangku*, *Menti* and *Jenang*. *Tomonggong* is the highest position, the decision must be obeyed. Those who violate will be sentenced or sanctioned according to the level of their mistakes (Iswandono, Zuhud, Hikmat, Kosmaryandi, 2015).

“The role of the Tomonggong is very important because they function as the supreme leader (as the king), the law enforcer who decides the case, the leader of the ritual ceremony, and the person who has the ability and supernatural power.” (A1). Therefore, in choosing *Tomonggong*, the background must be considered, such as heredity and ability to lead in carrying out their duties.

The belief of Kubu tribe in spirits who govern life remains imprinted, even though a few of them are muslim. They believe that everything they get, good, bad, success, failure, and luck come from the God. As a form of appreciation and offering to the god and spirit, they carry out ritual according to the needs and desired expected. One form of ritual which is often performed is *Besale* (medical ceremony).

The Kubu Tribe Community Development in the Modern Era

Empowerment of *Kubu* tribe community has been carried out since 1954, but in its implementation to date, there are still some weaknesses such as empowerment that is mostly done by the government in the form of physical empowerment, where housing is built outside the *Kubu* tribe original environment. Location was determined not through deliberation, and in general, the community gets a simple house, a plot of land, a guarantee of life but is not given business (Mailinar & Nurdin, 2013).

“The Kubu tribe assesses why they are prohibited from doing activities in the forest, while they see a lot of wood being cut down and taken out of the forest by the outside community. This has caused the Kubu Tribe to feel bleak the programs that have been carried out by the Government, because it does not guarantee their lives. Therefore, after the government 's allotment ended, the entire Kubu tribe community returned to the forest again.” (A2).

The development carried out by the Government is top-down or better known as a technical approach, which pays little attention to human factors, causing gaps and discontent (Broad, 2018). In general, the development concept adopted by the Government in building the *Kubu* tribe community used the theory of modernization. Modernization theory provides an epistemological basis in early communication development in Indonesia as a developing country. The application of modernization theory to the development of the *Kubu* community seems to be less harmonious, because the understanding of the development modernization concept is not fundamental and is rooted in the *Kubu* community character. It is not surprising then that the development that has been carried out for more than five decades does not seem beneficial to the *Kubu* tribe community (Mahmud & Kusnadi, 2014).

Modernization theory has a background in the penetration of foreign cultures that are capital intensive and technology to be used as a reference for the progress of society in developing countries (Naseh, Macgowan, Wagner, Abtahi, Potocky & Stuart, 2018). Modernization theory sees the traditions of society as inhibiting factors that must be eliminated by rational thought patterns. Maturity of society towards industrial society, has



a fairly long and long transition in the form of present orientation (present oriented). Mulyana (2010) stated that modernization theory developed in many developing countries by not considering the roots of local culture as a potential for development, therefore it is a-historical.



Image: The women of the Kubu tribe are starting to adapt to the village community, 2020

The modernization paradigm arose not only because of economic theory, but also from the theory of social evolution. The theory of social evolution explains that social change has a fixed direction and is experienced by every society. The intended permanent direction is that social change will occur gradually, starting from the beginning until the last change (Jacob, Sabzalian, Jansen, Tobin, Vincent, LaChance, 2018). If the last change has been achieved then no change will occur again. This theory then creates a picture of progress direction, which then appears traditional and modern thinking. Western countries are described as modern countries, while third world countries are claimed as traditional countries. Modernization theory explains that poverty, underdevelopment and remoteness are mainly caused by factors within the country concerned. Modernization theory in general can be expressed as a perspective which is the main mode of analysis of the human factor in a society.

One of the supporters of modernization, Rogers (1979) argued that modernization in third world countries depends on changes in the character of individuals who live there. The theory of modernization became a reference adopted by the Government of Indonesia in developing development and empowerment in remote indigenous communities (especially the *Kubu* Tribe) from 1950 to 1999, where the main objective of development was a change in the attitude and behavior of the *Kubu* Tribe and an indicator of its success was a change that was of a physical (Mahmud & Kusnadi, 2014).

Empowerment mostly done by the government is physical empowerment in which the location of housing construction outside the original *Kubu* tribe, the determination of the location is not deliberated first, and in general the community gets a simple house, yard, guarantee of life but no business is given.

“This empowerment model cannot be applied to the Kubu Tribe. Kubu tribe lives with a pattern which is still very traditional, nomadic and very dependent on the forest. Some policies taken by the Government sometimes even do not favor the interests of the Kubu tribe community.” (A3).



The empowerment and development of the *Kubu* tribe community must be in accordance with their problems (empowered parties), not ignoring the local culture and carried out by experts. In line with the opinion of Robert Mc Namara in Melkote (2002) which mentioned that no program of any kind would be useful if the program was designed by people who have no knowledge of their problems and operated by people who have no interest in their future.

In the regulation, the Government no longer sees the isolated community (*Kubu* Tribe) as potential makers or people with social problems, but rather on the concept of empowerment which emphasizes the awakening of an awareness of independence. The targets of empowerment themselves are also different. If in previous periods the target was emphasized on the *Kubu* community which was considered a social problem, now the target of empowering the *Kubu* community is not only directed at them but also at the community around the *Kubu* community settlement location.

There are three strategies used by the government in implementing its programs, by providing assistance, partnerships and participation. The implementation of the three strategies above is carried out in a decentralized policy corridor which is based on policies and program implementation in the regions. This is in accordance with Law No. 22 of 1999 concerning local government (Mahmud & Kusnadi, 2014). Development in remote indigenous communities would be better if directed at practices related to community participation and empowerment, not focused on physical development alone. The participatory approach requires a shift from the way individuals who are seen as passive recipients become active agents in development efforts. Participatory approaches that are quite popular are the multicliplity paradigm (Servaes), the empowerment approach (Friemann) and another development (Melkote) (Koentjaraningrat, 1996).

Even though empowerment has begun to shift towards button-up but actually for the empowerment of the *Kubu* tribe community, it is still a top-down pattern that is wrapped up in a button-up pattern. Guidance and development in the *Kubu* community then and now seems "*just the same*". When looking at the percentage of fund allocation for empowerment of the *Kubu* tribe community compared to other social problems, such as unemployment, education problem and homeless people as well as compared to education problems and others, it is still relatively small.

The allocation of funds more or less will show how much attention the government has on the *Kubu* community programs. Besides, the policy from the central government to local governments, there is no bureaucratic line that connects, so it depends on the region whether to implement or not the guidance program for *Kubu* tribe community who comes from the center.

As a result, according to the authors with a model of modernization or participatory communication, it seems that the lives of local communities in Indonesia are not progressing or more prosperous. Allocation of funds will be issued to other needs that are considered important rather than just taking care of this community group.

From the technical side and paradigm of ways of thinking remains the same that is still emphasizing the indicators of success that are one-sided not adapted to the context of



local culture, orientation to the majority of cultural values refers to the concept of the village (physical, spatial, and social) as well as orientation to physical development emphasizing the construction of settlements.

In analyzing the *Kubu* community, the author emphasizes how people think about their contextual world. Individuals in primitive societies were bound by tradition, while in industrial societies rationality was bound. Thus, in Weber's ideal type of tradition, values and beliefs are passed down from generation to generation. Traditional societies are formed when members are directed by the past or feel a strong attachment to a long-lasting way of life (tradition). Ideas such as good or bad actions are determined by what has been received from the past. On the other hand, people who live in a more later (modern) era put forward rationality.

Acculturation of Modern Civilization on the *Kubu* Tribe

In the beginning to be able to maintain its survival, the *Kubu* Tribe carried out hunting, gathering, fishing and eating fruits in the forest.

"However, with the development of knowledge and living equipment used, due to cultural acculturation with outside communities, now they are familiar with agricultural and plantation knowledge". (A4)

However, their livelihood forms are still dominated by the activity of hunting animals such as pigs, bears, monkeys, snakes, turtles, deer, and various types of birds. Hunting activities carried out jointly by bringing dogs. The tools used are spears and machetes. In addition to getting hunted animals also use a trap and snare system.

In addition, another type of livelihood that is done is gathering in the forest, which is to take fruit leaves and roots as food. The location of the gathering place will determine the type obtained. If you mix dense forest, usually get fruits, such as cempedak, durian, charcoal half-life, and other fruits. In shrubs alongside rivers and valleys they collect ferns, bamboo shoots, yams, enau, and thatch.

Based on the information above, the *Kubu* tribe look for fruits in the forest, taking honey, and hunting animals in the forest are other forms of livelihood. However, now they have also become acquainted with agriculture and plantations by cultivating fields and rubber as their livelihoods. All forms and types of equipment used to support the process of fulfilling their daily needs in hunting and farming are very simple. In connection with the building where *Kubu* tribe live in the form of a hut made of wood with a thatched roof or the like. The construction of the building with a tie system made of rattan and the like. The building is in the form of a stage with a height of 1.5 meters, at the bottom is used as a granary (booth) that serves as a storage area for rice. The size of the building is about 4 meters x 5 meters or in accordance with the needs of the family. In addition to residential buildings, in the *Kubu* tribe big family environment there are huts without a roof as a place to sit and receive guests (Henschke, 2018).

In the development era, now the *Kubu* tribe there are three categories of settlement groups, namely; *First*, those who live in the forest and move around. *Second*, the group that lives in the forest and settled. *Third*, it is a group whose settlers are coupled with outside settlements (customary people) and the way they are dressed now varies,



namely: (1) for those who live in the forest and move their clothes very simply, that is, it is sufficient to cover only certain parts. (2) those who live in the forest remain permanent, in addition to being dressed in accordance with their traditions, also sometimes using clothes such as the general public such as clothes, gloves or pants, (3) who live close to settlements outside the community or village, dressed like other village communities. However, his habit of not wearing clothes is still often found in his residential area.

With the development and influence of modern civilization and advancement of knowledge, now most of the *Kubu* tribe have settled in the village and have interacted with the general public (modern), not moving any longer. This group lives in houses built by the government and adapts itself to the life of modern society. For example, the way they dress is like community clothing in general, owning a motorized vehicle, following community activities. In addition, the *Kubu* tribe ask their children to go to school, although still informally, just being able to read, write and count is an awareness of the importance of science. Despite this condition, most of the *Kubu* tribe still carry out their traditions and beliefs, one of which is that if a family member dies, the family will do *melangun* or move when someone dies.

In addition to changing patterns of tribal life patterns in the era of modern civilization, some of those who still maintain their lifestyle and culture, face threats from year to year.

“The threat comes from the expansion of oil palm companies and other industrial plants that are continually narrowing their living space, so that living freely in a forest is no longer free” (A5).

Simple life by hanging the results of hunting and gathering becomes difficult. In addition, one example of the effects of modern civilization is related to the fulfillment of clean water tribal camps. *Kubu* tribe who live nomadic, usually consume water from rivers in the forest. However, along with the rapid development, water from river has been polluted, so they can no longer consume them.

On the other hand, the encounter with modern civilization has gradually influenced the pattern of *Kubu* tribe lives. Their descendants get a new reference that becomes an alternative way of life which is different from their ancestors.

“Some Kubu children succeeded in becoming members of the Indonesian National Army (TNI), Civil Servants (PNS), and private employees” (A6). This is a successful journey to transform the lives of *Kubu* children against modern civilization (Sidik, 2016).

However, this case can still be counted on the fingers. This means that the relocation program offered by the government to the *Kubu* Tribe must be accompanied by a comprehensive development program. Education and life skills to deal with new civilizations are still very minimal. However, until 2019, there were at least 59 small groups of *Kubu* tribes, and some began to live and unite themselves with the life of the surrounding villages. However, most still live in the forest and apply customary law as their ancestors did. For example, *Kubu* tribes in South Sumatera are spread over three other regions, Bayung Lencir, Sungai Lilin and Bahar River.



The results of the interview revealed that, although it was a little slow, it was not entirely too late. They realize that through adaptation they can survive. Only through the adjustment of the *Kubu* tribe apart from the threat of the curse of extinction. Building houses like other residents in general, opening gardens and conducting permanent agriculture, as well as opening the entry of foreign cultures. They ask their Children to go to school, although still informally, just being able to read, write and count is an awareness of the importance of science. For a progress without leaving the stronghold culture and civilization.

Based on the aforementioned conditions, it can be said that adhering to the concept introduced by Weber is an ideal type, namely an abstract statement about the essential characteristics of each social phenomenon. Hunters and gatherers, horticultural and pastoral, agrarian, industrial and postindustrial societies are examples of ideal types. By proposing the ideal type for each social phenomenon, one can make comparisons between one society and another, or even encourage the change of a society to the desired ideal type. The ideal type of a social phenomenon encourages the creation of new ideas.

CONCLUSIONS

The efforts to acculturate the *Kubu* Tribe to modern civilization must first approach the *Kubu* Tribe, because they are still ashamed and inferior to the outside community. One strategy used by community leaders in introducing modern civilization is to create a group of guidance and counseling for adults and children. As a result, from here they began to dare to blend in and no longer feel inferior to their situation, and they imitated and modeled the pattern of community life as usual.

Among them are providing counseling in the fields of law, politics, education and religion as well as giving examples in trade and cultural society. However, it is very unfortunate that the percentage of the allocation of funds for empowering the *Kubu* Tribe is relatively small compared to other social problems, such as unemployment, homeless people, and education problem.

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