Analysis of the Level of Multicultural Understanding of the Suku Anak Dalam in North Musi Rawas Regency

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Abstract. This study aims to analyze the level of multicultural understanding of the Suku Anak Dalam in the North Musi Rawas region. The population taken in this study were all ethnic children in the Musi Rawas Utara area. The sampling technique used was purposive sampling with a total sample of 72 people from 3 villages. The data collection technique used a non-test technique in the form of filling out a questionnaire. The instrument used in this study is a questionnaire using a modified Likert scale with 4 answer choices. The results of the validity and reliability test indicate that the instrument used is valid and reliable. For the results of the analysis, the percentage for each respondent was in the range of 76%-100% who entered the category of strongly agree based on the Likert scale interpretation table. This means that all respondents are categorized as strongly agree with the statements regarding the multicultural indicators proposed in the questionnaire. This shows that the Suku Anak Dalam North Musi Rawas have a high multicultural understanding.

Key words: multicultural, suku anak dalam, north musi rawas

INTRODUCTION

Indonesia is the largest multicultural country in the world (Naim & Qomar, 2021). It is unavoidable, and even diversity has become a national identity (Rahmawati et al., 2014). In Indonesia, various ethnic groups, races, religions, customs and cultures are scattered (Sahal et al., 2018). An archipelagic country that has 13,000 islands, 300 ethnic groups, and 200 languages. The community adheres to 6 religions (Islam, Hinduism, Christianity, Catholicism, Buddhism, and Confucianism) as well as various beliefs (Nugraha, 2020). Multiculturalism in Indonesian education was introduced after the independence of the country as the basic principle of nationality, Bhinneka Tunggal Ika (Nakaya, 2018). Indonesia is proclaimed as a country that has ethnic diversity but has the same goal, namely together towards a just, prosperous and prosperous society (Rosyada, 2014). According to archaeologists, diversity in Indonesia is manifested in three aspects of life, namely technology, social organization, and religion (Iqbal, 2014). The diversity of the Indonesian people can be a blessing as well as a disaster. It will be a blessing if Indonesia as a nation-state entity is able to take care of its diversity. On the other hand, it can be a disaster if this nation is not able to take care of diversity, such as the disharmony of the nation that is happening today (Nurcahyono, 2018). This can happen because diversity is often seen as a difference, differences are increasingly sharpened and are often used by some people to fulfill their personal or group ambitions and interests (Dwintari, 2018). This eventually causes social tensions that often give rise to internal conflicts between communities, whether it be ethnic, customary, racial or religious conflicts (Kamal, 2013). This does not rule out the possibility of causing Cyber Crime events, namely intentional acts that violate criminal law (law and case law), are carried out without defense or reasoning, and are punished by the state as a crime or violation (Nurhayati et al., 2021). For this reason, the plurality and heterogeneity that is reflected in Indonesian society is tied to the principle of national unity and integrity which we know as the motto "Bhinneka Tunggal Ika", which implies that although Indonesia is diverse, it is integrated in unity (G. Lestari, 2015).

In simple terms, multicultural is defined as "cultural diversity" (Aziz, 2020). Multicultural values include respecting the culture of different ethnic and religious groups (Setyono & Widodo, 2019). There are two dimensions that can be used to describe patterns of multicultural identity: identity plurality and identity integration (Fitzsimmons, 2013). Multicultural is defined as the plurality of cultures and religions. Cultural plurality is the social and political interaction between people with different ways of living and thinking in a society (Najmina, 2018). Every human being is obliged to develop a multicultural attitude. Multicultural attitude is an attitude that is open to differences (Khairuddin, 2018). Several studies have found that field experiences with different ethnic and cultural characteristics contribute to an

increase in multicultural attitudes (Arsal, 2019). In addition, multicultural education can also help to deal fairly with all the cultural and racial differences found in society (Ashamwi et al., 2018). This is because the five dimensions that exist in multicultural education are content integration, knowledge construction, equality pedagogy, prejudice reduction, and empowerment of school culture and social structure (Cole & Zhou, 2014). Multicultural education is also advocated as a basis for transforming ideologies, values, and principles of separation between "us" and "them" in society (Chang et al., 2018). The view of multiculturalism is useful for knowing how social structures create and maintain different cultures in a society (Abidin, 2016). In the understanding of multiculturalism, differences are an unavoidable fact which are then appreciated and respected in the same degree so that they do not consider the cultural elements they have are more valuable than other people's cultural elements. Unfortunately, these understandings and attitudes cannot be born immediately, but need to be instilled and inherited and taught, one of which is through education (Lestariningsih & Purnomo, 2018). Multiculturalism is closely related to 'identity politics', 'politics of difference', and 'politics of recognition', all of which regard proper recognition of cultural diversity as a necessary step to reassess undervalued identities and change dominant patterns of representation and communication that marginalize groups (Colombo, 2015). In a multicultural society, the potential for conflict and friction between the people is very large (Wibowo & Wahono, 2017). In this concept, intercultural understanding is a way of understanding human dignity and how to empower positive relationships among multicultural communities (Abduh et al., 2020).

The multicultural indicators that will be raised in this study are about culture, religion, political aspirations, educational differences, and economic differences. In Indonesia, economic differences between communities are very visible. In Indonesia, there are even many poor people or can be said to be people who are unable to achieve a minimum standard of living (Jaiyeola & Bayat, 2020). So it requires sustainable economic growth and a rational distribution of income to support more poor people (Zaman et al., 2020). Poverty makes us think about the failure of education (Mihai et al., 2015). Many people assume that economic differences can also cause educational differences. For this reason, a policy is needed as a solution to the existing problems. one of them is by presenting multicultural education that involves students with different races and ethnicities, blacks and whites, as well as students from various regions with different cultures and economic levels to obtain a quality education (Alghamdi, 2017). In addition, the goals of multicultural education are divided into four areas, namely academic, social, political, and cultural (Lawyer, 2018). This is what makes multicultural education work seriously to instill multicultural understanding for all students in particular.

Indonesia is an archipelagic country consisting of thousands of islands and has a population of approximately 240 million people and has a different natural character. The character of nature will shape the character and culture of a different society (Supriatin & Nasution, 2017). Indonesia is very rich in culture, there are many ethnic cultures in the form of certain groups, they live in remote corners of modern cities. They live among the thickets of large trees, so they are often called Suku Anak Dalam (SAD). SAD is a group of people who are still marginalized (Safitri, 2020). Suku Anak Dalam or Orang Rimba are one of the minority tribes living on the island of Sumatera (Arsa et al., 2019). Suku Anak Dalam community was initially feared by ordinary people, because they did not know the limits of life at all (Sari, 2019). The interesting thing about the Suku Anak Dalam that is most prominent is its body resistance to live in the wild and has the ability to use wild animals as a source of food and necessities of life by hunting.(Farida et al., 2014). The behavior of the Suku Anak Dalam is inseparable from the behavior that has been passed down from their ancestors (F. Lestari & Susanti, 2019). SAD has a very rich and unique ancestral culture (Tristo, 2018). Culture includes everything that makes one group or community in a society different from another: language, values, literature, worldview, food, religion, clothing, holidays, beliefs, and behaviors that make up the lifestyle of a particular group (Alsubaie, 2015). In responding to these differences, the principle of living as a nation and state must always be upheld (Ulya, 2016). Suku Anak Dalam are found in South Sumatra, scattered in the interior of Muara Enim, Lahat, Musi Banyu Asin and Musi Rawas (Sustianingsih, 2014). In Musi Rawas and North Musi Rawas districts, there are at least 4700 people of the Suku Anak Dalam. They live nomadic and scattered in several areas. One of the areas is the village of Sugai Jernih. It is known that the original inhabitants of Sungai Jernih village are the Suku Anak Dalam (SAD) community (Judge et al., 2020). Other areas also exist, such as Sungai Kijang Village, Rawas Ulu Subdistrict, Bumi Agung Village and Chairperson III Village, Kec. Muara Beliti, Sukorejo Village, Kec. STL. Ulu Terawas and still scattered in various other places (Kesuma Wardanni, 2020).

The differences that are most often felt in Indonesia, including in the North Musi Rawas region, include differences in culture, religion, political aspirations, economic differences, and differences in educa-

tion. With this diversity, it is hoped that all people will have an understanding in multicultural terms so that things do not happen that cause division. Therefore, in this study, researchers will analyze the level of multicultural understanding that is specifically carried out on the Suku Anak Dalam in the North Musi Rawas area.

METHODS

This study aims to analyzethe level of multicultural understanding of the Suku Anak Dalamin the North Musi Rawas region. The population taken in this study were all ethnic children in the North Musi Rawas area. The sampling technique used is purposive sampling with a total sample of 72 people from 3 villages, namely Muara Tiku Village, Karang Jaya District, Musi Rawas Utara Regency, Sungai Jernih Village, Rupit District, Musi Rawas Utara Regency, and Sungai Kijang Village, Rawas Ulu District, Musi Regency. north wary. All of them are located in the province of South Sumatra. This research was conducted in September 2021. The data collection technique used a non-test technique in the form of filling out a questionnaire. The instrument used in this study is a questionnaire sheet using a modified Likert scale with 4 answer options, namely Strongly Agree, Agree, Disagree, and Strongly Disagree. Valid : if rcount is greater than rtable value ($r_{count}>r_{table}$); Not Vakid : if rcount is less than rtable value ($r_{count}<r_{table}$); Reliable if Cronbach's alpha value > 0.60; Not reliable if Cronbach's alpha value < 0.60 (Khomsun, 2016).

Analysis of the results of the questionnaire was carried out quantitatively using the following formula.

$$p = \frac{n}{N} \times 100\%$$

(1)

where P is the percentage of the results of the questionnaire analysis, n is the total score of the assessment, and N is the maximum possible score. For the Likert scale, the score interpretation model can be seen in Table 1.

Table 1. Likert Scale Interpretation

Percentage (%)	Category
0% - 25%	Strongly Disagree
26% - 50%	Disagree
51% - 75%	Agree
76% - 100%	Strongly agree

(Hayati et al., 2015)

RESULTS AND DISCUSSION

Before being analyzed further, the questionnaire as an instrument in this study was tested for validity and reliability. These two tests were conducted to determine whether the questionnaire that had been made met the accuracy requirements or not. In practice, these two tests were carried out with the help of SPSS software. The validity test used in this study is the content validity test. Content validity test is used to prove the accuracy of the item with the content. In the content validity test, the Pearson coefficient value is used whose decision is taken from the comparison between the calculated person coefficient value (r-count) and the Pearson coefficient table (r-table). If the value of r-count > r-table, it can be stated that the question items on the questionnaire are valid. Reliability test is used to test the level of consistency of the questionnaire. The reliability test used in this study is the internal consistency technique with Cronbach's alpha technique. A questionnaire is said to be reliable if Cronbach's alpha value > 0.60 (Triana & Oktavianto, 2013).

In this study there were 72 respondents, so it was obtained Pearson table coefficient value (r-table) is 0.2319 at a significance level of 5%. The results of the validity test on each statement item can be seen in the Table 2.

Table 2. Validity Test Results on Each Statement Item

No Item	r_{Count}	r_{Table}	Category
1	0.734127	0.2319	Valid
2	0.433647	0.2319	Valid
3	0.498299	0.2319	Valid
4	0.278788	0.2319	Valid
5	0.486768	0.2319	Valid
6	0.623389	0.2319	Valid
7	0.633245	0.2319	Valid
8	0.646394	0.2319	Valid
9	0.419792	0.2319	Valid
10	0.544775	0.2319	Valid
11	0.292209	0.2319	Valid
12	0.437318	0.2319	Valid
13	0.260779	0.2319	Valid
14	0.527794	0.2319	Valid
15	0.354678	0.2319	Valid
16	0.612127	0.2319	Valid
17	0.206996	0.2319	Invalid
18	0.585308	0.2319	Valid
19	0.491743	0.2319	Valid

No Item	r_{Count}	r_{Table}	Category
20	0.573644	0.2319	Valid
21	0.576341	0.2319	Valid
22	0.01926	0.2319	Invalid
23	0.502704	0.2319	Valid
24	0.145516	0.2319	Invalid
25	0.504841	0.2319	Valid

From the Table 2, information is obtained that there are 3 items out of 25 invalid items, namely items numbered 17, 22, and 24. This is because the value of r-Count < r-Table. Therefore, the 3 invalid items were excluded when conducting a reliability test. For the results of the reliability test can be seen in the Table 3.

Table 3. Reliability Statistics

Cronbach's Alpha	N of Items
0.873	22

From the Table 3, it is known that the Cronbach Alpha value obtained is 0.873 with the number of items being tested as many as 22 items. In accordance with the rules used, namely if the Cronbach Alpha value is greater than 0.60 then the instrument is said to be reliable, then the results obtained are compared with the r-table value for df = N-2 = 72-2 = 70 with a significance level of 5%, namely of 0.2319. For comparison of Cronbach's Alpha value and r-table value, namely 0.873> 0.2319, the research instrument is categorized as reliable.

To determine the level of multicultural understanding of the Suku Anak Dalam Musi Rawas Utara, a calculation of the percentage of the results of filling out the questionnaires that have been distributed, the results can be seen in the following table

Table 4. Percentage of Tribal Children's Agreement Level in Musi Rawas Utara to Statements Regarding Multicultural Indicators Mentioned in the Questionnaire

Respondent	Total Score (n)	Maximum Score (N)	Percentage $P = \frac{n}{N}\% \times 100$	Category
72 Suku Anak Dalam in the North Musi Rawas	6.431	7,200	89.31%	Strongly agree

Table 4 provides information that the Suku Anak Dalam Musi Rawas Utara strongly agree with the

statements regarding the multicultural indicators included in the questionnaire. This shows that the Suku Anak Dalam Musi Rawas Utara have a high understanding of multiculturalism with the principle that differences are an unavoidable fact which are then valued and respected in the same degree so that they do not consider their cultural elements to be more valuable than other people's cultural elements. , as well as elements of religion, political aspirations, economic differences and educational differences.

For more details on the number of respondents in each category, see Figure 1.
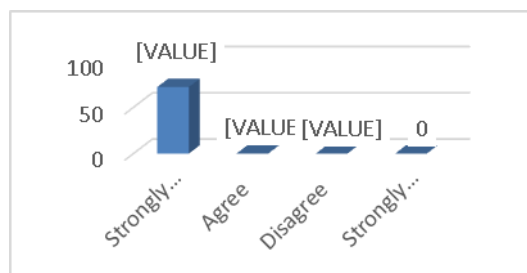

Figure 1. Graph of Number of Respondents in Each Category

The figure 1 shows that all respondents are in the category of strongly agreeing with the statements regarding multicultural understanding mentioned in the questionnaire.

Several relevant previous studies, namely research conducted by Mailinar & Nurdin (2013) which discusses the religious life of the Suku Anak Dalam in Senami III hamlet, according to this study, although the Suku Anak Dalam still adheres to traditional beliefs, they also understand that Islamic teachings are sacred teachings, containing rules, commands and prohibitions that are in line with their habits. This study also finds that it is still difficult for the Suku Anak Dalam to make Islam something that can be internalized in daily life. The Suku Anak Dalam's conception of Islam which is still mixed with their traditional beliefs is manifested in various religious rituals such as tahlilan and basale. The level of religious understanding that is still minimal among SAD is due to factors of low education and geographical conditions that do not support the entry and exit of ustadz and religious teachers. Other research that was conducted by Yenni et al. (2014) which discusses socio-cultural studies of tribal children in malaria, the results of the study show that knowledge, attitudes and behavior of the community about malaria and how to eradicate it in general are still lacking/don't know. The attitude of the community is quite good in accepting input from outside. Then there is also research conducted by Mustika & Dastina (2020), this study concludes that the entry of Islamic teachings has a considerable influence on changes in the life

order of the Suku Anak Dalam community. Several factors that influence the shift that occurs in the ethnic group of children in, among others, conversion of religion to Islam, social interaction with migrant communities, migration from one area to another, and education.

CONCLUSION

The results of the validity and reliability test indicate that the instrument used is valid and reliable. For the results of the analysis, the percentage for each respondent was in the range of 76%-100% who entered the category of strongly agree based on the Likert scale interpretation table. This means that all respondents are categorized as strongly agree with the statements regarding the multicultural indicators proposed in the questionnaire. This shows that the Suku Anak Dalam Musi Rawas Utara have a high multicultural understanding.

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