



## Problems of Political Education of Indigenous Communities in Guaranteeing the Political Rights of Orang Rimba in Jambi Province

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**Abstract:** Political education for a number of indigenous peoples in Indonesia is one of the important measures in carrying out the democratic party. The political rights of the Orang Rimba have received less attention by election organizers, political parties and the government, one of which is marked by the absence of an identity card as a prerequisite for being able to exercise their voting rights. This research aims to explore the guarantee of the political rights of the Orang Rimba through political education. The method used is qualitative research and enriched by library studies by utilizing relevant literature sources to deepen the political education that has been received by the Orang Rimba. The results obtained show that political education has been carried out by the local government, and election



organizing agencies, and the Indonesian Conservation Community WARSI. Limited knowledge in political education for Orang Rimba is an obstacle to political education to the fullest. Facing the General Election, Regional Head Election, and Legislative Election, the Provincial KPU has facilitated and educated the election for the Orang Rimba. This is a recognition of the political rights of the Orang Rimba, namely participation in the democratic process and providing access to political information for indigenous peoples.

**Keywords:** *Political Education, Political Rights, Indigenous Communities, Orang Rimba, HAM*

## INTRODUCTION

The discourse on indigenous peoples in Indonesia is emerging from new visions and connections that create opportunities, but no guarantees. There is potential for the development of broad social movements, in which urban activists and rural communities can begin to articulate common interests. Its form is not predetermined by objective structures and positions, but emerges through a process of action and imagination shaped by “the ongoing play of history, culture and power”.<sup>1</sup> The existence and rights of indigenous peoples have been legally recognized in the 1945 Constitution, especially in relation to customary land rights. However, in reality, ongoing violations have been violated by the Government and non-Government organizations. These violations target economic, social and cultural rights which have a direct impact on civil and political rights. This fact eventually became one of the triggers for vertical and horizontal conflicts that resulted in losses of property and lives.<sup>2</sup>

Indigenous peoples have constitutionally received strong recognition as contained in Article 18 B paragraph 2 and Article 28 I paragraph 3 of the 1945 Constitution. However, the position of indigenous peoples in local government still

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<sup>1</sup> Tania Murray Li, “Articulating Indigenous Identity in Indonesia: Resource Politics and the Tribal Slot,” *Comparative Studies in Society and History* 42, no. 1 (2000): 149–79.

<sup>2</sup> Jawahir Thontowi et al., *Aktualisasi Masyarakat Hukum Adat (MHA): Perspektif Hukum Dan Keadilan Terkait Dengan Status MHA Dan Hak-Hak Konstitusionalnya* (Jakarta: Pusat Penelitian dan Pengkajian Perkara, Pengelolaan Teknologi Informasi dan Komunikasi Mahkamah Konstitusi Republik Indonesia, 2012).



places a weak position, therefore, strengthening the status of indigenous peoples and their rights will gain a strong position if the Central Government elaborates in concrete regulations or laws. This reality is a challenge faced by indigenous peoples because the mechanism for recognizing community rights does not exist with certainty.<sup>3</sup> Based on the above provisions, the Orang Rimba cannot fulfill the requirement that “there is a clear customary law” which means “residing” as can be seen in the Explanation of Article 67 paragraph (1) of Law Number 41 of 1999 concerning Forestry. The demand for the fulfillment of the status of customary law communities makes the Orang Rimba tribe in Bukit Duabelas unable to do so because they have a nomadic tradition. This legal status requirement cannot be fulfilled by the Orang Rimba because until now there has not been a single local government in Jambi Province that has issued a regulation recognizing the Orang Rimba as a customary law community.<sup>4</sup>

This legal ambiguity has marginalized them in social, political, cultural and educational life. The Orang Rimba inevitably become a marginalized community. In other terms, such communities are popularly called religious minorities, ethnic minorities, or marginal groups. Marginalized communities have historically emerged from discriminatory and exclusive policies for a number of community groups, including the Orang Rimba. The discrimination and exclusion that these communities endure stems from a desire to control economic or political interests, perhaps a combination of the two.<sup>5</sup> This marginalization certainly has an impact on their empowerment in political life. Meanwhile, the resources of the Orang Rimba are still minimal to say nothing of those who have skills or understanding of social, political and educational issues. In the political sphere, the Orang Rimba are often discriminated against for their rights as citizens. It is not surprising if they only become political objects that influence the votes of certain candidates or political

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<sup>3</sup> Jawahir Thontowi, “Perlindungan Dan Pengakuan Masyarakat Adat Dan Tantangannya Dalam Hukum Indonesia,” *Jurnal Hukum Ius Quia Iustum* 20, no. 1 (2013): 21–36, <https://doi.org/doi.org/10.20885/iustum.vol20.iss1.art2>.

<sup>4</sup> Muhamad Erwin, “Reconstruction the Paradigm of Law and Justice on the Regulation of Right to Living Space of the Orang Rimba Tribe in Bukit Duabelas, Jambi Province,” *Sriwijaya Law Review* 2, no. 1 (2018): 56–68, <https://doi.org/doi.org/10.28946/slrev.Vol2.Iss1.110.pp56-68>.

<sup>5</sup> Riwanto Tirtosudarmo, “Membicarakan Masyarakat Pinggiran Di Indonesia,” *Jurnal Masyarakat Dan Budaya* 22, no. 1 (2020).



parties.<sup>6</sup> The findings contradict the UN Declaration on the Rights of Indigenous Peoples 2007 Article 36 which reads “Indigenous peoples, in particular those divided by international boundaries, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as with other groups of peoples along their frontiers”.

Likewise, the above case has violated the political rights of indigenous peoples as stated in the International Covenant on Civil and Political Rights of 1966 which has been ratified by Indonesia on October 28, 2005 through Law of the Republic of Indonesia Number 12 of 2005 concerning Ratification of the International Covenant on Civil and Political Rights. Article 25 B of the ICCPR states “To vote and to be elected at genuine periodic elections, and with universal and equal suffrage, and conducted by secret ballot to ensure the freedom of expression of the will of the electors”. The limited resources of the Orang Rimba, especially in politics, need to be the main concern of the government and election organizers. Orang Rimba should not only be a political object or passive voice that is only utilized by a number of parties for momentary political interests. Thus, they must be given political education as a process or effort to provide understanding and knowledge to individuals about the political system, democratic processes, political participation, rights and obligations of citizens, and relevant political issues. The purpose of political education is to increase political awareness, understanding and involvement of citizens in political and government affairs.<sup>7</sup>

The above definition emphasizes the urgency of political education for indigenous peoples as an initiative to empower and strengthen their participation in political and decision-making processes. Indigenous peoples often have unique knowledge, views and interests that need to be heard in the broader political context. Political education for indigenous peoples is not just about providing information, but also about empowering them to be an active part in shaping their future. With a deeper understanding of political rights and political systems, indigenous peoples can be more effective in influencing positive change for their communities and

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<sup>6</sup> Ulya Fuhaidaha and M. Ali Mubarak, “Problematika Komisi Pemilihan Umum Merangin Dalam Meningkatkan Partisipasi Politik Orang Rimba Jambi,” *Electoral Governance Jurnal Tata Kelola Pemilu Indonesia* 2, no. 2 (2021).

<sup>7</sup> Eko Handoyo and Puji Lestari, *Pendidikan Politik* (Yogyakarta: Pohon Cahaya, 2017).



maintaining the sustainability of their traditional lives. Referring to several previous studies, it seems that indigenous peoples' lives have become part of practical politics and support the winning of political parties or politicians. However, some studies show that indigenous peoples are often used as passive and powerless political objects in the face of General Elections (Pemilu), Regional Head Elections (Pilkada), or Legislative Elections (Pileg). Exploitation of indigenous peoples is inevitable in political moments, as in the case of the Manggarai indigenous people, they are only used as a tool to gain power. Politicians and political parties do not hesitate to use unhealthy political methods, such as black campaigns, money politics, and payback politics.<sup>8</sup> Another case occurs in the Baduy tribe, they are only needed when political momentum is in sight. Political parties and politicians only take voters' sympathy in the days leading up to the election. After the election is over, political parties and politicians disappear without leaving a trace.<sup>9</sup> Likewise for the Orang Rimba, political participation in their community has decreased significantly. Due to the loss of trust of the Orang Rimba towards political parties, politicians and the government, there is no positive impact on their lives.<sup>10</sup>

The facts above show that political participation and political education for indigenous peoples appear to be absent from the attention of election organizers and the government. As a result, negative responses and public trust in the government will slowly decline. In this context, is it possible that every democratic party will experience the same thing? This is the reason for the urgency of this research, that political education for indigenous peoples is inherent in their political rights to enliven, participate and be involved in political decision-making. Therefore, the main problem of this research is how political education is conducted to the Orang Rimba. Without the presence of all citizens, especially indigenous peoples, this will

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<sup>8</sup> Marianus Tapung, "Pendidikan Politik: Problematika Mendulang Legitimasi Masyarakat Adat Demi Politik Elektoral Pada Pemilu Langsung Di Manggarai (Studi Kritik Sosial Terhadap Idealitas Politik 'Social Welfare')," *Schemata: Jurnal Pasca Sarjana IAIN Mataram* 10, no. 1 (2021): 65-90.

<sup>9</sup> Dinda Chairani, "Partisipasi Politik Masyarakat Adat Baduy Dalam Pemilihan Umum," *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 2, no. 8 (2022): 322-27, <https://doi.org/doi.org/10.56393/decive.v2i8.1675>.

<sup>10</sup> Fuhaidaha and Mubarak, "Problematika Komisi Pemilihan Umum Merangin Dalam Meningkatkan Partisipasi Politik Orang Rimba Jambi."



strengthen the allegation that elections are only a formality to produce leaders under certain interests.

## RESEARCH METHODS

This research uses literature and field studies to record various political education activities that have been, are being and or will be carried out by the government or election organizers. Thus, the data used are books, research reports, articles, journals, print or online media, and various relevant documentation since 2019 until this research was conducted. In addition, researchers conducted direct and digital observations to capture political education activities provided to Orang Rimba. To strengthen the results of observations and literature findings, the researcher interviewed several Orang Rimba figures, from among the temenggung and youth. The data validation used is using theoretical triangulation technique, which validates data with various theories related to the research topic. In addition, validation is done through source triangulation, this technique will test the data by comparing and checking through various trusted sources. Then, analyze the data to be able to draw conclusions using qualitative analysis with the stages of sorting relevant data, presenting data, and drawing conclusions.

## RESULT AND DISCUSSION

### Political Education for the Jungle People: A Critical Review

Political education is an important milestone in shaping a society that is aware, active and participates in the political process. It is not just a matter of understanding government structures or the names of politicians, but rather empowering individuals with the knowledge, skills and in-depth understanding of how political decisions affect their daily lives. Political education opens the door to a deeper understanding of democratic principles, human rights, good governance and civic responsibility. Through political education, individuals can understand their rights and obligations in society, as well as how they can participate in decision-making processes. This creates the foundation for an empowered society, capable of contributing to productive debates, electing the right leaders, and playing a role in shaping public policy.

Based on literature review and documentation, political education for Orang Rimba is minimal. In fact, the overall data obtained is only within the framework of elections, legislative elections and regional elections. This means that political education as an ongoing work to encourage the empowerment and activeness of the

1117



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Orang Rimba in political life needs serious attention. In general, the data obtained from 2019 until now, political education only runs in the area of Orang Rimba participation in elections, legislative elections and regional elections. If this is the measure, then it makes it clear that political education from both the government, non-governmental organizations, and the KPU towards the Orang Rimba has not been seen at all. One of the strategies used by community leaders in introducing political issues is by taking a persuasive approach and providing counseling. Among them are providing counseling in the fields of law, politics, education and religion as well as providing examples in the fields of trade and community culture. However, the percentage of Orang Rimba empowerment is still relatively small compared to other social problems such as unemployment, homelessness and education problems.<sup>11</sup>

The government also imposed a new political structure that ignored adat (traditional) structures and implemented a new administrative system at the village level led by people who required a certain level of literacy and formal education. These structures and systems effectively exclude indigenous jungle communities from participating in decision-making processes. In other words, the Orang Rimba are systematically disempowered in governing their own territories. However, the opposite is true for non-governmental organizations such as the Sokola Institute. Sokola Institute does a lot of education and empowerment of the jungle community with the Sokola Rimba program. One of the work carried out is advocacy, the activities carried out aim to: 1) influencing policies and programs towards indigenous peoples, and 2) increasing public awareness of how indigenous/local wisdom and their survival must be supported.<sup>12</sup>

The Orang Rimba with their various limitations finally only have a passive voice or are represented by someone trusted by them, such as Temenggung. Zeni's research confirms that Temenggung and Jenang are facilitators or trusted people in making decisions related to the election of regents in Batanghari Regency, Jambi Province. The jungle community believes that their participation in the election is

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<sup>11</sup> Ahmad Suradi et al., "Acculturation of Modern Civilization for Jungle Tribes in Southeast Asia: The Case Study Kubu Tribe," *Journal of The Community Development in Asia* 4, no. 2 (2021): 103–17.

<sup>12</sup> Butet Manurung, "Indigenous Peoples and Culture: Orang Rimba's Education," *Human Rights Education in Asia-Pacific* 9 (2019).



very important, as is the election of the king. Therefore, decision-making in the election is as serious as the election of Tumenggung and Jenang.<sup>13</sup> Tumenggung are required to have several skills compared to others. Leadership competence and an understanding of the customs inherited from the ancestors. Tumenggung Nggrip had an advantage over other individuals. The political leadership system solidified the Tumenggung's position as a respected person. He has the power of access to economic and social resources and relationships with outsiders. The level of politics as a community can be analyzed as a form of democracy, but in practice it tends to be influenced by the attitude of a leader in upholding adat. The social system and political organization of the Orang Rimba is built on the concept of family, marriage and kinship system.

The leadership role of the Orang Rimba towards education is characterized by their kinship structure and leadership hierarchy. Based on the kinship structure and leadership of the Orang Rimba hierarchically from the highest to the lowest are Tumenggung, Depati, Pemangku Adat (Mengku), Menti, Dubalang, and Jenang. Each of these kinship structures carries out their respective duties and functions with local wisdom and noble values that apply among Suku Anak Dalam.<sup>14</sup> The Rimba people expect education to be used to defend themselves and deal with outsiders without being harmed. Education is believed to be able to produce quality human resources.<sup>15</sup> Empowerment for them through education programs consists of several activities, namely the construction of facilities and infrastructure, counseling to traditional leaders and parents of Orang Rimba, and the implementation of education programs in the form of formal education, namely elementary school education to high school education, then there is non-formal education such as alternative education and community learning activities and skills improvement for beneficiaries.

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<sup>13</sup> Zeni, "Proses Pengambilan Keputusan Dalam Pesan Pemilukada Kabupaten Batanghari Tahun 2015 Pada Masyarakat Orang Rimba Di Kecamatan Maro Sebo Ulu Kabupaten Batanghari Provinsi Jambi" (Universitas Sumatera Utara, 2018).

<sup>14</sup> Sipin Putra, "'Jenton Turun Jenton' Leadership of Tumenggung Nggrip on Community Orang Rimba in Kedundung Muda, Bukit Duabelas National Park, Jambi, Indonesia," *Sociae Polites* 20, no. 1 (2019): 20–34, <https://doi.org/doi.org/10.33541/sp.v20i1.1440>.

<sup>15</sup> Eka Nurwahyuliningsih, Soni Akhmad Nulhaqim, and Hadiyanto Abdul Rachim, "Pemberdayaan Komunitas Adat Terpencil Suku Anak Dalam Melalui Program Pendidikan," *Aliansi: Jurnal Politik, Keamanan Dan Hubungan Internasional*, 2022, 59–64, <https://doi.org/doi.org/10.24198/aliansi.v0i0.41870>.





Another organization that has empowered the Orang Rimba community is KKI Warsi, which provides education in the form of: 1) coaching, 2) distance classes, and 3) providing facilities for formal education. In addition to education, Warsi facilitates in terms of information technology coaching. This activity is carried out through Radio Benor FM.<sup>16</sup> The radio broadcasting concerns various issues; social, economic, cultural, political. Warsi uses the radio as a medium to publicize the lives of the Orang Rimba to the public by referring to the provisions of their customs. The radio broadcasting is done in several formats, namely: 1) Reportage, 2) dialog, 3) information about education, health, economic improvement by promoting Orang Rimba handicrafts, and 4) entertainment, such as traditional music.<sup>17</sup>

Radio seems relevant for Orang Rimba communities. Because it is a form of mass communication that can reach a wide audience, including those who do not have easy access to other media such as television or the internet. Geographically, internet and television networks are difficult or almost non-existent in Orang Rimba settlements. Radio here is utilized as a channel for political education, the medium has great potential to increase the political awareness and participation of the jungle community. However, it is important to ensure that the content presented is accurate, balanced and useful for listeners and maintain neutrality in the delivery of information.

The theme given in the radio broadcast above shows the complexity of knowledge or information that must be received by the Orang Rimba. Themes related to social and political issues certainly cannot be ignored, this becomes political education as well as building awareness for indigenous peoples to bring together their local knowledge with issues circulating in the middle of the government. The political education provided by WARSi has a tendency to show the Orang Rimba that democracy has given both positive and negative impacts. This kind of education can certainly contribute to the maturity and maturity of the Orang Rimba when dealing with a competitive outside society. The continuous activity

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<sup>16</sup> Pera Nurfathiyah, "Ruang Publik Dan Komunikasi Dialogis Orang Rimba Di Taman Nasional Bukit Dua Belas Provinsi Jambi," *Jurnal Ilmiah Sosio-Ekonomika Bisnis* 24, no. 01 (2021): 1-11, <https://doi.org/doi.org/10.22437/jiseb.v24i01.13476>.

<sup>17</sup> Butet Manurung, "Indigenous Peoples and Culture: Orang Rimba's Education."



received by the Orang Rimba through Benor FM radio will be a potential to increase their capacity in various issues, including politics.<sup>18</sup>

The education that takes place in the social life of the Orang Rimba is due to the leadership role of the Tumenggung, extension workers, and related volunteers. The education must also introduce the Orang Rimba to reading, writing, and arithmetic, instill clean and healthy living education, environmental education through preservation of forest areas, and utilization of forest products, political education through involvement in political activities.<sup>19</sup> It is a model of education that grew out of the willingness of the Tumenggung leader and his staff to allow extension workers and other volunteers into their lives. The Rimba people have their own way of dealing with the various problems they face. The response of the Orang Rimba to change can be said to be diverse. Some of them who live in Bukit Duabelas National Park are less resistant to change, but still want to maintain their identity as Orang Rimba by preserving the customs of their ancestors and limiting interaction with outsiders.<sup>20</sup> They use tradition as a tool to define their ethnic identity. The Orang Rimba approach can be interpreted as a self-determined action to maintain their identity. They maintain their traditions and taboos and establish boundaries between themselves and other groups. The emphasis on indigenous peoples will further strengthen their efforts to secure their position in modern political structures.

The Tumenggung's leadership and educational model had a significant and positive impact on the social life of the Orang Rimba,<sup>21</sup> which is shown by increased awareness of reading, writing, and arithmetic, politics, environment, and health. The acceptance of education that exists and occurs for the Orang Rimba is due to their leadership role. This role is characterized by the authority, views and perceptions held by the Tumenggung towards their tribe, namely the presence and intervention

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<sup>18</sup> Istikharah Istikharah and Asrinaldi Asrinaldi, "Pendidikan Politik Bagi Masyarakat Sebagai Penyelenggara Pemilu Tingkat Ad Hoc," *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial* 6, no. 2 (2019): 314–28, <https://doi.org/doi.org/10.31604/jips.v6i2.2019.314-328>.

<sup>19</sup> Alfian Alfian, "The Constraints of Indigenous Community (Jungle People/Orang Rimba) in Accessing Formal Education," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 2 (2023): 5222–30, <https://doi.org/doi.org/10.31004/jpdk.v5i2.14239>.

<sup>20</sup> Adi Prasetyo, "Living without the Forest: Adaptive Strategy of Orang Rimba," *Senri Ethnological Studies* 95 (2017): 255–78.

<sup>21</sup> Samsu, Rusmini, and Edy Kusnadi, "Kepemimpinan Suku Anak Dalam: Fenomena Penerimaan Pendidikan Dan Keagamaan Bagi Suku Terasing Di Kabupaten Muaro Jambi Provinsi Jambi" (Jambi, 2022).



of outsiders must receive permission from the Tumenggung, the view that reading, writing and arithmetic (calistung) are important, needed and can educate communities like theirs. The Tumenggung's leadership is seen in solving the problems of the jungle community. The Tumenggung's ability to resolve cases fairly is essential if he is to be respected by his community. Disobedience and flight to other groups are responses to dissatisfaction, bad policies and political decisions. The political education model is measured by the election of Orang Rimba leaders and elections organized by the government such as the election of the President, Governor, Regent, and House of Representatives. Although the organizers have provided special polling stations (TPS), the participation of the Orang Rimba is still below 50%. This shows that the implementation of elections is not so important for their lives, of course supported by their low level of knowledge and awareness.<sup>22</sup>

Politics focuses its attention on ends and means. Political deliberation and political activity are concerned with shaping a life worth living, and also identifying the most effective institutional arrangements for realizing a life that benefits society.<sup>23</sup> Democracy is both a means to achieve certain values and a way of life that encapsulates those values. Therefore, political education should cultivate in people not only the knowledge and instrumental skills that can be used to achieve certain political goals, but also the understanding and capacity to consider those goals. The limited human resources of the Orang Rimba have an impact on their knowledge and understanding of elections. Therefore, at the socialization stage related to elections and local elections must be carried out intensely. To facilitate the socialization, as suggested by Warung Informasi Konservasi (WARSI) Jambi It is important to involve the Temenggung in the process. Because Temenggung has the influence to mobilize the jungle community in channeling their rights. In addition, it is important to consider the existence of special polling stations for Orang Rimba.<sup>24</sup>

The above refers to the experience of simultaneous elections in 2019. The low ability to read and write caused Orang Rimba to be confused when they were in the voting booth. WARSI anthropologists emphasized that the 2019 election was very

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<sup>22</sup> Pahmi SY and Adi Susanto, "Orang Rimba Dan Tantangan Pilkada Di Masa Pandemi Covid-19 Dalam Perspektif Antropologis," in *Pilkada Di Masa Pandemi: Tantangan Dan Harapan Dari Beragam Perspektif*, ed. Hertanto (Bandar Lampung: CV. Anugrah Utama Raharja, 2021).

<sup>23</sup> Richard Pring, "Political Education: Relevance of the Humanities," *Oxford Review of Education* 25, no. 1-2 (1999): 71-87.

<sup>24</sup> Aka Juaini, "Suku Anak Dalam (SAD) Dan Pemilu 2019," *Electoral Research*, 2020.



difficult for the jungle people, because it coincided with the election of DPD, DPR RI, Provincial, Regency and City DPRD<sup>25</sup>. On the ballot paper, there were only pictures of the Presidential and Vice Presidential candidates, while the rest only had the names of parties and legislative candidates.



**Figure 1.** Confusion of the Jungle People to Vote in the 2019 Election

Meanwhile, the issue of special polling stations for the Orang Rimba is a field finding that makes it difficult for them to access their voting rights. This was confirmed by Menti, one of the youth leaders of the Orang Rimba, according to him they spent days going to the polling station just to vote.<sup>26</sup> Therefore, the provision of special polling stations for them is a must. Menti expressed her aspirations during the visit of one of the BAWASLU RI Commissioners to the Orang Rimba community in Tebo Regency. In general, political education provided by political parties is not visible in the community. In fact, political parties seem to only put up banners and other campaign attributes to socialize their parties or candidates to indigenous peoples. In fact, political parties are not the least bit dismissive of political education activities.<sup>27</sup> Political parties only engage in image politics, which has direct or indirect consequences for the public in increasing their participation in political decisions.

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<sup>25</sup> Chaidir Anwar Tanjung, "Sulitnya Orang Rimba Di 'Belantara' Surat Suara," *detik.com*, 2019.

<sup>26</sup> Syahril, "Pemilu 2024: Suku Anak Dalam Di Tebo Jambi Ancam Golput," *portaltebo.id*, 2023.

<sup>27</sup> Indah Pratiwi, Setiyo Rahayu, and Triyanto Triyanto, "Peran Partai Politik Dalam Pendidikan Politik Bagi Generasi Muda," *Jurnal PPKn: Penelitian Dan Pemikiran Pendidikan* 1123



This is not only imposed on parties, but so far both government and non-government programs have not provided much political education. Various programs should be offered and carried out such as; civic political education for the community, election facilitation, Pancasila Democracy Village facilitation, and political education through social media. The presence of social media and a wide internet network is expected to be an alternative to political education, but is hampered by the low level of community literacy.<sup>28</sup> Social media can be useful for Orang Rimba who stop by or temporarily stay at basecamps near cities. Thus they can access various information easily and widely. They are even able to gain political and electoral knowledge through these media.

Social media plays an important role in political education. In an increasingly digitally connected and transformed world, social media has become the main window into political reality and public issues. In an effort to build a society that actively participates, has strong political insights, and is able to make decisions, political education through social media is an invaluable tool.<sup>29</sup> Therefore, this becomes possible to be used by election organizing agencies in providing political education, especially in discussions related to elections, the content presented is also technically communicative and easily digested by the audience. Jungle communities who are limited in reading and writing as the target of election organizers can present information through audio visuals. Interesting audio visuals using graphics, audio, images, and short videos to illustrate elections, politics or other important issues. Attractive visuals can help convey messages more effectively than long texts. Mijak Tampung, a jungle youth who was a member of the KPPS in the 2019 elections, admitted that jungle people have difficulty if they have to read names or numbers. However, they will be greatly facilitated by the display of images. Therefore, he

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*Pancasila Dan Kewarganegaraan* 8, no. 2 (2020): 130-38, <https://doi.org/doi.org/10.22146/jkn.6892>.

<sup>28</sup> Toba Sastrawan Manik and Suharno Suharno, "Tinjauan Reflektif Media Massa Dalam Pendidikan Politik Di Indonesia," *JPPUMA: Jurnal Ilmu Pemerintahan Dan Sosial Politik UMA (Journal of Governance and Political Social UMA)* 7, no. 1 (2019): 51-59, <https://doi.org/doi.org/10.31289/jppuma.v7i1.2095>.

<sup>29</sup> Eri Nofianto, Fitriyah Fitriyah, and Supratiwi Supratiwi, "Media Sosial Sebagai Sarana Pendidikan Politik Oleh Pejabat Publik (Studi Pada Akun Media Sosial Nur Hidayat Sardini)," *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 1 (2023): 855-64.

1124



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emphasized that when he became KPPS he conducted socialization to the jungle community in the form of pictures. While in writing, he used the blackboard media.<sup>30</sup>

However, political education is not an end in itself, but the beginning of a continuous process. A politically educated society must continue to hone their knowledge and skills, and engage in political life on an ongoing basis. This helps build bridges between citizens and government, reduce gaps in understanding, and strengthen the foundations of democracy. Overall, political education is a means to shape a society that is informed, critical and active in influencing the direction and policies of the state. It is an investment in the future of a strong and sustainable democracy. Political education therefore also includes an understanding of various political issues, such as the environment, education, health and national security. A politically educated society is more likely to dig deeper into an issue, understand its implications and actively participate in policy-making. People who are politically educated will feel empowered and have an important role to play in the political process. They will engage in elections, contribute to political campaigns, and may even decide to engage in politics as elected officials or activists. Political education is a strong foundation for a well-functioning democracy, where the voices of all citizens are valued and considered in decision-making.

### **Guaranteeing the Political Rights of the Orang Rimba**

Orang Rimba is a group of indigenous people who have limited contact with the outside world, depend directly on nature, and uphold a high appreciation for traditions and customs. However, the culture adopted easily shifts with the change of generations. Such cultural changes are caused by shifts in education, customs, external interventions, socio-politics and leadership. One thing that seems certain is that the position of the Orang Rimba is always vulnerable, socially, economically and politically in relation to those outside them, as well as to the State.<sup>31</sup> The political culture of the Rimba people has its own characteristics and dynamics that are formed in the context of their lives and environment. For example, orientation towards land

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<sup>30</sup> (Wawancara Mijak, 22 Desember 2023)

<sup>31</sup> Riwanto Tirtosudarmo, "Membicarakan Masyarakat Pinggiran Di Indonesia."





is based on the belief of the jungle people that the land belongs to them with signs of customary land. Some political cultures can be seen in the following explanation:<sup>32</sup>

- (1) Communal life. The Rimba people live in highly communal communities based on small groups known as "societies". Important decisions are often made together through consensus among group members.
- (2) Cross-generational leadership. Leadership systems in the political culture of the Rimba people tend to respect their cultural values. Leadership is often based on experience and knowledge passed down from generation to generation.
- (3) Shared decisions. Decisions that affect the group are usually taken through a process of deliberation and consensus. Every member of the community has the right to speak in these meetings, and everyone's opinion is valued in an effort to reach an agreement.
- (4) Dependence on nature. The lives of the jungle people are highly dependent on nature and the forest ecosystem. Therefore, policies and decisions taken in the context of their political culture often focus on maintaining a balance with the natural environment.
- (5) Community strength. Jungle communities often have strong unity in the face of external challenges and threats. Solidarity in their political culture plays an important role in maintaining group integrity.

It is important to recognize that the political culture of the Orang Rimba can have different variations and nuances depending on the specific group and geography. Awareness and respect for their culture is an integral part of a meaningful approach to dealing with indigenous political culture. Political culture in indigenous societies often has distinctive features that differ from political culture in broader or conventional societies. Indigenous peoples often have political structures based on values, norms and traditions that have been passed down from generation to generation.

The participation of Orang Rimba in the 2018 elections decreased compared to the previous elections. The decline was due to several factors, including: 1)

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<sup>32</sup> Verdi Wahyu Cahyadi and Setiadi Setiadi, "Parohan: Strategi Politik Lokal Orang Rimba Dalam Menghadapi Tekanan Kontestasi Penguasaan Lahan," *Endogami: Jurnal Ilmiah Kajian Antropologi* 6, no. 1 (2022): 32-48, <https://doi.org/doi.org/10.14710/endogami.6.1.%25p>.



Distrust of political institutions, such as the government, political parties, and other related institutions reduced their motivation to participate. Non-transparency, corruption, or unethical behavior by public officials have undermined the trust of Orang Rimba; 2) Dissatisfaction with government performance. If people feel that the government is ineffective or does not meet their expectations in addressing important issues, they feel that participation in elections has no impact; 3) The culture of the Orang Rimba, namely *melangun*, the activity of moving to another place with a long distance due to a disaster or threat to the lives of the Orang Rimba. As a result, they are not recorded and do not get information related to the election.<sup>33</sup>

The political rights of the Orang Rimba are important to see for what they are. This means that there is no particular paradigm or perspective to treat their lives as a cultural minority and sedentary life. KPU's effort in facilitating E-KTP is certainly not enough. The political rights of the Orang Rimba can be fulfilled if they apply inclusive citizenship to the Orang Rimba, especially citizenship in the cultural dimension.<sup>34</sup> The Orang Rimba are an integral part of Indonesia's ethnic and cultural diversity. Ensuring that their political rights are recognized and guaranteed is an important step towards an inclusive and democratic society. Mijak Tampung, as one of the Orang Rimba youth leaders, realized that there are two things that require legal identity documents. First, during elections. Second, in obtaining access to formal education. This awareness was appreciated by making him participate as an organizer in the 2018 regional elections in Merangin Regency and the 2019 presidential election as a member of the Voting Organizing Group (KPPS). This is clearer as in the following quote:

*During the Merangin District Election and the 2019 General Election, a special polling station for Orang Rimba was also created. I forget whether I was a member of KPPS TPS 08 or 09. What is certain is that the Upper Makekal Orang Rimba voted at that polling station in Mekarjaya Village, South Tabir. In the list there were 180 voters, but those who attended were around 70-80 people.*<sup>35</sup>

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<sup>33</sup> Fuhaidaha and Mubarak, "Problematika Komisi Pemilihan Umum Merangin Dalam Meningkatkan Partisipasi Politik Orang Rimba Jambi."

<sup>34</sup> Hertanto Hertanto and Tabah Maryanah, "Kewargaan Inklusif: Model Strategi Pemenuhan Hak Elektoral Kelompok Minoritas Suku Anak Dalam Sub-Etnis Orang Rimba Di Kabupaten Batanghari" (Bandar Lampung, 2020).

<sup>35</sup> (Wawancara Mijak, 22 Desember 2023)



The presence of Orang Rimba in the election organizers does not seem to affect Orang Rimba participation in the election. However, the above case cannot be used as a standard reference to say that their presence in the election organizers is ineffective. However, a serious review is needed if we look at the development of the votes or voter data of the jungle people.

No	Kabupaten	Jumlah Data Pemilih		
		L	P	Jumlah
1	Batang Hari	47	17	64
2	Tebo	116	119	235
3	Sarolangun	523	475	998
4	Merangin	301	284	585
5	Bungo	51	55	106
Jumlah		1.035	950	1.985

**Table 1** Distribution of Orang Rimba Voter Data in the 2020 Simultaneous Elections.<sup>36</sup>

According to Suparmin, a member of the Jambi Provincial KPU, said that every election the Orang Rimba is a target that is never left out to obtain socialization and political education and elections.<sup>37</sup> The socialization and education is aimed at the registered community by involving Temenggung and community leaders. He realized that if political education, election education and socialization are intensely conducted, it is not impossible that the participation of Orang Rimba will increase in the next election. The above acknowledgment emphasizes that the Orang Rimba are guaranteed their right to vote by the KPUD. Technical and administrative issues can certainly be resolved with various related institutions, such as the district KPU, social services, and dukcapil. Likewise, political education for the jungle community has an important value in building an understanding of the political process, citizens' rights, and roles in decision-making that affect their lives.

Political education messages directed at the Orang Rimba must take into account their culture, values and life context. These messages should be delivered with respect and appreciation for their rich culture while providing relevant and

<sup>36</sup> SY and Adi Susanto, "Orang Rimba Dan Tantangan Pilkada Di Masa Pandemi Covid-19 Dalam Perspektif Antropologis."

<sup>37</sup> Nanang Mairiadi, "Tugas Bersama Mengedukasi Suku Anak Dalam Jelang Pemilu," *antaranews.com*, 2022.



useful knowledge about politics. In this context, political education and elections cannot ignore the presence of Temenggung, Jenang or Waris. Their existence is representative of the Orang Rimba and is justified in jungle customary law. Therefore, the government and election organizers can indirectly open access by making the Orang Rimba assigned as a mouthpiece to be able to carry out socialization, election education and political education.



**Figure 2.**

Mijkak Tampung collects data on the Rimba People in the Makekal Hulu Community

However, this does not mean that people do not participate in politics because they do not have enough knowledge about politics or elections. A better understanding of the political process does not make them more interested in participating in it. According to Colebatch the model of political process that the reformers tried to impose on the people did not make sense to them and was challenged by their limited experience in political life.<sup>38</sup> The political rights of the Orang Rimba are slowly receiving attention by election organizers. Such as providing socialization and/or political education and elections. So that access to political information is easily accessible to the jungle community. Thus the education obtained can facilitate them in making smart decisions in the political process. Therefore, the jungle people must have fair access to political information and issues that affect them. Political education and easily accessible information must be available to them.

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<sup>38</sup> Hal Colebatch, "Political Knowledge and Political Education," *Australian Quarterly* 67, no. 3 (1995): 13-24, <https://doi.org/doi.org/10.2307/20635824>.



A similar concern was also made by the Chairman of Batanghari KPU, Abdul Kadir. He recognized that the Orang Rimba have the same voting rights as the general public. Therefore, to guarantee their political rights in the 2024 General Election he emphasized:

*It has accommodated the voting rights of Suku Anak Dalam (SAD) residents for the general election in 2024. SAD residents in these three sub-districts have conducted matching and research (coklit) voter lists and we accommodate their voting rights in the simultaneous general elections in 2024.<sup>39</sup>*

The efforts of the Provincial and District KPU above emphasize that the presence of Orang Rimba in the upcoming elections is the hope of all parties. In particular, it is the basic right of every citizen to channel their voting rights during the election. The presence of KPU as an organizer in the middle of the jungle community is important to consider to build emotional and mobilize persuasively. In addition, channeling socialization through banners to the jungle community needs to be considered to know directly their knowledge regarding the upcoming elections. Banners are not even that effective due to the limitations of Orang Rimba in reading.

Orang Rimba, as part of indigenous peoples in Indonesia, have political rights that should be respected and guaranteed in order to maintain cultural plurality and democratic principles. Within the framework of cultural diversity and human rights, it is important for the government to recognize and respect the inherent political rights of every individual, including the Orang Rimba. One of the concerns of Lolly Suhenty, a member of Bawaslu RI, is that to guarantee the political rights of the Orang Rimba, she encourages the KPU to accommodate the voting rights of the Orang Rimba by providing polling stations in every place closest to the jungle community. In particular, she said that their distance to the polling station must be taken into consideration by each KPU to ensure the implementation of elections and the distribution of voting rights to the nearest polling station. With the presence of polling stations closest to the lives of the Orang Rimba, he hopes that their participation in the upcoming elections in 2024 will increase.<sup>40</sup>

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<sup>39</sup> "KPU Batanghari Akomodasi Hak Pilih Warga SAD Jelang Pemilu 2024," metrojambi.com, 2023.

<sup>40</sup> Hendi Poernawan, "Bawaslu Dorong TPS Khusus Untuk Suku Anak Dalam," bawaslu.go.id, 2023.





The decision is certainly in order to encourage Orang Rimba to be present in the implementation of the upcoming election period. At the same time, the effort is a step to guarantee their political rights in the election. This is in line with several political rights such as participation in the democratic process. Orang Rimba have the right to participate in the electoral process and elect their representatives at the local, national and regional levels. Their representation in government and decision-making institutions is essential to ensure their voices are heard and their interests are represented. The presence of the two institutions above, namely the Provincial KPU and Bawaslu RI, shows and emphasizes that the political rights and voting rights of the Orang Rimba have been legally guaranteed and facilitated. Both institutions are believed to have the authority to manage, organize, and oversee the involvement and certainty that every voter can exercise their rights without any intervention from any institution or party. This is certainly good news for the indigenous people of Orang Rimba to use their voting rights in the upcoming political contestation. Therefore, limited political education activities can be carried out by direct socialization, election education through social media by taking into account the capabilities and limitations of the Orang Rimba. With these considerations, it seems that the upcoming elections can be carried out with adequate knowledge possessed by them.

## CONCLUSION

Political education for the Orang Rimba is a long-term work that must be the concern and task of all parties, government agencies, election organizing agencies, educational institutions, and non-governmental organizations. Political education is understood and carried out by government agencies and election organizing agencies narrowly, namely focusing on election education for the jungle community as an effort to encourage the participation of the jungle people to channel their voting rights. Election organizing institutions and election supervisory institutions have opened a wide road and guaranteed the political rights of the Orang Rimba to be channeled in various regions in Jambi Province. Various forms of socialization and election education about elections, voting techniques, and votes that are considered valid face-to-face and through banners have been carried out by the Election Organizers to the middle of the jungle settlements. Even as an effort to guarantee that their political rights can be fulfilled, the KPU provides special polling stations closest to the Orang Rimba settlements. However, this still leaves a problem, namely that the participation of the Orang Rimba in politics is still very low, even political education which should help increase the involvement of the Orang Rimba in politics is not the main concern of the government. Therefore, this research can be

1131



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a consideration for the government, political parties and election organizers in utilizing social media and internet networks as a medium for political education and elections through audio and video that are easily understood by the jungle people. Their limitations in reading and writing can be overcome with these two media. Thus, future research can sharpen the involvement and activeness of the jungle community in obtaining knowledge related to political education and elections. In addition, it is important to examine the ability of the Orang Rimba to digest political information from various media sources provided, sound or picture messages

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