

## **Understanding Frame on the Mindset of Orang Rimba Related to Pandemic Words**

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### **Abstract:**

*During the Covid-19 pandemic, some terms appear to represent the coronavirus. For some people, Covid-19 terms were familiar, but not for others, such as Orang Rimba (OR). Some terms were weird and new because it was pronounced in the English language, such as 'social distancing', 'rapid test', and 'lockdown'. Meanwhile, the role of the government, in this case, BKSDA was very important to stop the spread of this virus within the OR community. This article not only talked about language but also the implementation of health. The purposes of this research were: 1) to find out the government's role through BKSDA in educating OR about Covid-19 terms and its preventing actions; 2) to find out the perception of OR toward the words of Covid-19. This research was conducted qualitatively. The technique for collecting the data was observation, interview, documentation, and recording. Meanwhile, for analyzing the data used descriptive techniques. The results were: 1) BKSDA office visited each OR group and gave directions and examples on how to wash hands, wear masks, keep their distance, and keep the environment clean. The suitable methods in teaching new things to OR are exemplary and habituation. 2) from 15 vocabulary words related to the Covid-19 pandemic, OR knew only 5 words. It was a mask, virus, washing hands, hand sanitizer, and corona. The word mask, according to OR, was a fabric for covering the nose and mouth. The meaning of the virus and corona were evil animals. The word washing hand means *besuh tangon/ cuci tangon*.*

**Keywords:** *education, mindset, orang Rimba, pandemic words*

## I. INTRODUCTION

The effects of the Covid 19 virus influence all aspects of human life, including the people in the villages like Orang Rimba who live in the forest Bukit Duabelas Jambi. OR has a nomadic lifestyle which is called *melangun* (moving from one area to another area), but since Covid 19, this lifestyle changed; they just settled down in their areas. This virus has a big impact on their life; they have to keep their distance from other villagers. They are introduced to new words, which are weird and strange for them because those words are in English, and they get difficulties pronouncing them, and OR can understand only some vocabulary. Looking for this condition, the BKSDA office (*Balai Konservasi Sumber Daya Alam*) at Pematang Kabau gives understanding and counseling about Covid 19, the symptoms, and the ways to avoid the contagion of this virus.

The BKSDA employee who served this OR certainly had trouble because OR are divided into some groups, and they spread out over the forest Bukit Duabelas. BKSDA has to meet these groups one by one to give counseling about Covid 19. They introduced and taught OR with the term 3M, like washing hands, wearing a mask, and keeping distance. An exemplary technique is an easy way to teach new things to OR. They can imitate well every step that BKSDA does. Imitated something is easier to OR than pronouncing English words

Sutarini (2021) and Dandy (2021) had the same opinion that language is dynamic. Language continues to develop in line with changes and human development as users of the language. The language user community always makes efforts to find, produce, and form a vocabulary that is tailored to the needs of language users. Sutarini found 22 new vocabulary regulations that apply to Indonesian society during the COVID-19 pandemic. Vocabulary that originally spoke English has begun to be reduced by using Indonesian vocabulary. Meanwhile, Dandy classified old vocabulary and new vocabulary that related to covid 19. So, the analysis of the understanding frame on the mindset of humans that is related to pandemic words still needs to be analyzed.

When the researchers did observation to OR, it was found that their life was far from healthy because rubbish was placed everywhere. They live in a semi-permanent house, but this house only has one open space room, and all members occupy this room. Every family in OR has 2 and more children. Some OR males have two wives, and they live together in one area but in a different house. The distance of their wives' house is nearby. The condition of their environment and lifestyle make BKSDA officers have to explain the importance of cleanliness for OR especially in preventing this virus. The officer encourages them to keep their environment, themselves, and family members by washing their hands, wearing a mask and taking a bath at least once daily. To ensure that OR fully understands this 3M program, the officer then gives the example and asks them to do the same thing. Because OR lived traditionally, they just take advantage of the natural resources so they feel quite bizarre when they have to use hand sanitizer and soap. They know about soap but they have a different concept about this because in their culture, they just utilize nature. In this case, they

make this soap from a certain type of wood then this wood is cut off into some pieces. They use this wood with water when washing their hands.

The specific technique used by the BKSDA employee to get involved with all the participants in this case OR is very important. It is very significant to get an understanding of OR about Covid 19. Kolb (2021) stated that the learning model experimental is a process in which knowledge is created through transformation. This technique directed the students to get the experience. Since this research analyzed OR, this technique is applicable because it is used to educate OR by direct experience with 3M activities. So, they would get the concrete experience, reflect on their observation, then apply it.

This research also examined the understanding frame of the mindset of OR toward Covid 19 terms. WJS (1998) argued that someone knows something through their senses (Rakhmat, 2018; Enjel, 1992; Diwyarthi et al., 2021; Saleh, 2020). The thinking condition experienced by a person will respond to the object seen and directly influence human behavior.

## **2. LITERATURE REVIEW**

Several research studies have been undertaken on various languages of the term covid 19. Research by Oktavia (2020) entitled "*Pola Karakteristik Ragam Bahasa istilah Pada Masa Pandemi Covid 19 (Coronavirus Disease 2019)*" found that there were 38 data patterns of language characteristics of Covid-19 terms analyzed and then classified into 14 data in English form, 9 data in synonym form, 10 data in abbreviated form and 5 data in acronym form. Besides that, Nurjana (2021), in her thesis "*New Indonesian Words During the Covid-19 Pandemic,*" found that most of the existing new word terms are still in foreign languages, almost all terms have been translated into Indonesian, and there are still several terms or words that are not widely understood by the public. Both types of research only describe any emerging vocabulary related to Covid 19. That researches were different from my research which not only describes vocabulary related to Covid 19 but also look for the meaning of this vocabulary from the Orang Rimba perspective. Then, this research also describes the teaching pattern taught by BKSDA staff in teaching 3M to Orang Rimba.

## **3. RESEARCH METHODOLOGY**

This research used qualitative and descriptive methods in analyzing the data. According to Lincoln, as cited in Muhammad (2011), qualitative research was multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. It means that qualitative research studies in their natural setting, attempting to make sense of or interpret phenomena in terms of the meanings that people bring to them. The instrument of this research was the Covid 19 terms that, consist of 15 words. This research used 4 respondents from two groups of OR. 2 respondents represented each group. Spradley, as cited in Moleong (2004), said that the informant or respondent was a king because he was a person who helped the researcher to get the data. He also mentions that qualitative research consists of APA under the core of the social

situation. APA included actor, place, and activity.

The population of each group is around 25 people consisting of men, women, children, and old people. The group of OR in this research were OR who live at *Pematang Kabau* village. The researchers took the data accompanied by BKSDA staff. According to Chambers & Trudgill (1998), the requirements of respondents consisted of non-mobile, older, have pride in their language, and rural males. Besides that, Muhammad (2011) also gave a statement: 1) male and female, 2) the age is around 25 - 65 years (not senile), 3) have pride in their isolect, 4) fluent in the Indonesian language, in this research, the priority for those who understand about Malay Jambi dialect, 5) physically and mentally healthy.

Selected informants should be the community members who lived in *Pematang Kabau* village at Sarolangun. The researchers chose respondents based on the requirements that had been mentioned above. This study used the *purposive sampling* technique in choosing respondents. It was used because OR moved frequently, and they are not allowed women to be respondents (Rozelin, 2014; Muhaimin, 2016; Rozelin, 2020). Meanwhile, in collecting the data, the technique used as proposed by Miles et al (2014) are: observation, interview, and documentation. After that, in analyzing of data, this study used a descriptive technique. It was used to describe the way BKSDA employees educated OR to implement 3M; to describe the terms of Covid that OR understood, and then their perception of Covid 19 terms. The perception here is related to their world.

#### 4. FINDING AND DISCUSSION

Based on the experience of BKSDA employees, they had to be patient in educating OR. Their lifestyle and world views were significantly different from other villagers. They were accustomed to living with nature, and their needs were supported by this nature so far OR those were all enough for them. They did not think about the importance of education for their future, especially for their children. It was found that only some children went to school, and their number could be counted while other children were at home or accompanying their parents in the forest for hunting. Because of this reason the OR did not know about healthy living and how to protect the forest for their future life. Looking for this condition, so many OR got diarrhea, skin irritation, and malaria.

During the pandemic, the local government and also BKSDA tried to explain and did approaching the OR community through their leader about Covid 19. There were some actions that BKSDA did in educating OR about Covid 19: visiting each group of OR in the palm oil plantation and the forest. They should pass the palm oil plantation until they find the OR housing. They explained with the simple word by hoping that OR could understand it. Sometimes they used OR language when they found that OR was confused with their explanation. This BKSDA employee acquired OR language, so this two-way communication ran smoothly. It was found when they informed about washing hands with soap.

OR refused this suggestion because they did not use soap like other villagers. They just used soap which was made from *Akar kopu* wood. They used this wood to wash their hands and take a bath. For OR, they believed if they used another soap than this wood so their Gods (*Dewo*) would not come to their home. In this case, BKSDA tried to persuade and find a solution by giving an alternative to replacing this soap with this *akar kopu* wood. OR could accept this solution. They practiced washing their hands with this wood, and BKSDA employee showed them how to wash their hands correctly as suggested in 3M slogans. Besides that, they were introduced to hand sanitizer. For this term, the BKSDA employee used the word ‘soap’ to replace it because it was difficult for them to understand this word.



The next challenge that the BKSDA employee should pass was when they had to ask OR to wear a mask. This suggestion was rejected because when they practiced this mask, they felt short of breath. The BKSDA explained that using this mask could protect them from the Coronavirus, and it was the recommendation of the government. They refused to use this mask because they did not comfortable with it. They believed that when it was time to die, they would surely die. One thing that should be noticed from OR is that far before Covid 19 when people knew about self-isolation, they knew and were familiar with this term. Because they have used this self-isolation like what people did, in their local wisdom, they called this self-isolation with *basesandingon*. It was part of OR culture when one of their members got seriously ill so they were evacuated to a separate place far from the housing area. The purpose was to do self-isolation. They will send one of their members to check on this ill person. In the past, when this ill person died during self-isolation, so all the members moved to find out another place and left this ill person without burying them.

Based on the explanation above, it could be said that the BKSDA employee has done socialization about Covid 19 and preventive actions. They explained the 3M slogans and gave examples about washing hands, wearing a mask, and keeping their distance. There were 15 vocabularies related to Covid 19. Those vocabularies were explained by the BKSDA employee when they did monthly visit each group of OR and when they did socialization. Below are the vocabularies:

**Table 1. Covid 19 Word List**

| NO | DATA                     | 1 | 2 | 3 | 4 |
|----|--------------------------|---|---|---|---|
| 1  | Masker                   | + | + | + | + |
| 2  | Corona                   | + | + | + | + |
| 3  | Virus                    | + | - | + | - |
| 4  | Covid-19                 | - | - | - | - |
| 5  | 3M                       | + | + | + | + |
| 6  | PCR                      | - | - | - | - |
| 7  | Mencuci Tangan           | + | + | + | + |
| 8  | Hand Sanitizer           | - | - | - | - |
| 9  | Social Distancing        | - | - | - | - |
| 10 | Orang Tanpa Gejala (OTG) | - | - | - | - |
| 11 | Reaktif                  | - | - | - | - |
| 12 | Rapid Test               | - | - | - | - |
| 13 | Isolasi Mandiri          | + | + | + | + |
| 14 | SWAB                     | - | - | - | - |
| 15 | Vaksin                   | + | + | + | + |

The table above shows that all respondents got difficulties understanding the vocabulary used in English. From those 15 vocabularies, it could be seen that OR just understand vocabularies such as: *masker*, *corona*, *3M*, *mencuci tangan*, *isolasi mandiri*, and *vaksin*. The rest vocabulary, such as: *covid-19*, *PCR*, *hand sanitizer*, *social distancing*, *ODP*, *reaktif*, *rapid test*, dan *SWAB* are not familiar and they do not know the meaning of these vocabularies. There were 2 people who understood the ‘virus’ vocabulary, while the rest were not. It was because they still remembered the explanation from the BKSDA employee. From those 15 vocabularies, it was found the variation of meaning is shown in the table below:

**Table II Meaning Of Corona Word List**

| NO | DATA              | INFORMAN<br>1 | INFORMAN<br>2 | INFORMAN<br>3 | INFORMAN<br>4 |
|----|-------------------|---------------|---------------|---------------|---------------|
| 1  | Masker            | penŮtŮp mulŮt | penŮtŮp mulŮt | penŮtŮp mulŮt | penŮtŮp mulŮt |
| 2  | Corona            | binatŮj jehat | binatŮj jehat | binatŮj jehat | binatŮj jehat |
| 3  | Virus             | binatŮj jehat | -             | binatŮj jehat | -             |
| 4  | Covid-19          | -             | -             | -             | -             |
| 5  | 3M                | 3M            | 3M            | 3M            | 3M            |
| 6  | PCR               | -             | -             | -             | -             |
| 7  | Mencuci Tangan    | basŮh taŮŮn   | basŮh taŮŮn   | basŮh taŮŮn   | basŮh taŮŮn   |
| 8  | Hand Sanitizer    | -             | -             | -             | -             |
| 9  | Social Distancing | -             | -             | -             | -             |
| 10 | OTG               | -             | -             | -             | -             |
| 11 | Reaktif           | -             | -             | -             | -             |
| 12 | Rapid Test        | -             | -             | -             | -             |
| 13 | Isolasi Mandiri   | besesandiŮŮn  | besesandiŮŮn  | besesandiŮŮn  | besesandiŮŮn  |
| 14 | SWAB              | -             | -             | -             | -             |
| 15 | Vaksin            | vaksin        | vaksin        | Vaksin        | vaksin        |

From table 2, 7 vocabularies could be understood, and 8 vocabularies were new vocabularies. The reason because they did not keep communication and interaction with the outsiders, such as local villagers, so their vocabularies were not upgraded. They just communicated with the BKSDA employee. Moreover, they did not have access to get information from tv or radio. Although they had handphones, they just functioned for calling.

When it was observed through direct perception, as stated by WJS (1998), it could be seen as positive and negative perceptions. Positive perception describes someone's knowledge about something, whether he is familiar with an object or word being asked. Meanwhile, negative perception describes someone's knowledge of something. It usually is not aligned with the expected answer [2]. Below is the table:

**Table III Perception Of Corona Word List**

| NO | DATA              | INFORMAN<br>1 | INFORMAN<br>2 | INFORMAN<br>3 | INFORMAN<br>4 |
|----|-------------------|---------------|---------------|---------------|---------------|
| 1  | Masker            | +             | +             | +             | +             |
| 2  | Corona            | +             | +             | +             | +             |
| 3  | Virus             | +             | -             | +             | -             |
| 4  | Covid-19          | -             | -             | -             | -             |
| 5  | 3M                | +             | +             | +             | +             |
| 6  | PCR               | -             | -             | -             | -             |
| 7  | Mencuci Tangan    | +             | +             | +             | +             |
| 8  | Hand Sanitizer    | -             | -             | -             | -             |
| 9  | Social Distancing | -             | -             | -             | -             |
| 10 | OTG               | -             | -             | -             | -             |
| 11 | Reaktif           | -             | -             | -             | -             |
| 12 | Rapid Test        | -             | -             | -             | -             |
| 13 | Isolasi Mandiri   | +             | +             | +             | +             |
| 14 | SWAB              | -             | -             | -             | -             |
| 15 | Vaksin            | +             | +             | +             | +             |

Data in table 3 depicted negative perception as more dominant than positive perception. It showed that OR's understanding of Covid 19 vocabulary was low. From the three tables above, it can be concluded that there was a harmony between the vocabulary they comprehended when receiving education from BKSDA staff and their perception of the word itself.

The danger and the risks of covid-19 should be taught to the OR community to boost their perception of it. The energy crises revealed by COVID-19 in many places (Brosemer et al., 2020), the medical team may face the issue of vaccines (Locklear et al., 2021), lack of awareness, lack of availability of non-farm activities, and lack of nutritional facilities are some of the worst conditions that the indigenous population had to face (Kasi & Saha, 2021; Owen et al., 2021; Huyser et al., 2021). The impacts of covid-19 should be considered and solved both by the government and the OR community as well.

Education is an effort to guide, direct, and foster students or another person, carried out consciously and planned (Cahyono, 2016; Ansori, 2017; Hakim, 2013). There are some ways in teaching: *Exemplary*, good behavior can be imitated by others. The process of developing and implantation educational values can be done by giving examples to students, not only in the form of words but also in actions. *Habituation*. This method invites students to do something repeatedly so that it becomes a habit. In implanting values of education, this method is very effective because it will train good habits in students. This habituation method has deeper implications than implantation values through how to act and speak. *Advice*. In its application, this method is more flexible and can be done anywhere and anytime. However, in the context of implantation religious values, the advice method is carried out with due regard to various things, including the method of delivery, grammar, place, time, and material delivered.

From all explanations above, two points are suitable for the OR community: exemplary and habituation. It was the best way to teach OR how to care for themselves to avoid Covid. Exemplary is an example that is often seen and heard by OR, how to wash hands, how to wear a mask, and how to keep a distance from other people. An example is one of the learning methods that are very easy for everyone to remember. Habituation is the second way to invite someone to do an activity. If the activity has become a habit, it will eventually become a necessity, and they will feel uncomfortable if they don't do the activities they are used to. In another case, advice needs to be better given in this community. This happens because most humans don't like to be advised, to be reminded all the time, like a teacher who always reminds his/her students to do good things in class. So, this method needs to be revised. There are OR those who accept when they are advised or reminded, but there are those who do not like it when they are reminded all the time.

## 5. CONCLUSION

Based on the data collected, it can be concluded that the education provided by BKSDA staff to OR related to Covid 19 has gone well. Some vocabularies were in English. They got problems remembering them. Exemplary and habituation are suitable methods to teach OR to do new things. Then, from 15 vocabularies collected, only 7 vocabularies they understood. There were 7 positive perceptions and 8 negative perceptions. So, it can be concluded that the understanding of OR related to Covid vocabulary was quite enough. The vocabulary will be easy to understand if it relates to their culture and daily activities.

## Limitations and Recommendation

The present study, however, has some limitations. First, the sample size and the vocabulary related to covid 19 are small so the data analysis is also not diverse. Second, the understanding of OR regarding Covid 19 words in foreign languages still needs to improve, so many vocabularies related to Covid 19 do not appear in the analysis. Future researchers might explore issues such as *Cultural Literacy: Is It Important? Da'wah Literacy at Ethnic Minority Bukit Duabelas Jambi*.



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