

TUMENGGUNG LEADERSHIP IN MANAGERIAL PSYCHOLOGY: EDUCATIONAL AND RELIGIOUS PHENOMENA

A LIDERANÇA TUMENGGUNG NA PSICOLOGIA GERENCIAL: FENÔMENOS EDUCACIONAIS E RELIGIOSOS

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Samsu*

*Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia
samsu@uinjambi.ac.id

Rusmini*

*Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia
rusmini@uinjambi.ac.id

Edy Kusnadi*

*Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia
edykusnadi@uinjambi.ac.id

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Abstract

Leadership is the ability of a person to influence others in achieving predetermined group goals. In managerial psychology perspective, a leader must understand the things behind the members of his group in carrying out activities and achieving these goals. This article aims to reveal the influence of Tumenggung's leadership on SAD's educational and religious admissions in Muaro Jambi, Indonesia. This research uses a mixed methods approach. The population of 644 people consisted of tumenggung, depati, traditional stakeholders, da'wah, Suku Anak Dalam (hereinafter abbreviated as SAD) builders, and family heads. A sample of 227 people was selected representatively. The data were analyzed using Pearson's Product Moment correlation through the SPSS version 25.0 and flowchat analysis from Miles-Huberman. The results showed that there was a significant influence of SAD leadership (X1) on educational admissions (X2) of 67.0%. SAD leadership (X1) had a significant effect on religious acceptance (X3) by 43.0%. The phenomenon of receiving education such as reading, writing, and arithmetic, teaching clean and healthy living, as well as religious phenomena, such as learning Islamic religious knowledge, praying and praying for children are important for SAD.

Keywords: Tumenggung Leadership. Managerial Psychology. Educational and Religious Phenomena.

Resumo

Liderança é a capacidade de uma pessoa de influenciar os outros na consecução de objetivos coletivos pré-estabelecidos. Na perspectiva da psicologia gerencial, um líder deve compreender os motivos que levam os membros de seu grupo a realizar atividades e alcançar esses objetivos. Este artigo tem como objetivo revelar a influência da liderança do Tumenggung nas admissões educacionais e religiosas da SAD em Muaro Jambi, Indonésia. Esta pesquisa utiliza uma abordagem de métodos mistos. A população de 644 pessoas era composta por tumenggung, depati, atores tradicionais, da'wah, construtores da Suku Anak Dalam (doravante abreviada como SAD) e chefes de família. Uma amostra de 227 pessoas foi selecionada de forma representativa. Os dados foram analisados utilizando a correlação do momento do produto de Pearson através do SPSS versão 25.0 e a análise de fluxogramas de Miles-Huberman. Os resultados mostraram que houve uma influência significativa da liderança do SAD (X1) nas admissões educacionais (X2) de 67,0%. A liderança do SAD (X1) teve um efeito significativo na aceitação religiosa (X3) de 43,0%. O fenômeno de receber educação, como leitura, escrita e aritmética, o ensino de uma vida limpa e saudável, bem como fenômenos religiosos, como o aprendizado de conhecimentos religiosos islâmicos, a oração e a oração pelas crianças, são importantes para a SAD.



Palavras-chave: Liderança Tumenggung, Psicologia Gerencial, Fenômenos Educacionais e Religiosos.

1 INTRODUCTION

The role of education and religion in life becomes something important. Education is a barometer for achieving progress, while religion is a tool for achieving peace of life. Education among the SAD has been accepted which has been denied existence. Education has been rejected, because it is considered to hinder their work, even the values that education brings such as religion are also considered contrary to their culture.

The government has established many schools as access to formal education, both in cities and villages. Likewise, the status of the school is public or private which is built on the community's concern for education. However, not all access to formal education is acceptable to school-age children, there are some remote areas where children only receive non-formal education. As an example of a remote area, where education is only non-formal in the children of the SAD community in Muaro Jambi Regency, Jambi Province (Kusnadi, 2008: 133).

Many of the SAD children have not received formal education, in addition to some of them having received an education. There are several NGOs that have moved to help develop the education of SAD children such as WARSI, the SAD Social Development Partnership Forum initiated by Madani Institute, then community service teams from various universities, but sad's daily activities are inseparable from the role of their leader called Tumenggung. Tumenggung's existence was decisive, including his leadership in education as well as sad's social and spiritual life. The education carried out on SAD residents is different from the outside community in general, where their children get a non-formal education with nature-based teaching.

So far studies on the role of education and religion among SAD pay little attention to the context that explains how education and religion are rejected among SAD. This study (in contrast to existing studies) analyzes carefully how a structural context has allowed something foreign and previously rejected to be accepted as an integral part of SAD life.

The purpose of this study is to complete the shortcomings (straightening out the misunderstandings) of the interpretation of the role of education which is considered

normative. SAD's acceptance or rejection of education by analyzing how Tumenggung's role in education responds to SAD's challenges and needs by reflecting on their isolation.

This article is based on the argument that Tumenggung's role in education is not only useful for SAD, but education has become a solution to the SAD problem and become the starting point of a very basic transformation of SAD civilization.

Local governments and NGOs have actually carried out many development programs for the SAD community, both in the form of social, economic and cultural improvements, and religious counseling. Although many efforts have been made such as improving education and socio-religious for the SAD community, the SAD community has not been able to integrate themselves with the outside community. This makes researchers want to examine the leadership of the SAD in the field of educational acceptance and the process of religious guidance carried out by Islamic Religious Extension Officers (da'i KAT) towards the SAD community in Muaro Jambi Regency.

2 LITERATURE REVIEW

In the view of Rina Astarika (2016) SAD or also known as Orang Rimba is one of the traditional ethnicities in Indonesia. SAD or Orang Rimba is a term for indigenous communities living in the forests of Jambi Province. SAD is an alienated tribe whose distribution is in several areas in Jambi Province such as Muaro Jambi, Batanghari, Sarolangun, Bungo, and Tebo.

There are not many studies related to SAD leadership, moreover associated with educational phenomena, and religious phenomena. Previous studies related to SAD have focused more on natural approaches. Previous theories are widely related to social interaction (Nailatun, 2016), cultural identity of society (Triana & Putri, 2022), melangun history (Pratama & Hadi, 2019), even education is considered a threat (Baharuddin, 2014), the need to build sustainable human resources through alternative education based on local cultural culture (Astarika & et al. 2019).

The focus of this research is Tumenggung's leadership and its relation to the level of educational acceptance, and religion (islamization process) for SAD. Therefore, sad's educational and religious acceptance is key in SAD leadership. The purpose of this study was to determine the level of educational and religious acceptance of SAD leadership.

Local wisdom is a noble value that applies in the community life system in the form of local ideas that are wise, full of wisdom, value that are embedded and followed by the citizens of the community to protect and manage the environment sustainably. For Sinaga & Rustaman (2015) education that is managed today emphasizes more on the character and values of the nation. These characters and values are an accumulation of local characters and values from customs in Indonesia. The value of local in the form of local tradition contains the value of wisdom.

SAD has negative thoughts if the school is in formal education. They got this according to the teachings of Tumenggung, their parents, and ancestors. According to them, the education that will be obtained in school is not an activity that they should do, because if they study at school, they will lose time to forest, so the threat that arises is that if they cannot meet their needs from being forested, then they will die (Hidayat et al. 2013).

This makes SAD have a negative perspective on formal education, so it is not easy to make SAD willing to accept formal education, and formal education is new to SAD. Formal education is a structured, tiered, systematic and multilevel activity from elementary school to higher education or equivalent to it, including in academic and general oriented learning activities, professional training programs that are carried out continuously (Sudjana, 2004).

As for religion, it begins with the theory of animism promoted by A. W. Nieuwenhuis, as explained by Koentjaraningrat that the theory of human religion begins with the awareness of ethereal beings that occupy the entire universe. Alam is interpreted as an object that does not have subjectivity and agency. In the event of a relationship between man and nature, the relationship is understood as a "subject-object" relationship. Therefore, Viveiros De Castro stated that animism implies the existence of a human and natural relationship, between nature and culture, so that SAD which is also often called the Orang Rimba does not have a dichotomous perception of the world, so it sees itself as part of nature only, because they have no concept of nature and culture.

SAD will find it more difficult to accept new things, even if it has been explained something new such as education. They still prefer to wander instead of having to sit in class to study at school and listen, what else should they pay attention to the lessons delivered by the person who teaches (Hidayat, et al. 2013).

Tumenggung's leadership reflects social identity in SAD life. Tumenggung's good and quality leadership in receiving education and religion is the basis for development and progress. Therefore, the management of education and diversity must respond to the wishes of the community and government policies, so that they can improve quality, with maximum efforts made by the leadership such as increasing creativity, having a good strategy and always innovating (Nur Zazin, 2011: 5).

As a result of the SAD principle of life, they eventually never get an education, because they are less open to people outside their ethnic group, and they are also less open to new things. SAD will feel ashamed when meeting people outside their ethnic group, this is because there is an assumption that even though SAD can read and write, it will still be fooled by people outside their ethnic group, and not everyone can make SAD open to new things.

At the beginning it has been explained that the inability of SAD to accept change, something new, progress, and development because it is considered contrary to the habits they carry out. This is evidenced by the conclusion of Hidayat, et.al (2013) who stated that although SAD has received an explanation about the importance of education, however, SAD still chooses to go ahead instead of studying and pay attention to the lessons taught by teachers in schools.

Given the role of education, SAD has the right to receive education. The absence of education led to underdevelopment in their system of civilization. With the SAD tradition of hunting and wandering, education is not a concern for them, because of which they cannot accept change, the existence of something new, progress, and development because it is considered contrary to their habits. Therefore, according to Bush and Bell (2002) leaders have a mediating function for their communities, both in the external context and internal processes, and can help society understand and face external changes.

Utama (2021) stated that religious awareness, especially for the SAD, is expected to be able to raise awareness about how important and valuable religion, education, and the presence of others are in the midst of life.

3 METHODS

This research uses a *mixed methods* approach as a new approach in research (Samsu, 2017). *Mixed* methods are methods that combine qualitative and quantitative approaches in one stage of research, both in terms of data collection, analysis, and research processes. *Mixed methods* aim to find more comprehensive research results, because it prepares statistical data, in addition to narrative data as analysis, so that a thorough interpretation of the processed data can be formulated.

In collecting data, this study used a questionnaire that was distributed through three different locations, namely Rodent Hamlet, Lubuk Kayu Aro, and Skaladi with the help of research assistants, because of the different locations, and most of the subjects were illiterate.

Quantitative data was analyzed using *pearson product moment* correlation through SPSS software version 25.00, while qualitative data as supporting data was processed using *flowchart analysis* according to Miles-Huberman (2014) to reveal the response of SAD to educational phenomena and religious among them.

The study population was 644 people. From the population, a sample of 227 people was taken consisting of Tumenggung (1 person), Da'i KAT (1 person), SAD association (2 people), and SAD community (223 people).

To obtain the data, the questionnaire is distributed using Indonesian. The questionnaire was originally compiled and then asked to the SAD tribe by researchers, expert research assistants who understood their local language were empowered to verify and explain the difficulties and misconceptions of the questions given.

4 RESULTS AND DISCUSSION

4.1 Results

The data description of the results of this study includes the results of a descriptive analysis of the SAD Leadership variable data (X_1), the Education Acceptance variable data (X_2), and the Religious Acceptance variable data (X_3).

Table 1*Recapitulation of Research Data*

Statistics		X1_Kepemimpinan	X2_Pendidikan	X3_Keagamaan
N	Valid	227	227	227
	Missing	0	0	0
Mean		62.0132	50.6388	50.5683
Std. Error of Mean		.52528	.53128	.54166
Median		63.0000	51.0000	51.0000
Mode		67.00	49.00	53.00
Std. Deviation		7.91407	8.00453	8.16091
Variance		62.633	64.072	66.600
Range		39.00	47.00	39.00
Minimum		41.00	31.00	34.00
Maximum		80.00	78.00	73.00
Sum		14077.00	11495.00	11479.00

Source: SPSS version 25.0 output

5 THE INFLUENCE OF TUMENGGUNG'S LEADERSHIP ON THE PHENOMENON OF EDUCATION FOR SAD

Based on the hypothesis of the research put forward, it shows that partially. Tumenggung's leadership influenced the acceptance of education among the SAD. Statistical analysis was performed to test the hypothesis put forward through the *Pearson Product Moment Correlation*.

Table 2

Results of Analysis of the Influence of Tumenggung Leadership (X₁) on Educational Phenomena (X₂)

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	28.480	2.509		11.350	.000			
	X2_Pendidikan	.662	.049	.670	13.530	.000	.670	.670	.670

a. Dependent Variable: X1_Leadership

From the results of the analysis, it shows that the leadership of the SAD (X₁) on the acceptance of education (X₂) is 0.670, meaning that the influence of the inner child tribal leadership on the phenomenon of educational acceptance is 67.0%, and this

influence shows a significant influence. This significance is based on criteria of hypothesis testing i.e. H_0 is rejected if t value counts $> t$ table. and H_0 is accepted if t value counts $< t$ table.

Based on the results of the first hypothesis test using a partial test (t-test), which was processed manually or using SPSS version 25.0. the value of t calculated by the inner tribal leadership variable (X_1) was 13.530. Since the value of t counts $> t$ of the table (13.530 $>$ 1.6525), then H_0 is rejected and H_1 is accepted. meaning that the coefficient is significant.

Based on the existing findings, it shows that the acceptance of education that exists and occurs for the SAD is due to the leadership role of the SAD. This role is characterized by the authority, views, and perceptions that Tumenggung has towards his tribe, namely the presence and intervention of outsiders must get permission from Tumenggung, there is a view that reading, writing, and numeracy (calistung) is important, needed, and can be educational for the SAD community.

6 THE INFLUENCE OF TUMENGGUNG'S LEADERSHIP ON RELIGIOUS PHENOMENA FOR SAD

Based on the hypothesis of the research put forward, it shows that partially, Tumenggung leadership influenced religious acceptance among the SAD. Statistical analysis was performed to test the hypothesis put forward through the *Pearson Product Moment Correlation*.

Table 3

Results of an Analysis of the Influence of Tumenggung Leadership (X_1) on Religious Phenomena (X_3)

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.	Correlations		
	B	Std. Error	Beta	T		Zero-order	Partial	Part
1 (Constant)	40.904	2.989		13.685	.000			
X3_Keagamaan	.417	.058	.430	7.154	.000	.430	.430	.430

a. Dependent Variable: X1_Leadership

Based on the table above, it can be explained that the influence of the SAD leadership (X_1) on religious acceptance (X_3) is 0.430, meaning that the influence of the

inner child tribal leadership on the phenomenon of religious acceptance is 43.0%. and this p engaruh shows a significant influence. This significance is based on the hypothesis testing criteria i.e. H_0 is rejected if the value of $t_{counts} > t_{of\ the\ table}$. and H_0 is accepted if the value of $t_{counts} < t_{of\ the\ table}$.

Based on the results of the second hypothesis test using a partial test (t-test). which was processed manually or using SPSS version 25.0. the value of $t_{calculated}$ by the inner child tribal leadership variable (X_1) was 7.154. Since the value of $t_{counts} > t_{of\ the\ table}$ (7.154 > 1.6525). then H_0 is rejected and H_1 is accepted. that is. the coefficient is significant.

Based on the existing findings. it shows that the religious acceptance that exists and occurs for the SAD is due to the leadership role of the SAD. This role is characterized by the authority. views. and perceptions possessed by Tumenggung towards his tribe. namely the presence and intervention of religious from outside parties must get permission from Tumenggung. there is a view that the cultivation of religious values such as ablution. prayer. eating halal food. and thaharah is important. does not matter. is needed. and can educate the SAD community.

7 DISCUSSION

7.1 Tumenggung's leadership role in SAD education

The progress of an individual. a community. an ethnic group and even the life of a nation is determined by education. Education plays a role in maturing a person or group in order to reach the appropriate level of life. In this regard. in general it can be said that all Indonesians have the same right to get an education as well as SAD. they also have the right to get education and knowledge to live decently.

Thus. the government and society strive for education with good educational standards for human empowerment. However. SAD basically prefers hunting and *wandering*. so they are less receptive if there is a change. as well as something new from the habits they do. and less willing to accept progress and development.

The education that occurs in the SAD community begins with the leadership role of Tumenggung. which is followed by educational activities championed by Da'i Remote Indigenous Communities (KAT). as well as related volunteers. Educational activities

brought by Da'i Remote Indigenous Communities (KAT) include introducing education to SAD. namely reading. writing. and numeracy (calistung). teaching clean and healthy living which will gradually change the inner child's way of thinking from refusing reading. writing. and numeracy education. to receiving education. The acceptance of such education. in the end. changed the way of living healthy and clean. to an understanding of the preservation of forest areas. and the use of forest products. including in terms of religious acceptance brought by Da'i KAT.

The learning process through education that takes place in the SAD community is the influence of Tumenggung's leadership. and the educational activities brought by the Da'i Remote Indigenous Community (KAT). SAD coaches and other volunteers related to the strategy of introducing to SAD how to read. write. and count (calistung). instilling religious values such as ablution'. prayer. and purification (*thaharah*).

At first the SAD conditions relied solely on their daily traditions and customs as Remote Indigenous Communities. Based on an interview with Pak Mansur. one of the leaders of SAD (Depati) in Skaladi Hamlet said that:

"Depati's job is to represent Tumenggung if he is unable to do so. Depati contacts the customs officer. Mutual aid. basaleh. melangun intervened. the custom of sickness came down. quacks. recently this is the case with the hospital. Herbalists are many. sparse shamans are saris. It hurts to be jamped. if it's not healthy. it's just basaleh. Medicines are herbs from the forest. Tubung wood. set new treated wounds. At most 3 days healed the wound. Depati has the ability to shoot sniper. There are no side dishes. you can catch birds. deer. tigers. if you meet dead galo. Ado was also the one who missed. Triono. his son. told him that in the developed outside world. sad about family conditions. dreams because from generation to generation there is nothing like this. Triono was traumatized by his first failure to become a tantara. Persuaded to finally want and finally become a tantara under the guidance of ustadz Asman Hatta as Da'i KAT".

As a result of the role of Da'i KAT. SAD has slowly realized the importance of education among their communities. Parents have also realized the importance of education for their children. supported also by encouragement from SAD leaders who have also realized the importance of education so that the SAD community is no longer left behind.

Based on an interview with Pak Mansur. one of the leaders of SAD (Depati) in Skaladi Hamlet said that:

"The encouragement of Tumenggung/Depati (Soleh/mansur) for school includes ado encouragement for school. because it is happy for children to pray. pray. educate many benefits. Because now there are schools that used to be non-existent".

Sad's response to the presence of Da'i KAT gave them the impression and belief that Da'i KAT was king for them beyond the authority possessed by Tumenggung. Based on an interview with Pak Mansur, one of the SAD (Depati) Leaders in Skaladi Hamlet said that:

"Since the time when Hatta ustadz entered it seems to be advancing. building it for a long time. if everything else disappears a month. The bed of ustadz Hatta basing kendaklah. Ustadz Hatta has no enemies. because if ustadz Asman Hatta does not exist. he does not advance. Tumenggung's role in education and religion is important".

Tumenggung's leadership of SAD education in Pengerulangan, Lubuk Kayu Aro, and Skaladi is in principle the same. In the perspective of management psychology, that is, the ability of leaders to understand the background and at first Tumenggung who leads the SAD community sees outside influences as something that will harm them including education. Gradually, their negative view of outsiders changed. In fact, Tumenggung and their social institutions take a positive view of this education. The negative outlook became positive due to the influence of Da'i KAT and the role of Tumenggung. The role of Tumenggung can be seen in the psychological motivation and opportunities provided by Tumenggung towards the SAD community, so that in the end they receive education for their children.

Thus, it can be seen that due to the influence of Da'i KAT and the role of Tumenggung, education can be accepted in the SAD community. This is important, because with education coming in and being accepted in the SAD community will lead to advances in the way of thinking and acting among them. With education, it is hoped that other understandings will develop to be more advanced, such as the quality of health, improving welfare through farming, trading, growing a good culture, and etc.

7.2 Tumenggung's leadership role towards the SAD religion

This article presents matters related to the findings in the field, namely about the leadership role of SAD (in this case tumenggung leadership) on SAD religious (religious) awareness and the form of religious phenomena that occur in Rodent Hamlet, Lubuk Kayu Aro, and Skaladi, Pelempang Village, Mestong District, Muaro Jambi Regency.

Based on existing evidence, it shows that the existence of Tumenggung as the king of the SAD has a leadership role in religious acceptance that is different from their ancestors (animism) that they have always adhered to. Although according to the Trustees of the Jambi Children's Tribe, the process is long enough to convince him, and psychologically it also requires extraordinary sacrifices.

Based on the results of an interview with Suparto, one of the Trustees of the Jambi SAD Association said that:

"An extraordinarily severe event, changing the faith from animism to Islam. The one that plays the most role in causing the phenomenon of embracing Islam for SAD is Da'i KAT which is through coaching, finally Tumenggung is obedient to Da'i KAT. in their view Da'i KAT is great, for example through basaleh (treating by summoning subtle spirits), some are unhealthy, with tawasul Da'i KAT their family who are not healed finally healed, and this gives rise to trust".

The process of proselytizing how this religious phenomenon changes from animism to religion (Islam) requires a specific strategy that is different from the general proselytizing strategy. The results of an interview with Suparto, one of the administrators of the Jambi SAD association explained that:

"Preaching, you don't have to use verses. His Depati said that if Islam is later first, the important thing is to want to be a good person (thinking begins to develop). Our son is kind of mano his school, don't like us, how to get in: know that relatives are cars, who brings cars? The driver, the driver is 1 person. If more than one does not want to go, That's an example of how God is. After being bathed, shackled, the new selective food of his brain moves. Guiding the five-time prayer, such as reading aloud to let their readings know. We want to sell so that children can snack. The strategy was taken to Basnaz to be given help to know selling".

In addition, from an interview with Suparto (Treasurer of the Jambi Province SAD Association) stated:

If you want to get married, the condition is to prepare seven pig heads and cut the antui wood. After Islam they claim to be good at Islam. In Islam, simply cutting the chicken is a condition of marriage (reception). Instead of having to walk the long antui wood, you have to pass the wood. The groom-to-be and the bride walked each from the end, meeting in the middle, after meeting the groom-to-be touching the woman by saying "sui-sui".

In the process of religious acceptance and changes in their life traditions, Tumenggung gave up his authority to be managed by Da'i KAT, as seen in an interview with Asman Hatta, one of the Da'i Remote Indigenous Communities (KAT) stated:

"Tumenggung leadership. Give up all his authority to be regulated Da'i KAT: At least 2 years of marriage, teaching reading, writing, and arithmetic, rahmatan lil alamin (our behavior), istiqomah, sick treated".

The delegation of Tumenggung's authority to be regulated by Da'i KAT was felt by Tumenggung that Da'i KAT that instills religious values is not problematic for the SAD community. Quite the contrary, the presence of Da'i KAT is necessary for the SAD community. This is because it is seen as being able to educate their community. Therefore, Tumenggung felt that Da'i KAT was needed for their community.

The form of religious phenomenon in question is the transformation of identity from adhering to animism to embracing Islam, the implementation of worship/prayer, ablution', thaharah, and Friday prayers for men. This phenomenon has never happened before. With the authority and authority of Tumenggung as a leader (king) for the SAD, Da'i KAT carries out its work in the context of understanding education, religion, and a healthy, critical, and productive social life.

A religious phenomenon that has emerged among the SAD is their assumption that learning religion is important. The importance of religion to them is accompanied by learning religious knowledge, learning to recite, and praying, including Friday prayers among the SAD. They are interested in learning religion because of personal encouragement by seeing the effectiveness of Da'i KAT in carrying out an educational and religious role for their progress (SAD). Overall, the SAD community feels

comfortable and willing to change with the support of the leadership influenced by the existence of the Da'i KAT.

Sad's leadership role towards religion in Pengeratan, Lubuk Kayu Aro, and in Skaladi is shown through the leadership of Tumenggung. Tumenggung's leadership is understood to be not only useful for logistical and cultural matters, but also as a solution for the SAD from various problems faced. Tumenggung's leadership role in the phenomenon of educational and religious acceptance is realized to be a solution to the social life of the SAD. In the perspective of management psychology, this is certainly Tumenggung's ability as a leader in solving problems faced by his community.

8 CONCLUSIONS

Based on the results of the study, this article concludes that Tumenggung has a leadership role in the phenomenon of educational and religious acceptance for the SAD community. The significant influence of Tumenggung leadership on educational phenomena was 67.0%, while the significant influence of Tumenggung leadership on religious phenomena was 43.0%.

Tumenggung's leadership role in education and religion is characterized by its kinship structure and leadership hierarchy. Based on the kinship structure and leadership of the SAD hierarchically from the highest to the lowest are Tumenggung, Depati, Stakeholders (Mengku), Menti, Dubalang, and Jenang. Each of these kinship structures carries out their respective duties and functions with *local wisdom* and noble values prevailing among the SAD.

Tumenggung's leadership as the supreme leader for the SAD has a role out and into their community. For this reason, the progress and decline of the largely depends on the leadership of Tumenggung. In the context of education and religion, Tumenggung's leadership role was initially closed due to 'negative' perceptions of education and religion, but now it has shifted and has begun to accept education and religion due to the role of Da'i KAT and the leadership role of Tumenggung in the perspective of management psychology, namely Tumenggung's ability to understand the community he leads.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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