

# Analysis of Community Empowerment Programs in the Suku Anak Dalam Community (Orang Rimba) at Talang Kejumat Settlement Location, Limbur Tembesi, Bathin VIII, Sarolangun Regency

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## Abstract

*This study aims to determine the empowerment program carried out by stakeholders for the Suku Anak Dalam (SAD) community and to find out the obstacles in realizing the empowerment program for the Suku Anak Dalam (SAD) community. This study uses a qualitative research method with a source approach (Institutional Research) by describing phenomena in the field related to empowerment in the Suku Anak Dalam (SAD) settlements, data collection is done by interview, observation, and documentation. Then the data analysis was carried out with qualitative data analysis by collecting data, reducing data, presenting data, and drawing conclusions. Jambi Province is an area that has a large population of Suku Anak Dalam (SAD), one of which is in Sarolangun Regency which is located in the Talang Cheesemat, Limbur Tembesi, Bathin VIII residential area. The Suku Anak Dalam (SAD) community has social problems such as poverty, education, health, and others. The community at this location has been living on a land grant from the church with an area of 1 hectare (Ha), which 19 units of Aid Board Houses from the Indonesian Ministry of Social Affairs have built in 2020. The results of the empowerment program can certainly provide alternative economic sources. As a source of sustainable livelihoods that can meet the daily needs of the Komunitas Adat Terpencil (KAT) residents not only during the social empowerment process, but also to continue to be developed and beneficial for KAT residents. Introducing and providing technical cultivation skills in farming/breeding/gardening and weaving skills as a form of alternative economic business development for KAT residents that can be continuously developed in the long term. This is certainly very necessary to be improved, especially by the government which has duties and responsibilities towards the community.*

## Keywords

Community Empowerment;  
Anak Suku Dalam (SAD)  
Community, Talang Kejumat  
Settlement



## I. Introduction

Indonesia is a country that is very rich in ethnic diversity. The number of tribes in Indonesia is certainly inseparable from the existence of people who are still isolated and are still very attached to their culture. For example, the Asylum Tribe in Riau, Suku Anak Dalam in Jambi, the Kajang Tribe in South Sulawesi, the Polahi Tribe in Gorontalo, and others.

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Suku Anak Dalam (SAD) is one of the most isolated tribes in Indonesia who live in forest areas in Jambi Province, precisely in Sarolangun Regency. They are a group of socio-cultural community life that is classified as primitive and minority, namely Suku Anak Dalam (SAD) and commonly called the Kubu Tribe or jungle people with a life that is still classified as underdeveloped, not confident, poor and living in groups in the forest (Anggraini, 2021).

Suku Anak Dalam (SAD) is a community that lives in the forest by calling itself the Orang Rimba, where the mention refers to a place to live in a lowland, underdeveloped, primitive forest area and others. Various views of them continue to emerge from some people who have interacted with the Suku Anak Dalam (SAD), not even a few people who live close to them (transmigration communities) are of the view that the Suku Anak Dalam (SAD) are a group of people who are dirty, dirty, disgusting, dirty, never showered, and so on. So that the Jambi provincial government is currently naming the indigenous group as Suku Anak Dalam Community (SAD) (Aulia, 2020).

Where, the community itself is defined as a unit of human life that occupies an area and interacts with a system of customs and of course bound by the sense of identity that prevails in it. Suku Anak Dalam Community (SAD) is a socio-cultural group that is local, homogeneous, closed, left behind, scattered, moving from place to place (semi-nomadic), a life that still depends on the local nature and an economy that is still a subsystem and limited access to social services (Eliza et al., 2018). The existence of the Suku Anak Dalam who live in Sarolangun Regency has been known for a long time, in general, the existence of the Suku Anak Dalam (SAD) can be grouped into at least 3 (three) major groups, although in the field conditions may vary, not exactly the same as The 3 (three) groupings are in accordance with the latest environmental conditions encountered. The groups of Suku Anak Dalam referred to are as follows:

1. The wandering Suku Anak Dalam (Nomadic).
2. Suku Anak Dalam Group is still in the forest.
3. Suku Anak Dalam groups who have settled (settled).

Suku Anak Dalam (SAD) itself has a source of livelihood from hunting and gathering from forest products, being left in simple huts made of various materials in the forest, wood for poles and floors, and serdang leaves for the roof with fasteners using a rope. rattan. This is in line with the philosophy of life which has a cikai roof, beir walls, peat mats, berayam kuo, goat deer and buffalo tuno, which means a house that has a roof of leaves, has walls made of trees, with an earth floor, berayam kuau (forest bird). ), goats deer, and buffalo deer (Ermitati, 2014).

According to the 1945 Constitution of the Republic of Indonesia, it has clearly and directedly mandated the Republic of Indonesia to continue to develop a social security system for all people and to empower the weak and underprivileged in accordance with human dignity and the existence of a formal basis that underlies empowerment. Remote Indigenous Communities where the State recognizes the existence of indigenous peoples and their traditional rights and the State guarantees every citizen has the right to work and a decent living for humanity. This is in line with the Law of the Republic of Indonesia Number 11 of 2009 concerning social welfare which emphasizes that the implementation of social welfare is a form of directed, integrated, and integrated activity (Sodiq, 2016).

As a rule, the empowerment of the Inner Tribe (SAD) has been regulated in the Minister of Social Affairs Regulation No. 12 of 2015 which confirms the implementation of the RI Presidential Regulation No. 186 of 2014 concerning Social Empowerment of the Inner Tribe (SAD) or Remote Indigenous Communities which in article 9 in this regulation mandates that social empowerment for Remote Indigenous Communities (Bili, 2020).

According to Sutikno, Soedjono, Rumiati & Trisunarno (2015) in (Sidiq, 2020) explained that the empowerment model became a paradigm in development so that its attention focused on all related aspects of humans, both intellectual aspects (human resources), material and physical aspects, to managerial aspects. So from the several aspects described above, it will have an impact on; both in terms of the local economy, social and culture.

In the process of empowerment, according to Randi R. Wrihatnolo in (Syahrowi, Awis Karni, 2021). This can be done through three stages, namely the awareness stage, the capacity stage, and the empowerment stage. In the awareness stage, the community is given socialization, knowledge and insight so that they can understand that the empowerment that will be carried out has the aim of improving the quality of their lives. The capacity stage is a stage in empowering the community to be able to do it first. And the last is the empowerment stage, where in this stage the community is given the opportunity and authority in accordance with the skills already possessed by the community as the recipient of the power.

Suku Anak Dalam (SAD) or Komunitas Adat Terpencil (KAT) located in the Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII. The community in this location has been living on land grants from the church with an area of 1 hectare (Ha), which 19 units of Aid Board Houses from the Indonesian Ministry of Social Affairs have built in 2020, although the potential for yards around the settlements is still quite large. However, the community still uses its source of livelihood by hunting. The majority of SAD beliefs in this location are Christian, where every week members of the rombongan routinely attend Sunday services for the guidance of a priest who also lives in a residential area. Although the potential of the yards around the settlements is still quite large, the land has not been fully utilized by the group. The group's source of livelihood still depends on hunting activities and a small part of gardening. Settlements have also been equipped with clean water facilities, but do not yet have meeting hall facilities and lighting (electricity).

Apart from that, the current problem of getting income from hunting is getting more and more difficult, this is because forests are increasingly being replaced by oil palm plantations owned by companies and residents, so to find game animals, Komunitas Adat Terpencil (KAT) have to travel far from residential locations and sometimes it takes days with uncertain results. Sihombing (2020) state that Covid-19 pandemic caused everyone to behave beyond normal limits as usual. The outbreak of this virus has an impact especially on the economy of a nation and Globally (Ningrum, 2020). The problems posed by the Covid-19 pandemic which have become a global problem have the potential to trigger a new social order or reconstruction (Bara, 2021).

The Covid-19 outbreak, which certainly has a huge social economic impact on society, this of course applies to the Suku Anak Dalam Community (SAD). Since the COVID-19 outbreak began to spread to other provinces in Indonesia, Jambi was no exception, the Suku Anak Dalam (SAD) community mostly decided to isolate themselves into forest areas. This self-isolation has actually become a tradition that has existed for a long time, where this community calls it "besesandingon" which is the tradition of quarantining or isolating oneself separately from other healthy communities. Although this is not fully implemented by the Rombongan Jurai SAD community, with the Covid-19 pandemic, their usual activities, namely hunting, are limited so they don't travel far to look for game animals, meanwhile not all Rombongan members have gardens which causes daily food needs to be lacking sufficient for these conditions.

## II. Review of Literature

### 2.1 Empowerment

Word Bank (2001) in (Renaldi, 2020) explained that empowerment is an effort to provide opportunities and capabilities to poor community groups, where community empowerment is a process that aims to increase the ability, courage and independence of the community itself.

Empowerment in another sense means to make improvements to the standard and quality of life or welfare of each individual in it. Community empowerment itself is an effort that can lift community groups who were originally trapped in poverty and underdevelopment who can then build, encourage, motivate, and develop the community for their potential and are able to develop that potential (Mulyani, 2017).

In line with the term empowerment above, according to Swift and Levin (1987) in (Margayaningsih, 2016) to carry out an empowerment program, it refers to a person's ability, especially for vulnerable, weak, and underdeveloped groups so that they are more:

1. It is easy to get access to sources that are more productive and have greater possibilities for them to increase their income and obtain goods and services that are certainly needed by the group or community itself;
2. Participate in all activities, both developmental and decision-making that affect their lives. Apart from that, empowerment is meant here so that there is an effort to reallocate through power in changing the social structure that applies in it.

Besides that, according to Drijver and Sajise (in Sutrisno, 2005; 18) said that in an empowerment there are several basic principles of empowerment, namely:

1. The existence of a bottom-up approach in this first stage, managers and stakeholders agree on the goals to be achieved, then when they want to develop an idea and some activities can be carried out in stages more easily.
2. Participation involves the involvement of stakeholders in every phase of planning and management.
3. The concept of sustainability, involvement in the process of developing partnerships with all elements of society so that the program can be accepted both socially and economically.
4. Integration, namely the existence of policies and strategies at several levels, namely from the local, regional to national levels.
5. Social and economic benefits that must be part of the management program.(Sahyana, 2019)

## III. Research Methods

### 3.1 Types of Research

The type of research used is descriptive research using a qualitative approach. This qualitative method is used through a source approach (Institutional Research) and this study describes and describes phenomena and events in the field regarding the Empowerment Program in the Inner Tribe Settlement (SAD) Bathin VIII.

### 3.2 Data Source

In obtaining research data this time the researchers used data sourced from primary and secondary data. Where is the source of data or primary information obtained from interviews, observations and documentation. Meanwhile, the source of data obtained through secondary information is obtained from various references, reports, literature, previous research, books, and laws.

### 3.3 Data Collection Technique

Data collection techniques are through interviews, observation, and documentation.

- a) Interviews are a tool in data collection techniques that are important in qualitative research. according to Estenberg in Sugiyono (2013) The interview is a conversational interaction in which there are certain aims and objectives, where the conversation is carried out in two directions by both parties, namely the interviewer (interviewer) as the questioner and the interviewee (interviewee) who provides answers to the questions posed (Dr.M. Sobry Sutikno Prosmala Hadisaputra, 2020). Where in conducting interviews, researchers use guidelines from interview references that have been prepared and the dialogues that occur during these activities.
- b) Observation is a data collection technique in qualitative research which is carried out directly by observing the object of study, observation or observation, which means that each activity can be interpreted as taking measurements. Observations were made by researchers by observing the empowerment program activities carried out by stakeholders for the Suku Anak Dalam (SAD).
- c) Documentation is an instrument of data collection that aims to obtain information that can be used as supporting material for data analysis and interpretation. Documentation is carried out by researchers by collecting data from archives, reports, pictures, photos, and so on

### 3.4 Data Research Subjects

The subject of the research on the empowerment program for the Suku Anak Dalam (SAD) is carried out to the assistants tasked with assisting the Suku Anak Dalam during the empowerment program. Social Service of Sarolangun Regency, Suku Anak Dalam Community in Talang Cheesemat, Limbur Tembesi, Bathin VIII, Sarolangun Regency.

### 3.5 Research Sites

The research was carried out at the Social Service of Sarolangun Regency and the Location of the Suku Anak Dalam (SAD) Settlement which is located at Talang Cheesemat, Limbur Tembesi Village, Bathin VIII District, Sarolangun Regency, Jambi Province.

### 3.6 Data Analysis Technique

The data analysis technique used in this study is using qualitative data analysis, where qualitative data analysis is a form of effort carried out by working with data, organizing data, sorting data so that it becomes a data unit that can be managed. In addition, according to Sugiyono (2013) in (Dr.M. Sobry Sutikno Prosmala Hadisaputra, 2020) states that data analysis techniques are an activity in finding and finding patterns that are important and can be learned where it is obtained from the results of interviews, field notes, and other materials that can be translated into units, choosing which ones are important and what will be studied. so that it can make conclusions that are easily understood by researchers and can be told to others. Activities in analyzing a data are divided into several parts, including;

#### a. Data Collection

In data collection techniques related to the empowerment program for the Suku Anak Dalam (SAD) community, both those sourced from primary data namely interviews, observations, and documentation as well as from secondary data, namely obtaining data from the official website of the Sarolangun Regency Social Service, news reports, research past and legislation, and books.



### b. Data Reduction

The data obtained from the research through interviews will be processed, analyzed, simplified with the aim of reducing things that are not important and organizing the data in such a way that a final conclusion can be drawn that can be implemented.

### c. Data Presentation

The presentation of research data can be done through a form that narrates a sentence and a graph, where the data presentation is arranged based on the points contained in the data reduction presented using sentences and the language of the researcher is arranged into a series of logical and systematic sentences.

### d. Withdrawal of Conclusion

In drawing conclusions, the research is presented systematically which refers to the formulation of the problem that has been previously arranged by the researcher.

## IV. Discussion

Jambi Province is an area that has a large population of Suku Anak Dalam (SAD), one of which is in Sarolangun Regency which is located in the Talang Cheesemat, Limbur Tembesi, Bathin VIII settlement area. The Suku Anak Dalam (SAD) community has social problems such as poverty, education, health, and others. The community at this location has been living on a land grant from the church with an area of 1 hectare (Ha), which 19 units of Aid Board Houses from the Indonesian Ministry of Social Affairs have built in 2020. Apart from that, the Suku Anak Dalam Community (SAD) at the location The majority have Christian beliefs, where every week the members of the rombongan routinely attend Sunday worship for the guidance of a priest who also lives in a residential location. To overcome the problems that occur in the settlements of the Suku Anak Dalam (SAD), there must be an empowerment program which is a continuation of the Minister of Social Affairs Regulation No. 12 of 2015 which confirms the implementation of the Presidential Regulation of the Republic of Indonesia Number 186 of 2014 concerning Social Empowerment of the Suku Anak Dalam (SAD). ) or Remote Indigenous Communities. Therefore, the following are the parties involved in empowering the residential area of Talang Cheesemat, Limbur Tembesi, Bathin VIII:



Figure 1. Stakeholder-Based Empowerment Model

Source: Sarolangun District Social Service

The picture above explains that in the process of empowering the settlements of Talang Cheesemat, Limbur Tembesi, Bathin VIII, Sarolangun Regency, there are parties who contribute to synergize with each other in carrying out empowerment activities for the Suku Anak Dalam (SAD). Where the programs and activities to be carried out are adjusted to the programs and activities of each stakeholder concerned. Then in carrying out the empowerment program, there is a companion namely LKS Pundi Sumatra who plays an active role in the field to accompany every activity of the empowerment program carried out. Some of the mentoring programs carried out by LKS Pundi Sumatra include: 1) Developing creative and sustainable economic resources, 2) Facilitating/assisting in the preparation of population documents,

In providing assistance and empowerment programs that will be implemented, there are several steps or strategies carried out by LKS Pundi Sumatra as stated by Herman Flany as a companion in the empowerment program for SAD:

*"In implementing the empowerment program for SAD, the first step we must take is to first look at the existence and culture of the Indigenous Community, then the next step we look at is the social problems that occur, such as how the economic situation, education and social relations of the community will be empowered. the. After that, everything is answered when we want to do empowerment, then there are several steps we must take, namely building an approach with the rombongan, to get to the approach process we do it through someone known to the rombongan, such as the village head, local community leaders who are commonly called (Jenang). Jenang is a trusted person for Suku Anak Dalam (SAD)" (Interview, 23 September 2021)*

In line with the above, According to Adisasmita (2006) in(Rahayu, 2019) argued that community empowerment is an effort to utilize and manage community resources to be more effective and efficient, which is divided into several aspects, namely:

#### 4.1 Aspects of Input or Input

Adisasmita (2006) in(Rahayu, 2019) stated that the input or input aspects in conducting empowerment programs consist of human resources (HR), budget, equipment or facilities, data, plans and technology. In terms of accessibility, the location of the Suku Anak Dalam settlement in Sarolangun Regency is precisely in the Talang Cheesemat Settlement Location, Limbur Tembesi, Bathin VIII where the accessibility can be seen in the following table:

**Table 1.** Conditions of Suku Anak Dalam Community in Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII in 2021

No	Category	Amount
1	Formal Education (SD)	5
2	Knowing Read Write	8
3	Out of School/Out of School	46
4	Malnutrition	0
5	Disabled	0
6	Unemployment	0
7	Poor	18

Source: Sarolangun District Social Service Database 2021

The table above explains that there are still many problems that exist in the Suku Anak Dalam (SAD) community. Even at the location of the Suku Anak Dalam (SAD) settlement,

there are several young families who marry underage because they are still bound by ancestral culture, so an understanding of reproductive health issues, infant and toddler care, health of pregnant women, and birth attendants is still very much needed. . Apart from that, it is also important to provide technical capacity building in the culture of agriculture, animal husbandry, fishing and plantations in the communities in the location.

**Table 2.** Accessibility Conditions for the Orang Rimba, precisely at the Talang Kejumat Settlement Location, Limbur Tembesi, Bathin VIII, Sarolangun Regency

Accessibility	Description
Road Access	The road to the location of the Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII is still not paved, where when it rains access to the location is difficult to reach because it still has a red dirt road. Besides that, this settlement can be reached by four-wheeled vehicles (4) and two-wheeled (2) with a distance of thirty-four kilometers from the city or district.
Clean water	The condition of the water in the Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII is clean and available.
Access Lighting	In terms of access to lighting in the Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII, it is obtained that they do not have access to electric lighting, so that the lighting that has been used so far is still using diesel aids.
Network Access	The network access used to communicate is quite good but a bit difficult.

Source: Pundi Sumatra (Field Companion)

**Table 3.** The Condition of the Potential in Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII, Sarolangun Regency

Potential use of the yard	The yards owned by community members in their residential areas have various potentials such as; <ul style="list-style-type: none"> <li>- Planting fruit crops (canned, rambutan, durian, duku. These plants can be planted in front of their house</li> <li>- Utilization of the yard behind the house to plant vegetables, spices, etc</li> <li>- Utilizing the field in front of the settlement as grazing land like cows</li> <li>- And it has the potential to be a place for catfish cultivation with tarpaulin media that can be placed in the space between each house and behind the house.</li> </ul>
Potential handicrafts/local wisdom	There are several potential types of woven that exist in the community with the availability of abundant raw materials. The potentials are; <ol style="list-style-type: none"> <li>1. Tassel mats, most of the women members of this community can weave</li> <li>2. Lukah Ikan, there are male community members who are used to making woven Lukah from bamboo and rattan raw materials.</li> <li>3. Ambung, Tundo, Kiding and Niru, these various crafts can be done by several members of the community, ladies and gentlemen. The raw materials for the various weaves are Shrimp Rattan, Tigo Rattan and Young Bamboo. Availability of raw materials is also a lot.</li> <li>4. Various handicrafts made from Resam such as tissue holders, flower pots, shopping bags etc. For handicrafts made from resin, especially for mothers, they have received training in weaving from the Pundi Sumatra Team. The availability of Resam raw materials is also quite a lot.</li> </ol>



Types of vegetables and young plants that are in demand	Various types of vegetables are in demand by community members to be planted in their yards. The types of vegetable commodities that are in demand include; kale, chilies, eggplant, long beans and spinach. Apart from these vegetables, community members are also interested in growing cassava, sweet potato, sugar cane and taro.
Type of livestock requested	<ol style="list-style-type: none"> <li>1. Ox. Community members want to own jawi cattle because they are motivated by several community members who have succeeded in raising jawi. Jawi farming according to them is not so difficult to maintain.</li> <li>2. Catfish. There are several community members who have done catfish farming and have also succeeded. This is a reason for them to be interested in raising catfish.</li> </ol>

Source: Pundi Sumatra (Field Companion)

Suku Anak Dalam who were in the location at that time worked as gathering, hunting, betik (catching fish with tuba), selling forest products such as rattan and resin on the roadside. But as time goes by at this time many of them have switched professions as craftsmen, breeders, hunting and gardening. However, not many of them accept the offer because some of them are still very familiar with ancestral values and still maintain their hunting activities in the forest.

When this research was conducted, of course, many things were found, both in the form of road access which was still quite difficult, and others. Even though the Suku Anak Dalam (SAD) are already living permanently with the assistance of 19 housing units since 2020, the community is no longer moving from place to place to live. Even though their living conditions are quite apprehensive, especially since they don't have electricity. Therefore, in this case Pundi Sumatra as the assistant for the Tribe Children in the location has an important role to be able to empower the SAD Community so that they get a decent life.

#### 4.2 Process Aspect

Adisasmita (2006) in (Rahayu, 2019) stated that in this aspect it consists of implementation, monitoring, and supervision. Where in carrying out the empowerment of the Suku Anak Dalam (SAD) in the Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII has established several program activities in the form of assistance. The assistance is:

- a) The assistance for board houses, at the Talang Kejumat Settlement, Limbur Tembesi, Bathin VIII, Sarolangun Regency, has built 19 housing units which are the result of assistance from the Indonesian Ministry of Social Affairs in 2020.
- b) Living Allowance Assistance (JADUP)

This Life Allowance Assistance is a collaboration between Pundi Sumatra as the assistant for SAD, the Social Service and is a derivative of the Ministry of Social Affairs in the amount of Rp. 500,000 (Five Hundred Thousand Rupiah) for the next 6 months is distributed periodically, namely 3 months 1 time in the form of a basic living allowance (JADUP) for 18 families which is assistance from the Indonesian Ministry of Social Affairs in the PKATBest program (Empowerment of Remote Indigenous Communities Based on Stakeholders)

- c) There is assistance and empowerment

In this Productive Economic Business assistance activity through the Joint Business Group (UEP-KUBE), there is assistance and empowerment carried out by Pundi Sumatra in collaboration with parties, one of which is the Social Service of Sarolangun Regency for the SAD community at the Talang Kejumat location, where the assistance is in the form of capital. for agriculture and animal husbandry, amounting

to Rp. 25,000,000 (twenty five million rupiah) which has been determined by the Ministry of Social Affairs of the Republic of Indonesia. As for the continuation of the assistance, Pundi Sumatra held activities to optimize assistance in order to provide forms of economic business that were in accordance with the potential, interests and local wisdom of KAT residents.

**Table 4.** Schedule for the implementation of Productive Economic Business Activities through the Joint Business Group (UEP-KUBE) in the Talang Cheese settlement, Limbur Tembesi, Bathin VIII in 2021

No	Stages	Execution time	Target	Activity Place
1	Palawija Agricultural Activities	September 2021	18 KK	KAT . settlement
2	Catfish Fishing Activities	September 2021	18 KK	KAT . settlement
3	Fruit Seed Planting Activities	September 2021	18 KK	KAT . settlement
4	Woven Activities	August and October 2021	18 KK	KAT . settlement

Source: Pundi Sumatra (Field Companion)

### 4.3 Aspects of Output and Output

Adisasmita (2006) in (Rahayu, 2019) said that in the empowerment program there are expenditure aspects which consist of several indicators such as achievement, targets, effectiveness and efficiency, from the several assistance programs above, Pundi Sumatran as a companion in the field certainly cannot be separated from evaluating, where the evaluation aims to assess a performance and the obstacles faced during the program so that the results of the evaluation can be used as a process of improvement in the next work plan.

Based on the realization data of the above assistance program for the Suku Anak Dalam (SAD) it can be seen that in its implementation it has been carried out well, where this can be seen from the realization of work programs that are in accordance with the targets to be achieved and of course with the empowerment program carried out by Pundi Sumatra which collaborating with stakeholders, this can be felt by Suku Anak Dalam (SAD) who are in the Talang Cheesemat settlement, Limbur Tembesi, Bathin VIII. The results of the empowerment program can certainly provide alternative economic sources as a source of sustainable livelihoods that can meet the daily needs of KAT residents not only during the social empowerment process, but to continue to be developed and beneficial for KAT residents.

### 4.4 Inhibiting Factors in the Implementation of the Inner Tribe Empowerment Program (SAD)

Based on the results of research in the field, there are several factors that become obstacles or obstacles in the implementation of the Suku Anak Dalam (SAD) empowerment program by the Social Service of Sarolangun Regency, where these factors are:

1) Lack of Budget in Program Implementation

In implementing the empowerment program carried out by the Social Service of Sarolangun Regency, there are still budget costs that are not appropriate so that they cannot be sufficient to carry out the targeted program. So that the empowerment program experienced obstacles that made many SAD not feel the empowerment program.

2) Society participation

Community participation from SAD itself is still relatively low and low, this is proven by the fact that there are still people who don't care, surrender, feel awkward and don't dare to express an opinion in submitting a proposal so that this causes the empowerment process to be slightly hampered.

3) Inner Tribe Culture (SAD)

The Suku Anak Dalam (SAD) whose lives are still relatively primitive and backward which of course still have values and habits that are still firmly attached to their souls, even though on the one hand they have experienced a transition, have worked as laborers in companies, but are still many of them find it difficult to get rid of the old habit of hunting and fishing which causes the low income they get. This is the cause of the lack of human resources and the low level of education and knowledge.

4) The Low Human Resources of the Suku Anak Dalam

The quality of human resources is the most important element in every movement of the empowerment program that will be carried out by the government, and which forms the basis for the quality of human resources, namely education. Not only that, low education is also a major factor in unemployment and poverty. This is an obstacle for the Social Service of Sarolangun Regency in empowering Suku Anak Dalam due to the lack of knowledge in the empowerment process.

## V. Conclusion

From the discussion above, the writer tries to draw conclusions from the research on the empowerment program for the Suku Anak Dalam (SAD) in the Talang Cheesemat Settlement, Limbur Tembesi, Bathin VIII, Sarolangun Regency, namely:

Basically, empowering the community is an effort to increase the dignity of the community from the lowest strata with all their limitations who have not been able to escape the trap of poverty, ignorance and backwardness. In the process of implementing work programs in every body of government organizations, offices, regional apparatus organizations, and so on, of course, there will always be and find obstacles in the realization process, but in ways that are innovative and responsive to some of these problems, they must be overcome with good accountability and uphold the value of honesty.

Instilling modern cultural values such as hard work, thrift, as well as openness and responsibility, of course, are important points of part in empowerment efforts, such as being able to create an atmosphere that allows the potential of the community itself to develop, strengthen community potential, protect and defend the interests of the lower class. Where LKS Pundi Sumatra has certainly helped and made efforts to make the SAD Community independent. The results of the empowerment program can certainly provide alternative economic sources as a source of sustainable livelihoods that can meet the daily needs of KAT residents not only during the social empowerment process, but to continue to be developed and beneficial for KAT residents. Introducing and providing technical cultivation skills in farming/breeding/gardening and weaving skills as a form of alternative economic business development for KAT residents that can be continuously developed in the long term. This is certainly very necessary to be improved, especially by the government which has duties and responsibilities towards the community.

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