

# **Public Policy for The Future of Primitive Tribes in the Suku Anak Dalam, Jambi-Indonesia**

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**Abstract:**

Suku Anak Dalam (SAD) is part of a primitive indigenous community that is part of Indonesia's cultural diversity and one of the traditional tribes living in Jambi province, especially in the village of Pompa Air. The first tribe lived in Jambi Province was SAD, and this tribe came from an ancient human, the war era in Jambi. SAD able to survive by utilizing forest products and hunting, their belief in the mystical matter because they ascribed to their ancestral heritage. Technological development is very far from this community, even the whole development of aspects of life is very now from decent words such as health, economics, education, fashion, and others. So far the Government has tried to provide assistance to this community and make this community much better in the future so that it can live in regular socialization with other community members, various development programs also provided for this community. The Government undertook developments aimed at raising the dignity and dignity of this community, which was not entirely successful, and the top-down program also often failed. So to overcome the problem of SAD can't implement with one stakeholder, collaboration is an effort taken by the Government to collaborate with other parties, in this case, PT Pertamina, to establish good public policies and improve SAD living standards and for the sake of a better SAD future.

This study uses the Ansell and Gash collaboration model with the concept of collaborative governance theory. It uses qualitative methods with various explanations of the data that researchers have obtained, data collection in this study through observation and interviews with stakeholders. The results show that this collaboration brought a significant change for SAD in the village of Pompa Air and gave new life to the remote indigenous community in the town of Pompa Air known as Suku Anak Dalam.

**Keywords:** Collaboration, Development, Public Policy, Suku Anak Dalam

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## 1.Introduction

Indonesia is a country with various tribes, customs, and cultures. One of the unique tribes in Indonesia, especially in the Province of Jambi is Suku Anak Dalam. Suku Anak Dalam or abbreviated as SAD is a typical Indonesian tribe that falls into the category of disadvantaged and lives with primitive in the forest in Jambi Province, and this tribe included in the category of minority tribes included in remote indigenous communities in Indonesia (Muslimahayati & Wardani, 2019). Remote indigenous community (KAT) is a local social group, closed, left behind, and used to live in a nomadic way, is homogeneous, and has guidelines on the customs of their ancestors, with minimal technology for natural products (Febi Rizka Eliza, 2018). KAT in Jambi Province occupies the most significant number of spreads in Indonesia. KAT in Jambi province, which is a traditional remote community, is commonly known as the jungle people, namely the Suku Anak Dalam (SAD) tribe, which is also called the tribal camp. Based on data from the Jambi Provincial Office, SAD in Jambi Province in 2013 totaled 28,611 people, with 13,664 participating in empowerment activities and 14,947 people not receiving empowerment activities from the Government (Astarika, 2016). Furthermore, in 2017, the number of SAD in Jambi Province was 3,147 households, including 28 locations, 20 villages, 18 sub-districts, and eight districts. For Batang Hari Regency has 454 homes, Tebo Regency 415 households, Sarolangun Regency 249 households, Merangin 165 households, West Tanjab 100 households, Bungo Regency 128 households, and East Tanjab 76 households (Febi Rizka Eliza, 2018).

Batanghari Regency with 454 SAD families, scattered various districts, villages, and locations. Remote indigenous communities included in SAD are well-known in Batanghari District with the SAD Bathin IX community spread across 18 villages namely Naga Sari, Nyogan, Pelempang, Merkanding, Tanjung Pauh 39, Tanjung Lebar, Kilangan, Ladang Peris, Sengkawang, Bungku, Water Pump, Jangga Aur, Jebak, Pemusiran, Muara Singoan, Lambal Segatal, Lubuk Napal, and Sepintun (Daulay, 2013). The village is the location of the spread of remote indigenous communities or known as SAD, one of which located in the Bajubang sub-district, namely the Pompa Air Village. The village of Pompa Air is one of the towns in Bajubang sub-district, the village of Pompa Air located in the western part of Batanghari district with an area of 6300 Ha, has four hamlets namely Dusun Suka Maju, Tiang Tunggang Hamlet, Mangun Jaya Hamlet, and Laman Teras Hamlet and 16 neighboring neighborhoods (RT) with a total population of 2,754 people and consists of 686 households, 200 of them are part of Suku Anak Dalam with limited and apprehensive life. They are spread evenly in all hamlets in Pompa Air Village. Village topography shows the state of villages in the lowlands with the flow of the Batanghari tributaries, and the next town this area is covered by rubber, oil palm plantations, and jungle and tropical climate (Data Profil Desa Pompa Air 2018).

The Government is trying to pay attention to remote indigenous communities that live primitive in the forest. The Government has been paying attention to aspects of development since 1950 and trying to improve the quality of life of SAD in terms of socio-economic, various infrastructure development, health services, and others for SAD (Astarika, 2016).

The formulated government programs aimed at increasing the dignity and dignity of SAD in all aspects and taking into account customs of this tribe, government program support by President of Republic Indonesia's program of independent integrated areas for SAD which then provides easy access SAD to get services (Sari, 2019). But the efforts that have been made by the Government have not been successful, even top-down programs often fail, so that SAD again ignored, as evidenced by a large number of SAD living in the hardness of the forest without adequate facilities and support to develop developments in SAD (Astarika, 2016). So with the existence of a private party in Bajubang District, an effort was implemented as an alternative to dealing with primitive life in remote indigenous communities in the village of Pompa Air with a policy concept deemed capable of handling this problem aimed at the future of SAD in Pompa Air village, related Equitable alternative policies for build a life of SAD, collaborative governance renewable strategy involve stakeholders, namely government and private sector in solve SAD problems, by using public policy formulations that cannot face by government alone Collaborative management is also the implementation of policies with better legal certainty and certainty for making policies. Primitive life, which is very minimal and limited and experienced by SAD in the village of Pompa Air, requires further and in-depth research so that it can interpret various government efforts to meet the needs of SAD as an effort to increase the degree of SAD's life (Sari, 2019). So, in this case, the authors are interested in examining more deeply the equitable distribution of development for remote indigenous communities, in this case, the Suku Anak Dalam (SAD) in Jambi Province, through public policy for the future of primitive tribes in the Suku Anak in Jambi-Indonesia through cooperation in realizing the goals together.

## 2. Literature review and research focus

### 2.1 Life of Suku Anak Dalam

SAD life has a difference with humans in general, Suku Anak Dalam from the beginning to live their lives in the forest, an experience that has no progress and isolated from modern times continue to grow, even SAD doesn't know even very foreign to state law, so far they only follow the law their custom which they consider to be a regulatory order since their ancestors and adapted to the present (Idris, 2017). The life of this tribe is also nominated by only relying on natural products such as wild plants, looking for rattan, tapping rubber and resin, and honey bee products, then hunting as an effort used to survive in the wild (Wibawa, 2017). SAD utilizes and processes the remaining biodiversity resources in 20% of the tropical lowland rainforest (David, Widianingsih, Ardiansyah, & Ploeger, 2015). Suku Anak Dalam is a tribe with small homogeneous community, and their lives based on kinship ties, but their kinship is geographically remote, subsystem economic life and challenging to reach with technology, simple experience with nature and lack of social, political and social services. The economy makes this community a primitive life (Idris, 2017).

## 2.2 Suku Anak Dalam (SAD)

The children tribe is an inland tribe, which is usually called a jungle person or a stronghold. SAD as a traditional ethnic group in Indonesia (Sari, 2019). Anthropologically explained that this tribe came from Wedoida, who had their local wisdom trying to maintain, inhabit, and preserve the natural forest (Wibawa, 2017). SAD is an ethnic group that lives its life by hunting, searching for food, and gathering, which has existed for thousands of years and maintained until now. This SAD used to living with nature and having a wide range of activities with life so that I have various rules of order of values, customs, and traditions that show their identity (Harnov, Amzu, & Soekmadi, 2017). Minority groups are tribes in Indonesia with primitive life; ethnic minorities are tribes with low social strata. They have a weak influence on the continuity of modern life, so they cannot influence the social conditions of people living in the area. However, ethnic, interior activities, which are considered remote and primitive, have positive aspects, namely values and learning, taking on the distinctiveness of the preserved local cultural forms (Muslimahayati & Wardani, 2019).

Since the ancestors, the term tribe of children in the jungle is a term that interpreted as a tribe that accustomed to surviving in the wild, namely the forest (Varista Sury, 2019). The Anak tribe in this is also identical with the call of the camp; the Malay Malay community attaches the term itself to this tribe because of the habit of life which defined as a dirty, smelly, mystical, stupid, wild and very closed life (Harnov et al., 2017). In Jambi Province, the term for this tribe has a variety of distinctive vocations. Still, the term camp in this tribe is strongly opposed to community and reaps a more easy call for this group, starting from the isolated tribe whose life considered not normal like other communities, then named the community remote adat and from now on referred to as the Anak Anak Dalam (Sari, 2019).

## 2.3 Indigenous Value, Culture, and Belief of Suku Anak Dalam

Oral tradition explains that the jungle people are Malau Sesat, which was later called Mojang Segal. Other cultures say that they came from Pagaruyuang, further strengthened by the similarity of language and customs of the Minangkabau, such as the matrilineal system (Astarika, 2016). According to Suku Anak Dalam beliefs from their ancestors' oath "*Bertubuh onggok, berkambing kijang berkerbau tenu bersapi Ruso, beratap tikai, berinding baner, melemek Buah betatal, minum air Dari bonggol Kayu*" meaning those who live in performance forest, eating and drinking in the woods, and home of results of natural forests, thus leaving forests for SAD means to go or not to be part of the SAD, this community has chief for the group named "Tumenggung" (Harnov et al., 2017). The spiritual and supernatural powers of their ancestors who were in the holy places for them became a firm belief of this community,

as evidenced by reading in the form of mantras for treatment, Besale ceremony, furthermore evidenced by the existence of protective talisman. Besale ceremony itself is a sacred ceremony that is characteristic of this community by being guided by a shaman, or they call it Saleh or Tumenggung (Kurniawan & Syafri, 2018).

Besale ceremony is closed and only part of those who can see it and follow the service. SAD also has a means of transportation in the form of a ketek / traditional boat used for foraging and hunting (Muslimahayati & Wardani, 2019). SAD or the jungle custom every death of a family member or group requires them to make a change of pace of life, and this is called *Melagun*, the existence of traditional rituals as a way of expressing sadness, and throwing lousy luck by going away from their place of residence in a long time. They are using the rules the custom of those who travel in a circular direction to return to where they live (Varista Sury, 2019). The existence of SAD strengthens local institutions with customary rules in forest utilization. The forest doesn't suffer damage (Sinaga & Rustaman, 2015), so local wisdom highlighted creates balance and regularity of social life with preservation of resources, application of local intelligence can be through the form of knowledge, skillfulness, social and ethical systems, and law that develop across generations. So local wisdom needs to be maintained and enhanced (Muslimahayati & Wardani, 2019).

## 2.4 Collaborative Governance

Collaborative governance is concept in government management an area facilitation process of Government, and government policy make structures that involve the private sector, NGOs, and the community as an effort to achieve common goals and to solve problems that cannot solve by just one institution (Eko Priyo Purnomo & Rendra setyadiharja, 2018). As a reasonable decision-making effort, the concept of collaborative governance forms a vital commitment and consideration in the policy implementation process (Sururi, 2018). According to Ansell and Gash, collaborative management is part of the process of working together in regulating decisions as a policy provision by public institutions along with other parties bound by general goals so that together they solve open problems (Chris Ansell & Gash, 2018).

Collaborative governance is governance, which illustrates the latest and innovative governance patterns (Vangen, Hayes, & Cornforth, 2015) as an effort to increase the achievement of collaborative design, and adaptive implementation as an effort to establish policies (Christopher Ansell, Sørensen, & Torfing, 2017). Innovations that have arisen in the public sector to drive innovation excellence with the combination of existing Government



Form transparent and directed institutional collaboration and leadership and management (Torfing, 2019). Finally, the lack of clarity in internal organizations makes organizations encourage collaborative patterns to reduce all possibilities, not good (Hayter & Nisar, 2018).

## 2.5 Theoretical Framework

This study uses the collaboration model of Ansell and Gash, which is about collaborative governance theory, by looking at the initial conditions of collaboration patterns that see from real phenomena and is an effort to achieve common goals by building relationships of trust, available resources, balance and knowledge (Chris Ansell & Gash, 2008). Furthermore, the presence of facilitation leadership can link cooperation with the decision-making process through deliberations coupled with the existence of institutional designs, namely how the procedures for collaboration established legal, inclusive and exclusive, and transparency (Fawwaz Aldi Tilano, 2013). And this study will discuss a public policy towards remote indigenous communities as an effort to meet the needs for the future of primitive life and the primacy of systems that require collaborative governance policies in its application.

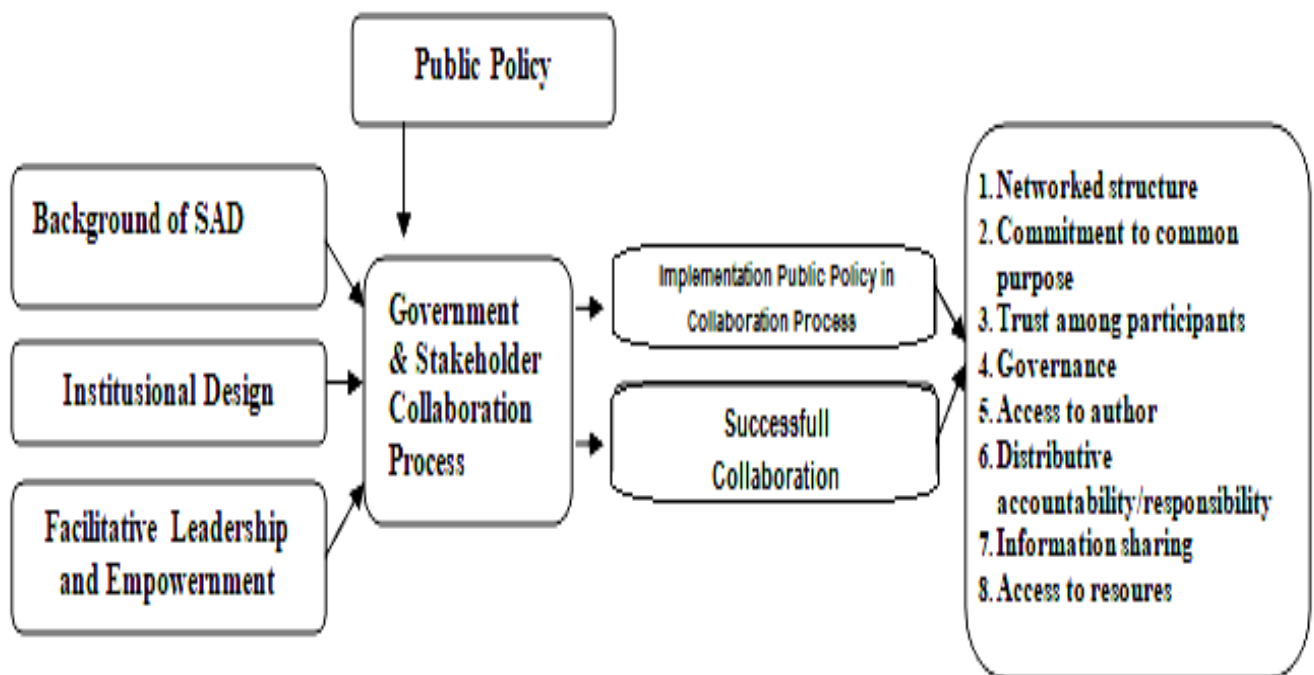


Figure 1. Theoretical Framework



Collaborative governance is essential because to facilitate the needs of Suku Anak Dalam (SAD) the Government requires cooperation in other sectors to form a collaboration to achieve common goals because efforts that have been made by the Government offering n have obstacles in the implementation process that are not running smoothly, the Government is working with other sectors, one of them is the private sector and the community to take a public policy with policies that focus on the common interest, and strategies adopted for the best purpose to resolve the problem in Pompa Air Village.

It is beginning with the stages of the face-to-face process that can foster trust, which subsequently forms a commitment to collaborative efforts. The assessment of the success of the collaboration can assess from several vital indicators. There are eight indicators in collaborative governance assessment, including Network structure, which can show the relationship between one institution and another. Commitment to a common purpose emphasizes the reasons why the network created, trust among participants is related to trust in terms of achieving common goals, the Government is similar to how the pattern of governance collaborates with the interests of stakeholders. Access to authority is about clear decisions in a policy. Distributive Accountability / Responsibility is the division of roles of various stakeholders, with information sharing between stakeholders for more access, it is easy for implementing collaborative patterns in planning to obtain policy results subsequently, and access to resources enables the availability of funds in achieving network objectives.

### 3. Methodology of Research

This research conducted in the Pump Air Village, Bajubang District, Batanghari Regency, Jambi Province by using a qualitative approach that explains and explains the situation and condition of the Anak Dalam Tribe in the Pompa Air village. The focus of research Public Policy for the Future of Primitive Tribes in the Tribe of Children in Jambi-Indonesia. Then this research will produce:

RQ1: How Is The Implementation of Public Policy in The Form of Collaborative Governance of SAD in Pompa Air Village?

RQ2: How is The Success of Public Policy in The Development of SAD at Pompa Air Village?

To obtaining optimal results, the research data was collected by field observations to make observations and reduce various data in the form of documents and village LKPJ, then used as a reference to compile research and produce results from a study.

## 4. Finding And Result Discussion

### 4.1 The Implementation of Public Policy in The Form of Collaborative Governance of SAD in Pompa Air Village

#### 4.1.1 Background of Suku Anak Dalam

Background of Suku Anak Dalam in Pompa Air Village, Bajubang District has anti-modernization life with primitive life depends on the forest that widespread in the region, Desa Pompa Air is one of the villages in Batanghari Regency, Jambi, this village has a large population from remote indigenous communities or Suku Anak Dalam (SAD) (Pompa Air Village Profile, 2018).

Batanghari Regency is an area of 11 regencies/cities in Jambi Province with the specificity of having a SAD community in its various forests. These, namely remote tribes, have not received and have education, health, and even said to reduced (Batanghari, 2019). The spread of traditional remote communities or known as SAD in the village of Pompa Air, is spread evenly in each hamlet, namely Suka Maju Hamlet, Tiang Tunggang Hamlet, Mangun Jaya Hamlet, and Laman Teras Hamlet with 686 HHs with 200 HHs part of Suku Anak Dalam. It has a total population of 2,754 inhabitants (Pompa Air Village Profile, 2018).



Source: Pompa Air Village Profile

**Figure 2. Map of Pompa Air Village and SAD distribution**

At present, people of Orang Rimba or SAD more often move residence, their displacement not due to *Melagun* because a family has died, but is caused by a forest problem that currently widely used as a rubber plantation, oil palm, or as an agricultural area (Wibawa, 2017). SAD's interactions with people outside their tribe, whom they call intelligent people, have been long established. If in the past SAD was very afraid of meeting bright communities due to the assumption that this brilliant community was a human eater and did not want to meet and interact, besides that SAD was also afraid of leaving the forest and leaving the forest-wide open for bright communities to obtain land because it could damage the wood, SAD established Sudung or stilt house as their residence if the forest where they live is destroyed and it increasingly difficult to hunt animals and food sources, their needs for life are less, and an influential culture when their family dies requires them to move, learning this is called *Melagun*, and that's what SAD's life was like then, now and beyond (Idris, 2017).



Source: Doc. ACM Jambi

**Figure 3. Suku Anak Dalam Living Conditions**

Based on the explanation from the community empowerment section of Bajubang sub-district, Ms. Sumarni, SH, stated that :

*In terms of development in the Water Pump Village, the Government has worked hard to facilitate this community, the program that the Government has carried out on the Suku Anak Dalam in the Water Pump village, as Direct health services, health counseling, provision, ongoing social assistance, then-current activities, namely the construction of settlements and education programs, but there are also unsustainable activities such as checking health status and community data collection. The Government innovates to collaborate, especially on checking maternal and child health source: Indigenous community development data lagging behind Bajubang district.*

However, it is often a mismatch of targets efforts that made the Government because the target focus is only a lot on physical facilitation and the lack of empowerment for this tribe. Hence, the efforts made by the Government require development; the Government itself cannot do this as a stakeholder. Furthermore, the cooperative relationship helps the Government in building Suku Anak Dalam, was done by village government together with the sub-district government and other stakeholders, namely a limited company bound to the Pompa Air Village, namely Pertamina, Pertamina has many assets in the Bajubang sub-district, especially in the Pompa Air, which became the area of oil and gas operations when Pertamina was active in Bajubang.

#### 4.1.2 Institutional Design

The Institutional Design Collaboration on tribal empowerment (SAD) explain implementation process that adheres to remote indigenous community development program (KAT) and outlines in Nawacita President Jokowi-Jk's third point which is to build Indonesia from the periphery by strengthening regions and strengthening regions and villages within the framework a unitary state with a sound legal basis for the realization of the social protection of tribal children in connection with recognized traditional rights, guaranteeing all remote indigenous communities in Indonesia which also regulated in the 1945 Constitution, Article 18 B paragraph 2 which reads:

*"The state recognizes and respects the unity of customary law communities and their traditional rights as long as they are still alive and following the development of the community and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law"* (Republik Indonesia, 1945), State guarantees for remote indigenous communities to be emphasized highly emphasized in this regulation.

Besides, the Government and the private sector work together to implement programs that build welfare for the SAD community at the Water Pump. The Jambi provincial government established regulations in the form of the Jambi Governor's Regulation to meet the needs of SAD. The Jambi provincial government's policy on SAD regulated in Governor's Decree No. 860 of 2014 concerning the Establishment of Jambi Province Remote Indigenous Working Group in 2014 which became a reference in establishing public policy for the implementation of the Suku Anak Dalam empowerment program, followed by the Regulation of the Batanghari Regent Decree in 2018 concerning Establishment of Remote Indigenous Working Group in Batanghari Regency in the period of 2018-2020, became part of the guidelines and references in the implementation of the SAD Remote Indigenous Community empowerment program in Batanghari District (Febi Rizka Eliza, 2018).



### 4.1.3 Facilitative Leadership

Based on research in the implementation of SAD empowerment in the village of Pompa Air has facilitation leadership so that the process goes well, by describing the pattern of collaboration that is an effort to implement public policy in terms of handling SAD by the Government and PT Pertamina EP Asset 1 Jambi Field which acts as CSR that supports the program. This, Pertamina helps in survive of remote indigenous tribes who used to live ancient even though oil and gas operations no longer conducted in the village of Pompa Air, this village is a former PT. Pertamina operating area in the Dutch era, which is no longer in operation. Pertamina's footsteps are very clear in this village, as evidenced by the many used Pertamina oil wells also found in this village, besides the large number of iron pipes owned by Pertamina along the village road is also proof of Pertamina's footprint.

The Government and PT Pertamina EP endeavor to collaborate in village development starting from education, social assistance, health, skills training, and so on in terms of village development so that it is developed and independent, especially in remote indigenous communities who need support. The role of stakeholders is essential for the empowerment of Suku Anak Dalam, and this based on sound policy formulation patterns from planning to implementation, and supervision of each stakeholder, such as by the head of the region or institution, also assisted by supervision from the local community.

### 4.1.4 Public Policy And Collaboration Process

Implementation of development and empowerment programs for the survival of SAD, the program is made into a unique project that is carried out correctly and separately by the Government so that achievement is more optimal. By working with PT Pertamina to implement various sustainable programs in the Village Water Pump, the Government is optimizing services for SAD. Based on interviews with the Bajubang sub-district government, namely the village community empowerment section, NY. Sumarni, S.H stated:

*"For the assistance of the regional government, physical construction has been built in the form of housing for SAD in the village of Pompa Air, which spread over four hamlets, namely in the villages of Suka Maju, Tiang Tunggang, Mangun Jaya, and Laman Teras."*

Several programs realized before, such as the construction of SAD housing built by the Government and spread the hamlet in the Village of Air Pump. Then the collaboration process between the Government and the private sector shows its existence with the empowerment carried out by the Government and Pertamina EP Jambi in dealing with health, especially handling stunting, which is a big problem with the life of this SAD. 2018 is a breakthrough for Pertamina EP Jambi to work together and support the Batanghari Regency government program to overcome the stunting of Suku Anak Dalam. Along with the Local Government, Pertamina EP Jambi directly involved in efforts to deal with stunting in remote indigenous communities.



Source: Doc. Bajubang District

**Figure 4. Collaboration between Government and Pertamina EP Asset 1 Jambi Field in the Water Pump Village**

Since October 2018, the collaboration process between the Government and PT Pertamina has run a collaboration program with the schedule of monitoring the development of stunting children's health in the village of Pompa Air, and this has been going on. In the process, the monitoring is carried out regularly once a week and involves various parties, namely the village midwife at the Puskesmas Desa Pompa Air as the Government's hand and the presence of several products supplied and imported by PT Pertamina. The form of monitoring in the stunting prevention plan is in the way of weighing and measuring body weight, as well as the distribution of nutritious food in the form of biscuits, green bean porridge, boiled eggs, and also the addition of vitamins. One village midwife in Pompa Air Village, Midwife Santi stated:

*"The main problem in this village is the problem of nutrition, people in this village still consider taboo and anti with the village midwife and health; as a result, many children malnourished, and most of them are from the Anak Dalam tribe, stunting is the biggest and dangerous impact. The presence of a doctor is beneficial; we also do health education for mothers and fathers in this village with this new collaboration."*

In dealing with health problems in Suku Anak Dalam, it also found several issues, namely that very few health workers handled the health of villagers, so it was often difficult if only the village midwife moved to check the health of residents in the village of Pompa Air,

through collaboration to create good public policies and meet the needs of remote indigenous communities of the Government and PT. Pertamina EP Jambi helped solve the problem by conducting various health education so that the issue in the village of Pompa Air gradually resolved. It cannot separate from that the Government collaborated to send doctors to remote indigenous communities in Pompa Air to conduct various health education.



Source: Doc. Bajubang District

**Figure 5. Health education from home to home by doctors and village midwives**

Education provided to support the improvement of the health of the Anak Dalam Tribe is through socializing about clean and healthy living behavior through healthy homes in the universe, family medicinal plants, and conducting agricultural cultivation training for young people and fathers. This productive industrial training program carried out as a result of the collaboration process between the Government and the PT. Pertamina, based on the results of an interview with the community empowerment section of Mrs. Sumarni, SH stated:

*Productive economic activities are needed by residents so that residents can live in a typical environment. There is no need to keep on moving, now Pertamina and the Government are working together to facilitate and provide various skills training for residents; one of them is handicraft, which is then used as a result productive economy of citizens to earn income.*

In case the implementation of training from the collaboration of Government and Pertamina to provide facilities and trainers for activity, which is the responsibility of Government and Pertamina to facilitate these activities in the form of tools to support consumption and operations.





Source: Doc. Bajubang District

**Figure 6. Frank Craft Training**

Then the program of the collaboration process carried out with the Government, and Pertamina EP Jambi also carried out social assistance programs in the form of education, development, and others.



Source: Doc. Bajubang District

**Figure 7. Providing educational assistance to remote indigenous community children in the Pompa Air Village**

The provision of educational assistance and social assistance that is part of the Government of Pertamina EP Jambi and collaboration forms has been carried out openly and directly and given to children from remote indigenous communities. Also, support is given to the Government for the future of Pompa Air village, to the Water Pump Village Head the support provided in terms of assistance to the village community. The village head of Pompa Air, Indra, stated that what provided was school equipment for students at SD Negeri 113 and SD Negeri 65 Pompa Air. Besides, the assistance provided in the form of the aid for building 178 public elementary schools and road and outdoor repairs to the Darul Marhamah Foundation and the renovation of the Al Ikhlas Mosque in Pompa Air Village.

#### 4.1.5 The Success of Public Policy in The Development of SAD at Pompa Air Village

Measurements in the implementation of collaborative governance measure which are the driving forces and barriers in the *network structure* that show a clear relationship, where the collaborative pattern of the Government and PT Pertamina Ep Asset 1 Field Jambi both have a clear hierarchy of each stakeholder so that no new regime appears in collaboration network between the two stakeholders and shows the same position.

Furthermore, *Commitments to common purposes* are built and demonstrated by stakeholders with high commitment and clearly placed tasks in implementing collaborative programs and building creative updates in service to the community, such as periodic government monitoring and CSR programs that demonstrate the form of Pertamina EP Jambi and the Government's commitment to the problem. The social system in the village of Pompa Air also builds *governance* and *trust among participants*, namely by the existence of trust among stakeholders, in this case also the points of governance and *access to authority* are seen because the development of each task and function is very structured so as to cause a clear decision in public policy between the two stakeholders, then the *distributive accountability / responsibility* in this collaboration seems clear and transparent in making public policy with a collaborative pattern that balances the distribution of rights and obligations to the auto ritas that clarifies Access to authority, the implementation of the program is in accordance with the Nawacita Program Concept and Governor Decree No. 860 of 2014 concerning the Establishment of the Jambi Province Remote Indigenous Working Group and the 2018 Batanghari Regent Decree concerning the Establishment of the Batanghari District Remote Indigenous Working Group in the 2018-2020 period, the problem of *information sharing* was also seen well among stakeholders as evidenced by the fabric of good collaboration with the communication of the two long-term direction in periodic programs that require a long time, for the point of *access to resources* still have problems because the availability of resource assistants who are well-established in empowering SAD is very less and most are taken from outside the area so that it has very far reach and for resources local also has limitations, namely remote tribal communities the main problem lies in communication because some are still difficult to communicate and still seem

Indifferent to people outside the community, so this becomes a challenge in the process of community empowerment.

## 5. Conclusions and Implications

The implementation of collaborative governance in the Pompa Air Village in the development and efforts of empowering remote indigenous communities, namely SAD, based on research that concluded that the pattern of public policy in a collaborative way well implemented, it can be seen from the observation of the initial conditions, then the institutional design and facilitation leadership. Efforts made by the Government together with the private sector, namely PT. Pertamina, in the process of collaboration, looks to be running well and smoothly even successfully and running as expected. In this collaborative implementation, all programs and formulations and responsibilities are visible by providing clear leadership facilitation for the development of authority to build a process of mutual trust and transparency and get good results with the process going well too, in establishing and implementing public policies this collaboration pattern provide optimal success and can change the initial Suku Anak Dalam conditions that have their life patterns for the better. Even in this process, the institutional design based on President Nawacita's program. It was supported by Governor Decree No. 860 of 2014 concerning the Establishment of the Jambi Province Remote Indigenous Working Group in connection with that the Regency government also supported this program through the Decree of the Regent of Batanghari in 2018 concerning the Establishment of the Batang Indigenous Remote Community Working Group in the 2018-2020 period.

The collaborative governance implemented in the Pompa Air Village shows the optimal success rate in the positive direction of the Suku Anak Dalam development and empowerment program, the achievement of this Government and CSR effort can be seen from the dynamics of success as measured by the network structure, trust among the participants of the same commitment. Goals, trust between participants, good governance, and access to authority by sharing authority among stakeholders to build a strong engagement between the two so that they can grow trust together with clear obligations and rights and transparency in cooperation, then distribute accountability / Responsibility in policies that taken clearly and decisively based on applicable legal rules, and among stakeholders also do things that have a good impact, namely sharing information that also supports this collaboration so that communication is adequately established with programs that require a significant amount of time significant. Deficiencies in the implementation of empowerment of SAD and being a challenge are access to resources related to human resources still has shortages, especially for facilitators in this village, so it needs external facilitators who have remote access coupled with the condition of human resources in the town of Pompa Air that is a less receptive renewal, this is evident from the observation of the ongoing collaboration that can see

From the difficulty of communication. Suku Anak Dalam who have difficulty communicating with intelligent people who are not from their community. So the Government and CSR in terms of overcoming access to resources, primarily the Government conducts procurement of facilitators to handle development programs and empower the Suku Anak Dalam.

The implications of this research itself are the village government and CSR. This research can provide recommendations for village management, especially for Suku Anak Dalam. And describe collaboration patterns that show good cooperation to build villages and provide interesting real vocational theories and various theories and implications to people as theories that can be developed by other relevant methods and using analytical analysis.

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