

Analysis of Social Development Policies and Programs for the Suku Anak Dalam in the Bukit Dua Belas National Park Area, Air Hitam District, Sarolangun Regency, Jambi Province

Fendria Sativa¹, Idris Sardi²
Universitas Jambi^{1,2}

Journal Homepage: <https://tempora.arbain.co.id/>

Article Info

Keywords:

Social Development, Welfare,
SAD Indigenous Community

ABSTRACT

This research is titled "Analysis of Policy Strategies and Social Development Programs for the Suku Anak Dalam Indigenous Community in the Bukit Dua Belas National Park Area, Sarolangun Regency, Jambi Province." This study begins with issues such as the efforts made by the government to improve the welfare of the Suku Anak Dalam (SAD) through programs in the sectors of education, housing, and health. Despite these efforts, the welfare of the SAD community has yet to improve. This is due to the government programs not reaching their intended targets effectively, and the policy strategies implemented do not adequately consider the social and cultural conditions of the SAD community. The problem in this study is to examine and analyze the social development process in welfare and demographic programs, economic programs, and socio-cultural programs for the SAD indigenous community that have been carried out by various stakeholders. Additionally, the study will analyze the impact of economic development policies focused on growth, exploitative in nature, and socially unjust, such as large-scale plantation development and transmigration settlement areas, which have led to the marginalization of the social, economic, cultural, and environmental life of the SAD indigenous community. Due to several development activities around their settlements, the social, cultural, economic, and ecological conditions of the Suku Anak Dalam indigenous community are now experiencing pressure and marginalization. The marginalization process of the Suku Anak Dalam indigenous community, as a result of development, is an issue that may arise. Development does not always mean progress for everyone. This study aims to assess the development programs that have been implemented by various parties for the SAD indigenous community. It will then explain the various impacts of these development programs. The study also seeks to identify and explain the models and strategies of social development programs that have been carried out by stakeholders and those that should ideally be implemented for the social development of the SAD indigenous community. This research will use a qualitative approach. The expected output of this research is an article published in an internationally indexed journal with a reputable database.



Corresponding Author:

Email: savadoet@gmail.com

1. INTRODUCTION

The Anak Dalam tribe in Jambi Province has experienced social change as a result of development activities carried out by various parties, but these development activities have not been able to improve the welfare and

independence of the SAD community. Currently, the SAD community in Jambi Province remains poor and marginalized. This is evidenced by limited access to education, health, employment, economic and social services. The social development process that has not improved the welfare of the SAD community is due to the ineffectiveness of development implementation strategies, the culture and social behavior of SAD, and negative stereotypes of SAD by various parties. Therefore, a social development process is needed for SAD with indicators of the level of SAD welfare and independence.

Currently, the sustainability of the life of the SAD indigenous community is experiencing direct and indirect pressure from the village community, the private sector and the government. Carried out by the village community and the private sector has led to the marginalization of SAD life, various land clearing activities and extractive economic activities against natural resources in the SAD community's living area as well as regional and central government development policies that are not in accordance with the socio-cultural conditions of SAD have actually caused social exclusion and closed their access to sources of livelihood and the benefits of development itself which has resulted in a decline in the quality of life and the occurrence of structural poverty for the SAD indigenous community.

B. Problem Solving Approach

The sustainability of the life of the indigenous SAD community is experiencing direct and indirect pressure from the village community, the private sector and the government. Carried out by the village community and the private sector has led to the marginalization of SAD life, various land clearing activities and extractive economic activities against natural resources in the SAD community's living area as well as regional and central government development policies that are not in accordance with the socio-cultural conditions of SAD have actually led to social exclusion and closed their access to sources of livelihood and the benefits of development itself which has resulted in a decline in the quality of life and the occurrence of structural poverty for the indigenous SAD community.

Based on the focus of the problems that have been explained previously, the author is interested in conducting a study and analysis to find solutions to the problems and development programs for the SAD indigenous community, so that the social development process can be implemented, especially by the government, corporations and civil society groups together by opening access to participation of the SAD indigenous community in the development process according to their potential.

For this reason, an evaluation study is needed on the development models and strategies that have been implemented by the government towards the SAD indigenous community, including their impact on the lives of the SAD indigenous community.

C. State of the art and novelty

This state-of-the-art research draws on several previous examples to serve as a guide or example for future research, and as a reference and comparison in conducting research. Numerous studies have been conducted on social development programs for the Anak Dalam tribe.

The social development process for the Suku Anak Dalam indigenous community that has been carried out so far, especially by the government, has not achieved optimal results. This is due to several obstacles, including the incompatibility of the program with the socio-cultural conditions of the Suku Anak Dalam indigenous community and obstacles related to program strategies that do not consider the potential and existence of the Suku Anak Dalam indigenous community. For example, the ex-situ housing development program is contrary to the culture of melangun Suku Anak Dalam, resulting in the program being suboptimal. Houses that have been built are abandoned by the Suku Anak Dalam who leave melangun because a member of the group died.

This is in line with what was stated by Rusmin Tumanggor (2007) regarding causes of failure the acceleration of development in rural village communities and remote indigenous communities is that development is not based on complete developer knowledge about the strengths, weaknesses, opportunities, obstacles/threats to the cultural life of the community concerned.

Social development itself is defined by Midgley and Hardiman (1995:25) as follows: 'a process of planned social change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development. Midgley's definition clearly states that social development is essentially a process of planning social change designed for the well-being of society. When this is linked to the social development process implemented in the Suku Anak Dalam indigenous community, it can be concluded that the development process implemented by the government has not been able to promote or improve the welfare of the Suku Anak Dalam but has instead resulted in marginalization.

Then, Midgley (1995:103-138) further put forward a social development strategy that can be used in efforts to improve the standard of living of the indigenous people of the Suku Anak Dalam, namely pSocial development through "communities" (social development by communities) uses a group approach, where community groups work together to develop their local communities. This approach is better known as the communitarian approach. In relation to the Suku Anak Dalam, this approach is highly appropriate due to their group lifestyle. With this approach, it is hoped that social relations will develop among Suku Anak Dalam groups to improve their standard of living. Therefore, further study is needed on the interactions and social relations between groups within the Suku Anak Dalam community.

From the definition and social development strategies presented above in relation to the social development of the Suku Anak Dalam indigenous community, it can be concluded that social development planning that is in accordance with their behavior and culture is very necessary so that the social development process can improve their welfare. Based on the social development strategy proposed by Midgley, an alternative strategic choice that can be implemented is social development through the community and carried out by government and non-government institutions.

D. Road mapThe research to be conducted will draw on several studies conducted in previous years, as outlined in the previous research sub-chapter, and will be based on the team's field observations in the TNBD area. This study aims to provide a close-up view of the livelihoods of the SAD and design a future SAD Development Program. The general research roadmap can be seen in the following chart.

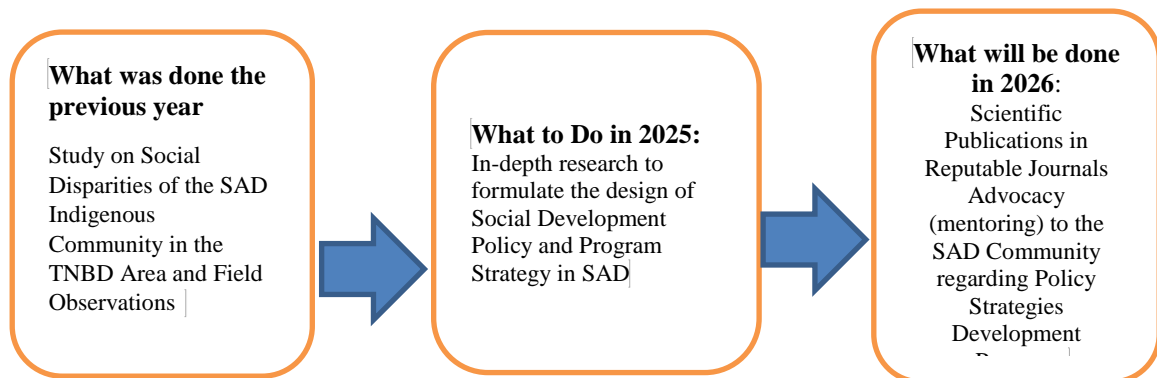


Figure. Research Roadmap Chart

The theme of this research is in line with the UNJA-SMART 2020-2024 strategic plan which provides policy direction so that decision-making in resource management focuses on efforts to create excellences based on existing comparative advantages, namely in the fields of agro-industry and the environment. The SAD Indigenous Community located in and around the TNBD conservation area needs attention, regarding the development concept put forward by Todaro, which can be used as a consideration in the social development of the Anak Dalam Tribe, because the lifestyle of the Anak Dalam Tribe is more dominated by socio-cultural and ecological aspects in maintaining the sustainability of their lives. However, the economic aspect cannot be ignored in the social development process of the Anak Dalam Tribe.

In the context of social development—and what distinguishes it from the context of economic development—primarily lies in its organization. Social development is more directed at income maintenance,

implemented by human service organizations and local social organizations. Its main objective is based on the principle that humans as a factor of production must remain the subject of improving community welfare, not merely as objects of economic activity, or objects of a handful of groups that dominate economic activity (Hikmat, 2004:64).

Research Scope

The research was conducted in the residential areas of the Anak Dalam Tribe within the Bukit Dua Belas National Park (TNBD). Specifically, the Anak Dalam Tribe group lives in the Air Hitam River, Serengam River, and Makekal River areas. Administratively, these three groups reside in the Air Hitam District, Sarolangun Regency.

Some of the main reasons for selecting the research location in the TNBD area are as follows:

1. The TNBD area is the settlement location of the Suku Anak Dalam with the largest number of groups compared to other areas, making it easier for researchers to select the Suku Anak Dalam "group" which will be the unit of analysis in the research.
2. The TNBD area is surrounded by oil palm plantations owned by several companies, an Industrial Plantation Forest (HTI) development area, and several indigenous villages and villages created through the transmigration program. The proximity of these plantations and settlements to the Anak Dalam Tribe's habitat allows for insights into the patterns of interaction and social relations between the indigenous Anak Dalam Tribe and the "orang terang" (bright people).

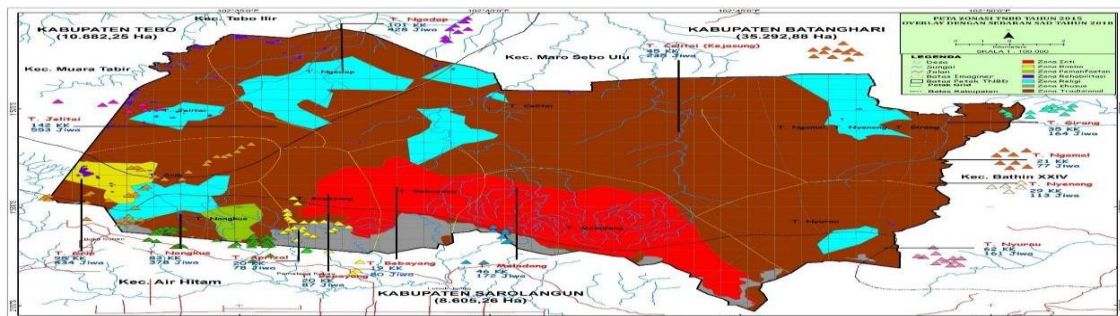


Image: Distribution of groups/tumenggung in Bukit Duabelas National Park

2. METHOD

Data Collection Methods and Sampling Techniques

Data collection is carried out in 4 (four) ways:

Observation is a data collection technique that involves direct observation in the field. Observation is used to briefly survey the research area, thus obtaining a general overview of the conditions in the area and current issues in the community relevant to the research (Hasanah, 2016). ...

Data collection is carried out in 4 (four) ways:

1. Observation is a data collection technique using direct observation in the field. Observation is used to briefly survey the research area to obtain a general overview of the conditions in the research area and current issues in the community relevant to the research (Hasanah, 2016).
2. Interviews are a data collection technique by providing respondents with a set of questions or statements that have been prepared in advance using a questionnaire guide.
3. In-depth interviews are a process of obtaining information through direct question-and-answer sessions between researchers and respondents or other relevant parties. The in-depth interview

technique used in this study involved compiling a list of key questions to be explored with key respondents deemed capable of providing information related to the research objectives.

4. Literature study is an indirect data collection technique carried out by searching for documents, previous research or searching for literature related to the research.

Key respondents for in-depth interviews were intentionally selected, considering they could provide valuable information about the research objectives. Some of the individuals to be interviewed in-depth were Temenggung, Mangku, Depati, Dubalang Batin, Jenang, and Tenggana. The SAD respondents to be interviewed using a questionnaire were determined proportionally within each SAD group. Respondents were determined to be 10 percent of the total number of heads of families in the SAD group.

The latest data and information about the SAD group in TNBD is as follows:

Table 2.. Distribution of the Number of Samples by Group/Tumenggung and Region

No	Tumenggung	Region	Amount	
			KK	Sample 10%
1	Imagine	Black Water	27	3
2	Old Malay	Black Water	46	5
3	umbrella	Black Water	26	3
4	Afrizal	Black Water	24	2
5	Nankus	Black Water	102	10
6	Rip	Black Water	105	10
7	Nyenong	Bathin XXIV	29	3
8	Nyurau	Bathin XXIV	62	6
9	Ngamal	Bathin XXIV	21	2
10	Happy	Bathin XXIV	36	4
11	Beautiful	Maro Sebo Ulu	142	14
12	Facing	Garo Land	101	10
	Amount		721	72

Source: TNBD Center, 2022

Data analysis methods

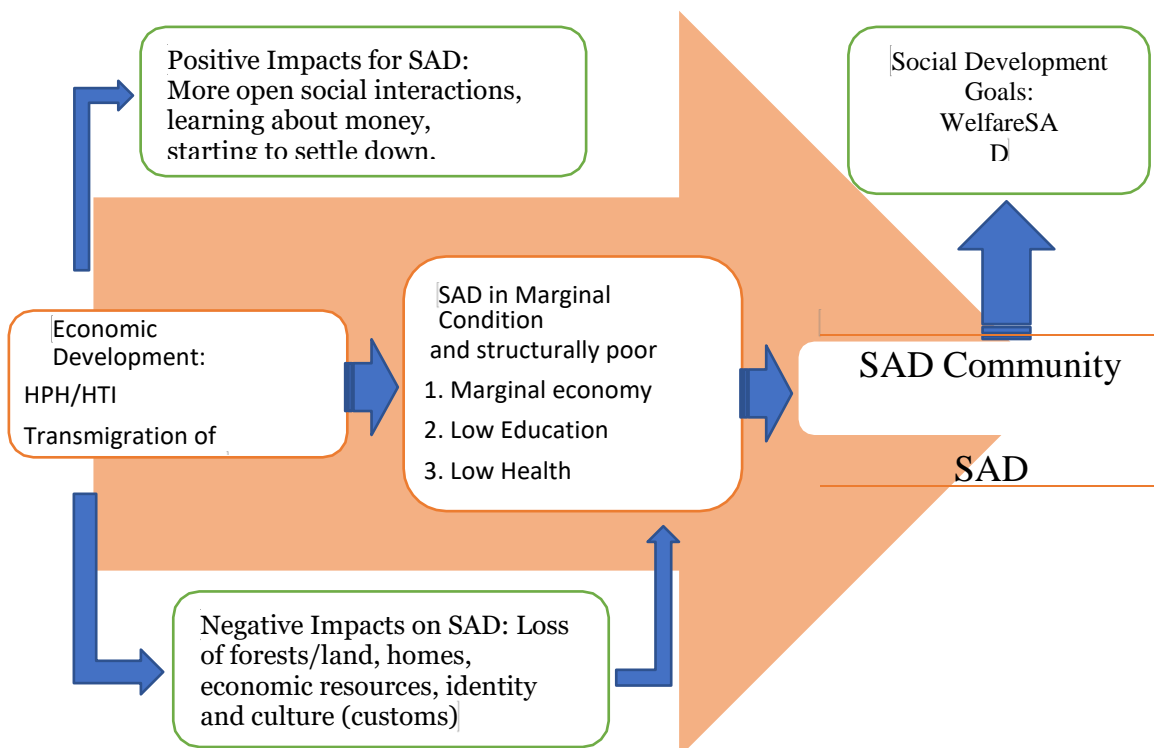
Data from in-depth interviews and participant observations, edited and transcribed, will be analyzed using qualitative analysis. Qualitative data analysis in this study refers to Miles and Michael (1992; 15-16), which consists of three simultaneous activity paths: data reduction, data presentation, and drawing conclusions or verification.

Data Reduction Data reduction is intended as a process of selecting, focusing on simplifying, abstracting, and transforming "raw" data that emerges from written notes in the field. This process continues throughout the qualitative research. During the data collection process, further reduction stages occur, namely making summaries, coding, tracing themes, creating clusters, creating partitions, and writing memos. Data reduction or the transformation process will continue after the field research is completed until the preparation of the final report. Data reduction is not something separate from the analysis but is part of the analysis itself. Data reduction is a form of analysis that sharpens, classifies, directs, discards unnecessary, and organizes data in such a way that final conclusions can be drawn and verified. This activity will also be carried out on the results of field research in the indigenous community of the Suku Anak Dalam. For primary data from the results of in-depth interviews, data selection, data simplification, and transformation of "raw" data that emerges from written notes in the field will be carried out, so that categorization can be carried out based on

the research variables that have been determined so that they can be summarized into core research information.

Data Presentation can be defined as a collection of structured information that provides the possibility of drawing conclusions and taking action. Data presentation can be in the form of narrative text, but can also be equipped with matrices and graphs, networks and charts. Everything is designed to combine information that is arranged in an integrated and easy to achieve form, so that the researcher can see what is happening, and determine whether to draw the correct conclusions or continue to carry out analysis according to the objectives outlined by the presentation as something useful. As part of the analysis, data presentation can be designed in the form of rows of columns in a matrix for qualitative data and deciding the type and form of data that must be entered into the matrix boxes is an analysis activity and at the same time a data reduction activity.

Conclusion Drawing It is part of an activity within a complete configuration. Conclusions are also verified throughout the research. This verification with research subjects or Suku Anak Dalam groups and colleagues is useful for developing "intersubjective agreement." The meanings emerging from the data must be tested for their truth, strength, and suitability, which is done through data validation. Field data verification can be conducted through limited discussions with various NGOs, local officials, community leaders, and various other parties who have knowledge and information regarding the behavior and culture of the Suku Anak Dalam indigenous community.



3. RESULTS AND DISCUSSION

Anak Dalam Tribe and Bukit Dua Belas National Park.

The existence of the Anak Dalam Tribe in the Bukit Dua Belas forest area long before the area was designated as a conservation area. The Anak Dalam tribe has inhabited the forests of Central Sumatra for several centuries, this can be seen from various writings (Forbes 1884: 124, Van Dongen, 1850; Damsté 1901: 281-284 in Weintré, 2003). Since hundreds of years ago, at least since the 1500s according to the records of European explorers, the Anak Dalam tribe has had trade relations and established power relations with the Jambi kingdom. The Anak Dalam Tribe pays tribute (jajah) to the kingdom in the form of goods that can be traded and handicrafts so that the existence of the Anak Dalam Tribe is recognized and not disturbed.

The Bukit Dua Belas forest area was first designated as a conservation area in 1987 through the Decree of the Minister of Forestry No. 46/Kpts-II/1987 dated February 12, 1987. In the decree establishing the Biosphere Reserve (CB), one of the considerations for establishing the area was that the area was to protect the lives of the Anak Dalam Tribe.

The Bukit Dua Belas National Park forest area is a very important area to ensure the survival of the indigenous community of the Suku Anak Dalam, because this forest area is their only source of life. Although there are already several "rombong" (groups) who have settled outside the forest area, their source of livelihood still depends on Non-Timber Forest Products (NTFPs) and hunting activities from the TNBD forest area. For groups who have settled in the forest, it is still better because they do not need money to meet their living needs, this can be concluded from the statements of several informants as follows: "it is still free (better) dirimba, outside here everything has to be bought but with dirimba it is not", "sometimes I go into the jungle because of economic uncertainty".

The TNBD forest area is their last bastion for the Orang Rimba (Anak Dalam) tribe, their only way to survive. After parts of the forest that previously served as their living space were converted into plantations, industrial timber plantations, and transmigration settlements, they eventually moved further inland, namely the TNBD forest area. Based on in-depth interviews with several Suku Anak Dalam informants, the TNBD forest area is the only hope for the survival of their children and grandchildren.

Social Development Conditions of the Anak Dalam Tribe in Sarolangun Regency

1. Education programs

The indigenous Anak Dalam people in the TNBD area have begun to receive education. They were initially introduced to the educational process by NGOs and community members with empowerment programs and community support for the Anak Dalam people.

The educational process for the Suku Anak Dalam group in the Air Hitam region began with the initiative of individual villagers and Suku Anak Dalam leaders in 1993 to conduct a teaching and learning process for the Suku Anak Dalam children. In the initial stage, approximately 50 children participated in this learning process, learning activities were carried out in wooden huts built independently by the Suku Anak Dalam group, the teachers who taught were villagers. Then this idea was continued to request the construction of a school building to the Regency Government (at that time still Sarolangun Bangko). The Regency Government immediately agreed to build a school building in 1984 which was specifically intended for the Suku Anak Dalam children, initially the school was managed by the Social Service, but due to issues concerning the curriculum and the continuity of the teaching and learning process, management was finally handed over to the Education Service.



Fig. 4.21

The Jungle Children's Learning Center was built by the SAD and Warsi NGOs.



Fig. 4.22.

The Rimba Children's Learning Center was built by PT. SAL.

The indigenous Anak Dalam people in the TNBD area have become more open to medical treatment. This openness to medical treatment began with the Air Hitam and Hitam Ulu transmigration settlement development program, which also established health facilities in the form of community health centers (PUSKESMAS). Although customary practices among the Anak Dalam people prohibit treatment by Orang Terang (Light People), their mindset has shifted to a more practical and faster recovery, preferring to go to the Puskesmas rather than undergo the longer and more complicated Besale ritual.

The health service programs that have been enjoyed by the Suku Anak Dalam are national health programs in the form of JAMKESMAS and ASKESKIN from APBN funds in the form of health cards as well as local government policies for free medical services. Specifically, the Sarolangun Regency Health Office has built 2 (two) POS YANDU units in Pematang Kabau Village located in 2 places, namely in Singosari and Kutai, to serve baby weighing activities and maternal and child health consultations, with a service schedule carried out once a month. For other general health services for the Suku Anak Dalam are served at the Pematang Kabau Community Health Center which is located not too far, only about 1.5-3 KM from their residential area.

3. Housing and Settlement Program

The government program most frequently received by the Suku Anak Dalam (People's Relocation) in the TNBD area is housing. This is inseparable from the central government's policy of implementing the Isolated Community Resettlement Program (PKMT) since the mid-1990s. The program aims to foster and resettle isolated communities similar to the general population in Indonesia. This development aims to direct them to have a social system, ideology, technology, and welfare appropriate to the standards of the general population. The Isolated Community Resettlement Program (PKMT) is implemented by the Indonesian Ministry of Social Affairs through the Director General of Isolated Community Development, which builds housing and social facilities without any assistance for business land.



Fig.4.25.
Housing for the Orang Rimba
Which Has Bedom Been Built By The Indonesian Ministry of Social Affairs

The central government's housing development policy has long been accepted by the Air Hitam Indigenous Peoples Association (Surat Anak Dalam). Research shows that housing assistance has been provided to the Temenggung Grip, Temenggung Nangkus, and Temenggung Kecinto groups. The central government's housing development program for the Air Hitam Indigenous Peoples Association (Surat Anak Dalam) has not optimally addressed the empowerment challenges facing the Suku Anak Dalam indigenous community in meeting their basic needs.

This program has not been entirely successful in resettling the Suku Anak Dalam. Many Suku Anak Dalam have abandoned their newly occupied homes, or even abandoned their homes. This is due to their tradition of "melangun," which they still practice today, making housing development ineffective. Furthermore, the remoteness of livelihoods and food sources, which are still located in forest areas, is a factor in the Suku Anak Dalam community not occupying housing.

For the Suku Anak Dalam, they believe that housing is not actually the most needed thing, especially since the construction of these aid houses, according to them, is not accompanied by the development of food land, so they still have difficulty meeting their food needs.

4. Population Administration Program

Population Administration is a series of activities of arrangement and order in the issuance of documents and Population Data through Population Registration, Civil Registration, management of Population Administration information and utilization of the results for public services and development of other sectors. Accurate demographic data of the Anak Dalam Tribe is not easy to obtain because of the high mobility of groups moving settlement locations due to the nomadic lifestyle of the Anak Dalam Tribe. There are 3 factors that cause the Anak Dalam Tribe to behave nomadically, namely: (1) the existence of a melangun culture; (2) the activity of opening new fields; (3) avoiding threats from enemies or opponents. Besides nomadic behavior, what also influences the difficulty of demographic data collection on the Anak Dalam Tribe is the taboo in the customary norms of the Anak Dalam Tribe which is not allowed to count the number of group

members because it can be affected by bad luck. So if the data collection is done by asking the Anak Dalam Tribe Informant about the number of group members, the accuracy of the information is quite doubtful.

The number of SAD community members in the Air Hitam District research location is very small. This is shown by the number of SAD community members in Pematang Kabau Village who have KTP and KK documents as many as 19 Heads of Families (KK) or as many as 20.43% of the total 93 KK and 64 people or as many as 17.48% of the total 366 SAD community members. Likewise, the SAD community in Bukit Suban Village from a total of 208 KK community members only 103 KK (49.51%) and 365 people (48.15%) of the total 758 people. The SAD community that has 100% of the population documents is in Jernih Village, and the SAD community that does not have 100% of the population administration documents is the SAD community living in Mentawak Baru Village.

The evaluation of the suboptimal population administration data collection for this community requires the Population Office to accelerate data recording through an outreach strategy by visiting villages where the SAD community resides, improving communication and coordination with the village heads and government officials. Another strategy that can be implemented is to establish neighborhood units (Rukun Tetangga) for the SAD group through a Village Head Decree. Establishing SAD settlement units as part of the Village Government structure will improve coordination and communication in the SAD community development process.

5. Workforce Program

The SAD community employment program provides job opportunities and opportunities for SAD community members. These opportunities can come from the government and the formal business sector. Access to job opportunities for SAD community members is very limited because their individual skills do not yet meet the formal requirements for general employment. One job opportunity available to community members is security guards (SATPAM) at plantation companies in their residential areas. Efforts to expand access and capacity for SAD community members include conducting training tailored to their skills and utilizing their natural resources.

Details of the number of SAD community members in Air Hitam District who are considered working-age, that is, those aged 15 and over, are not yet available. In general, SAD community members have not yet had access to and opportunities for employment in the formal sector, due to their limited knowledge and educational qualifications. However, some SAD community members have become members of the Indonesian National Armed Forces (TNI), Indonesian National Police (POLRI), and company security guards.

There have been no affirmative policies implemented by the government or the business sector to provide employment opportunities for this community. An affirmative strategy is needed to open access to the workforce for the SAD community. The informal sector is an alternative that can be developed by first increasing the skills and work abilities of the SAD community. Furthermore, commodities found around Bukit Dua Belas National Park can be developed as small business products for the SAD community.

6. Economic Field

The economic programs for the SAD community studied in this research are programs from various sectors such as food crops, plantations, fisheries, livestock, tourism and the creative economy that can be developed intensively through methods of increasing the capacity and knowledge of the SAD community which must be carried out with mentoring methods to run well. In terms of policy, the local government's economic programs that are focused and sustainable are not optimally provided to the SAD community. Of the 6 (six) sectors that are the focus of the research, only the plantation sector has been touched by the TNBD, companies and Non-Governmental Organizations (NGOs).

Research Implications

As previously explained regarding the social development of the Anak Dalam indigenous community, the Anak Dalam tribe itself is the primary actor in the social development process. However, due to the limited knowledge and skills of the Anak Dalam tribe in adapting to socio-cultural and environmental changes, external parties are needed to act as equal partners in adapting and addressing the social changes that occur.

The role of external parties, both individuals and institutions, is as facilitators, mediators and catalysts who accompany the Suku Anak Dalam community in identifying the strengths and weaknesses of the Suku Anak Dalam community as well as identifying existing opportunities and threats in order to prepare a social change plan towards improving the quality of life to be more decent and prosperous.

Based on the analysis of the roles of various stakeholders related to the Suku Anak Dalam indigenous community, and the authority and programs implemented by the government, private companies, and NGOs, it is clear that each has its own interests according to the capacity and authority of their respective institutions or agencies. Therefore, the author has created a social development model for the Suku Anak Dalam indigenous community.

The social development process requires social mapping and needs assessment, not a wish list. This is crucial to obtain sufficient information regarding the socio-cultural, economic, environmental, political, legal, and human rights situations and conditions that directly and indirectly influence the strength of cooperation among members, as well as the local wisdom that already exists in their cultural life. The next section is the community development perspective, namely the ecological perspective and the perspective of social justice and human rights, which will serve as the foundation for program formulation and implementation so that social development goals can be achieved. In addition to the development perspective, there are principles born from the combination of these two perspectives: community-based principles, diversity, social sustainability, mutual trust, partnerships, and respect for local knowledge, which will further encourage and provide a reference in the implementation process of social development. The outermost part of the circle is the service aspect of social development programs, namely health, education, economics, culture, environment, and housing.

4. CONCLUSION

Based on the results of research on Social Development of the Suku Anak Dalam community in the Bukit Dua Belas National Park area, Sarolangun Regency and rural areas in Merangin Regency, Jambi Province, the following conclusions can be drawn:

1. Economic development that prioritizes "growth" has been proven not to automatically translate into social well-being. Therefore, an alternative development model is emerging. Social development that prioritizes people as the center of development prioritizes social justice in the development process to achieve well-being by combining it with dynamic economic development.
2. The results of the study prove that the various programs implemented by various parties for the SAD Community have not had a significant impact on the level of welfare and economic, social and cultural independence of the SAD Community, so that they remain in a state of poverty.
3. Social Development of the Suku Anak Dalam Community is a process of planning social change that is adapted to the socio-cultural, economic and environmental conditions of the Suku Anak Dalam community, to achieve a level of prosperity through economic development that prioritizes social justice.
4. The Suku Anak Dalam community in the TNBD area has traditional wisdom in utilizing natural resources and social capital such as strong group social ties, a high spirit of mutual cooperation/cooperation, and cultural values and norms that will become the community's capital as the main actor in the social development process.

5. REFERENCES

- Rusmin Tumanggor, 2007, *Pemberdayaan Kearifan Lokal Memacu Kesetaraan Komunitas Adat Terpencil*
Midgley James dan Hardiman, *Pembangunan sosial perspektif pembangunan dalam kesejahteraan sosial*
Hikmat, Harry. 2004. *Strategi Pemberdayaan Masyarakat (edisi revisi)*, Bandung: Humaniora utama press.
Balai TNBD Ditjen PHKA, DEPHUT-RI. 2007. *Buku Informasi Mengenal Taman Nasional Bukit Dua Belas Volume 1*.
Bungin, Burhan, 2007, *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, Kencana Prenada Media Group, Jakarta.