



## The Anak Dalam Tribe (SAD) Communities, Their Institutional Transformations, and Their Impacts on Environmental Changes (Research on SAD Community Around TNBD)

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### ABSTRACT

The Anak Dalam Tribe (SAD), a semi-nomadic group living in the forest, has been resettled by the government police in Jambi Provinces. This research study analyses the impact of the SAD resettlement on their environmental interactions with oil palm plantations. It also clarifies how economic and ecological changes have affected SAD life and their values. Methods include Focus Group Discussions and direct interviews with SAD groups living in Kutai and Singosari at Pematang Kabau Village. The result found that the economic changes have led to SAD engaging in activities like planting rubber inside the area of the National Park and working in an oil palm plantations company on the boundary area at the National Park Bukit 12. Education is crucial for SAD, 90.14% of SAD mentioned that they need education for their families. Environmental issues persist, such as poor water quality, because the SAD has been unable to adjust to the changing environment.

**Keywords:** *Economic, environment, social, and transformation*

### INTRODUCTION

Indigenous and tribal peoples are a common denominator for more than 370 million people, found in more than 70 countries worldwide. Indigenous and tribal peoples have their own cultures, languages, customs, and institutions, which distinguish them from other parts of the societies in which they find themselves (ILO, 2022).

The Anak Dalam Tribe (SAD) are a minority ethnic group that inhabits the island of Sumatra, specifically in the provinces of Jambi and South Sumatra. The majority of them live in Jambi Province, which has an estimated population of approximately 200,000 people (Anonymous, 2022). The distribution locations of SAD residences are spread across *Bukit Dua Belas Nasional Park* (TNBD) and the Batanghari, Muara Jambi, and Tebo regencies. They live and wander along forested locations in Jambi Province. The SAD lives in Pematang Kabau Village. is a group of people living in the interior who still adhere to traditional customs (Indigenous Community). The SAD in Pematang Kabau Village is one group that resides at Singosari, and the other at Kutai. The locations are around one kilometer from TNBD. Each location is held by a "Temenggung" who serves as a political authority or a customary leader. To boost welfare, the Jambi Provincial Government transferred SAD to surrounding areas. In this research, we focused on moving SAD around the TNBD area. However, this move will impact the SAD community's social, economic, and environmental.

The government will continue relocating SAD to surrounding villages and guide them. Moving SAD to the destination location will have a negative influence if the destination location is geographically

and culturally distinct. This will undoubtedly have an impact, but it will persist if there is no mentoring and empowering approach (Rosyani, 2019; Miller, 1991). We face a complex mix of interlocking problems that are reaching crisis levels on the beautiful blue and green planet that is the only home for us and rich diversity of other life forms; (Barry, 2007.)

The existence of settled or sedentary indigenous peoples has led to institutional transformation, which will eventually result in the transformation of their environmental values. The changes in their perception of land use, from forest to agriculture and other institutional paradigms, will have significant consequences for their way of life. Even though the government's purpose in conducting resettlement for these populations is to improve their welfare, it sometimes contradicts itself. For example, in land disputes, the government is actively involved (Soetrisno, 1995).

The changes that occur during relocation are a crucial stage in the learning process (Waluyo et al., 2022), and this study intends to attract responses and provide feedback as an adaptive approach for SAD. This research is significant because it has the potential to have a good or negative impact on the lives of people with SAD by trying to answer the questions, of the impact of the SAD resettlement in the immediate neighborhood of transmigration communities, and how far their environmental interactions with their oil palm plantations. On the other hand, the research clarifies how economic and ecological changes influence SAD life and their value systems in general.

## MATERIALS AND METHODS

To gather information about the SAD community in Kutai and Singosari streets, a Focus Group Discussion (FGD) approach and direct interviews were applied to SAD groups. The participants is selected from those who are listed in the two Tumenggung leaderships. Data analysis is descriptive by using the "Qualitative Analysis" method, which requires 30 people to be interviewed. Then the data is gathered with primary data from SAD community informants through in-depth interviews and secondary data from literature such as journals and other reading materials. The formula of qualitative analysis is as follows:

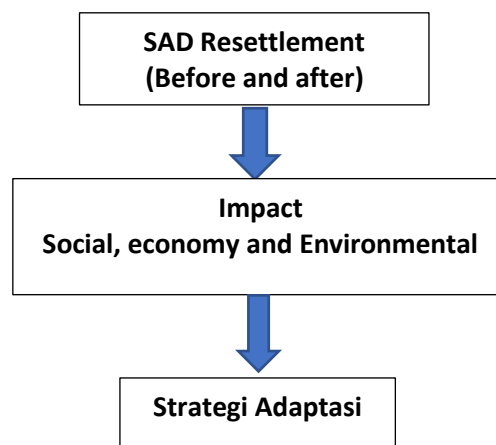


Figure 1. The framework of research analysis

## RESULTS AND DISCUSSIONS

### *Social impact*

Children from the SAD community who have received education in natural schools have shown positive social development. In these schools, children gradually learn to read and are introduced to nature, which is different from traditional classrooms. Once they become proficient in reading, they are gradually integrated into regular schools. However, their interactions with people from other communities such as the Orang Terang or village people are limited to necessities such as shopping,

work, and healthcare. As a result, there is still a significant gap between the SAD community and the rest of society.

The network of connections, both internal and external, along with institutional support from the residents of the SAD, was evaluated to be quite good. In the past, when they were in TNBD, no SADs attended school. Initially, SAD children felt overwhelmed by the changes in their lives, such as going to school regularly in the morning, wearing shoes, and carrying equipment. Although they could survive for a week, they eventually became bored. This event represents a change in the community that builds a social system in response to input from the ecosystem. These changes can be primary or secondary, meaning they can either be the direct result of the input or adaptations to the social system (Rambo, 1982). These adaptive strategies that improve response are intended to give SAD children the freedom to evolve and make choices. The schools for SAD children are known as Nature Schools. According to Muslim (2021) isolated tribes, particularly the Baduy, require education and adaptation when beginning to learn something new.



**Figure 2.** School of SAD at Pematang Kabau Village

SAD lives permanently in communities and doesn't relocate. However, the relocated SAD maintains relations with those still in Bukit Dua Belas National Park.

### ***Economy impact***

The economic changes have brought a significant impact on the activities carried out by the SAD (local community) to support their livelihood. In the Singosari area, there are 27 household resettlements where 55.55% of the SAD are involved in planting and harvesting rubber within the National Park Bukit Dua Belas. Additionally, 25.93% of the SAD work in the oil palm plantation company, and the remaining 18.52% work as farmers in the oil palm plantation on the boundary area of the National Park Bukit Dua Belas. Similarly, in the Kutai area, there are 44 SADs, where 77.27% of the SAD activities include planting and harvesting rubber inside the National Park Bukit Dua Belas. The remaining 22.73% work as farmers in the oil palm plantation on the boundary area of the National Park Bukit Dua Belas. Despite the insufficient government assistance, the SAD still has opportunities to earn income from the National Park Bukit Dua Belas, which is a positive aspect of the resettlement being located adjacent to the National Park.

### **Environmental impact**

The utilization of the river by the SAD community has changed. SAD, an organization that operates at a river location, uses soap and detergent at the resettlement site, which has a significant impact on the quality of the river. This leads to the deterioration of the river's condition, and plastic garbage accumulates in unhealthy heaps along its banks. Research has shown that providing counseling on clean and healthy living behavior (PHBS) to SAD communities near PT. REKI Batanghari Regency can have a positive impact on the environment. Therefore, the best way to help SAD adapt to a new area is to provide PHBS counseling and assistance before relocating. Permana & Eka (2010) reported that the Baduy tribe is a representation of indigenous wisdom, while the Baduy community represents environmental conservation. This is the same as the SAD community. The SAD community is well-known for being environmentally friendly. However, people's behavior has changed, and they are presented with something new.



**Figure 3.** SAD housing at the Bukit Dua Belas National Park

### **CONCLUSION**

The findings of this study indicate that socially, a drastic change has occurred for SAD children who have received special instruction in "Natural Schools". Environmentally, there is a shift in behavior when using wells and detergents, which can cause plastic and detergent waste to contaminate the environment. Before conducting resettlement, the government should provide education. The study suggests that the best location for SAD to make adjustments is near a national park so that they can still engage in activities related to forest products for their livelihood. The economy has shifted towards rubber and oil palm plantations, away from taking forest products. The adaptation approach should involve providing a favorable response to initial detection, followed by appropriate adaptation techniques after resettlement. This will help the SAD community undergo a transformational evolution.

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