



Economic Independence Development of Suku Anak Dalam Based on Specific Herbs Bukit Duabelas National Park

Fuad Muchlis¹(✉), Elwamendri², Sahrial², and Siti Kurniasih²

¹ Department of Agribusiness, Faculty of Agriculture, Universitas Jambi, Jambi, Indonesia
fuadm@unja.ac.id

² Department of Agricultural Technology, Faculty of Agriculture, Universitas Jambi, Jambi, Indonesia

Abstract. The Suku Anak Dalam (SAD) community is an indigenous community that lives in a marginal situation with their daily life depending on the natural resources available in the forest. However, some SADs already have permanent livelihoods such as cultivating commercial crops, such as oil palm and rubber which are traditionally managed. Those who depend on their lives and livelihoods from the resources in the Bukit Duabelas National Park (TNBD) area are in an increasingly desperate situation along with the diminishing food resources in TNBD. Efforts to improve the welfare of SAD based on local resources to encourage SAD independence must continue to be pursued by various parties. This research aims to formulate a model for developing SAD economic independence based on specific herbal medicinal plants in TNBD. This research uses social engineering methods with community-based participatory action research (CB-PAR) approach. This research recommends 2 (two) models of developing SAD economic independence based on specific herbal medicinal plants in TNBD which have been traditional ingredients so that they can be widely used and provide economic value for SAD, namely the process of producing herbal medicines, and the initiation of building community economic institutions based on local wisdom.

Keywords: Economic Independences · Medicinal Plants · SAD

1 Introduction

The Suku Anak Dalam Adat Community (SAD) is an indigenous community that lives in a marginal and backward situation due to past policies that are not in favor of their livelihood patterns. Their daily life is highly dependent on the availability of supplies from forest resources, while the surrounding forest area has been occupied by both the community and the business world. The forest management policy that grants Forest Concession Rights concessions in the Bukit Dua Belas forest area has become a momentum for a crisis of legitimacy and authority for SAD in determining the spatial management of the Bukit Dua Belas forest area. State policies in the form of granting permits for HPH, HTI, oil palm plantations, and transmigration programs have made SAD's living space narrower [1].

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Economically, the life of SAD has shifted both in terms of characteristics of economic status and orientation. Some SADs already have a permanent livelihood and develop a sedentary lifestyle integrated with the villagers. However, there are quite a number of SADs whose lifestyles are still wandering and depend on the availability of resources in the TNBD area. There is also a SAD group that has cultivated commercial crops such as rubber and oil palm but managed traditionally [2]. Thus, the empowerment of this community is important.

[3] defines empowerment as a process of helping disadvantaged individuals or communities to compete effectively with other communities by helping them to learn to use approaches, and media, engage in political action and provide understanding to them so that they can work systematically. Meanwhile, [4] states that community empowerment is a concept of economic development that encapsulates social values that are people-centered, participatory, empowering, and sustainable. In the context of looking at the condition of SAD, this concept not only fulfills basic needs but also provides a mechanism to prevent further impoverishment processes (safety need) to improve SAD welfare and escape the trap of poverty and underdevelopment.

Efforts to improve the welfare of the Suku Anak Dalam (SAD) need to be continuously pursued by various parties who are concerned with the livelihoods of SAD. Various ways can be done to improve the welfare of SAD, such as activities to increase the added value of plantation commodities, activities to increase food supply, processing industry activities, breeding activities for forest and plantation plant seeds as well as activities to increase processed herbal medicines that have been used by SAD. The purpose of this study is to formulate a model for developing SAD economic independence based on Herbal Plants in Bukit Duabelas National Park.

2 Literature Review

2.1 Community Empowerment

[5] states that empowerment is one of the alternative paradigm paths in development communication besides PAR (Participatory Action Research). The empowerment approach is widely used in community organizing, education, and community psychology. Therefore, empowerment can be interpreted in many ways and can be observed at various levels, namely individuals, organizations, and communities. At the community level, empowerment means the process of increasing group control over important consequences for group members and others in the wider community. Meanwhile, at the individual level, empowerment is defined as “a psychological feeling regarding control or personal influence and concern for actual social influence, political power, and legal relief.”

[3] also agrees and states empowerment as a process of helping disadvantaged individuals and/or community groups to compete effectively with other interest groups by helping them learn to use a lobbying approach, use the media, engage in political action, and provide understanding to others. Them to work systematically, and so on.

The shift to the issue of empowerment has implications for changes in ethics, methodology, and philosophy of concepts in development communication theories [6]. In terms of ethics, researchers are encouraged to care for oppressed groups: women, the poor,

ethnic and linguistic minorities, refugees, and others. Attention to practical and ethical matters (axiology) takes precedence over epistemological issues such as objectivity and the separation between the researcher and the researched (detachment).

2.2 Self-Reliance

Self-reliance is a concept that is often associated with community development and empowerment. In this concept, development and empowerment programs are designed systematically so that individuals or communities become subjects of empowerment [7].

The values of independence possessed by individuals will be perfect if they are supported by the characteristics of independence which include: psychosocial, cultural, and economic independence, initiative and entrepreneurial discipline, leadership, and orientation in competition. Independent behavior is a person's basic foundation in improving the quality of work in Sagir's work [8]. The independent spirit grows and develops along with the growth of the concept of entrepreneurship or entrepreneurism. In this case, the entrepreneurial spirit (independence) is determined by three main components that exist in a person, namely will, perseverance and tenacity [9].

Economic independence has become a necessity or a demand that must be realized immediately. Dependence on outsiders will always be the cause of a person or family not being independent in the family economy. According [10], economic independence is defined as a nation, community, or family that has economic resilience to various kinds of crises and does not depend on outside parties. A person or group is said to have a strong identity and character if they have economic independence.

3 Research Methods

The research location is in the SAD Community, Air Hitam District, Sarolangun Regency. This study uses the Social Engineering Method using a Community Based Participatory Action Research approach. CB-PAR is a collaborative research approach that involves all stakeholders during the research process, namely tetangganai, Temanggung, SAD representatives, and communities around TNBD starting from setting research questions, developing data collection tools, to analysis and dissemination of findings [9]. The CB-PAR in this research aims to address the practical problems of the SAD community and fundamentally change the role of researchers and who is being researched in SAD Community Empowerment.

The position of this research team is to be a facilitator who assists them in identifying their potential and making efforts to empower communities by using the Quipper Solution approach [10] which consists of 4 (four) stages, namely awakening, understanding, using, and harnessing skills.

4 Result and Discussion

4.1 Inventory of Herbal Plants with Economic Value

The conservation area is known as Buki Duabelas National Park. One of the bases for the designation of this area as a national park is to protect and preserve and develop medicinal plants which are a source of livelihood based on the report of the expedition

in Bukit Duabelas National Park conducted by the Ministry of Health, IPB, University of Indonesia and LIPI found 101 medicinal plants and 27 species. Medicinal fungi used by Orang Rimba in and around this area [11].

Medicinal plants all plants, both cultivated and uncultivated can be used as medicine [12], are all species of medicinal plants that are known and believed to have medicinal properties [13]. Medicinal plants that grow in TNBD and are used by SAD are very diverse and have different properties.

The activity began with the Inventory of Medicinal Plants with Economic Value, carried out by a team, involving SAD after previously coordinating with the TNBD Hall. This activity is aimed at developing the potential of medicinal plant resources in TNBD which has become traditional SAD ingredients that can also be used or beneficial for other communities.

The results of the inventory and identification of research in the field, several types of herbal plants from within the TNBD area that have the potential to be processed and developed are *akar kancil*, selusuh, *akar kuning*, *pengendur urat*, and tenggeris. These potential plant species are used as ingredients for traditional SAD medicines and have been proven to be efficacious for curing various diseases suffered by the SAD community and local residents. And can be used as products of economic value and have the potential to increase the income of SAD residents.

Several types of medicinal plants are expected to be able to realize the economic independence of SAD so that they can be empowered and improve their welfare. This is in line with the opinion of Anwar et al. [14]. Traditional herbal medicines have become local wisdom for the Indonesian people which need to be preserved and developed to maintain health and have the potential to become an economic source to improve people's welfare.

4.2 Herbal Product Advocacy, Training, and Development

As action research, this research also conducts advocacy as part of the work to empower the SAD Community in developing potential herbal medicines. Community empowerment based on SAD local wisdom by utilizing the potential of specific herbal plants in TNBD is a deliberate effort to build awareness of community members themselves, where they are assisted to formulate problems, make plans, and determine changes according to their own beliefs and perceptions which are believed to improve and strengthen the support structures of its community to encourage economic independence in the SAD community.

The SAD representatives were then given training on medicinal plant processing and product packaging. This activity was carried out as a follow-up, from the inventory and identification of medicinal plants in TNBD to improve the technical capabilities of SAD in processing medicinal plants in a professional, hygienic, and attractive manner so that they have the potential to be marketed and have economic value.

4.3 TNBD Herbal Plant Processing Process

1. *Selusuh* Processing

Increasing the added value of *selusuh* leaves can be used as herbal tea packed in tea bags. The processing process is by washing the leaves cleanly, then drying them under the sun so that the leaves dry as much as possible. The dried leaves are then cut into small pieces and dried in an oven with a drying temperature of 100–1200C. After it is completely dry, the dried leaves that have been removed from the oven and cooled can be put in a teabag and packed. Benefits of laundry to help and facilitate the labor process for pregnant women.

2. *Pengendur Urat* Processing

Pengendur urat plants are made into oil and powder. The processing of vein loosening oil is that the raw materials are cleaned and cut into small pieces for easy extraction. After that, it was given a mixture of ethanol and extracted for two hours. After that, distillation was carried out for one hour at a temperature of 780C. The oil produced from this refining is then packaged.

The process of processing *pengendur urat* powder is first done by cleaning the raw materials. Then dried in an oven at a temperature of 100–1200C. After maximum drying, the *pengendur urat* ground to a powder so that they can be packaged immediately. Efficacy of *pengendur urat* is to relieve muscles, dislocated muscles, sprains, and others.

3. *Akar Penyegar* Processing

The process of *akar penyegar* processing into powder which is put into capsules. By cleaning the raw materials and drying them in the sun. After drying, the raw materials are cut into small pieces and dried again using an oven at a temperature of 100-1200C. After drying, it is floured. *Akar penyegar* that has become powder, is put into capsules and packed in bottles. Efficacy of root refreshment as a supplement and vitality for men.

4.4 Initiation of the Establishment of the Herbal Plants Business Group SAD

The initiation of the formation and development of a business group for processing herbal medicinal plants in TNBD was carried out by organizing the SAD indigenous community and several SAD communities who always interacted with SAD. One business group, this group is then formed into a group structure which can be seen in the following Fig. 1.

The group that has been formed is provided with assistance to the production house group so that production activities can continue and be sustainable. This is in line with the goal of Empowerment which emphasizes as a process that makes people strong to participate in various controls over and influence the events and institutions that affect them. Empowerment of the SAD community needs to emphasize that they must acquire sufficient skills, knowledge, and power to influence the lives of others of concern (Parros, 1994). In line with this meaning, mentoring not only includes strengthening individual community members, but also their institutions. Instilling cultural values, such as hard work, frugality, openness, and responsibility are the main parts of empowerment efforts. Thus, empowerment is also aimed at increasing the power of weak or disadvantaged groups (Ife, 1995).

The following activities carried out in the group are the legalization of the products produced so that they can be widely recognized or trusted by the public or consumers.

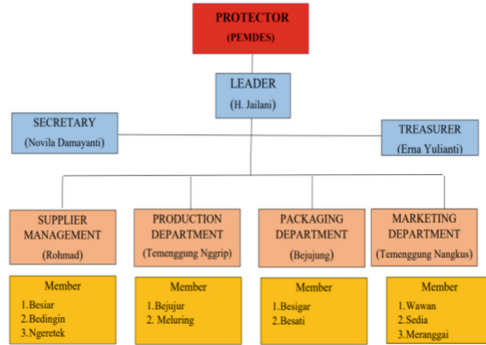


Fig. 1. Production House Economic Institution Structure

The business activity of producing herbal medicinal plants is expected to be able to improve the economy and welfare of the SAD community and be able to be widely used by the community.

The business group also creates a logo for the herbal production house business group as shown in the Fig. 2.

The logo of this production house has a philosophy, namely the Godong house symbolizing the characteristic shape of the SAD residence. The green circle symbolizes the unbroken and intertwined unity between the SAD community and the outside community in a container, namely the production house. The word “Production House” is a symbol that unites and collaborates on the ability of the SAD community towards herbal medicines and is produced by the community, this proves the existence of cooperation between two parties with different skills. The green color symbolizes the source of life and nature in the SAD lifestyle. The yellow color symbolizes the joy and glory as well as the hope of the SAD community towards the construction of a herbal medicine production house, while the two dots depict the difference between two community groups who are members of one institution but have one goal.

This research is expected to be a source of knowledge in TNBD which is a traditional medicine. So from this research, TNBD can increase the welfare of SAD which is in the depletion of food resources in TNBD. This research is also expected to be a reference for other researchers in developing the legality of SAD, one of which is by developing herbal medicines for TNBD.



Fig. 2. Suku Anak Dalam Herbal Business Logo

5 Conclusion

Plants that will be processed into herbal medicines are akar *pengendur urat*, *selusuh*, *akar kuning*, *akar penyegar* and *tenggeris*. The economic independence model developed is the formation of business groups, entrepreneurship training, and the production of herbal medicines on a small scale.

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