



Development of Economic Self-Reliance in Child Tribe Based on Specific Herbs in Bukit Dua Belas National Park

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Abstract. The Suku Anak Dalam (SAD) community is an indigenous people who live in a marginal situation with their daily lives depending on the natural resources available in the forest. However, some SAD already have permanent livelihoods such as cultivating cash crops, such as oil palm and rubber which are managed traditionally. Those who depend for their lives and livelihoods on the resources in the Bukit Dua Belas National Park (TNBD) area are in an increasingly desperate situation along with the depletion of food sources in the TNBD. Efforts to increase the welfare of SAD based on local resources to encourage SAD independence must continue to be pursued by various parties. This study aims to formulate a model for the development of SAD economic independence based on specific herbal medicinal plants in the TNBD. This study uses social engineering methods with a Community Based Participatory Action Research (CB-PAR) approach. This study recommends 2 (two) models for the development of SAD economic independence based on certain herbal medicinal plants in the TNBD which are traditional ingredients so that they can be widely utilized and provide economic value for SAD, namely the process of making herbal medicines, and the initiation of building community-based economic institutions based on local wisdom..

Keywords: Economic Independence · Medicinal Plants · SAD

1 Introduction

Indigenous Peoples of Suku Anak Dalam (SAD) are indigenous peoples who live in a marginal and underdeveloped situation as a result of past policies that have not been in favor of their livelihood patterns. Their daily life is very 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 SAD's legitimacy and authority in determining the spatial layout of the Bukit Dua Belas forest area. State policies in the form of granting permits for HPH, HTI, oil palm plantations, and the transmigration program made the living space for SAD narrower [1].

Economically, the life of SAD has experienced a shift in both the characteristics of their economic status and their orientation. Some SAD already have a steady livelihood and develop a sedentary lifestyle that is integrated with the villagers. However, quite a number of SAD whose lifestyles are still migratory and depend on the availability of resources in the TNBD area. There is also a SAD group that has been cultivating cash crops such as rubber and oil palm but managed in a traditional way [2]. Therefore, community empowerment is important.

Reference [2] defines empowerment as the process of helping disadvantaged individuals or communities to compete effectively with other communities by helping them to learn to use approaches, and media, to engage in political action and provide them with understanding so they can work systematically. Meanwhile, [3] states that community empowerment is a concept of economic development that encapsulates social values that are community-centered, participatory, empowering, and sustainable. In the context of looking at SAD conditions, this concept not only fulfills basic needs but also provides a mechanism to prevent further impoverishment (safety need) to improve SAD welfare and get out of 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 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 availability, processing industry activities, activities to breed forest and plantation plant seeds and activities to increase processed herbal medicine, drugs that have been used by SAD.

The purpose of this study was to formulate a model for the development of herbal plant-based SAD economic independence in Bukit Duabelas National Park.

2 Literature Review

2.1 Community Empowerment

Reference [4] stated that empowerment is an alternative paradigm path 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 societal level, empowerment means the process of increasing group control over important consequences for group members and others in society at large. Meanwhile, at the individual level, empowerment is defined as “a psychological feeling of personal control or influence and concern for actual social influence, political power, and legal aid.

Reference [2] also agreed and stated 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 in the issue of empowerment has implications for changes in ethics, methodology, and conceptual philosophy in development communication theory [5]. From an ethical perspective, researchers are encouraged to care about 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 studied (detachment).

2.2 Independence

Independence is a concept that is often associated with community development and empowerment. In this concept, development and empowerment programs are systematically designed so that individuals or communities become the subject of empowerment [6].

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, entrepreneurial initiative and discipline, leadership and orientation in competition. Independent behavior is the basic foundation of a person in improving the quality of work in Sagir's work [7]. The independent spirit grows and develops along with the growth of the concept of entrepreneurship or entrepreneurship. In this case the entrepreneurial spirit (independence) is determined by three main components that exist in a person, namely will, perseverance and tenacity.

Economic independence has become a need or 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 to [10], economic independence is defined as a nation, community, or family that has economic resilience against various kinds of crises and does not depend on outsiders. 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 with a Community Based Participatory Action Research approach. CB-PAR is a collaborative research approach that involves all stakeholders during the research process, namely Tenggana, Temanggung, SAD representatives, and the communities surrounding the TNBD starting from setting research questions, developing data collection tools, to analyzing and disseminating findings (Burns et al., 2011). The CB-PAR in this study aims to answer the practical problems of the SAD community and fundamentally change the role of researchers and those who are studied in SAD Community Empowerment.

The position of this research team is to become a facilitator who assists them in identifying their own potential and carrying out community empowerment efforts using the Quipper Solution approach (Wilson in Yustinasusi, 2015) which consists of 4 (four) stages namely, Awakening, Understanding using, and utilizing skills.

4 Results and Discussion

4.1 Inventory of Herbal Plants with Economical Value

The conservation area is known as the Bukit Dua Belas National Park. One of the bases for designating this area as a national park is to protect and preserve and develop medicinal plants which are a source of livelihood based on an expedition report in the Bukit Dua Belas National Park conducted by the Ministry of Health, IPB, University of Indonesia and LIPI found 101 medicinal plants and 27 species. Medicinal mushrooms used by Orang Rimba in and around this area (Mulyana et al., 2019).

Medicinal plants All plants, both cultivated and non-cultivated can be used as medicine (Sandra and Kemala, 1994), are all types of medicinal plants that are known and believed to have medicinal properties (Zuhud et al., 1994). Medicinal plants that grow in TNBD and are used by SAD are very diverse and have different properties.

The activity began with an Inventory of Medicinal Plants of Economic Value which was carried out by a team involving SAD after previously coordinating with the TNBD Office. This activity aims to develop the potential of medicinal plant resources in the TNBD which have become traditional SAD materials which can also be utilized or beneficial to other communities.

The results of the inventory and identification of research in the field show that several types of herbal plants from within the TNBD area that have the potential to be processed and developed are mouse deer root, selusuh, kuning root, vein relaxant, and tenggeris. These potential plant species are used as traditional medicine for SAD and have been proven efficacious for curing various diseases suffered by the SAD community and local residents. And can be used as a product that has economic value and has the potential to increase the income of SAD residents.

Several types of medicinal plants are expected to be able to realize SAD economic independence so that they can be empowered and improve their welfare. This is in line with the opinion of Anwar, et al. (2021) Traditional herbal medicine has become the local wisdom of the Indonesian people which needs to be preserved and developed to maintain health and has the potential to become an economic resource to improve people's welfare.

4.2 Herbal Product Advocacy, Training and Development

As an action research, this research also conducts advocacy as part of efforts to empower the SAD Community in developing the potential of herbal medicine. The local wisdom-based community empowerment of SAD by utilizing the potential of certain herbal plants in the TNBD is a deliberate effort to build the awareness of the community members themselves, where they are assisted to formulate problems, make plans, and determine changes according to their beliefs and perceptions. which is believed to be able to increase and strengthen the community's support structure to encourage the economic independence of the SAD community.

SAD representatives were then given training on medicinal plant processing and product packaging. This activity was carried out as a follow-up to the inventory and identification of medicinal plants in the 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 has economic value.

4.3 Processing of Herbal Plants in TNBD

1. Shredded processing

Increasing the added value of selusuh leaves can be made into herbal tea packaged in tea bags. The processing process is by washing the leaves thoroughly, then drying them in 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. Once completely dry, the dried leaves that have been removed from the oven and cooled can be placed in tea bags and packaged. The benefits of laundry are to help and expedite the delivery process for pregnant women.

2. Uric Relaxation Treatment

Vein relaxing plants are made into oils and powders. The process of processing vein loosening oil is that the raw material is cleaned and cut into small pieces so that it is easy to extract. After that it was given a mixture of ethanol and extracted for two hours. After that, distillation was carried out for one hour at 780C. The oil produced from this distillation is then packaged.

The process of processing vein loosening powder is first carried out by cleaning the raw material. Then dried in the oven at a temperature of 100–1200C. After maximum drying, the tendon relaxant is ground into a powder so that it can be packaged immediately. The efficacy of relaxing tendons is to relieve muscles, sprains, sprains, and others.

3. Refreshing Root Processing

The process of processing fresh roots into powder that is put into capsules. By cleaning raw materials and drying them in the sun. After drying, the raw material is cut into small pieces and dried again using an oven with a temperature of 100-1200C. When dry, sprinkled with flour. Refreshing roots that have become powder, put into capsules and packaged in bottles. Efficacy of root freshener as a supplement and male vitality.

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

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

The groups that have been formed are given assistance to the production house groups so that production activities can continue and be sustainable. This is in line with the aim of Empowerment which emphasizes as a process that makes people strong to participate in a variety of control over and influence events and institutions that affect them. The empowerment of SAD communities needs to emphasize that they must acquire sufficient

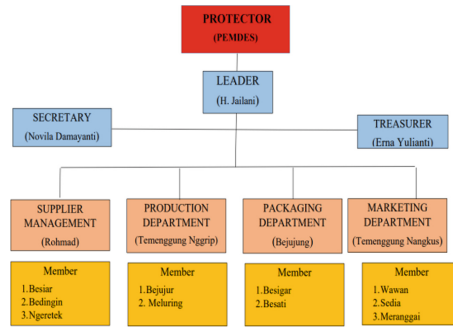


Fig. 1. Production House Economic Institutional Structure

skills, knowledge, and power to influence the lives of other people who have an interest (Parros, 1994). In line with this meaning, mentoring does not only include strengthening individual members of the community, but also their institutions. The inculcation of cultural values such as hard work, thrift, openness, and responsibility is a major part of empowerment efforts. Therefore,

The activities carried out in the next group are the legalization of the products produced so that they can be widely known or trusted by the public or consumers. The business activity of producing herbal medicinal plants is expected to be able to improve the economy and welfare of the SAD community and can be widely utilized by the community.

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

The logo of this production house has a philosophy, namely the godong house which symbolizes the distinctive shape of the SAD dwelling. The green circle symbolizes the unbroken and intertwined unity between the SAD community and the outside community in one container, namely the production house. The word “Production House” is a symbol that unites and collaborates the ability of the SAD community to produce herbal medicines and is produced by the community, this proves the existence of collaboration between two parties with different expertise. 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 hopes of the SAD community for the development of herbal medicine production houses, while the two dots illustrate the differences between two community groups who are members of one institution but have one goal.



Fig. 2. Tribal Anak Dalam Herbal Business Logo

This research is expected to be a source of knowledge in the TNBD which is a traditional medicine. So from this research the TNBD can improve the welfare of SAD which is increasingly depleting food sources 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 the TNBD.

5 Conclusion

Plants that will be processed into herbal medicine are tendon relaxing roots, selusuh, kuning roots, refreshing roots and mackerel. The economic self-reliance model developed is the formation of business groups, entrepreneurship training, and small-scale herbal medicine production.

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