

Collaboration Government and Corporate Social Responsibility (CSR)

A Case Study of Suku Anak Dalam (SAD) in Pompa Air Village, Jambi, Indonesia

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Abstract:- Suku Anak Dalam (SAD) or remote indigenous community is one of the traditional tribes residing in Jambi province, especially in the town of Pompa Air. Indonesia is a country that has diverse tribes and cultures, not apart from this tribe. SAD is the first tribe to inhabit the Province of Jambi; this tribe is considered a human origin from the remnants of ancient times, namely the war era in Jambi, SAD survives for life by utilizing forest products and hunting for food, they believe in the mystical things that they consider sacred because it comes from the legacy of their ancestors. This community does not know technology so that it lags in all aspects of the present life, namely economics, education, health, fashion, and others. The government is trying to make this community better and can live socializing with other cities with various government programs in the form of development. The development undertaken by the government to raise the dignity of the population is not entirely successful; even top-down government programs have also failed. So the collaboration path was taken by the government to collaborate with CSR, in this case, PT Pertamina EP Asset Field Jambi. This study uses the concept of collaborative governance theory with Ansell and Gash's collaborative models using qualitative methods with various explanations of the data obtained, data collection in this study through observation and interviews with stakeholders. The results showed that this collaborative brought a significant change for SAD in the village of Pompa Air.

Keywords:- Suku Anak Dalam, Policy, Collaboration, Development, Change.

I. INTRODUCTION

One of the unique tribes in Indonesia that are involved in the lagging category is the Suku Anak Dalam (SAD) in Jambi Province, SAD is a typical Indonesian tribe in Jambi Province, and this tribe is involved in the category of minority tribes involved in the remote indigenous communities in Indonesia (Muslimahayati & Wardani, 2019). A remote indigenous community in Jambi is KAT are local social groups, left behind, closed, and used to live in a sedentary, homogeneous, and guided by ancestral customs, with limited technology for natural products (Febi Rizka Eliza, 2018). KAT in Jambi Province occupies the most significant number in Indonesia. KAT or remote indigenous community in Jambi province is commonly known as the jungle people or Suku Anak Dalam (SAD),

which is also called the tribal camp. Data from the Jambi Provincial Office stated that SAD in Jambi Province in 2013 totalled 28,611 people, 13,664 participated in empowerment activities, and 14,947 people had not received government empowerment activities (Astarika, 2016). Then in 2017, the number of SAD in Jambi Province was 3,147 households spread across eight regencies, 18 subdistricts, 20 villages, and 28 locations. Batang Regency with 454 families, Sarolangun Regency 249 households, Tebo Regency 415 HHs, Bungo Regency 128 HHs, Merangin 165 HHs, West Tanjab 100 HHs and East Tanjab 76 HHs (Febi Rizka Eliza, 2018).

Batanghari Regency which have 454 families in the tribe scattered in various remote districts of the well-known indigenous community in Batanghari Regency is the SAD Bathin IX community spread across 18 villages namely Naga Sari, Pelempang, Nyogan, Tanjung Pauh 39, Merkanding, Tanjung Lebar, Ladang Peris, Kilang, Sengkawang, Pompa Air, Bungku, Jebak, Jangga Aur, Muara Singoan, Pemusiran, Lubuk Nepal, Lambal Segatal and Sepintun (Daulay, 2013).

One of the villages included in the traditional remote community or known as SAD is located in the Bajubang sub-district, namely the Pompa Air Village, Pompa Air Village is a village situated in Bajubang sub-district, this village is situated in the western part of Batanghari district with an area of 6300 Ha, has 16 neighbouring neighbourhoods (RT) and four hamlets namely Suka Maju Hamlet, Tiang Tunggang Hamlet, Mangun Jaya Hamlet, and Hamlet Hamlet Page Terrace with a population of 2,754 people and consisting of 686 families, 200 of whom are tribal children who live with limited and concern, life is spread evenly in all hamlets in the village of Pompa Air, the topography of this village is a lowland village that has a Batanghari tributary flow, and the town is cover by oil palm, rubber and jungle plantations that have a tropical climate (Pompa Air Village Profile, 2018).

The government has paid attention to this remote indigenous community in the aspect of development since 1950 by improving and improving the quality of life of SAD in terms of socio-economic and health services and other infrastructure development for SAD (Astarika, 2016). Many government programs are aimed at elevating the dignity and status of SAD in all aspects by paying attention to the customs of this tribe, and the program is supported by the President of the Republic of Indonesia's plan on an integrated area for SAD for easy access to SAD to get

services (Sari, 2019). However, efforts by the government have not been successful, even top-down programs often fail and are the result of neglect of SAD, this can be seen that there are still much SAD living in the hardness of the forest without adequate facilities and development support for the development of SAD (Astarika, 2016). So with the existence of private parties in the Bajubang District, efforts have been implemented to deal with remote indigenous communities in the village of Pompa Air with a policy concept that is considered capable of handling this problem.

In connection with equitable development of collaborative governance is a renewable strategy that involves stakeholders such as the government and the private sector in terms of solving problems with the formulation of public policies that cannot be faced by the government alone. Collaborative governance is also an effort to formulate strategies with reasonable legal certainty in making policies. The very minimal and limited life experienced by SAD in Pompa Air Village requires more in-depth research that can interpret the government's efforts in meeting the needs of SAD to increase the degree of SAD's life (Sari, 2019). So, in case, the writer is interested in studying more deeply about the equitable distribution of development for remote indigenous communities, in this case, the Suku Anak Dalam (SAD) in Jambi Province, through cooperation in realizing shared goals.

II. LITERATUR REVIEW

A. Suku Anak Dalam (SAD)

The tribe of children in the abbreviated SAD is an inland tribe commonly called the jungle people. SAD is a traditional ethnic group based in Indonesia (Sari, 2019). Anthropologically this tribe originated from Wedoida with their local wisdom by preserving, inhabiting, and preserving the natural forest (Wibawa, 2017). SAD is an ethnic group that lives its life by hunting and gathering which has been around for thousands of years and is still maintained today, this pre-tribal child tribe usually lives and is active with nature, so that the tribe of the children themselves has various values, customs, traditions that represent their identities (Harnov, Amzu, & Soekmadi, 2017). SAD is included in the minority group as an ethnic group in Indonesia, where minority ethnic group is a tribe with low social strata with weak influence on modern life so that it cannot influence the social conditions of the people who are in an area, however, the activity of this remote, considered remote tribe can be taken as learning and taken as regional specialities as a form of culture (Muslimahayati & Wardani, 2019).

The term SAD or jungle person is a term that has been interpreted since his ancestors who used to survive in the wild, in the forest (Varista Sury, 2019). Suku Anak Dalam is also identical with the call of the faction, where the Malay community attaches the camp itself to this tribe, interpreted by smell, dirty, mystical, wild, stupid, and very closed life (Harnov et al., 2017). In Jambi Province, the term for this tribe is various, the end of the faction opposed by this tribe reaps a more humane call for this group,

starting from an isolated tribe whose life is not healthy as other communities, then named remote indigenous communities and subsequently known titles with the inner child tribe (Sari, 2019).

B. Life of a Suku Anak Dalam

Suku Anak Dalam in living their lives since the beginning in the forest, an experience that does not recognize progress and is isolated from the times that continue to grow, even these tribes do not know the state law that they follow is only their customary law which they consider to be the regulatory order since their ancestors (Idris, 2017). This tribe is a nomadic tribe that relies on natural products such as wild plants, honey bees, looking for rattan, tapping rubber and resin, hunting, which is then used to survive in the wild (Wibawa, 2017). SAD has been utilizing the remaining biodiversity resource within 20% tropical lowland rainforest (David, Widianingsih, Ardiansyah, & Ploeger, 2015). Suku Anak Dalam is a tribe with small homogeneous communities, and their lives are base on relationship, where their kinship is geographically remote, subsystem economic life, and challenging to reach with simple technology with nature and lack of social, political and industrial services (Idris, 2017).

C. Indigenous Value, Culture, and Belief of Suku Anak Dalam

Oral tradition says the jungle people are Malau Seat, later called Mojang Segal. Other legends say they come from Pagaruyuang, reinforced by the similarity of language and customs of the Minangkabau tribe, 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, berdingding baner, melemek Buah betatal, minum air Dari bonggol Kayu*" means those who live in the forest, eat and drink in the woods, and a house from the natural forest products, going the forest for SAD means leaving or not part of SAD anymore, they have a tribal chief for their group named "Tumenggung" (Harnov et al., 2017).

The SAD believed in the spiritual and occult powers of their ancestors who were in sacred places for them, as evidenced by the readings in the form of spells for treatment, including besale ceremonies and the presence of protective amulets. Besale ceremony itself is a sacred ceremony that is a characteristic of the tribe of children guided by a shaman, or they call it a pious or tumenggung (Kurniawan & Syafri, 2018).

The Besale ceremony is close lousy only part of them can see it. Suku Anak Dalam in having a means of transportation in the form of a Ketek or traditional boat used for foraging and hunting (Muslimahayati & Wardani, 2019). In the custom of the jungle or tribe of children in every death of their family or group requires them to change their place of life, which is building, traditional rituals to express sadness, and throwing bad luck by going away from their place of residence for a long time with the direction of the circular path to later return to the place they

lived (Varista Sury, 2019). The existence of this SAD strengthens local institutions with customary rules in forest utilization so that the forest does not suffer damage (Sinaga & Rustaman, 2015), so the local wisdom that is highlight creates a balance and regularity of social life with the preservation of resources, the application of local intelligence can be through forms of knowledge, expertise, social systems and ethics, and laws that develop across generations. So local understanding needs to be maintained and improved (Muslimahayati & Wardani, 2019).

D. Collaborative Governance

Collaborative governance is a concept in government management in a region that is the facilitation and process of government policymaking structures and governance that involves the private sector, NGOs, and the community to achieve common goals and solve common problems that cannot be solve by just one institution (Eko Priyo Purnomo & Rendra SetyaDiharja, 2018). In the decision making an effort, the concept of collaborative governance makes a commitment and deliberative important for those involved in the policy implementation process (Sururi, 2018). According to Ansell and Gash, collaborative government is a process of cooperation by regulating decisions as stipulations in policy by open institutions together with other parties who are bound by goals so that together they solve public problems (Chris Ansell & Gash, 2018).

Collaborative governance is governance, which is a picture of the latest governance patterns (Vangen, Hayes, & Cornforth, 2015) as an effort to improve policy, collaborative design, and adaptive implementation as an effort to establish system (Christopher Ansell, Sørensen, & Torfing, 2017).

Innovations that emerged in the public sector to encourage innovation excellence and with a combination of existing government formed an institutional collaboration and clear leadership and management (Torfing, 2019). Finally, the lack of clarity in internal organizations makes organizations push for collaborative patterns to reduce all possibilities (Hayter & Nisar, 2018).

E. Theoretical Framework

This study uses the collaboration governance theory of Ansell and Gash's collaborative model, which is looking at the initial conditions in a collaboration seen from a phenomenon of efforts to achieve common goals with a relationship that builds trust, a balance, existing resources, and knowledge (Chris Ansell & Gash, 2008). Then there is facilitation leadership that connects cooperation with the decision making process through consultation — equipped with an institutional design that is how the procedures in collaboration are established legal, transparency, inclusive and exclusive (Fawwaz Aldi Tilano, 2013). And in this study discusses a policy regarding remote tribes or remote tribes to meet the needs and priorities of systems that require collaborative governance policies in its application.

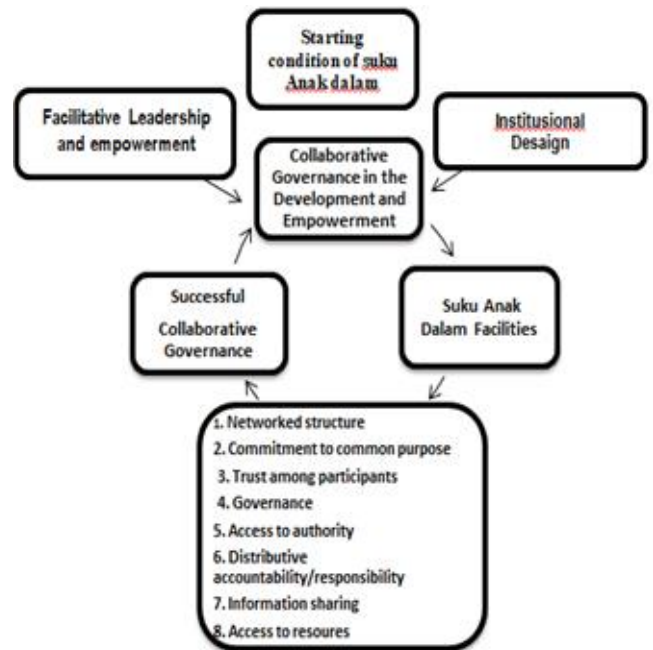


Fig 1:- Research Framework, the Author, 2019

Collaborative governance is important because, in terms of facilitating the needs of tribal children in (SAD) the government requires cooperation in other sectors because the efforts that have been made by the government are often constraints in the implementation process that is not running smoothly, the government cooperates with other areas such as the private sector and the community to carry out formulating policies, and deciding policies for the best objectives to solve problems in the Pompa Air Village.

This process begins with a face-to-face process that can foster the trust that forms a commitment to collaboration; stakeholders will have a goal by achieving together and creating a collaborative implementation plan. Then the success of cooperation can be judged by several critical indicators. Signs in the assessment of collaborative governance have eight indicators namely Networked structure that explains the relationship between one another, Commitment to common purpose which emphasizes the reasons networks was created, Trust among the participants related to the system) forms of trust that exist in the system in terms of achieving common goals, Governance is related to how governance collaborates with the interests of each stakeholder, access to authority is a clear decision in policy, Distributive accountability/responsibility is the role of various stakeholders, Information sharing efforts for easier access for those who have an interest in policymaking and who get the results of the policy, Access to resources, power availability of funds in achieving network goals.

III. RESEARCH METHOD

This research was conducted in the Pompa Air village, Bajubang sub-district, Batanghari regency, Jambi Province using a qualitative approach that explained and explained the situation and conditions of Suku Anak Dalam in Pompa Air village. The focus of this research is on the role of the government and the private sector, namely CSR, in the handling of remote indigenous communities in Pompa Air Village. Then this research will produce:

- RQ1: How is Collaborative Governance in the Development and Empowerment of SAD in the village of Pompa Air?
- RQ2: What is the Dynamics of the Success of the SAD in Pompa Air Village development and Empowerment Collaboration Process?

To obtain optimal results in research, data collection is done by field observations in the form of comments and reducing village data in the way of documents and LKPJ, which are then used as a reference in compiling research to produce results from study.

IV. RESEARCH RESULT AND DISCUSSION

A. Collaborative Governance in the Development and Empowerment of the Pompa Air Village SAD

➤ Starting Conditions of the Suku Anak Dalam

The initial condition of the Suku Anak Dalam in the Pompa Air Village, Bajubang District shows an anti-modernization life with a life that relies on forests that are widespread in this region, and the Pompa Air village is an area in Batanghari Regency, Jambi, this village has a large population of remote indigenous community or Suku Anak Dalam (SAD) (Pompa Air Village Profile, 2018).

Batanghari Regency itself is an area of 11 regencies/cities in Jambi Province which has a SAD community, namely rural tribes who have not received an education, health and are even said to be weak and remote (Batanghari, 2019). The distribution of the tribes of children in the Pompa Air Village is evenly distributed in each hamlet, namely Suka Maju Hamlet, Tiang Tumpang Hamlet, Mangun Jaya Hamlet, and Laman Teras Hamlet with a total population of 2,754 inhabitants and consists of 686 households, 200 such Suku Anak Dalam (Pompa Air Village Profile, 2018).



Fig 2:- Map of Pompa Air Village and SAD distribution (source; Researcher)

SAD more often to move, their movement is not just to build or because there is a family who died, but due to the forest, which is widely used as a rubber plantation, oil palm, or as an agricultural area (Wibawa 2017). SAD's interaction with the people outside their tribe, which they call the bright people, has long been established. If in the past SAD was very afraid of meeting with the brilliant community (as the general public called it) because it assumed that the brilliant community was a human eater and did not want to meet and interact, besides that SAD was also afraid when leaving the forest and leaving the forest-wide open for the bright community to get land, SAD established *sudung* or SAD's stilt house to be their residence, if the forest area they inhabit is already difficult hunted animals their food sources are lacking, and their families have died then they move, this culture is called building, and that's the life of this SAD onwards (Idris 2017).



Fig 3:- Situation Suku Anak Dalam at Pompa Air Village, Jambi, Indonesia (source; Researcher)

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 counselling, 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, the efforts that have been made by the government are not entirely following the targets achieved because of the many physical facilitation and lack of empowerment for this tribe, so the government itself cannot do this as a stakeholder. Then the cooperation relationship was carried out by the village government together with the sub-district government and stakeholders outside the country, namely one limited company bound to the Pompa Air Village, namely Pertamina, Pertamina had many assets in the Bajubang sub-district, especially in the Pompa Air Village, which became the oil and gas operation area when Pertamina was active in Bajubang.

➤ *Institutional Design*

Institutional Design Collaboration on tribal empowerment (SAD) can be concludes that in its implementation it adheres to the remote indigenous community development program (KAT) as outlined in Nawacita President Jokowi-Jk contained in the third point namely building Indonesia from the periphery by strengthening regions and strengthening regions and villages within the framework of a unitary state with a robust legal basis for the realization of social protection of the tribal children in respect of their recognized traditional rights, guaranteeing all remote indigenous communities in Indonesia which are 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), this regulation emphasizes state guarantees for remote indigenous communities for further attention”.

Also, the Jambi provincial government established the Jambi Governor Regulation in terms of meeting the needs of Suku Anak Dalam in the Pompa Air village, the government and the private sector worked together to implement a program that built welfare for the SAD community in the Pompa Air village. Jambi provincial government policy regarding SAD is regulated in Governor's Decree No. 860 of 2014 concerning the Establishment of the Jambi Province Remote Indigenous Community Working Group in 2014 which made a policy

that became a reference for the implementation of the SAD empowerment program, followed by the system of the Batanghari Regent's Decree in 2018 concerning the Establishment of the Remote Indigenous Community Working Group of the Batang Regency in the 2018-2020 period. Reference in the implementation of the SAD Remote Indigenous Community empowerment program in Batanghari District (Febi Rizka Eliza 2018).

➤ *Facilitative Leadership and Empowerment*

Facilitative leadership in the empowerment of SAD in the Pompa Air village is running correctly, the pattern of cooperative relations established is an effort in terms of the handling of Suku Anak Dalam by the government and PT Pertamina EP Asset 1 Field Jambi which acts as a CSR that supports this program even though oil and gas operations are not carried out in this village again, but Pertamina still provides assistance to the people who are in the town of Pompa Air, this village is a former Pertamina operation area since the Dutch era which is no longer in operation. The Pertamina footprint is obvious in this village with the many iron pipes owned by Pertamina along the village road, besides that many used Pertamina oil wells can also be found in this village. The Government and PT Pertamina EP endeavour to collaborate for development in this village, starting from health, education, social assistance, skills training, and others for the development of developed and independent villages, especially in remote indigenous communities that need support. The role of stakeholders involved in the empowerment of Suku Anak Dalam is base on their respective duties, from planning to implementation, and the supervision of each stakeholder, such as by the head of the region or agency, is also assisted by guidance from the local community.

➤ *Collaborative Governance in the Development and Empowerment In Pompa Air Village*

In the implementation of the development and empowerment program, SAD was made a unique project to develop community welfare in isolation by the government. The government is working with PT Pertamina to implement various sustainable programs in the Pompa Air Village. Based on the results of interviews with the Bajubang sub-district government, namely the village community empowerment section, Mrs Sumarni, S.H stated:

"The government in the construction of physical aspects has built housing for SAD in the village of Pompa Air, which is spread in four hamlets, namely in the village of Suka Maju, Tiang Tunggang, Mangun Jaya, and Laman Teras”.

The program that has been realizing previously is the construction of SAD housing built by the government, which is spread throughout the hamlets in the Pompa Air Village. Then the process of government collaboration began to be seen with the empowerment carried out by the government and Pertamina EP Jambi in handling health for the tribes of children, especially the handling of stunting, which is a significant problem with the existence of this

SAD. The year 2018 was a breakthrough for Pertamina EP Jambi to support the Batanghari Regency government program to overcome stunting in Suku Anak Dalam in the Pompa Air Village. Together with the local government of Pertamina EP Jambi, they directly involved in handling the very poor stunting in this village.



Fig 4:- Collaboration between Government and Pertamina EP Asset 1 Jambi Field in the Water Pump Village (source; Researcher)

Since October 2018, a collaboration program for monitoring the development of stunting children's health in the village of Pompa Air has been carried out. This monitoring process is carried out periodically once a week, involving the village midwife in the auxiliary Puskesmas Desa Pompa Air as a government hand. The monitoring process carried out in the form of weighing and weight measurement activities, as well as the distribution of nutritious food in the form of biscuits, boiled eggs, the presence of green bean porridge, and also adding vitamins. One of the village midwives in Pompa Air Village, Midwife Santi stated:

“The main problem in this village is the problem of nutrition; stunting is the biggest and dangerous impact, especially the people in this village still consider taboo and anti with the village midwife and health; as a result, many children are experiencing malnutrition, and most of them come from Suku Anak Dalam. The presence of a doctor is beneficial; we also conduct health education for mothers and fathers in this village with this new collaboration”.

In terms of handling this health problem, it is also find that there were very few health workers so that it was often difficult if only the village midwife moved to check the health of residents in the village of Pompa Air, with a collaborative effort with Pertamina EP Jambi, the problems in the Pompa Air Village gradually resolved. It cannot be most separate from that the government collaborated to send doctors to remote indigenous communities in the village of Pompa Air to conduct various health education.



Fig 5:- Health education from home to home by doctors and village midwives (source; Researcher)

Training that is provided in supporting the health of Suku Anak Dalam is through knowledge of family medicinal plants, clean and healthy living behaviour through healthy homes in the universe, and for young people and fathers of agricultural cultivation. The productive industrial training program is carried out in this village. In this collaboration, the Sumarni, SH community empowerment section stated:

Productive economic activities are needed by the residents so that the residents have the mind not to move and can live in a healthy environment; currently, Pertamina and the government work together to provide and facilitate *resam* craft training to further be utilizing as the productive economic results of citizens.

In this case, the implementation of the training carried out by Pertamina facilitates this activity in the form of consumption and activity support tools. In contrast, the government promotes a place and trainers for this activity.



Fig 6:- Resam woven training (source; Researcher)

Then the collaboration that established with the government and Pertamina EP Jambi also carried out social assistance programs in the form of education, development, and others.



Fig 7:- Providing educational assistance to remote indigenous community children in the Air Pump Village (source; Researcher)

The provision of social assistance and educational assistance through the cooperation of the government and Pertamina EP Jambi is carried out directly and given directly to children from remote indigenous communities. Also, support give to the government, namely the Village Head, in terms of aid to village communities. The village head of Pompa Air, Indra, stated that the support provided was school equipment for students at SD Negeri 113 and SD Negeri 65 Pompa Air. Also, there was assistance in making a fence for SD Negeri 178 and road and outdoor repairs to the Darul Marhamah Foundation and renovation of the Al Ikhlas Mosque in Pompa Air Village.

B. Dynamics of Success of the Pompa Air Village Sad Development And Empowerment Collaboration Process

In the implementation of collaborative governance according to the theory of Ansell and Gash's that to measure the success rate of collaboration seen from 8 main points, namely Networked structure, Commitment to everyday purposes, Trust among participants, Governance, Access to authority, Distributive accountability/responsibility, Information sharing, and Access to resources, and based on research results obtained that explains the level of success.

The first point concerning networked structure shows that in collaboration with the government and PT Pertamina Asset 1 Field Field Jambi has a clear network structure to encourage cooperation is evidenced by the existence of a clear structure between the two, both are separate structures with separate hierarchies, so they have authority with the same position.

Second, commitment to everyday purposes, in the implementation of the collaboration, it is seen that each stakeholder has a high responsibility, places their main tasks and functions in the implementation of the program, and there is a renewal in service to the community, for example, a health monitoring program handling stunting and malnutrition and monitoring education for Suku Anak Dalam regularly by the government. Besides, Pertamina is committed to helping health care facilities, which is to bring in doctors and continue to work on social challenges in the Village of Pompa Air; it also builds.

Third, Trust among participants, with the commitment The second level of stakeholders in providing services, the community believes that the role of government and Pertamina is constructive given that Suku Anak Dalam in this tribe is not open to new people but with the regular service and socialization that provided opens interaction In addition to growing the trust of this community, the government trust in Pertamina is also built by Pertamina's firm commitment to cooperate in providing services to Suku Anak Dalam and the government also gives the best of what is needed for collaboration so that the trust between stakeholders is even stronger.

Fourth, Governance, to support the collaboration, the government continues to try to do the best by providing infrastructure in the implementation of training, outreach, data collection on Suku Anak Dalam communities and the government provides security guarantees in the collaboration process.

Fifth, access to authority, in this collaboration process the most significant strength is at this fifth point because clear and reasonable access will support the success of this collaboration. In research, the results found that the access point to authorization is seen because of the development of each task so raises clear decisions between the two stakeholders. There are no problems in program planning.

The six distributive responsibilities/responsibilities in this cooperation are clear and transparent in making decisions based on joint decisions by representing the distribution of rights and interests to the authority of program implementation by the concept of the Nawacita program and Governor's Decree No. 860 of 2014 concerning the Establishment of the Jambi Province Remote Indigenous Community Working Group and the 2018 Batanghari Regent Decree Regarding the Establishment of the Remote Indigenous Community Working Group of Batang Regency in the period 2018 – 2020.

Then the seventh point regarding Information sharing, It was also fulfilled by the ongoing communication between the government and Pertamina describing both of them providing information on the development of the program considering that the program lasted a long time and a long process, the government and Pertamina always reviewing the progress of collaboration and sharing the latest information.

And the last was the eighth point namely access to funds or access to resources is still a problem because assistants as well-established resources in empowering Suku Anak Dalam (SAD) are mostly taken from outside the region so that the reach is awkward. Problems with local resources namely tribes of remote indigenous communities are still difficult to communicate and even impressed indifferent to people outside the community so that this becomes a challenge in the process of community empowerment.

V. CONCLUSION

The implementation of collaborative governance in the Pompa Air Village in the development and empowerment efforts of remote indigenous community namely SAD based on research found that collaborative was well implemented, by looking at the initial conditions, institutional design and facilitation leadership and in the process of collaboration seemed so good and went according to expectations.

In this collaborative implementation, leadership facilitation is evident with the division of authority and a method of mutual trust and transparency so that the process runs well with optimal success and can change the initial SAD conditions in their life patterns. Even in this process the institutional design was based on the President Nawacita program. It was supported by Governor's Decree No. 860 of 2014 concerning the Establishment of the Jambi Province Remote Indigenous Community Working Group with that the district government also supported this program through the Decree of the Regent of Batanghari in 2018 About the Establishment of the Remote Indigenous Community Working Group of Batang Regency in the 2018-2020 period.

Collaborative governance implemented in the Pompa Air Village shows the level of success in the development and empowerment program of SAD, this government and CSR effort can be seen from the dynamics of success that can be assessed from the networked structure, Trust among participants commitment to shared goals, Trust among participants, governance, and reasonable access to authority with the division of power between stakeholders to build a strong engagement between the two to foster mutual trust with clarity of obligations and rights as well as transparency in cooperation, then distributive accountability/responsibility can be seen in taking it clearly and firmly based on legal rules applies, the existence of information sharing also supports this collaboration so that communication is established well with programs that require a significant amount of time, but access to resources related to human resources is still felt to be lacking the facilitators in this village thus need outside facilitators, and also the human resources in the town are lacking to receive updates from the collaboration process, seen in the difficulty of communication in the tribe of children who have difficulty communicating with bright people who are not from their community. So the government and CSR in terms of overcoming access to resources, especially the government, conducts the procurement of facilitators to handle development programs and empower Suku Anak Dalam.

The implication of this research itself is the village government and CSR. This research can provide recommendations for the management of the village, especially for Suku Anak Dalam. This shows good cooperation to build the town and give the people of other interesting real vocational theories and various theories. Implications as theoretic can be developed by other

methods that are relevant and use an analysis of the analysis.

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