

The Strategy of Community Empowerment for Bunggu Isolated Tribe in the Mamuju District

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Abstract

The implementation of the development is intended for the prosperity of the people; the application is carried out thoroughly to the remote areas to reach areas inhabited by isolated tribes. Empowering isolated tribes communities aims to improve welfare through structuring the settlement environment of the population of the isolated community so that they can get out from the shackles of his alienation. Separate community empowerment strategies are carried out by realizing the four elements of community empowerment: inclusion and participation, access to information, a capacity of local organizations, and professionalism of empowering actors.

Keywords: Community empowerment; isolated tribe; Indonesia.



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1. Introduction

Based on 2015 statistical data, 65 percent of Indonesians live in rural areas, where 35 percent still live in remote areas. From these figures according to [Almizar \(2010\)](#) it can be estimated that the population in these regions will give a significant difference to the strengthening of the full area. The existence of the community in a place that is rightly called commonly referred to as the Isolated Custom Community is generally in a condition that is poor and not prosperous, and far from the touch of development and modernization is due to the weak system of government policy in terms of equitable development.

Data from the Isolated Custom Community Info Center (2010) mixed indigenous community, is a social reality related to the process of origin and neighborhood. This community comes from some individuals who live in certain places with different systems that connected to individuals, with different individuals.

As an indigenous community, individually they have primary and absolute rights as other citizens, in the form of the right to life, the right to education, the right to live in prosperity, the freedom to develop their culture. In general, it is not an obstacle for them to have equal rights and obligations, so that it attracts the attention of many parties to be studied. Some indigenous communities are widespread and often become the spotlight in our country such as; Bedouins on the island of Java, the Anak Dalam tribes on the island of Sumatra, on the island of Borneo there are Dayak tribes, Asmat tribes on the island of Irian and in Sulawesi, there is the Kajang community.

The phenomenon of similar isolated communities can found in North Mamuju District. Several isolated tribes live in the North Mamuju Regency, one of which is the Bunggu tribes which is famous for its tree house. The Bunggu Tribes is an isolated tribe's community inhabiting the mountainous area in North Mamuju, West Sulawesi province. The Bunggu tribes are one of the ethnic groups living in the isolated forest area of Mamuju district. Most isolated tribes only rely on the supply of agricultural food and hunting products if agricultural yields fail then dozens of inland residents threatened by hunger.

Their living conditions are quite alarming, which is still wrapped up with social problems, such as; still high illiteracy rates, health conditions that are not too good, do not have adequate clothing, and always depend on the traditional economy.

As for the women besides being farmers, there are also daily laborers who are only housewives. On average one family has five children. Almost all homes have children aged two years. Another exciting thing is that the average mother gives birth with the help of her husband and without support, aka "giving birth alone." No baby is immunized, indeed one of the problems in health development which still requires a lot of effort and effort to make

an equal distribution of services to people living in an isolated area, border and island communities as always echoed and proclaimed by the government, but the reality found in this region is still very far from the goal to achieve.

In this study, the author wants to analyze the strategy of empowering the isolated communities of the Bunggu tribes in North Mamuju Regency. As for the objectives to be achieved is to improve the order of life of the isolated village of the Bunggu tribes in North Mamuju Regency.

2. Literature Review

2.1. History of the Bunggu Tribes

The origin of these tribes comes from Mount Pinambani, Central Sulawesi, according to the figures of the Bunggu tribes' community, Mr. Naja that "The Bunggu tribes were originally the Kaili Tribes from Central Sulawesi. Our parents then spread to other regions, for example, North Mamuju because the forest was still very dense to open into makeshift villages and gardens. This tribes then becomes the Da'a Tribes, the Bunggu Tribes, and other tribes, ". Their distribution reaches North Mamuju and several other areas. Nomadic lifestyles more influence life patterns or life moves from one place to another. The house is used to protect from exposure to sunlight, rain, and attacks by wild animals, always in the form of emergency or not permanent. They apply life with the pattern of fields moving from one place to another, by building a house on a tree at an altitude of 10 to 15 meters, which is called a tree house.

2.2. Isolated Tribes

In the General Guidance on Feasibility Studies for Isolated Custom Community Empowerment Preparation in 2003, Ministry of Social Affairs (1976) stated that isolated tribes are a group of people or certain tribes which are categorized as socially culturally alienated so that they cannot blend in with the surrounding community.

According to Directorate of BMT Ministry of Social Affairs (1987) isolated tribes are groups of people who inhabit a remote, isolated, or those who live in the sea, where their social welfare level is still elementary and backward characterized by straightforward social systems, ideological systems, and systems the development service process has not fully reached their technology.

Isolated tribes in the context of Indonesia are weak and separate ethnic minority groups in specific regions because, their dependence on their natural habitat and sensitive to changes in these habitats and also, their socio-cultural habits. Weak groups who are economically disadvantaged will receive individual attention in the forum decision-making process and the district poverty reduction strategy, but they not included as isolated tribes. Strengthen the attitude and spirit of devotion that is oriented to service, protection, and community empowerment (Yusriadi *et al.*, 2019).

An isolated tribe's society or often referred to as a primitive society is the lowest level of organization, in Primitive language (prime, primary or primus) means first, one or original.

According to Decision of Ministry of Social Affairs No., 5/ HUK / 1994 concerning the development of private social welfare (1994) are groups of people who live or travel in places that are geographically remote, isolated and socially culturally alienated or underdeveloped compared to the Indonesian people in general. The definition explains the separate condition of national and social culture from the reality of Indonesian life in general. Communities that have these characteristics are declared structurally alienated.

2.3. Community Empowerment

The definition of empowerment can understand through a human-centered development approach that aims to achieve community independence. The placement of the human aspect in this approach is as the main focus and the primary source of development. So that the community is not only seen as an object of progress but at the same time the main development subject and actor and the role of the government in this regard as a facilitator that facilitates the growth of community initiatives and independence. In connection with this, Bookman and Morgen said that empowerment as a concept that is currently popular refers to the effort to foster a desire for someone to actualize themselves, carry out mobility, and provide psychological experiences that make a person feel empowered. The success of an empowerment program is the resultant interaction of the elements of empowerment with the empowerment strategy that is applied (Suradisastra, 2008).

The purpose of empowerment must interpret as an effort to improve the ability of the community in all aspects.

But certain elements are seen as having to be strengthened first so that people can develop other issues.

Isolated community empowerment strategies are carried out by realizing the four elements of community empowerment, namely: inclusion and participation, access to information, a capacity of local organizations, and professionalism of empowering actors. The main challenges faced in enabling isolated communities are limited knowledge, hard-to-reach areas, and strong indigenous understanding of indigenous peoples. Efforts to empower isolated rural communities, both indigenous peoples and local communities, demand flexible work patterns, not hampered by a strict budgetary administration system, for actors to allow the city to work professionally, they need adequate training and education. Community empowerment is an economic development concept that summarizes community values to build a new paradigm in people-centered development, participatory Noor (2011).

Empowering isolated communities is one of the strategies to realize an advanced and prosperous society. Another plan that needs to do is the provision of opportunities (creating opportunity), the development of capacity and human capital (capacity building and human capital development), and social protection (social protection). The provision of opportunities is carried out by providing public infrastructure and facilities, especially transportation, electricity,

communication, and markets. Capacity building and human capital are carried out by providing education and health services according to local conditions. The provision of public infrastructure and facilities, as well as social services for remote rural communities, will face obstacles to isolatedness of the region, small population, and scattered locations. The state is actively involved in the social life of the community (Yusriadi, 2018a).

For this reason, various techniques and forms of infrastructure and facilities and particular service patterns need to create. Social protection is carried out, among others, by making regulations that guarantee legal certainty over customary rights of indigenous peoples, or property rights of the general public, accompanied by provisions concerning land boundaries which further accommodated in regional regulations concerning regional spatial plans. Legal protection is given to community cultural products.

3. Research Method

The research method used in this study qualitative, using interview research instruments, questionnaires and focus group discussion (FGD), the research locations were in Saluwira Hamlet, "Tampaure" village, "Bambaira" district, North Mamuju District, West Sulawesi.

4. Resul and Discussion

4.1. General Description of the Isolated Community of the Bunggu Tribes

The Bunggu tribes are one of the isolated tribe's communities living in North Mamuju Regency, West Sulawesi. They spread in several separate community locations in several regions in North Mamuju. In the beginning, the Bunggu people preferred to live in the interior, far from outside life, which they thought brought things not good for them. They not used to meet other people outside their community. If they meet other people, they immediately disappear into the forest. They also can sneak up and go behind trees quickly.

Dusun Saluwira included in the 2013 Riskesdas Census Block, whose samples were issued by BPS. Dusun Saluwira has received assistance from the Social Service of the Province of West Sulawesi for the construction of 50 residential houses for the residents of the Bunggu Tribes in the region. Sir Tuba, the head of the hamlet in this region, said that in 2006 they moved to this location. "Initially our lives were scattered. People were living in the forests of Central Sulawesi, Donggala, there. I gathered the Bried Tribes to live in groups here". The building they currently live in built-in 2011. They are very grateful and grateful for the government's attention to their lives. Most of the residents in Saluwira hamlet work as farmers and daily laborers in one of the palm oil companies in Pakawa Village. There are around 55 households in this hamlet. All residents are Christians, and in the middle of the village, there is a church which is also an elementary school for grades 1-5

4.2. Empowering the Tribes Society's Empowerment Strategy

Isolated community empowerment strategies are carried out by realizing the four elements of community empowerment:

4.2.1. Inclusion and Participation

To be able to include them a process of change, the first effort that needs to do is to understand thought and action, and they make them believe in the empowering actors. Then they need to participate in the change process offered by providing opportunities to make rational choices, this reinforced by the statement of the chief of the tribes or king of the Bunggu tribes stating that:

"We have started to be able to open ourselves with people from outside; recently people came to ask questions about the Bunggu tribe's culture, they are good, so we also thank them well too."

This process takes a long time, but the results will be more effective than giving confident choices. Community participation in the change process is carried out gradually from small groups to the broader community.

The Office of Social Services Affairs of West Sulawesi stated that "Initially it was a bit difficult for us to approach the Bunggu tribes, the head of the tribes or the King could not speak Indonesian. Fortunately, he wanted to accept us, and indeed one of the community leaders of Bunggu, to accompany us to do the initial stage of the socialization of the empowerment program in this area."

4.2.2. Access to Information

Access to information is open by providing an explanation of government programs to be carried out, community norms that need to be known, basic knowledge, the rights they obtain, the benefits of changes that will occur, problems that may be faced, etc.

In connection with that, Mr. Naja, community leader of the Bunggu tribes said that "Bunggu tribesmen had slowly begun to recognize a better life than when they settled in the forest. They are getting to know technology such as television, radio, or motorbikes. Even though they are still watching television on neighbors from other ethnicities, the Bunggu Tribes Women also began to recognize instant milk for their babies".

The Office of Social Affairs is intensely approaching citizens through their community leaders so that all information related to community empowerment programs can be well known and socialized.

4.2.3. Local Organizational Capacity

Organizing groups grow the capacity of local organizations at lower levels of society (such as women's groups, youth groups, farming groups), and to community leaders, traditional leaders, religious leaders, village/hamlet officials, etc.

The aim of strengthening local organizations is to make them able to plan improvements to their environment, be able to increase productivity, be prepared to negotiate with other parties, be able to carry out joint activities that are beneficial. Seeing the reality of the changing orientation of national development which prioritizes strengthening regional autonomy and realizing the different conditions and potential of Indonesian society, the community empowerment strategy needs to be put forward as a stimulant media to achieve the active participation of the community in development (Sumodiningrat, 1997).

The Bunggu tribes are very adherent to the prevailing customary norms. Customary law is the basis of the demands of life for them. Conventional institutions function as a forum to unite the Bunggu tribes while maintaining the preservation of their cultural values. Community leaders through traditional institutions collaborate with the government to continue to approach the Bunggu tribes who still live in the interior. The role of traditional institutions is needed so that the people of Bunggu tribes can better understand and enjoy a better life. However, their existence must maintain. As a leader of the Bunggu tribes, Naja claimed to have often called his brothers who still lived in the interior to live to interact with other people. "But if invited one or two years to live together, they usually run again into the forest and open a garden there, maybe because of the pleasure of living in isolation."

4.2.4 Professionalism of Empowering Actors

The perpetrators of empowerment need to have high professional ability to be able to provide excellent assistance. Potential perpetrators of empowerment are the organs of local government or local community-based organizations, which have attention, commitment, and the ability to build poor and underdeveloped communities. Regarding the government's focus and responsibility in terms of the realization of the empowerment program, where the Bunggu community still feels unfairly treated, for example in the house surgery program, based on the recognition of the Bunggu community leaders,

"The house building program/ Bedah Rumah Program, implemented by the government so far has not fully touched the Bunggu tribes as a whole. Still, there are Bunggu tribes who have not been touched by this program. So, they feel that the government is unfair". This issue should be of concern to the government so that people who should get help can also enjoy it. Community empowerment is the lifeline of the nation's economic recovery because of its ability to contribute significantly and employment (Karsidi, 2007).

5. Conclusions

The strategy of empowering isolated communities through four elements of community empowerment generally goes well but is still not maximized in allowing the isolated village of the Bunggu tribes. Geographic constraints that do not support are often a barrier for empowering actors to gain access to reach areas of the population that are still isolated. Another challenge is the lack of strong indigenous knowledge and understanding of indigenous peoples. However, the support of the Bunggu tribe's community leaders and customary institutions felt very helpful for the community empowerment program implemented. In principle, cooperation between all parties across sectors becomes essential to support the achievement of the objectives of the implementation of the Bunggu tribes community empowerment program to live regularly and be more familiar with the existing legal and religious norms.

Recommendations

1. Strategy for empowering isolated communities, both indigenous peoples and local communities, demanding flexible work patterns, commitment and political will from the government to consistently and seriously tackle various problems faced by Bunggu isolated tribes in North Mamuju Regency.
2. There need to be professionals who can deal with the Bunggu tribes' community on an ongoing basis to restore them to a better social life.

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