

Remote Indigenous Community Empowerment Policy in Realizing Public Service in Darlale Village, Buru Regency

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Abstract: *The Remote Indigenous Community or KAT (Komunitas Adat Terpencil) is program carried out in Darlale village by the Buru Regency Social Service, Maluku Province. Based on the results of initial research, people of Darlale village have uninhabitable houses and inadequate levels of education and health. The distance from Namlea city to Darlale village is 173 Km, located in the mountainous region of Buru island. This type of research is a qualitative descriptive analysis and uses the VOS Viewer application to carry out meta-analysis of previous research data. The findings of the field are: (1). The KAT community needs services for building livable houses and are willing to move to a new location (exsite) (2). The community needs adequate educational services. (3). Provision of an adequate road from Darlale village to Wapsait village as main village because the education and health facilities and infrastructure are located in the main village. The implication of the results of the Preliminary Assessment (PA) research is that the Buru Regency Government and the Ministry of Social Affairs will build livable houses and provide health and education facilities.*

Keywords: *KAT Program; Remote Indigenous Community; Livable Houses; Education Level*

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Introduction

Social welfare is an order of life narrowing to material and spiritual social life encompassed by a sense of safety, decency, and inner and outer peace. This order of life allows every citizen to make the best possible efforts to fulfill their physical, spiritual, and social needs for themselves, their families, and society by upholding human rights and obligations as stipulated in paragraph (1) of Article 28c of the 1945 Constitution: "Everyone has the right to develop himself through meeting his basic needs, has the right to receive education, and to benefit from science and technology, the arts, and culture, in order to improve his quality of life and for the welfare of mankind". This is also in line with the provisions stipulated in Law Number 11 of 2009 concerning Social Welfare as well as Government Regulation Number 39 of 2012 concerning the Implementation of Social Welfare, which explain that social welfare is the condition for fulfilling the material, spiritual, and social needs of citizens by which they can live properly and be able to develop themselves to carry out their social functions. The research results show that the KAT program is able to increase the economy and people's income. According to Karim (2017), the implementation of the KAT policy is enough to empower poor families and can increase the productive economy (Karim, 2017). In addition, the KAT program carried out by the local government must pay attention to aspects of community tradition. This is in accordance with the research results of Sgrim and Noor (2015), which revealed that the Taburta tribe highly respects their customs. This is in line with the Suku Anak Dalam KAT

Program, which focuses more on the health sector (Esther, 2021). Government capacity building (Wance, Muhtar, Kaliky, 2019). The aim of implementing the KAT program is to improve the welfare of remote communities and their economic standing.

Implementation of social welfare programs is a directed, integrated, and sustainable effort by the government, local government, and community in the form of social services to meet the basic needs of every citizen. The program includes social rehabilitation, social security, social empowerment, and social protection, as well as welfare development in the KAT area (Arinigrum, 2012). Several studies conclude that the empowerment program has not been maximized due to budgetary factors (Beddu, Djafar, 2014), the slow empowerment of a sustainable social environment (Susilawati, 2014), the development of the tourism sector in the KAT community (Teja, 2010), the fact that the program is based on the socio-cultural values of the community (Sugiyanto, Syawie, 2007), and a lack of coordination and communication between government agencies in conducting KAT development (Swis, Firdaus, 2016). Therefore, taking the previous research into consideration, the government as the executor of the empowerment program should formulate the sustainability of the KAT program with regular monitoring and evaluation. Community empowerment innovations that are able to encourage an increase in physical development (Wance, Kaliky, Syahidah, 2020).

The KAT program analysis model in Buru Regency can use the triple helix theory to describe community involvement in this KAT program, namely:

(1) the government, which is the Buru Regency Social Service as the executor of the KAT program, has the duty and authority to run the program; (2) academics, as a preliminary assessment (PA) team, will analyze community needs and provide policy recommendations to the Ministry of Social Affairs of the Republic of Indonesia through the Buru District Social Service; and (3) the KAT Darlale Community provides data on customary land needs and acquisition through customary heads. Ariningrum & Sukoco's (2012) research findings reveal community involvement in the KAT empowerment process, and KAT programs can foster self-confidence in facing ongoing changes by prioritizing accountability to themselves, to families, to groups, and to society (Ariningrum & Sukoco, 2012). Moreover, the encouragement of KAT residents, the development of natural resource potential, and the existence of better education can support or provide opportunities for the implementation of empowerment programs (Sidiq & Sulistyani, 2017).

Welfare implementation through the Remote Indigenous Community (KAT) program is able to provide social welfare and can make a significant contribution to overcoming social problems, development backwardness, and cultural poverty. The philosophical meaning of the presence of the Remote Indigenous Community (KAT) program implemented through the Ministry of Social Affairs of the Republic of Indonesia as stated in RI Presidential Regulation Number 186 of 2014 concerning Social Empowerment of KAT places equitable development at all levels of life in remote and underdeveloped communities. The following studies have

been conducted in relation to this program: (1) Social Solidarity through Indigenous Community Empowerment Programs (Tumanggor, 2007); (2) The Existence of Independence of Indigenous Communities (Mardiyati, et al., 2018); (3) Remote Communities as Areas of Empowerment Programs (Irianti, 2005); (4) Construction of Livable Houses (Hasan, 2013); (5) Increasing KAT Empowerment through the Formation of Self-Help Group. The challenge for the KAT program to run effectively is the need for collaborative governance for several institutions, namely the Buru Regency Social Service as the executor of the KAT program, the Education and Culture Office to be able to provide services on aspects of the establishment of educational institutions, as well as Buru Regency Public Works and Public Housing to make roads link to Darlale village.

The history of the KAT program is based on several strategic considerations, namely: first, the problem of Indonesian Indigenous Peoples is a difficult problem to solve. The vast and diverse territory of the country, infrastructure, local socio-political conditions, natural resources, and the policies of each region as a result of decentralization have resulted in different progress in achieving achievements in various regions in Indonesia. Second, because the KAT area is remote and only a few areas are affected, the disparity in the development of the KAT community and urban areas is very large, and there are relatively few government policies involving remote community groups. Third, accelerating the development of the KAT community and fostering the local economy through capacity building, increasing productivity, and

industrialization are based on local superior goods. (Bappenas, 2013).

According to the United Nations (UN), Indigenous Peoples are "a broad spectrum of social groups (including Indigenous Ethnic Minorities, Tribal Groups). They are groups that have social and cultural identities and can be distinguished from the dominant society, which allows them to benefit from the development process (Bappenas, 2013). The KAT program in Indonesia normatively has various kinds of regulations issued to support program implementation, namely respecting cultural identity and legal rights of traditional groups in line with modern civilization (1945 Constitution). (1) alive; (2) in line with community development; and (3) in line with the ideals of the Unitary State of the Republic of Indonesia (UU Number 32 of 2004 concerning Regional Autonomy) are the requirements. In fact, customary law community units and their historical rights still exist based on geographical location, genealogy, and purpose (UU Number 06 of 2004 concerning Villages).

The government's policy on KAT is the focus of fulfilling the 2014–2019 RPJMN Priorities, including the provision of basic needs, accessibility, and basic social services for Indigenous Peoples. In accordance with the policy objective of accelerating the development of underdeveloped regions, improving the welfare of Indigenous Peoples is no less important. The KAT program can be supported by infrastructure according to the characteristics of the regions that are underdeveloped and sustainable.

Remote Indigenous Communities (KAT) are "socio-cultural groups that are still local and scattered around or have not been involved in social, economic, or political relationships". This community has several characteristics, including: small, closed, and homogeneous communities; social institutions based on kinship; generally living in remote areas that are geographically and relatively difficult to reach; still living with a subsystems economic system; simple equipment and technology; relatively high dependence on the environment and local natural resources; and very limited access to social, economic, and political services.

Table 1. Definition of Indigenous Community from 1970-1999

Year	Term	Definition
1976	<i>Suku Terasing</i> (Isolated Tribe)	Certain groups of people and/or tribes are categorized as socially and culturally alienated, so they have not been able to blend in with the surrounding community. (Source: General Guide to Feasibility Study for 2003 KAT Empowerment Preparation, Depsos).
1987	<i>Masyarakat Terasing</i> (Isolated Community)	Groups of people who live in remote and isolated areas, or those who live as wanderers in the sea area. Those whose level of social welfare are still very simple and underdeveloped marked by the very simple social system, ideological system and technological system that they are not fully reached yet by the development service process. (Source: Data and Information on Remote Community Development 1987, Dit.BMT, Depsos).

1992	<i>Masyarakat Terasing</i> (Isolated Community)	Groups of people who live in a certain location, whether they are scattered and nomadic or live nomadic lives in the sea area, whose level of welfare is still lagging behind marked by the existence of gaps in social systems, ideological systems and technological systems that have not been or are very little integrated into national development process (Source: Collection of Papers on Handling Isolated Communities in Indonesia, Directorate of BMT, Depsos).
1994	<i>Masyarakat Terasing</i> (Isolated Community)	Groups of people who live or travel in places that are geographically remote, isolated and socio-culturally alienated and/or still underdeveloped compared to the Indonesian people in general. (Source: Kepmensos No. 05/HUK/1994 concerning Development of Social Welfare of Isolated Communities).
1998	<i>Masyarakat Terasing</i> (Isolated Community)	Groups of people who live in socio-cultural units that are local and scattered and are less/not yet involved in social, economic and national political networks and services. (Source: Kepmensos RI No. 69/HUK/1998 concerning Development of Social Welfare of Isolated Communities).
1999	<i>Komunitas Adat Terpencil</i> (Remote Indigenous Community)	Socio-cultural groups that are local and scattered and less or not yet involved in social, economic and political networks and services. (Source: Presidential Decree No. 111/1999 concerning Social Welfare Development for Remote Indigenous Communities and Kepmensos No. 06/PEGHUK/2003 concerning Guidelines for Implementing Remote Indigenous Community Empowerment).

Source: www.kemensos.go.id (2022)

Empowerment of Remote Indigenous Communities (KAT) is a series of policies, strategies, programs, and activities. The empowerment is directed at giving authority and trust to local KATs to find problems and needs and make efforts to solve them based on their own strengths and capabilities. This contains efforts to protect, strengthen, develop, consult, and advocate for increasing the level of social welfare. Empowering remote communities can be done by providing educational and economic assistance (Ardian, 2022), providing livable housing assistance (Bakar, Ghofur, 2017), and utilizing existing natural resources (Mayliza, Adiando, 2019).

Reality shows that, so far, awareness of the importance of

community development has grown among development planners and practitioners. However, in practice, it is still more focused on the level of local communities that are easily accessible, while indigenous peoples who live in remote areas have not received a touch, whereas remote indigenous peoples, or better known as Remote Indigenous Communities (KAT), as part of Indonesian society generally, have the same rights to get all aspects of development.

It is admitted that various development programs in the field of social welfare for indigenous people's groups have not been sufficient in terms of the aspects of coaching and empowerment. If we examine more deeply the lives of these community groups, what

is considered important is not the efforts to improve economic life, but rather the study of socio-cultural aspects and fulfilling basic needs. This is because various development programs as a whole do not solely rely on the economic sector but are also closely related to aspects of education, health, and socio-culture in order to build a better life for the KAT community.

People of Remote Indigenous Communities are Indonesian citizens who have the same position in law and government. Therefore, the empowerment of KAT is an integral part of the overall protection system for KAT people for guaranteed quality of life, acquisition of basic rights, and maintenance of local traditions and culture, so that they are able to adapt, integrate, and be aligned with other people. Empowerment of Remote Indigenous Communities is an effort to realize a fundamental, comprehensive, and systematic system of protection, accessibility, and social services for KAT.

The KAT program carried out in the regions is based on Presidential Decree (Keppres) Number 111 of 1999, which provides the characteristics of the KAT community, namely (1). Form small, closed, and homogeneous communities. (2). Social institutions rest on kinship relations. (3). They are generally geographically isolated and relatively difficult to reach. (4). In general, they still live under a subsistence economic system. (5). The equipment and technology are simple. (6). Dependence on the environment and local natural resources is relatively high. (7). They have limited access to social, economic, and political services (Bappenas, 2013). In accordance with the regulations above, the KAT

program in Daerlale Village, Buru Regency, is carried out based on the needs of the community, with a focus on: (1). Basic needs approach. Poverty is defined as the inability of individuals, families, or communities to meet basic needs such as food, shelter, clothing, health care, education, and access to clean water and sanitation. (2). Access to remote areas and a shortage of health professionals are the reasons for limited access to basic health facilities. In the KAT community, there are still few educational facilities and personnel, especially for those who are still relatively remote, which contributes to the low level of education.

Therefore, it is impossible to carry out KAT empowerment program activities without involving related agencies or services from the start of preparation until they are carried out synergistically. This integration is carried out cohesively and supported by the local government and other related regional apparatus. In order to realize this integration, it is necessary to coordinate and synchronize the program integrity through internal and cross-sector cooperation related to the business world, non-governmental organizations, and social organizations.

A literature review conducted through the VOS Viewer application by conducting meta-data analysis on 100 articles studied on the same topic has found different gaps in those studies. The gap can be seen as follows:



Figure 1. Literature Analysis through VOS Viewer

The results of the Google Scholar meta data analysis processed by the VOS Viewer application found articles that had the same study on KAT programs to tackle poverty (Kusuma, Indris, 2017), providing assistance and preparing settlements (Eliza, Ridwan, et al, 2018), maintaining customary rights and local wisdom (Unayah, 2006), uncompleted facilities and infrastructure (Sujarwani, Wulandari, et al, 2018), social protection and advocating for empowerment areas (Andriyus, Febrian, et al, 2021), providing adequate facilities to be able to live with dignity (Suyanto, Mujiyadi, 2015), empowering resources and creating a creative economic culture (Sidiq, 2020), smart mindset change program and complex culture (Tumanggor, 2007), empowering tribal children in providing social protection (Eka, 2021), and a weak economy is caused by a lack of income (Sidiq, Sulistyani, 2018). In accordance with the VOS Viewer mapping analysis, it can be seen that similar research has been carried out by other researchers on the aspect of KAT empowerment. However, there is still very little research looking at program policies in remote areas and communities that are still very traditional.

This research is different from the demographic conditions of different regions in Buru Regency. Therefore, this research will provide novelty in the aspects of KAT empowerment policies and regional demographic conditions.

Method

The research method used in this research was qualitative descriptive research with a literature review data analysis approach through meta-data analysis from Google Scholar (SC) and the VOS Viewer application. Data analysis was conducted to discover the novelty of the research. This research was conducted to analyze the implementation of the Indigenous Peoples Community (KAT) program in Darlale village, which is a remote area in Buru Regency, Maluku. According to Singarimbun and Effendi (1987), through qualitative methods, researchers must be able to hear and see directly from sources and speak truthfully (so they don't be influenced) about themselves according to their respective perspectives (truth).

Sugiyono (2010) explains that the descriptive research method is a method in research to analyze the status of human groups, study an object, condition, system of thought, or event in the present. The research was conducted over a period of one year. The researchers and the team conducted direct interviews with (1) the Darlale Indigenous People, (2) the Buru Regency Social Service, (3) Pattimura University Academics, and (4) a representative of the Maluku Provincial Social Service. In addition, the researchers and team carried out a direct field observation process to conduct direct interviews and view document sources for

the implementation of the KAT program in Darlale Village, Buru Regency, Maluku Province.

Result and Discussion

Economic Institutions and Livelihood Systems

Economic activities of people in remote indigenous communities are carried out so far relying on agricultural products (cassava, taro, and peanuts), plantations of cocoa, traditional eucalyptus oil refining, hunting, and a very limited animal farm. The overall income of these economic activities is just enough to meet food needs. There are no buying and selling activities that are carried out institutionally (in the market). This is because the social interaction with other community members outside their community is still very limited. To sell agricultural or plantation products, this community has to go to the Wayapo area. One of the obstacles is the lack of regular transportation access to coastal areas.

The pattern of food consumption is still realized on a subsistence basis. The availability of the food menu in the family consumption pattern does not meet the nutritional and health standards for food and drink. The frequency of eating is irregular. The pattern of sharing food between household members is not one of the others. Food reserves are not managed on a household scale and are not stored as they are in common households.

Social Institutional System and Leadership

The institutional orientation of the KAT community becomes a guideline for carrying out the values of everyday life. A culture's value system consists of the ideas

that the majority of people have about the things they should value in their lives. Therefore, the main code of ethics for humans is usually a cultural framework. The people of KAT Darlale village still adhere to the beliefs of their ancestors, both in terms of the norms of life and the government of the village. The head of Soa still has a high status in regulating the norms of life and protecting the land and the environment. The results of the Preliminary Assessment (PA) on the involvement of the SOA head leadership are still highly respected and valued as part of the culture of the KAT community. The Head of SOA can make decisions related to: (1). Regulating customary land ownership and granting permits, (2). Maintaining the traditions of the KAT Darlale community. (3). Protecting the environment and natural resources on customary land (Results of field analysis, 2022).

The social structure of the Darlale community is patrilineal, where men are very dominant in making decisions. Within the social structure, there are several clans led by the head of a soa (small community within a clan). In general, the soa head heads a soa. Besides, there is a clan leader who heads all the soas, and there is also a raja (the supreme ruler of the clan or community) and the petuanan area (dominion). The function of the head of soa is to overcome all problems both regarding adat (costume) and other social issues within his clan.

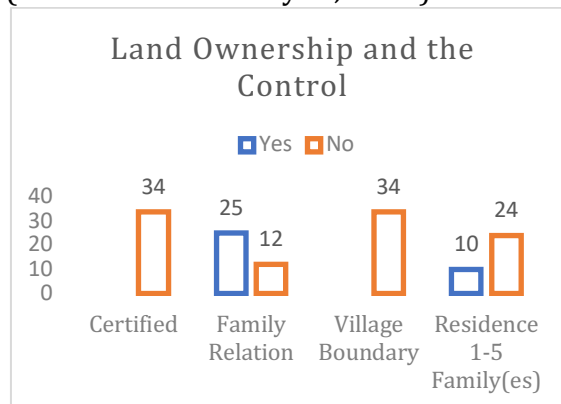
Leadership is still traditional, based on genealogy, and has a strong influence in solving problems that occur in the community. Usually, those who are appointed as heads of soa are the first sons. The ceremony for appointing the

head of soa is led by the clan leader (ketua adat). The area where the head of soa lives is the hamlet, which is part of the village. The clan leader functions to solve problems in all clans where the problem cannot be resolved by the head of soa. Besides, the clan leader also functions as a costume head, including at ceremonies such as appointing the soas head, weddings, and others. The clan leaders are also appointed based on their descendants. The ceremony of appointing the clan leader is led by the raja. The pattern of formal leadership relationships carried out by the government through village structures is only symbolic since there are clan leaders who are highly respected. The highest customary leader is called Matgugal.

Institution of Land Ownership and Control

Based on the results of field analysis in Table 2 below, it can be said that the land status in Darlale village is that of customary land controlled by the Waetemu tribe. The results of the Preliminary Assessment (PA) show that the Waetemu tribe, which has ulayat rights in Darlale village, can grant land acquisition permits to the Buru Government Regency of Social Service for building houses and carrying out arrangements. The observation results shown below state that: (1) the KAT community does not have a certificate with a percentage of 34 household heads (KK), (2) they still have family relationships with as many as 25 families and do not have family relationships with 12 families; and (3) some people choose KAT areas with a percentage of 10 families and choose to have construction carried out in other

areas with a percentage of 25 families (Results of field analysis, 2022).



Source: Field Observation Result (2021)

Figure 2. Land Ownership and the Control

The ownership status of the land used is customary land owned by the Waetemun tribe. Land tenure is carried out by considering the place, the beliefs, and the local wisdom values. For indigenous peoples, there is a strong bond between soa and customary territories. Every Soa member is a custodian of their Soa territory. The head of each soa really understands the territorial boundaries of each soa, which are usually limited by the topography of the area. For example, areas in river valleys, rivers, mountains, rocks, or other topographical forms.

In general, the Darlale community initially inhabited hilly areas, but to make it easier to find a source of life, they moved to their current location, where there is a source of water to support their life activities. The pattern of land ownership is still related to kinship and is passed down from generation to generation. They will always gather if there is a traditional ritual event (marriage or death). The people of Darlale KAT still have animistic beliefs, which include believing in places considered sacred and where the

surrounding natural environment is considered an object that can save them. This is illustrated in the placement of various production results that they have placed in broad media as a form of offering to nature.

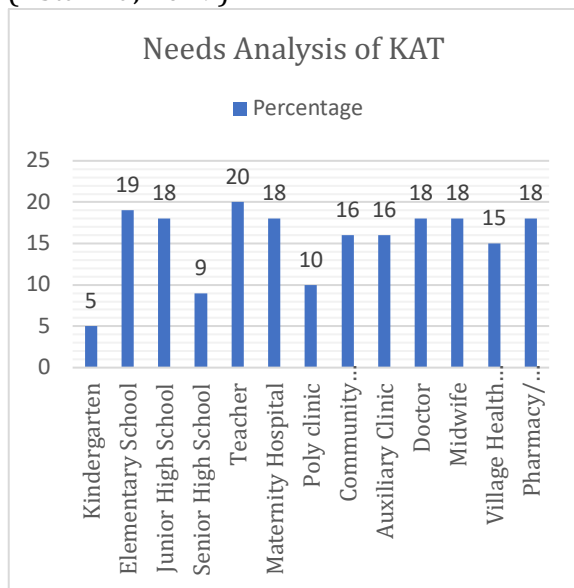
Public Service in Education and Health Aspects

The accessibility of the KAT people in the educational aspect is a problem that must get a response from the local, There are several studies related to the fields of education and health that conclude that the most urgent need is in the field of education and health. The results are the empowerment model for children (Ridwan, 2018); adjustments to the curriculum for KAT children (Kroirunissa, 2018); limiting the number of children (Hatu, 2008); and alternative educational models based on cultural aspects (Astarika, 2019).

been carried out optimally because there is only 1 teacher. The school activities are also rarely done since the road to the location is quite difficult. If anyone wants to continue their education at a higher level (SMP), they have to go to the main village (Wapsalit). They must be willing to leave their parents and live in the main village to continue their school activities.

In addition, the knowledge and technology mastery of the Darlale KAT people are still limited. The transfer of knowledge only takes place internally within the family members of each community for generations and does not experience changes from time to time. This affects production activities in the agricultural sector, such as plantations, animal farms, and other activities, which are still very limited.

Health and medical facilities are completely unreachable. The standard of household health and the surrounding environment is very minimal. The ventilation (circulation) of air in the house is inadequate. The whole house only has a dirt floor. This can then lead to very vulnerable health conditions. Several diseases often found at the Darlale KAT location include skin diseases, which are mostly found in children, malaria, fever, and cough with phlegm. In addition, the health of pregnant women, the elderly, and children under the health standard is very low. The form of treatment still uses incantations and traditional ingredients made from leaves and roots of wood. When KAT people face critical health conditions, they can only leave everything to nature as a form of trust that they have, or they will try to take it to the health center in the main village by walking for 7 kilometers.



Source: Field Observation Result, 2021

Figure 3. Need Analysis of KAT

Darlale village has an elementary education facility that was just built 3 months ago, but school activities have not

Service Needs of Darlale KAT Community

The philosophical foundation of community empowerment in the context of development is the idea that all parties, namely the community, government, and stakeholders, must get benefits. KAT management in Darlale village goes through several stages, which are: (1). Reorientation is the equalization of values regarding KAT empowerment and the equality of programs and knowledge within the KAT community. (2). Initial assessment (PA) is conducted by an academic team conducting academic studies in the KAT area, conducting in-depth interviews and observations to provide KAT policy recommendations to be carried out in the KAT Darlale area. (3). Regional Local Seminar (Semiloka), is the percentage of the results of an academic study with representatives of the KAT community, the Ministry of Social Affairs of the Republic of Indonesia, and related stakeholders to carry out Collaborative Governance in carrying out KAT development cooperation. (3) Conducting socialization means notifying the KAT community about the implementation of an empowerment policy. (4). Local institutional collaboration means that local institutions serve as platforms for coordinated action that has been modeled. It functions not only as organizations but also as structured social networks that uphold norms and practices to supervise and implement Remote Indigenous Community Empowerment activities.

Activities to verify KAT data submitted by the Buru Regency Government are based on the priorities listed in the KAT distribution database. The data measurement instruments for

determining KAT locations include their categorization based on the total number of scores. The scores can indicate category I, category II, or category III based on community/demographic scale variables, socio-cultural institutions, geographical dimensions, customs, and welfare. (Permensos Number 09 of 2015).

- 1) Category I am a KAT person, who generally lives by hunting and gathering from various potential local natural resources, live in very simple conditions, scatter and move a certain number of people, use relatively simple technology, and use limited work tools. Their interaction with the outside world is relatively limited.
- 2) People in Category II are KAT people, who generally maintain their lives by means of shifting cultivation. The technology used is relatively more varied and/or is already able to interact with the outside world.
- 3) Category III are KAT people who generally live by farming, gardening, and/or fishing and who live in certain places and have interacted with the outside world.

Table 4. Community Development Needs at Darlale KAT

Hamlet	Number of Household/ Person	Score/ Category KAT	Etc.
Darlale	40 households (157 People)	42/II	Exitu
Kotbesi	51 household (213 People)	47/II	Insitu

Source: Field Observation Result (2021)

Based on the results of the field analysis, it was found that the needs of Darlale hamlet as a unit of customary law

communities within Wapsalit Village are in category II KAT. They are willing to move to a new settlement (exitu) that has been liberated by indigenous people for the benefit of implementing the KAT empowerment program. The results of research conducted on two (2) KAT locations show that there are two locations willing to carry out an empowerment program at a new location (exitu) or remain at their previous location (in-situ).

The marriage system implemented does not allow marriage to occur under one soa (marga or family name). As found in Darlale hamlet, there are seven (7) soas, which are Nurlatu, Hukunala, Nacikit, Waemese, Tasane, Wael, and Latbual. Marriage can be realized if each partner comes from a different soa. There is a belief that same-soa marriage can result in disaster for the community. This then becomes taboo or prohibited. Those who violate these rules can be ostracized and even killed. In addition, the marriage/heredity system is still patrilineal, where women will become part of the male family. With such a marriage pattern and limited housing, 2-3 families live in one household. This is also supported by a pattern of living together that is deeply rooted in the kinship system.

The pattern of interaction between indigenous community relations is applied only internally and is limited within their community. However, in their social activities, they still maintain and have a spirit of gotong royong (working together), especially those related to the social interests of community members. Interaction with the outside community has been carried out so far, but not intensely. This is a result of the distance they live from other communities. They

will interact with outsiders only when it is related to important issues and under certain conditions. For example, in the economic field, there is a relationship between investors from coastal areas who interact with indigenous people to buy plantation and livestock products. Furthermore, contact with the government is only done for population administration data collection.

Conclusion

Based on the discussion above, the conclusion can be drawn as follows: The KAT empowerment program in Darlale Village, Buru Regency, is in category II, in which the indigenous peoples have been willing to move to a new settlement (exitu). Services to the community through building livable houses have been partially fulfilled. Besides, land acquisition for the benefit of implementing the KAT empowerment program is also performed. In the field of education, it is found that the KAT people are mostly uneducated at the elementary education level (SD). Therefore, most of them are not yet able to read and write. One of the factors is that in Darlale village, there are no schools from elementary school (SD) to high school (SMA). KAT children usually attend school in the main village, which is far from their village.

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