

The Influence of Communication Patterns and Stakeholder Roles on Social Solidarity among the Suku Anak Dalam, Pematang Kabau Village, Sarolangun, Jambi

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ABSTRACT

The Suku Anak Dalam (SAD) in Jambi is a remote indigenous community that continues to uphold ancestral traditions, including animistic beliefs, while facing complex social and economic challenges. Various empowerment programs have been implemented, yet their effectiveness remains limited, particularly in terms of communication. Top-down communication patterns used by stakeholders often overlook local needs, aspirations, and Indigenous knowledge, which should serve as the basis for development rooted in local wisdom. This study examines how communication patterns and stakeholder involvement influence the social solidarity of the SAD community. Using a mixed-methods approach, data were collected from 107 respondents through surveys, in-depth interviews, and participatory observation, and analyzed with SMART PLS 4.0. The findings show that communication patterns significantly shape the level of social solidarity among the SAD. Stakeholders do not have a direct influence on social solidarity; however, they contribute indirectly by enhancing community participation, which subsequently affects social cohesion. The key factor reinforcing social solidarity is the communication pattern itself. These results highlight that traditional and modern forms of communication and interaction play a more effective role in strengthening social cohesion within the SAD than direct stakeholder interventions.

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INTRODUCTION

The Suku Anak Dalam (SAD) is part of the Remote Indigenous Community or KAT (Komunitas Adat Terpencil). KAT is a community group with specific geographical, economic, and sociocultural ties that often lives in remote, impoverished, and socially and economically vulnerable conditions (Ministry of Social Affairs, 2012). The SAD are primarily distributed across forest areas and river basins in Jambi Province. They continue to uphold ancestral traditions and beliefs, including animism, which holds that every object and element of nature possesses a spirit or soul. Their lives depend heavily on nature, so forests are vital to supporting their daily needs.

However, the Suku Anak Dalam community faces complex social and economic challenges. Access to education, healthcare services, and basic infrastructure remains severely limited. Excessive forest exploitation threatens their living space and restricts their ability to meet their basic needs. Their dependence on natural resources makes them vulnerable to environmental changes. Economic empowerment is urgent in order to create sustainability, reduce dependence on dwindling resources, and open up opportunities for improving welfare through the utilization of existing local potential.

Another issue with community empowerment is that SAD communities often have communication problems. The communication pattern used in the empowerment process is often top-down, in which the community is merely an object and is not involved in planning or implementation. These risks overlooking local needs, aspirations, and knowledge, which should form the basis of development based on local wisdom.

A participatory communication approach positions communities as subjects of development and is a relevant alternative to address these challenges (Kurniawan & Mukhlisin, 2013). This approach could also serve as a foundational element for the implementation of effective Local Economic Development (LED), in which the concept of LED (Ayunda, et al., 2024) not only emphasizes the sustainable use of natural resources, but also requires the active involvement of the community in the entire development process. The synergy between the participatory approach and local economic development has been realized through multi-stakeholder collaboration involving various key stakeholders.

For instance, the Indonesian Conservation Community (KKI) provides support in the areas of basic education and advocacy for living spaces, while also integrating LED principles into community capacity building. Concurrently, the Prakarsa Madani Foundation has established a collaborative platform that integrates a participatory approach with sustainable natural resource management. These initiatives are reinforced by the collaboration between the University of Jambi and PT SAL through a matching fund scheme that develops an integrated empowerment model, while demonstrating how a bottom-up approach can be aligned with local potential-based economic development.

At the policy level, the Sarolangun District Government has initiated a program entitled the SAD Community Development and Empowerment Program, which is designed to enhance the standard of living and quality of life within the local SAD indigenous community. The Sarolangun District Government has implemented a series of initiatives aimed at fostering the

development of key sectors within the SAD community, including agriculture, fisheries, plantations, education, and health. Specifically, the empowerment activities in the agricultural sector aim to enhance food security and the local economy. This is achieved through the utilization of agricultural land for cassava and corn cultivation, involving SAD residents on a minimum of two hectares of land. This program is notable for its integration of LED technology in enhancing food security, in addition to its demonstration of a participatory approach that involves the SAD community directly in land management. Consequently, this comprehensive initiative constitutes an empowerment ecosystem that integrates the principles of participatory communication with holistic local economic development.

Theoretically, the participatory approach in community development has strong relevance, especially for indigenous communities such as the Suku Anak Dalam. As Narayan (2002) emphasized, the essence of true empowerment lies in the transfer of power, access to information, and accountability—not merely physical presence in forums. This notion assumes even greater significance when connected to the findings of Damanik et al. (2018), which indicate that active community participation is essential for the rapid enhancement of welfare. However, the implementation of this participatory approach is not without various determining factors, especially in the context of social solidarity among indigenous communities.

The level of participation and social solidarity exhibited by indigenous communities is influenced by a multitude of internal and external factors. Factors such as education level, skills, and trust in external parties interact with their internal social structure and collective experiences with previous development programs. Positive experiences and recognition of local values frequently serve as catalysts for increased participation. Concurrently, traditional cultures and belief systems can function as both drivers and challenges in the participatory development process.

The present study was designed to examine the implementation of development communication in the Suku Anak Dalam community empowerment program in Pematang Kabau Village. This examination was informed by the social and economic problems of the SAD community and the theoretical framework. The objective of the study was twofold: First, analyze communication patterns related to social solidarity among the Suku Anak Dalam. Second, analyze the role of stakeholders in social solidarity among the Suku Anak Dalam.

RESEARCH METHOD

The present research employs a quantitative approach, complemented by qualitative data. The qualitative approach utilizes an ethnographic communication design, whereas the quantitative approach employs sampling techniques, including questionnaires and in-depth interviews with respondents. The data were collected from the Suku Anak Dalam (SAD) community, as well as from the community leaders and group leaders of the Suku Anak Dalam (SAD). The research was conducted in Pematang Kabau Village, Air Hitam Subdistrict, Sarolangun Regency, Jambi Province, from May to June of 2024. The population of this study comprised Suku Anak Dalam (SAD) communities in Pematang Kabau Village, and a random sampling method was employed.

This study utilized both primary and secondary data. Primary data was obtained through the administration of questionnaires, in-depth interviews, and direct observation. Secondary data was obtained from BPS documents, NGOs, TNBD, and other relevant sources. The research instruments utilized included questionnaires and interview guidelines, with the researcher serving as the primary instrument directly involved in data collection. The impact of independent variables on the dependent variable was assessed through a differential analysis, leveraging the Partial Least Square (PLS) technique. This analysis was facilitated by the smartPLS 4.0 application. The analysis focused on three main aspects: the outer model, the inner model, and hypothesis testing through bootstrapping procedures.

RESULTS AND DISCUSSION

The population of Suku Anak Dalam (SAD) in Pematang Kabau Village is divided into two distinct groups: those who have integrated into the community and those who continue to reside in the forest. The group that remains in the forest is not generally prepared to engage in formal educational programming. Conversely, the group that has resided in the village is more receptive to educational opportunities and social interaction, and expresses a desire for a formal school operated by the government. The economic independence of the Suku Anak Dalam (SAD) community in Pematang Kabau Village is constrained by the practice of moving (*melangun*), which is carried out due to seasonal changes, food difficulties, or death.

The *Melangun* tradition is a cultural practice of the Suku Anak Dalam (SAD) in Jambi that is carried out after the death of a family member. In this practice, the community moves to a new location to honor the deceased's spirit while also giving the forest time to recover from resource exploitation. According to Tumenggung, this tradition serves a dual purpose: it functions as a form of spiritual reverence and as a means of exploration, facilitating the study of available natural resources and contributing to the expansion of knowledge regarding the forest. Furthermore, *Melangun* plays a crucial role in maintaining ecological balance by reducing pressure on a particular area and enabling natural regeneration, while also strengthening the community's adaptation to environmental changes. This ritual is indicative of the profound interconnection between spirituality, ecological sustainability, and social mobility among the SAD (Ginting, et al., 2025).

The SAD community continues to rely on forest products such as fruits, rattan, resin, and game in the Bukit Duabelas National Park (TNBD) area. A portion of these products is sold to intermediaries, while the remaining portion is consumed by the community. However, the expansion of oil palm plantations has resulted in a reduction of their habitat, thereby making it increasingly challenging to access their livelihoods.

Respondent Characteristics

The findings of the field research indicated that the predominant proportion of respondents' current educational attainment was characterized by the absence of formal schooling, accounting for 43.93 percent of the sample. This finding suggests that the respondents' educational attainment is deficient. In consideration of the extant findings and

facts in the field, the issue of access to education is addressed. This is further supported by the habits (local wisdom) of the Suku Anak Dalam, who are known to live on the move or "melangun." This phenomenon results in children from the Suku Anak Dalam being unable to participate in formal school learning activities, similar to the community at large. The majority of respondents based on work or the main daily activities of the Suku Anak Dalam community are dominated by working as housewives at 31.58 percent and oil palm plantation laborers at 23.68 percent in Table 1.

Table 1 Distribution of respondents based on individual characteristics in 2024

Individual Characteristics	Category	Total	Percentage (%)
Jenis Kelamin	Laki – Laki	56	52,34
	Perempuan	51	47,66
Gender	20 – 25	21	19,63
	26 – 30	22	20,56
	31 – 35	2	1,87
	36 – 40	22	20,56
	41 – 45	6	5,61
	45 – 50	10	9,35
	> 50	24	22,43
Position/Title in Community	Indigenous Peoples	103	96,26
	Traditional leader (Tumenggung)	3	2,80
	Tengganai	1	0,93
latest education	Not in school	47	43,93
	Elementary school	34	31,78
	Secondary school	26	24,30
Main occuopation	Collecting Palm Fruit	20	22,71
	Blending	21	13,82
	Hunting	24	15,79
	Palm Oil Plantation Workers	36	23,68
	Housewife	48	31,58
	Farmer	3	1,97

The significant presence of Suku Anak Dalam (SAD) individuals engaged in palm oil plantation labor is attributable to the diminution of their living space, a consequence of deforestation, illegal logging, and forest conversion. A study by Kennedy et al. (2023) demonstrates that 14% of global customary lands are at risk due to commercial agricultural expansion, including oil palm cultivation, which frequently disregards the rights of indigenous peoples.

The SAD's traditional practices of hunting, gathering, and collecting forest products, which have historically contributed to food security and ecological sustainability (Ginting et al., 2025), have become increasingly constrained due to substantial encroachment by external actors and private enterprises. This compels the SAD to relinquish their local knowledge in order to satisfy their daily needs, a phenomenon that has also been observed in other indigenous communities in Indonesia, as documented in a study by Kennedy et al. (2023). The study indicates that the weak recognition of customary rights (Rights in the RRC index) exacerbates vulnerability to industrialization.

Role of Stakeholders

The results of the respondent distribution demonstrate that they have a favorable perception in assessing the stakeholder identification aspect. This phenomenon is exemplified by the heightened sense of responsibility exhibited by the SAD community. Members of this community actively engage in economic empowerment activities, possess a comprehensive understanding of the empowerment programs offered by stakeholders, and firmly believe that stakeholder participation plays a pivotal role in addressing their fundamental economic challenges. This phenomenon is further elucidated in Table 2.

Table 2 The Role of Stakeholders in The Economic Empowerment of The Suku Anak Dalam Community 2024

Variables	Perceptions			
	Good		Bad	
	Total (n)	Percent (%)	Total (n)	Percent (%)
Identify Stakeholders	60	56	47	44
Stakeholder Groups	107	100	0	0
Stakeholder Roles	66	62	41	38

Respondents' perceptions in assessing all aspects of stakeholder groups were generally positive. This was demonstrated by community members being encouraged to participate by stakeholders, playing a role in connecting community members, building networks, and encouraging collaboration.

Communication Patterns

The communication pattern between stakeholders and the Suku Anak Dalam (SAD) community is regarded as satisfactory by all respondents, encompassing the direction of communication, the content of messages, and the frequency of communication. This assertion is consistent with the findings of Daraba's (2015) theory, which posits that effective communication—including the transmission of information, the clarity of messages, and the consistency of delivery—is a pivotal factor in the success of empowerment programs. The SAD community is encouraged to engage in active discourse, to heed the perspectives of their peers, to demonstrate respect for differing viewpoints, and to share their experiences in order

to identify collective solutions. This participatory pattern corroborates Daraba's (2015) finding that the positive disposition of stakeholders in involving the community (such as through Joint Business Groups) exerts a significant impact on social change. Messages from stakeholders are regarded as being easily comprehensible, pertinent, and capable of augmenting community knowledge and awareness, thereby encouraging changes in norms and culture. This finding lends further credence to the notion that the quality of guidance services and the relevance of information to the local context are paramount, as postulated by the prevailing theory. Regular and intensive communication is instrumental in fostering shared understanding, establishing objectives, and mitigating misunderstandings. This approach aligns with the tenets of an effective bureaucratic structure, emphasizing the utilization of clear standard operating procedures to empower individuals through clear communication and mutual understanding.

The research by Nilamsari, et al. (2017) on three factors of effective communication—facilitator competence, information quality, and communication channels—is also relevant to SAD empowerment. As with the Pangalengan farmers, the optimization of these three factors has the potential to enhance the knowledge, positive attitudes, and adoption of new practices among the SAD community. The optimization of these three factors in the SAD empowerment program has the potential to enhance several key areas. Firstly, it can augment community knowledge regarding the available rights and resources. Secondly, it can foster positive attitudes toward change. Thirdly, it can facilitate the adoption of novel practices that support independence.

Community Participation in Economic Empowerment Programs

Participatory communication is defined as a dialogical process that actively involves community members in decision-making, planning, and program implementation (Rasoolimanesh, et al., 2017). This communication contains elements of dialogue that are characteristic of participation, where there is transactional interaction between the sender and receiver of the message accompanied by internal reflection before responding (Syarah & Rahmawati, 2017). Within the context of the Suku Anak Dalam, the degree to which community members participate in economic empowerment programs is considered indicative of the community's commitment to these programs. This assessment is based on the variables of accessibility, involvement, and the level of benefit received by program participants. During the aforementioned empowerment program, the SAD community is encouraged to participate in skill-enhancement activities through a two-way communication process that facilitates reflective idea exchange. The development of economic knowledge and involvement in productive activities, such as micro/small businesses, not only generates income but also strengthens their capacity for participatory communication. This approach aligns with the concept of empowerment as articulated by Servaes (2018), which underscores the significance of enhancing community capacity. In this paradigm, dialogic communication is recognized as a fundamental prerequisite for the effective and sustainable management of economic resources. The empowerment process is contingent upon active community participation in a

reflective and transactional communication framework, which is a critical component of sustainable development.

The economic empowerment of SAD is predicated on the notion of Local Economic Development (LED), a concept founded on Arnstein's (1969) theory of participation levels in Table 3. Jocom, et al. (2021) also applied the aforementioned theory in Makalu Village, and their research results showed that the level of community participation was still tokenistic, with the government dominating decision-making. Participation rates may be low due to various factors, including the timing of activities that often do not align with residents' busy schedules, members' hesitancy to express their opinions, and the underrepresentation of women due to social norms that restrict their involvement and preferences for activities that are predominantly dominated by men. Consequently, the necessity for encouragement is evident, encompassing the acquisition of new knowledge, the establishment of closer social interactions, and the augmentation of self-capacity through training and empowerment activities (Saleh, et al., 2023).

Table 3 Community Participation in The Economic Empowerment Program of The Suku Anak Dalam (SAD) In 2024

Variables	Perceptions			
	Good		Bad	
	Total (n)	Percent (%)	Total (n)	Percent (%)
Accessibility	107	100	0	0
Involvement	107	100	0	0
Level of benefit	104	97	3	3
Community participation	85	79	22	21

Social Solidarity

Solidarity is not merely a spontaneous response, but rather an adaptive mechanism that strengthens community resilience through values of mutual aid, trust, and shared responsibility, especially when facing challenges such as disasters, social pressures, or marginalization (Silva et al., 2015). In the context of communities such as the Suku Anak Dalam, social solidarity that grows from collective identity and participatory communication patterns could be the foundation for maintaining the sustainability of life and cultural integrity amid external changes.

The results in Table 4 demonstrate that all indicators related to social solidarity perceived by respondents were rated as good, namely in terms of assessing the degree of participatory equality, sense of belonging, and social norms. Community members of the SAD community have initiated the establishment of additional open discussion spaces, thereby facilitating inclusive engagement across the community. This initiative has been met with enthusiasm, as community members have expressed a sense of involvement in the collective efforts to promote change within the SAD community, irrespective of their status or position. All members of the SAD community have the opportunity to engage in discussions and

collectively determine the course of action, and community members have become more receptive to external parties seeking to implement empowerment programs. The collective sentiment of a sense of belonging exhibits a favorable designation. This phenomenon can be observed among community members (SAD community) who feel involved in change efforts, believe that the results of social solidarity will provide direct benefits to individuals, and feel a stronger connection with one another.

The Suku Anak Dalam (SAD) community has been found to have positive perceptions of social cohesion and norms. This transition is characterized by an enhancement in solidarity, a diminution in conflict, and an elevated level of engagement in empowerment initiatives. Concurrently, there is a shift in prevailing norms, encompassing inclusivity, women's participation in decision-making processes, and an openness to programs from external entities.

Table 4 Distribution of Respondents Based on Perceptions of Social Solidarity in The Economic Empowerment of The Suku Anak Dalam (SAD) Community in 2024

Variables	Perceptions			
	Good		Bad	
	Total (n)	Percent (%)	Total (n)	Percent(%)
Degree of Participatory Similarity	107	100	0	0
Sense of Belonging	107	100	0	0
Social Cohesion	104	97	3	3
Social Norms	107	100	0	0
Social Solidarity	107	100	0	0

Evaluation of Measurement Models (Outer Model)

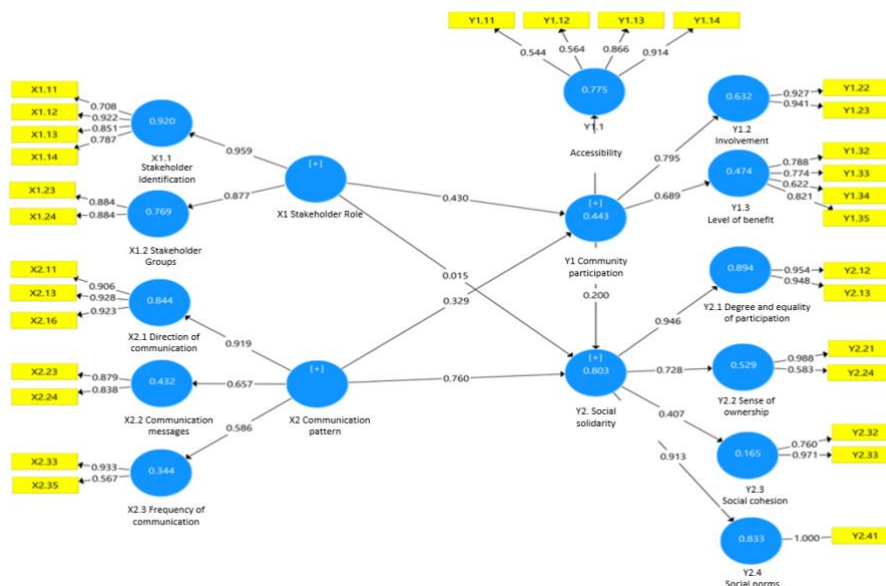


Figure 1 Results of Research Model Testing

The results of the convergent validity analysis demonstrated that certain indicators did not meet the analysis requirements, as their outer loadings were less than 0.50. Consequently, these indicators were removed from the model, as illustrated in Figure 1. Subsequently, the research model analysis in Figure 1 was executed by removing the invalid indicators. The results of the convergent validity analysis on the research model demonstrate that all indicators possess outer loading values greater than 0.50, thereby satisfying the criteria for convergent validity. Furthermore, the average variance extracted (AVE) values for all variables in Table 5 are greater than 0.50. Consequently, the findings indicate a degree of consistency between the indicators and variables.

The subsequent phase in evaluating the measurement model entails the analysis of the reliability (consistency) of each variable. Ghozali (2014) posits that latent variables will be deemed reliable or consistent if the composite reliability value exceeds 0.70. As demonstrated in Table 5, all variables comprising stakeholder identification, stakeholder groups, communication direction, communication message content, communication frequency, knowledge, attitude, participatory action, degree and similarity of participation, sense of belonging, social cohesion, and social norms have been determined to be reliable, as indicated by composite reliability values greater than 0.70.

Table 5 Reliability and Average Variance Extracted (AVE)

Variables	<i>Composite Reliability</i>	Evidence	AVE	Evidence
X1.1 Stakeholder identification	0.891	Reliable	0.674	Appropriate
X1.2 Stakeholder groups	0.878	Reliable	0.782	Appropriate
X2.1 Direction of communication	0.942	Reliable	0.845	Appropriate
X2.2 Communication messages	0.849	Reliable	0.737	Appropriate
X2.3 Frequency of communication	0.736	Reliable	0.596	Appropriate
Y1.1 Accessibility	0.823	Reliable	0.550	Appropriate
Y1.2 Involvement	0.932	Reliable	0.873	Appropriate
Y1.3 Level of benefit	0.840	Reliable	0.570	Appropriate
Y2.1 Degree and equality of participation	0.950	Reliable	0.904	Appropriate
Y2.2 Sense of ownership	0.783	Reliable	0.658	Appropriate
Y2.3 Social cohesion	0.862	Reliable	0.760	Appropriate
Y2.4 Social norms	1.000	Reliable	1.000	Appropriate

Structural Model Evaluation (Inner Model)

Structural model testing is also referred to as model evaluation, which in turn describes the relationships between exogenous (independent) and endogenous (dependent) latent variables (Narimawati, et al., 2020). The evaluation of structural models commences with the analysis of the R-Square and F-Square values, which are used to ascertain the relationship between variables. Subsequently, a blindfolding test is conducted to evaluate the model's

predictive relevance. Given the presence of mediating variables in the model, the analysis method involves the examination of direct and indirect effects between variables, with these effects determined based on path coefficients and t-values. The direction and significance of effects are indicated by path coefficients, which are obtained through the PLS algorithm and bootstrapping in SmartPLS 3. Model quality is evaluated using R^2 , f^2 , Q^2 , and path coefficients (Hair, et al., 2022).

The coefficient of determination in this study will examine the magnitude of the combined influence between variables. The contribution of each variable can be determined by examining the coefficient of determination value, denoted by R^2 . The coefficient of determination is a statistical tool used to assess the extent to which independent variables influence dependent variables (Muljono, 2012). The reliability of the research model is determined by its ability to explain the diversity of endogenous variables. The higher the R^2 value, the better the model explains variable Y's behavior. The R^2 value ranges from 0 to 100 percent.

The endogenous variable of individual change yields an R-square value of 44.3%. This indicates that the model explains 44.3% of the variation in individual change, while the remaining 55.7% is explained by factors outside the model. Similarly, the endogenous variable of social solidarity yields an R-squared value of 80.3%, indicating that the model explains 80.3% of the variation in social solidarity. The remaining 18.7% is explained by factors outside the model.

According to Narimawati, et al. (2020), the F-square value is a metric employed to ascertain the extent of the influence of exogenous (independent) latent variables on endogenous (dependent) latent variables at the structural level or from one latent variable to another. F-square is a statistical technique used to assess the magnitude of the influence of each latent variable, including mediating variables such as individual changes treated as exogenous variables. Although analogous to R-square, F-square emphasizes effect size, with three criteria for the strength of influence: The values 0.02 (weak), 0.15 (moderate), and 0.35 (strong) were employed (Ghozali, 2014).

The evaluation of structural models entails the assessment of the predictive relevance (Q^2) value, which serves to determine the extent to which the model generates observed values and parameter estimates (Ghozali, 2014). The Q^2 value ranges from 0 to 1, which is equivalent to the total coefficient of determination in path analysis. A Q^2 value greater than 0 signifies that the model possesses satisfactory predictive relevance, whereas a Q^2 value less than 0 indicates inadequate predictive relevance. The Q-square test is calculated using the blindfolding procedure tool to determine the accuracy of a model's prediction (partial least square path model's predictive accuracy). The Q-square value obtained by the research model is greater than 0, indicating that the model possesses satisfactory predictive relevance.

The direct effect hypothesis was evaluated through the implementation of bootstrapping, employing a reference t-table value of 1.96, as outlined in the work of Hair, et al. (2022). The decision was based on the p-value, which was determined to be ≥ 0.05 (not significant, H1 rejected) and < 0.05 (significant, H1 accepted) (Narimawati, et al., 2020). The

direction of the relationship between variables is determined by the parameter coefficient value. A positive value indicates a direct relationship, while a negative value indicates an inverse relationship (Ghozali, 2014). As illustrated in Table 6, the results of the direct effect path coefficients are evident.

Table 6 Direct Effect Path Coefficient Results

Path	Original Sample	t-statistics	p-values	Note
X1. Stakeholder role -> Y1. Community participation	0.430	3.523	0.000**	H1 accepted
X1. Stakeholder role -> Y2. Social solidarity	0.015	0.198	0.843	H2 rejected
X2. Communication pattern -> Y1. Community participation	0.329	2.527	0.012*	H3 accepted
X2. Communication pattern-> Y2. Social solidarity	0.760	12.578	0.000**	H4 accepted
Y1. Partisipasi masyarakat -> Y2. Social solidarity	0.200	2.023	0.044*	H5 accepted

Note: **) Significant at the 1% level ($P < 0.01$); *) Significant at the 5% level ($P < 0.05$)

The bootstrapping results demonstrate that stakeholders exert a direct and significant influence on community participation in economic empowerment programs, as evidenced by a path coefficient of 0.353 and a p-value of 0.000 (< 0.05), thereby substantiating the hypothesis. This suggests that the more significant the role of stakeholders, the greater the level of community participation. Stakeholders, including government entities, traditional leaders, and the community, play a pivotal role in the success of the program due to their involvement and interests. The provision of continuous support from the government and private sector is imperative for the promotion of the self-reliance of the Suku Anak Dalam (SAD) community, thereby reducing their dependence on forest products.

Communication patterns have a substantial influence on community participation in economic empowerment programs, as evidenced by a path coefficient of 0.329 and a p-value of 0.012 ($p < 0.05$). These results provide substantial evidence to support the hypothesis. The efficacy of communication patterns has been demonstrated to be directly correlated with the level of community participation. According to the principles of symbolic interaction theory (Mead & Blumer), communication serves to shape meaning through social interaction, interpretation, and the use of symbols. Strategic communication has been demonstrated to encourage participation, as well as to engender ideas, cognitive changes, skills, and community attitudes. The government plays a role in providing space for the community to be independent in managing resources. The efficacy of this empowerment is contingent upon the effectiveness of communication, necessitating the enhancement of communication strategies

to promote participation and foster sustainable independence. This enhancement should encompass the utilization of persuasive communication media.

Communication patterns have a substantial impact on social solidarity, as evidenced by a path coefficient of 0.788 and a p-value of 0.000 (< 0.05). This observation supports the hypothesis put forth. Consequently, an enhancement in communication patterns corresponds to an increase in social solidarity. Effective communication is characterized by several qualities. First, it is accurate. Second, it is complete. Third, it is truthful. Fourth, it is relevant. Fifth, it is timely. The hallmark of effective communication is the ability to convey messages in a concise, clear, and accurate manner, irrespective of the medium employed, be it media or face-to-face interaction. Within the context of family interactions, communication is defined as the transmission of messages between communicators and recipients. Information technology exhibits a dual role, possessing the capacity to both empower rural communities and exert negative impacts, particularly on traditional communities that exhibit a propensity to be less critical of novel phenomena. Nonetheless, the prevailing traditional values and customs that bind the community serve as a robust foundation for fostering social solidarity, as evidenced by the SAD community.

Community participation in economic empowerment programs exerts a substantial influence on social solidarity, as evidenced by a path coefficient of 0.173 and a p-value of 0.044 (< 0.05), thereby validating the hypothesis. The phenomenon of economic empowerment exerts a dual influence on community work ethics, precipitating two distinct changes. Primarily, it serves to fortify established business enterprises and promote the adoption of productive subsistence practices. Secondly, it fosters a propensity towards consumptive subsistence, contingent upon external assistance. This phenomenon gives rise to economic social solidarity, which manifests through four tendencies: business integration, independence, apathy/consumptive attitudes, and symbolic resistance. This phenomenon gives rise to a dichotomy in economic behavior, characterized by the distinction between the productive and the passive. The culmination of this dynamic leads to a state of resignation and a strategic adaptation to the prevailing circumstances.

In the context of poverty, economic empowerment programs have eroded the social capital of indigenous peoples, leading to the emergence of jealousy, distrust, and individualism, as well as a shift in values from communal to capitalist. Field findings show that although income has increased and dependence on forests has decreased due to land use changes, inequalities persist. Some SAD communities continue to live as traditional hunters and gatherers. These changes are influenced by work structures and economic rationality; most SAD communities have transitioned to fishing. This research highlights the imbalance between open and closed communities resulting from these programs.

Developing Communication Strategies Using Importance Performance Map Analysis (IPMA)

The IPMA is employed to expand the findings of PLS-SEM using latent variable scores. The IPMA analysis is measured based on the structural model of importance obtained from the total effect received by the construct and its performance value obtained from variable

scores (Ringle and Sarstedt, 2016). The interpretation of IPMA results is achieved by dividing the matrix into four strategic quadrants (Paryatno et al. 2021) (Figure 1).

The variable of community participation in empowerment programs is situated in quadrant I of the IPMA, indicating a high importance but low performance rating (Table 7, Figure 2). This suggests the necessity for immediate intervention to enhance the variable's performance. The attributes in this quadrant are deemed to be of significant importance, as they have not yet received the requisite attention and, as such, must be accorded priority in the implementation of enhancements.

Table 7 Data Importance Performance Map Analysis (IPMA)

Variable	Importance	Performance
	(X)	(Y)
Stakeholder Roles	0.02	71,30
Communication Patterns	0.83	75,15
Community Participation in Empowerment Programs	0.20	86.05
<i>Mean</i>	0.35	77.50

The benefit level indicator has been assigned a low score and, as such, necessitates further refinement. The following recommendations are provided for consideration: First, the relevance of the program to actual needs must be enhanced. This can be achieved by more actively involving the community in program design. Doing so will maximize benefits for the SAD community. Secondly, collaboration with local stakeholders is imperative to ensure the long-term viability of the program.

The stakeholder role variable is situated in Quadrant III, indicating that it possesses both low importance and low performance. While involvement in this low-priority quadrant does not necessitate its complete elimination, improvements must be made through its indicators. It is recommended that improvements be made to the stakeholder group indicators so that they can play a more significant role in empowerment programs. The following recommendations are proposed: 1) Enhancing participatory dialogue between stakeholders and the Suku Anak Dalam to ensure programs align with local needs. Secondly, it is imperative to fortify the position of pivotal stakeholders, including traditional leaders and local institutions, who possess a profound comprehension of the intricacies of the community's internal dynamics.

The communication pattern variable is situated in quadrant IV, which exhibits a low level of importance yet a high degree of performance. The indicators of communication frequency and communication message content are susceptible to enhancement. The results in this quadrant are considered less significant yet demonstrate commendable performance, leading the SAD community to regard this performance as excessive.

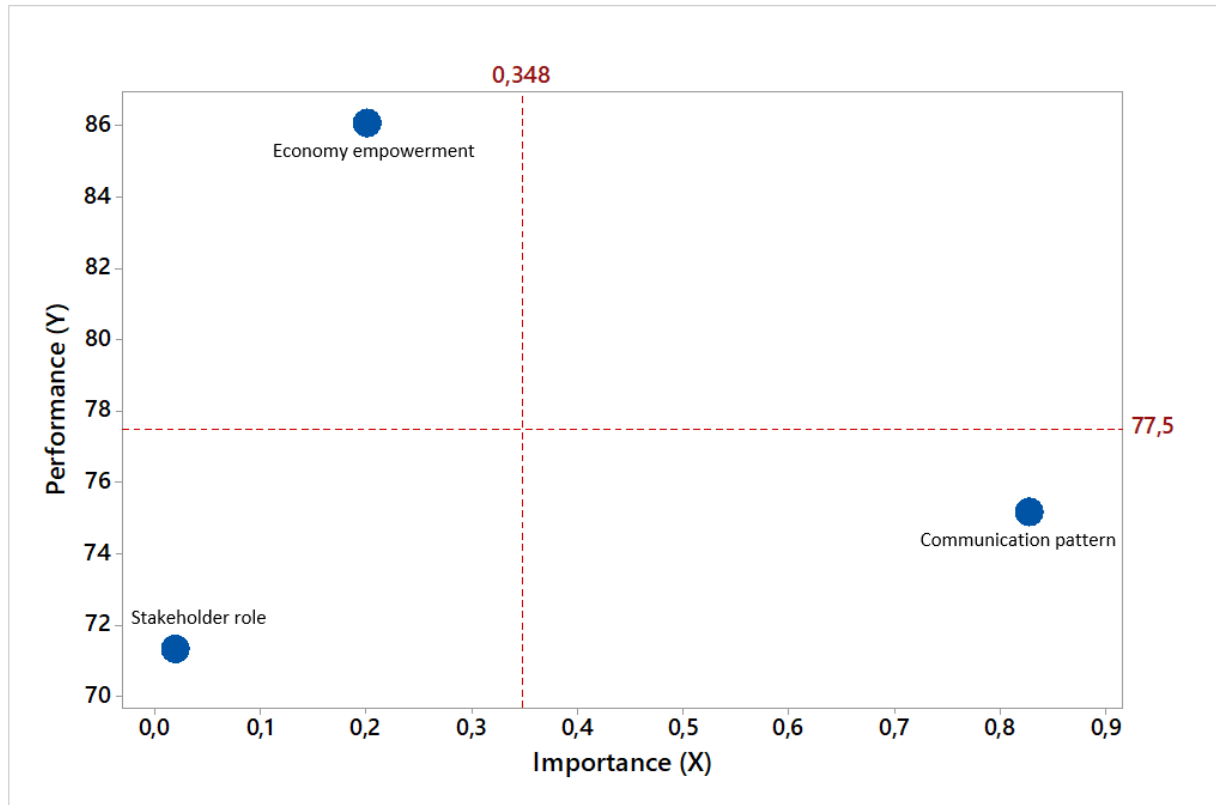


Figure 2 Importance Performance Map Analysis (IPMA)

Two recommendations are posited to enhance the involvement and cohesion of the SAD community in empowerment programs. First, stakeholders must employ simple language and a local idiom to convey information to the SAD community. This will facilitate understanding of the empowerment program's purpose and objectives, as well as its benefits for the SAD community's welfare. Secondly, the parties involved in the empowerment program must understand the lifestyle and livelihood patterns of the SAD community. For example, there is a "melangun" period and local customs that must be followed by the local community. By understanding these factors, the empowerment efforts can be implemented optimally and comprehensively.

CONCLUSION

The communication patterns exhibited by the Suku Anak Dalam (SAD) have been shown to exert a substantial and favorable influence on the social solidarity of the community. Effective communication, characterized by its accuracy, relevance, and timeliness, fosters mutual understanding and solidarity among individuals. Conversely, the role of stakeholders does not directly influence the social solidarity of the SAD; rather, it contributes to this solidarity through increased community participation, which in turn exerts an influence on solidarity. The primary factor strengthening solidarity is communication patterns, which have been demonstrated to be more effective than direct stakeholder interventions. Consequently, the efficacy of empowerment programs is contingent upon the cultivation of enhanced

communication and the facilitation of active community participation. It is recommended that further research be conducted in order to explore traditional communication patterns among the SAD and to analyze the long-term impact of stakeholder interventions on their social solidarity.

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