



Empowerment of Tribal Children in the Field of Education by Friends of Child Exploration (SEAD) Jambi : A Functional Structural Perspective

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Abstract: This research aims to describe the process of empowering tribal children in the field of education carried out by Friends of Child Exploration (SEAD) in Jambi. The method used in the research was a qualitative approach with a case study method. The selection of informants was carried out using a purposive sampling technique to select informants consisting of 9 key informants, namely volunteer friends exploring children in Jambi and also Waris from the Anak Dalam tribe, as well as five supporting informants, namely Tumanggung, parents from the Anak Dalam tribe and also the community. The data collection techniques used were observation, in-depth interviews and documentation studies. Data analysis was done through data reduction, presentation, and conclusion. This research also used data triangulation techniques to test the validity of the data. The findings of this research were that empowerment in education provides a way for tribal children to learn how to read, write and count. If we look at the empowerment process carried out by the Deep Child Exploration Friends (SEAD) Jambi for children from the inner child tribe, the teaching and learning process begins with an introduction stage for all children of different ages after new material improvements have been made. What will be taught is differentiated from children's material, which is still in the introductory stage. Apart from that, if we look at the planning carried out by Jambi Children's Exploration Friends (SEAD), it is always adjusted to the situation and conditions in the field. There is no element of coercion, but it is carried out with a first approach and adaptation to the children, such as by teaching them to play first, eat and sing together. In the teaching and learning process, the methods used are also adapted to the children so that they are not boring and always look for ways to keep them happy during the empowerment activities.

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Introduction

Indonesia is a country that is very rich in ethnic diversity, thus making the Indonesian nation a multicultural society where the basis is the existence of cultural differences in equality (Sabrina et al., 2022). Multiculturalism is a reference for realizing culture and equal rights for groups classified as minorities, both legally and socially. Equality involves freedom or opportunity to create an equal society that considers the similarities and existence of both the majority and minorities (Handoyo, 2015). If we look at it, most Indonesian people have enjoyed progress in all economic, social and cultural fields and live in relatively developed areas with all the access they have. However, there are still many parts of Indonesian society that are less touched by the development process. Generally, these communities are tribes who live inland and still live nomadic lives in the forests (Uun Dairoh, 2018).



Even in Indonesia itself, there are more than three hundred ethnic groups and thirty million people spread across more than fourteen thousand islands and around 1.8 percent of the population live traditional lives (Rusmini, 2022). Then, we can look at the island of Sumatra, which has several tribes and traditional characteristics. One of them in Jambi Province is the Anak Dalam tribe. Jambi Province is part of Sumatra Island, which is classified as the largest province on Sumatra Island, precisely at the waist of Sumatra Island (Astarika et al., 2019). Just like other tribes in Indonesia, for example, the Kajang Tribe in South Sulawesi, the Baduy Tribe in West Java, the Sakai Tribe in Riau, the Dani Tribe in Papua, the Polahi Tribe in Gorontalo, and others. All these tribes are still not very touched by development (Eci Trindika, 2019).

The Anak Dalam tribe is one of the remote and minority traditional communities in Jambi Province whose life is still underdeveloped because they live in remote areas such as forests that are difficult to reach by government services or other institutions (Painah, 2020). Because they are often grouped into isolated tribes/disadvantaged tribes (M. Syamsul Hidayat, 2013). Social system, they live nomadic or sedentary and base their lives on hunting and gathering in the forest (Yanto, 2019). The Anak Dalam tribe lives far from urban areas, to be precise, they live among groves of large trees, and the forest is the heartbeat of the Anak Dalam tribe community (Revis Asra, 2018). Meanwhile, the Anak Dalam Tribe, which the government has socialized, has interacted with the outside community, which they call the Bright People (Siti Nurhaliza, 2019).

As time goes by, many people are indifferent to tribes in inland forest areas, as if disregarding the fact that tribes in the interior do not need help from outside society, let alone whether they realize it or not, the impact resulting from the current influence of westernization, causes most People often forget about the existence of minority ethnic cultures that were born in small areas (Arsa et al., 2019). This assumption is based on a lack of concern for them, leaving them with social-moral decline and educational backwardness. This small tribe is the Anak Dalam Tribe (Idris, 2017).

Butet Manurung wrote a book about "Sokola Jungle" (2013). In the book, Butet Manurung's experience in teaching reading and writing to children from the Anak Dalam Tribe or Orang Rimba in the forests of Bukit Duabelas Jambi National Park is discussed. Education is important for the Anak Dalam tribe when they live side by side, and all their lives; they come into contact with outsiders (Imananda, 2020). The large number of interactions with outside society and rapid environmental changes in the last few decades have forced them to adapt. They commonly become victims of fraud, for example, in fulfilling their food needs, such as buying rice and selling forest products (wood, wild game), because they cannot read and count (Arsa et al., 2019). However, they are worried and suspicious that education will change their culture. Because they realize that any change has the potential to change the culture of the Orang Rimba as a whole (Uying Hapid Alatas, 2022).

Although several NGOs have moved to help develop the education of Anak Dalam Tribe children such WARSU (Suharti, 2021). The support that SAD has received from the past until now involves the government, private sector and NGOs (Muhammad Ridho, 2018). However, the daily activities of the Anak Dalam tribe are inseparable from the beliefs and teachings of their ancestors, although the aim of good education for the Anak Dalam tribe is not being easily lied to, knowing the nominal currency, being able to read and write, then increasing creativity, having appropriate strategies. Good and always innovative, but the thinking of the inner tribe towards the outside world is not good (Areski Butarbutar & Putra,



2021). Apart from that, it is also due to the lack of outreach from educators to introduce them to science (Nailatun Kurniawati, 2020). For this reason, there is a need for an empowerment process in education that is needed by the Anak Dalam Tribe.

Then, if we look at the various developments in research on the Children's Tribe in Jambi, many researchers have indeed carried it out. For example, research on the perceptions of tribal children towards informal education in Bukit Suban Village, Air Hitam District, Sarolangun Regency (Parma et al., 2018). Research on local culture and Islamic education: case study of tribal children in Jambi. Research on the cultural identity of tribal communities in Jambi (Eri Berlian et al., 2017). Research on the Implementation of the Welfare Development Program for Isolated Communities in the Anak Dalam Tribe Community (Kubu) in Sialang Village, Pamenang District, Merangin Regency, Jambi Province (Triana & Eka Putri, 2022).

However, the various existing studies show that the development of research on ethnic groups still focuses on the culture, beliefs, leadership and life of tribal children in their daily activities and focuses more on studies in the field of culture, only a few study life. social of inner child tribe. Apart from that, previous research also focused more on the lives of local tribal children who have been able to blend in with the outside community and live permanently in houses provided by the government. For this reason, the existence of social disparities for the Inner Tribe, illiteracy is very high and the frequency of tribal children receiving fraud from the outside community due to not having education makes this research interesting to study, especially if it is related to social interactions and social dynamics that occur in the Tribe. Deep Child. Based on this, the author is interested in exploring and researching more deeply about the process of empowering ethnic children in the field of education carried out by children's exploration friends in Jambi. Both in planning, methods and media used as well as the teaching and learning process.

Research Method

This research used a qualitative research approach with a case study method. This research used a qualitative approach because it seeks to understand social problems, dynamics and the overall picture, which is described in the form of systematic sentences and explained in detail, this is by the ideas created by (Creswell, n.d.). The qualitative approach departed from a case study of children's exploration friends in Jambi who care about the education of children in the remote tribes of Jambi so that they can eradicate illiteracy and explain it thoroughly (holistically). They can create a complex picture of the problem or issue being studied. To deepen the research, researchers used the case study method. In the case study method, the researcher must understand how to place the object as the studied case.

The informant selection technique used by the researcher provides reference support for this purposive sampling technique, where the researcher has prepared several characteristics in determining participants. What are the considerations or characteristics of the key informants of the Child Exploration Friends in Jambi, namely volunteers of the Children's Exploration Friends in Jambi who have carried out volunteer activities several times in the field of education for children from the Child Tribe in Jambi, administrators of the Children's Tribe Exploration Friends in Jambi, and are active in activities from children's exploration friends in Jambi. Meanwhile, the characteristics of the supporting informants are those from the inner child tribe, namely the leader of one inner child ethnic group, who is called the tumanggung, who is the most respected of one inner child ethnic group, as well as the parents of the children who take part in the teaching and learning process.



In this research, the data collection techniques used were observation, in-depth interviews and documentation. The data analysis technique used in this research is the (Miles and Huberman, 2014) analysis model. This analysis technique has three main things: data reduction, data presentation, and drawing conclusions or verification. This data reduction is carried out by selecting, focusing, simplifying, abstracting, and transforming the data that has been obtained (Dongsheng., 2015). In this process, the data obtained is sorted and selected so as to obtain information which is important and in accordance with the research objectives of improving the quality of education for tribal children through community empowerment by Jambi exploration friends. Next, we present the data obtained from observations, in-depth interviews and documentation studies. In this research, data presentation was carried out by changing information obtained from observations, in-depth interviews, and documentation studies regarding improving the quality of education for tribal children through community empowerment by Jambi exploration friends into the form of narrative descriptions. Combining this information into a unified form makes it easier for researchers to draw conclusions later (Salim, 2012). The final step is drawing conclusions or verification. Drawing conclusions is done by assessing the data obtained to produce conclusions about good or bad, appropriate or inappropriate, and whether it is significant or not significant (Suyitno, 2018). In this research, the researcher would analyze and sort important data based on observations, in-depth interviews, and documentation studies, then drew conclusions describing the research results.

In this study, researchers used triangulation techniques to test the validity of the data. Data triangulation is an effort to check data obtained from various sources in various ways at different times (Ramos-Oliveira, 2019). All these techniques were combined and analyzed to produce truly valid data regarding improving the quality of education for tribal children through community empowerment by Jambi exploration friends.

Results and Discussion

Interaction and Strategy of Deep Child Exploration Friends (SEAD) in Approaching Children in Jambi

In research conducted by researchers, it was found that before carrying out service, the first thing to do was to obtain permission first. This permission was given to the tumanggung, namely the group leader of the Anak Dalam tribe. But it turns out that you cannot give permission to the tumanggung from the inner child tribe directly to the tumanggung himself. Because when you first wanted to do service to the Anak Dalam tribe, your friends from Jambi's Anak Dalam exploration team had already asked for permission directly from the Tumanggung of the Anak Dalam tribe, but the permission carried out did not produce good results, that is, they received rejection from the Tumanggung tribe. the inner child they met and finally the dedication they wanted to carry out could not be carried out. So from this experience, the children of the exploration friends try to find out about environmental conditions and especially about the tribe of the children themselves. Is there anyone from outside or not from the Anak Dalam tribe who can help to get permission for the tumanggung in the Anak Dalam tribe? So, what Sobat Anak Dalam Exploration (SEAD) Jambi did was to approach stakeholders from the Anak Dalam tribe, meaning who were the parties whose words the Anak Dalam tribe wanted to listen to.

From the efforts made, the exploration friends finally discovered a trusted person from the inner tribe to the outside party, called Mr. Waris. Mr. Waris is a person who has become a trusted person for the inner tribe. Before carrying out the service, the first thing to



do is to meet Mr Waris from the Anak Dalam tribe first, asking for help in conveying the aims and objectives of what will be done to the Anak Dalam tribe. If the heir agrees, the exploration friend will coordinate and communicate with the heir first. Later, the heir will communicate with the child's inner tribe at the same time as a connecting word to persuade and explain until the inner child tribe is willing to follow and accept the arrival of the Friends of Deep Child Exploration (SEAD) Jambi.

Exploration friends are taking steps to coordinate with the heirs of exploration friends, not just asking for help without giving anything in return or coming empty-handed, but before coordinating with the heirs, exploration friends also provide basic necessities for Mr. Heir. Usually, these basic necessities are given after Mr Waris agrees to the good intentions of the Deep Child Exploration (SEAD) friends. Apart from providing basic necessities for Mr. Waris, the exploration friends also helped Mr. Waris' sister because it turns out that in the area where Mr. Waris lives, there is a group from the inner tribe who are willing to receive assistance from the government and live side by side with the outside community, in the sense here of the tribe Anak Dalam no longer lives in the Jambi wilderness. Where the help from members of the exploration friends, especially in making teaching media and planning lessons for him to teach to the children of the Anak Dalam tribe who live near his house.

Then, after getting help from the heir, from the exploration friends' side, before carrying out empowerment, they had to make adjustments, especially to the inner child's tribe, especially regarding what should not be done and what could be done within the inner child's ethnic group. It is done so that problems do not occur later in the inner child tribe. Showing mutual respect is very important, especially if the customs and culture found between each other are quite different, where the child's tribe has its customs and culture that are different from those of us in the general public, and vice versa. Another strategy carried out by the Deep Child Exploration Friends (SEAD) is to continue assisting food the inner child tribe with things such as food. It is done so that the inner child tribe can better receive the arrival of the exploration friends.

In Talcott Parsons' theory, namely Structural Functionalism Theory. Famous for the four functional imperatives for the "action" system, namely the AGIL scheme. AGIL is a group of activities directed at meeting one or more system requirements. Parsons believes that the development of society is closely related to the development of the four main subsystem elements, namely cultural (education), justice (integration), government (achievement of goals) and economics (adaptation) (McHenry-Sorber, 2019). If we look at the approach and adaptations carried out by children's exploration friends in Jambi, it can be seen that there is a subsystem of the AGIL theory, where from the cultural element, within the child's tribe, the culture they have is very strong and has been passed down from their ancestors, so that the exploration friends in taking an approach shows an attitude of mutual respect and respect for the culture found in the inner child tribe which will lead to educational empowerment activities, not only that, there is an economic element in carrying out the approach and adaptation in the inner child tribe, because from the research results it is clear that one strategy carried out by exploration friends is to provide assistance such as basic necessities, namely rice and sweet potatoes to the Anak Dalam tribe, even in terms of decision making within the Anak Dalam tribe for elements of integration or justice, seen from the role of the Tumanggung of the Anak Dalam tribe, and all existing elements lead to achieving each other's desired goals. Using this definition, Parsons believes that four functional imperatives are necessary or characterize the entire system of adaptation (A/adaptation), (Goal attainment), (integration) and (Latency) or pattern maintenance.



Together, these four functional imperatives are called the AGIL scheme. In order to survive, the system must carry out these four functions (Ritzer, 2004).

The interaction that occurred between the Anak Dalam tribe and the Jambi Anak Dalam Exploration Friends (SEAD) was for the initial entry into the Anak tribe. The interaction that occurred was still stiff, where there was no intense interaction relationship, perhaps this was due to the fact that they were still in initial stage of acquaintance and still in the stage of assessing each other. This also happens because language is also an obstacle to interacting with each other. Apart from that, so that the interactions that occur can be good and smooth, what must be done is to create an atmosphere that is safe and comfortable for each other, both from the volunteers of Deep Child Exploration Friends (SEAD) and the inner child tribe. Because if the atmosphere is safe and comfortable, whatever you want to do will also be easy, as well as interacting and approaching children within your tribe. Apart from that, when they first enter the inner child tribe, the volunteers never forget to greet, introduce themselves, and also show a friendly attitude towards the inner child tribe so that interacting with the inner child tribe will be easier later. If you look at the understanding of social interaction that there is a reciprocal relationship between individuals and individuals or groups or groups and groups. Likewise, the interactions that occur between opponents and inner tribes (Edinyang, 2016).

Then, what kind of interaction occurs between the Jambi inner child exploration friends (SEAD) and the inner child tribe? From the results of the research and interviews that have been conducted, it was found that the interaction that occurs is in the form of cooperation and mutual help. If the exploration friends need help, the inner child tribe will even help immediately and without thinking, not only; for example, if we need firewood, we immediately look for it because even though there is a lot, it is one thing that is meaningful, even though the volunteers do not say anything. They said they needed help, but the Anak Dalam tribe immediately provided it, or if they saw volunteers looking for wood, the Anak Dalam tribe also immediately looked for it for the volunteers.

Empowerment Process for Ethnic Children in the Field of Education by Friends of Child Exploration (SEAD) Jambi.

The empowerment activities carried out by volunteers from the Anak Dalam tribe (SEAD) Jambi for children from the Anak Dalam tribe are seen to be very well planned; before carrying out the empowerment activities, the exploration friends have prepared everything they need in advance to enter the Anak tribe. It can be seen in a very planned and structured way from the Jambi Children's Exploration in (SEAD) friends. Another essential thing is that there is a division of roles between each member of the Jambi Children's Exploration Association (SEAD), apart from making it more structured and ensuring that there are also not many obstacles and commotion because the division of tasks has been carried out and we already know who is involved be responsible.

In Merton's theory of Structural Functionalism, there is a concept related to the role of teachers in providing multicultural education. (Johnson, 2019) Explains Merton's Structural Functionalism Theory by viewing that individual positions in the organizational structure will determine different functions with the aim not to fulfill the needs of the individual concerned, but to achieve the goals of the organization as a unit (Adibah, 2017) Likewise with what the inner child's exploration friends did with the inner child's tribe. Apart from having a role in making approaches and adaptations, volunteers must also carry out various strategies to establish good relationships with the children's ethnic groups.



So next, for the empowerment activities that will be carried out for children from the Anak Dalam tribe, the role of exploration friends in providing learning and educating the children of the Anak Dalam tribe is also an important factor because if the children from the Anak Dalam tribe do not If we want to take part in the process of teaching and learning activities carried out by volunteers, friends, children's exploration in this is by carrying out various strategies with the children, by inviting the children to play first, sing together, then if the children want to play in the river. The volunteers will come along to play in the river. If the children want to climb trees, let them do it. However, while playing, we are also looking for tricks so they can learn while they are willing to continue their lessons. From the exploration friends' side, they emphasized that as long as the children are bored, there is no pressure at all for the children to want to learn again, but instead, continue to follow what the children want by continuing to look for ways so that the children can be happy again. The process of teaching and learning activities can be direct, and even the volunteers also provide snacks in the form of snacks to make the children happy with the learning activities that have been carried out because the conditions of the children who live in the forest mean that the children have never experienced snacks at food stalls and snacks in the form of ciki-ciki, this can be seen very clearly on the faces of the children that they are very happy to be given snacks from the Jambi Children's Exploration Friends (SEAD).

Then, before designing learning activities, we still have to plan according to what the children want, so we have to carry out activities to introduce children to what they need most, what children like most and what makes them get bored quickly. as well as how to ensure that they do not get bored during the teaching and learning process, then what games are suitable at the start of management because they have a structure for how they will be in the field and how improvisation is there. Furthermore, before providing teaching and learning activities to children, of course, some things must be prepared first, namely how to plan what the teaching and learning activities will be like and how to volunteer friends to explore children in designing the learning process for tribal children in Jambi, where simple planning is like making columns for writing letters, where the children will be asked to write letters in the columns provided by the Jambi Children's Exploration Friends (SEAD). Then it is also mandatory to bring a whiteboard, which is also mandatory to bring a colouring book because even though their ages are different, children will definitely like drawing and colouring activities. This is also one way so that they do not get bored. Moreover, our exploration focus is just reading, writing and arithmetic.

Even within the child tribe, the ages of the children are different from each other, where there are no children who are nearly the same age, and this is what differentiates learning activities from formal schools in general, where for one level, the children are almost the same age. So that the learning provided is also the same. However, for the children in the tribe, the ages are varied, and because the condition of the children is that they both do not know how to read and write, what the exploration friends do is to continue to combine all the children in one learning activity, even though it has been going on for several months, looking back. which children already understand and will differentiate the material that will be given from children who are still in the introduction stage.

After planning what kind of teaching and learning activities would be carried out, and adapting them to what the children needed, it turned out that the teaching and learning process given to children from inner ethnic groups was also adapted to their situation and conditions, only if the children are bored of adapting it, for example, we sing first, we play first. After playing again they will enjoy it again and then continue teaching and learning, as



is done by volunteers like the following, what was this, what was it to write about or do we want to color it? Still keeps children interested even if they're not in the mood. Apart from that, adjusting teaching and learning activities to the existing situation and conditions is also carried out by volunteers, friends of internal children's exploration. If the children want to learn during the day, then the teaching and learning activities will be carried out during the day, and if in the afternoon, the same will happen. Teaching and learning activities are carried out in the afternoon by volunteers from Child Exploration Friends in Jambi. It is not necessary to force children to study in the morning. However, it depends on the condition of the children when they want to learn, especially for children in the Anak Dalam tribe always complain that they are bored during teaching and learning so the teaching and learning activities will be stopped temporarily and invite them to play first. So yes, let us intersperse it with the situation and conditions of the children.

Then we also adapt the learning methods and media to the conditions in the field and the conditions of the children. The method used is more of a lecture method, because the lecture method is the one that is felt to be most suitable for children, considering that children need direct guidance from Jambi Child Exploration Friends (SEAD), especially some of them who haven't yet know nothing at all, and because of the condition of the inner tribe children who don't know anything at all, they really need direct guidance from the exploration buddy volunteers. The method that friends always use in children's exploration is the lecture method, which is directly assisted by explaining the material being taught to the children. And the teaching and learning activities carried out are more direct, like the teaching and learning processes carried out by kindergarten teachers. Then we also use the conventional method, where if we look at the meaning of the conventional method, it is a method that involves more memorization activities and practice in the text and children's groups; this method is used so that children can know all the basic letters and numbers that exist. Apart from using lecture and conventional methods such as the explanation from exploration friends above for the media used by exploration friends in teaching and learning activities such as media which usually focus more on coloring or paint equipment and for drawing, this is always carried and never left behind, also for teaching media others, such as a blackboard, are still carried, then familiar pictures such as letters, numbers, types of fruit and animals, books too and for other media we use what is there, for example from trees, leaves, and water too. Basically whatever can be used in the field is used. But it is also adapted to children; if the children are Muslim, they are also taught the Koran by the child's exploration friends, how to pray and how to take ablution water. There are also letter and reading memorization tests. So it's not just an introduction, but if we already understand, the level of learning will be raised again.

Then, the study duration must also be adjusted to the children's condition and how long the study duration is, usually 2 hours, which is the longest. Just take a break first, and during the break, they want to play, eat, make a snack, play games, and then continue again; usually, after 2 hours, they start to get bored and bored, then play or eat first or have a snack later. Continued again. Next, the way to apply education to inner tribe children is to continue to combine the children in one place and then give them the easiest learning first, for example, only in the introductory stage. If, after some time, another evaluation is carried out to see how far their abilities have developed, because even though they are already ten years old, the teaching method given is still a direct approach, they are still taught strictly one-on-one and not the same as in formal classes at school. The method used by the Deep Child Exploration Friends (SEAD) for children in the Internal Child tribe is to simplify the teaching



and learning process for children, for example, in the case of counting, which should be done by explaining how to count, but we simplify it by counting. While playing, the games here are also adapted to the nature around the children; the aim is to implement them as simply as possible so that children do not get bored of learning. However, if the children are bored with studying, we will let them go and invite them to play or something, or they will go home first.

If we look at the conditions of children from the inner child tribe, which is different from children in formal schools who are of the same age, and in the inner child tribe, the ages are definitely different, so what is done is to adapt to conditions in the field. The volunteer also explained that if there are six people in the inner child tribe and 12 children, each volunteer must be responsible for two children. Providing education to them will also be easier because it focuses more on several children to teach them how to count, write, and read, especially in the introductory stage. Evaluation activities are also always carried out by volunteers from Jambi's Children's Exploration Friends (SEAD). After the empowerment activities are carried out every Monday, an evaluation is always carried out; for example, whoever is responsible for several children must express their opinion about how the child is developing, whether they are still in place or have made progress.

Tabel 1. Empowerment Process for Inner Tribe Children

Planning	Teaching and learning activities	Changes that Occur
Empowerment Process		
<ul style="list-style-type: none"> • Gather all members • Prepare what is needed to be taken to the inner child tribe • Establish the team and the role of each member • Determine how long it will take to carry out empowerment • Designing the media and learning methods that will be carried out • Prepare materials for empowerment activities • Determine the person responsible for each child. 	<ul style="list-style-type: none"> • Gathering children in one place. • Invite children to sing or tell stories first • Not directly carrying out teaching and learning activities • Teaching and learning activities by combining all children with the same material • Learning activities with an introductory stage first • The teaching and learning process with a direct approach is taught one on one to children • Teaching and learning activities are adapted to the situation and conditions in the field • If the children are bored then what is done is to follow the wishes of the children • Invite children to play first • Inviting children to eat • Encourage children to sing • Keep looking for ways to get children to want to learn again • Utilize what is in nature. 	<ul style="list-style-type: none"> • Know letters and numbers • Know Reading and Writing • I want to go to formal school • Get to know personal hygiene • Already know the exchange rate • I want to live a healthy life • The confidence is visible • Caring for each other • The way of thinking has changed • I want to be open with the outside community

Conclusion

The conclusion obtained from this research is that empowerment in education provides a way for tribal children to learn how to read, write and count. If we look at the



empowerment process carried out by the Deep Child Exploration Friends (SEAD) Jambi for children from the inner child tribe, the teaching and learning process begins with an introduction stage for all children of different ages after new material improvements have been made. What will be taught is differentiated from children's material, which is still in the introductory stage.

Apart from that, if we look at the planning carried out by Jambi Children's Exploration Friends (SEAD), it is always adjusted to the situation and conditions in the field. There is no coercion, but it is carried out with a first approach and adaptation to the children by teaching them to play first, eat and sing together. In the teaching and learning process, the methods used are adapted to the children so they are not bored and always look for ways to keep them happy during the empowerment activities.

Recommendation

Recommendations that can be conveyed based on the results of this research are that all communities, especially the younger generation, want to be actively involved in becoming educational volunteers for inner tribe children and are willing to provide creative ideas in the teaching and learning process to inner tribe children so that children do not get bored easily. and can follow lessons smoothly. Not only that, children in inner tribes are not left behind and illiterate and will not be easily deceived by outsiders because of ignorance about education. Apart from that, the government must also be able to help in encouraging the improvement of the quality of education in remote tribes, either by providing financial assistance or teaching staff to provide education there, so that the right of all children to get a good education can be achieved and quickly achieved.

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