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This Publishing Agreement (this “Agreement”) has been approved by and entered into between:

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(the “Author”)

whereas, in the event that the Author is more than one person, **[Adi Fahrudin]** serves as corresponding author (the “Corresponding Author”)

on the one part and

Springer Nature Switzerland AG
Gewerbstrasse 11, 6330 Cham, Switzerland

(the “Publisher”)

on the other part;
together hereinafter referred to as the “Parties”.

The Publisher intends to publish the Author’s contribution in a collected work provisionally entitled:

[Indigenization Discourse in Social Work: International Perspectives]

(the “Work”)

edited by: **[Dr.Koustab Majumdar, Dr. Rajendra Baikady and Dr. Ashok Antony D'Souza]**

(the “Editor”)

The Publisher intends to publish the Work under the imprint Springer.

The Work may be published in the book series **[Springer Series in International Social Work]**.

1. Contracting Authors

When the Author is more than one person then, unless otherwise indicated in this Agreement or agreed in writing by the Publisher:

(a) the expression “Author” as used in this Agreement will apply collectively for all such persons (each a “co-author”);

(b) the Corresponding Author hereby warrants and represents that all co-authors of the contribution have expressly agreed that the Corresponding Author has full right, power and authority to sign this Agreement on their behalf, that the Corresponding Author is entitled to act on their behalf, and that

they shall be bound by the Corresponding Author, with respect to all matters, responsibilities, notices and communications related to this Agreement; the Corresponding Author shall obtain authorisations and make them available to the Publisher on request; and

(c) each co-author is jointly and severally responsible for the Author's obligations under this Agreement which apply to each co-author individually and to the co-authors collectively and the Publisher shall not be bound by any separate agreement or legal relationship as between the co-authors.

2. Subject of the Agreement

2.1 The Author will prepare a contribution provisionally entitled:

[Title of the Contribution]

The expression "**Contribution**" as used in this Agreement means the contribution as identified above, and includes without limitation all related material delivered to the Publisher by or on behalf of the Author whatever its media and form (including text, graphical elements, tables, videos and/or links) in all versions and editions in whole or in part.

2.2 The Contribution may contain links (e.g. frames or in-line links) to media enhancements (e.g. additional documents, tables, diagrams, charts, graphics, illustrations, animations, pictures, videos and/or software) or to social or functional enhancements, complementing the Contribution, which are provided on the Author's own website or on a third party website or repository (e.g. maintained by an institution) subject always to the Author providing to the Editor, at the latest at the delivery date of the manuscript for the Contribution, an accurate description of each media enhancement and its respective website or repository, including its/their owner, nature and the URL. The Publisher is entitled to reject the inclusion of, or suspend, or delete links to all or any individual media enhancements.

2.3 In the event that an index is deemed necessary, the Author shall assist the Editor in its preparation (e.g. by suggesting index terms), if requested by the Editor.

3. Rights Granted

3.1 The Author hereby grants to the Publisher the perpetual, sole and exclusive, worldwide, transferable, sub-licensable and unlimited right to publish, produce, copy, distribute, communicate, display publicly, sell, rent and/or otherwise make available the Contribution in any language, in any versions or editions in any and all forms and/or media of expression (including without limitation in connection with any and all end-user devices), whether now known or developed in the future, in each case with the right to grant further time-limited or permanent rights. The above rights are granted in relation to the Contribution as a whole or any part and with or in relation to any other works.

Without limitation, the above grant includes: (a) the right to edit, alter, adapt, adjust and prepare derivative works; (b) all advertising and marketing rights including without limitation in relation to social media; (c) rights for any training, educational and/or instructional purposes; and (d) the right to add and/or remove links or combinations with other media/works.

The Author hereby grants to the Publisher the right to create, use and/or license and/or sub-license content data or metadata of any kind in relation to the Contribution or parts thereof (including abstracts and summaries) without restriction.

The Publisher also has the right to commission completion of the Contribution in accordance with the Clause "**Author's Responsibilities – Delivery and Acceptance of the Manuscript**" and of an updated version of the Contribution for new editions of the Work in accordance with the Clause "**New Editions**".

3.2 The copyright in the Contribution shall be vested in the name of the **Author**. The Author has asserted their right(s) to be identified as the originator of the Contribution in all editions and versions, published in all forms and media. The Author agrees that all editing, alterations or amendments to the Contribution made by or on behalf of the Publisher or its licensees for the purpose of fulfilling this Agreement or as otherwise allowed by the above rights shall not require the approval of the Author and will not infringe the Author's "moral rights" (or any equivalent rights). This includes changes made in the course of dealing with retractions or other legal issues.

4. Self-Archiving and Reuse

4.1 **Self-Archiving:** The Publisher permits the Rights Holder to archive the Contribution in accordance with the Publisher's guidelines, the current version of which is set out in the **Appendix "Author's Self-**

Archiving Guidelines".

- 4.2 **Reuse:** The Publisher permits the Author to copy, distribute or otherwise reuse the Contribution, without the requirement to seek specific prior written permission from the Publisher, in accordance with the Publisher's guidelines, the current version of which is set out in the **Appendix "Author's Reuse Rights"**.

5. The Publisher's Responsibilities

- 5.1 Subject always to the other provisions of this Clause below, the Publisher will undertake the production, publication and distribution of the Contribution and the Work in print and/or electronic form at its own expense and risk within a reasonable time after acceptance of the Work unless the Publisher is prevented from or delayed in doing so due to any circumstances beyond its reasonable control. The Publisher shall have the entire control of such production, publication and distribution determined in its sole discretion in relation to any and all editions and versions of the Contribution and the Work, including in respect of all the following matters:

- (a) distribution channels, including determination of markets;
- (b) determination of the range and functions of electronic formats and/or the number of print copies produced;
- (c) publication and distribution of the Contribution, the Work, or parts thereof as individual content elements, in accordance with market demand or other factors;
- (d) determination of layout and style as well as the standards for production;
- (e) setting or altering the list price, and allowing for deviations from the list price (if permitted under applicable jurisdiction);
- (f) promotion and marketing as the Publisher considers most appropriate.

- 5.2 All rights, title and interest, including all intellectual property or related rights in the typography, design and/or look-and-feel of the Contribution shall remain the exclusive property of and are reserved to the Publisher. All illustrations and any other material or tangible or intangible property prepared at the expense of the Publisher including any marketing materials remain, as between the Parties, the exclusive property of the Publisher. The provisions of this subclause shall continue to apply notwithstanding any termination of, and/or any reversion of rights in the Contribution to the Author, under this Agreement.

- 5.3 Without prejudice to the Publisher's termination and other rights hereunder including under the Clause "**The Author's Responsibilities**", it is agreed and acknowledged by the Parties that nothing in this Agreement shall constitute an undertaking on the part of the Publisher to publish the Contribution unless and until: (i) any and all issues in relation to the Work (including all necessary revisions, consents and permissions) raised by the Publisher have been resolved to the Publisher's satisfaction, and (ii) the Publisher has given written notice of acceptance in writing of the final manuscript of the entire Work to the Editor. If following (i) and (ii) above the Publisher has not published the Contribution in any form within a reasonable period and the Author has given written notice to the Publisher requiring it to publish within a further reasonable period and the Publisher has failed to publish in any form, then the Author may terminate this Agreement by one month's written notice to the Publisher and all rights granted by the Author to the Publisher under this Agreement shall revert to the Author (subject to the provisions regarding any third party rights under any subsisting licence or sub-licence in accordance with the Clause "**Termination**").

The Author may also give such written notice requiring publication on the same terms as above if the Publisher has published the Contribution but subsequently ceases publishing the Contribution in all forms so that it is no longer available.

This shall be the Author's sole right and remedy in relation to such non-publication and is subject always to the Author's continuing obligations hereunder including the Clause "**Warranty**".

6. The Author's Responsibilities

6.1 Delivery and Acceptance of the Manuscript

- 6.1.1 The Author shall deliver the Contribution to the Editor (or, if requested by the Publisher, to the Publisher) on or before Delivery Date (the "**Delivery Date**") electronically in the Publisher's standard requested format or in such other form as may be agreed in writing with the Publisher. The Author shall retain a duplicate copy of the Contribution. The Contribution shall be in a form

acceptable to the Publisher (acting reasonably) and in line with the instructions contained in the Publisher's guidelines as provided to the Author by the Publisher. The Author shall provide at the same time, or earlier if the Publisher reasonably requests, any editorial, publicity or other information (and in such form or format) reasonably required by the Publisher. The Publisher may exercise such additional quality control of the manuscript as it may decide at its sole discretion including through the use of plagiarism checking systems and/or peer review by internal or external reviewers of its choice. If the Publisher decides at its sole discretion that the final manuscript does not conform in quality, content, structure, level or form to the stated requirements of the Publisher, the Publisher shall be entitled to terminate this Agreement in accordance with the provisions of this Clause.

6.1.2 The Author must inform the Publisher at the latest on the Delivery Date if the sequence of the naming of any co-authors entering into this Agreement shall be changed. If there are any changes in the authorship (e.g. a co-author joining or leaving), then the Publisher must be notified by the Author in writing immediately and the Parties will amend this Agreement accordingly. The Publisher shall have no obligation to consider publication under this Agreement in the absence of such agreed amendment.

6.1.3 If the Author fails to deliver the Contribution in accordance with the provisions of this Clause above by the Delivery Date (or within any extension period given by the Publisher at its sole discretion) or if the Author (or any co-author) dies or becomes incapacitated or otherwise incapable of performing the Author's obligations under this Agreement, the Publisher shall be entitled to either:

(a) elect to continue to perform this Agreement in accordance with its terms and the Publisher may commission an appropriate and competent person (who, in the case of co-authors having entered into this Agreement, may be a co-author) to complete the Contribution; or
(b) terminate this Agreement with immediate effect by written notice to the Author or the Author's successors, in which case all rights granted by the Author to the Publisher under this Agreement shall revert to the Author/Author's successors (subject to the provisions of the Clause "**Termination**").

6.1.4 The Author agrees, at the request of the Publisher, to execute all documents and do all things reasonably required by the Publisher in order to confer to the Publisher all rights intended to be granted under this Agreement.

6.1.5 The Author warrants that the Contribution is original except for any excerpts from other works including pre-published illustrations, tables, animations, text quotations, photographs, diagrams, graphs or maps, and whether reproduced from print or electronic or other sources ("**Third Party Material**") and that any such Third Party Material is in the public domain (or otherwise unprotected by copyright/other rights) or has been included with written permission from or on behalf of the rights holder (and if requested in a form prescribed or approved by the Publisher) at the Author's expense unless otherwise agreed in writing, or is otherwise used in accordance with applicable law. On request from the Publisher, the Author shall in writing indicate the precise sources of these excerpts and their location in the manuscript. The Author shall also retain the written permissions and make them available to the Publisher on request.

6.2 **Approval for Publishing**

6.2.1 The Author shall proofread the page proofs for the Contribution provided by or on behalf of the Publisher, including checking the illustrations as well as any media, social or functional enhancements and give approval for publishing, if and when requested by the Publisher. The Author's approval for publishing is deemed to have been given if the Author does not respond within a reasonable period of time (as determined by the Publisher) after receiving the proofs nor contacts the Publisher within three days after receipt of the last of three reminders sent by the Publisher via email. The Publisher shall not be required to send a second set of corrected proofs unless specifically requested by the Author in writing but in any event no further amendments may be made or requested by the Author.

In the event of co-authors having entered into this Agreement the Publisher shall send the page proofs to the Corresponding Author only and all persons entering into this Agreement as Author agree that the Corresponding Author shall correct and approve the page proofs on their behalf.

6.2.2 If the Author makes changes other than correcting typographical errors, the Author shall bear all the Publisher's costs of such alterations to proofs including without limitation to alterations to pictorial illustrations. The Publisher shall have the right to charge and invoice these costs plus value added or similar taxes (if applicable) through its affiliated company Springer Nature Customer Service Center GmbH or Springer Nature Customer Service Center LLC, respectively, to the Author, payable within 14 days of receipt of the invoice.

6.3 **Cooperation**

Without prejudice to the warranties and representations given by the Author in this Agreement, the Author shall cooperate fully with the Editor and the Publisher in relation to any legal action that might arise from the publication or intended publication of the Contribution and the Author shall give the Publisher access at reasonable times to any relevant accounts, documents and records within the power or control of the Author.

7. **Warranty**

7.1 The Author warrants and represents that:

- (a) the Author has full right, power and authority to enter into and perform its obligations under this Agreement; and
- (b) the Author is the sole legal owner of (and/or has been fully authorised by any additional rights owner to grant) the rights licensed in the Clause "**Rights Granted**" and use of the Contribution shall in no way whatever infringe or violate any intellectual property or related rights (including any copyright, database right, moral right or trademark right) or any other right or interest of any third party subject only to the provisions in the Clause "**The Author's Responsibilities**" regarding Third Party Material (as defined above); and
- (c) the Contribution shall not contain anything that may cause religious or racial hatred or encourage terrorism or unlawful acts or be defamatory (or contain malicious falsehoods), or be otherwise actionable, including, but not limited to, any action related to any injury resulting from the use of any practice or formula disclosed in the Contribution and all of the purported facts contained in the Contribution are according to the current body of research and understanding true and accurate; and
- (d) there is no obligation of confidentiality owed in respect of any contents of the Contribution to any third party and the Contribution shall not contain anything which infringes or violates any trade secret, right of privacy or publicity or any other personal or human right or the processing or publication of which could breach applicable data protection law and that informed consent to publish has been obtained for all research or other featured participants; and
- (e) the Contribution has not been previously licensed, published or exploited and use of the Contribution shall not infringe or violate any contract, express or implied, to which the Author, or any co-author, who had entered into this Agreement, is a party and any academic institution, employer or other body in which work recorded in the Contribution was created or carried out has authorised and approved such work and its publication.

7.2 The Author warrants and represents that the Author, and each co-author who has entered into this Agreement, shall at all times comply in full with:

- (a) all applicable anti-bribery and corruption laws; and
- (b) all applicable data protection and electronic privacy and marketing laws and regulations; and
- (c) the Publisher's ethic rules (available at <https://www.springernature.com/gp/authors/book-authors-code-of-conduct>), as may be updated by the Publisher at any time in its sole discretion. The Publisher shall notify the Author in the event of material changes by email or other written means (the "**Applicable Laws**").

If the Author is in material breach of any of the Applicable Laws or otherwise in material breach of accepted ethical standards in research and scholarship, or becomes the subject of any comprehensive or selective sanctions issued in any applicable jurisdiction (e.g. being subject to the OFAC sanctions list) or if, in the opinion of the Publisher, at any time any act, allegation or conduct of or about the Author prejudices the production or successful exploitation of the Contribution and the Work or brings the name and/or reputation of the Publisher or the Work into disrepute, or is likely to do so, then the Publisher may terminate this Agreement in accordance with the Clause "**Termination**".

7.3 The Publisher reserves the right to amend and/or require the Author to amend the Contribution at any time to remove any actual or potential breach of the above warranties and representations or

otherwise unlawful part(s) which the Publisher or its internal or external legal advisers identify at any time. Any such amendment or removal shall not affect the warranties and representations given by the Author in this Agreement.

8. Complimentary Copy , Author's Discount and Electronic Access

- 8.1 The Author is entitled to receive one printed copy of the Work free of charge.
- 8.2 The Author, or each co-author, is entitled to purchase for their personal use the Work and other books published by the Publisher at a discount of 40% off the list price, for as long as there is a contractual arrangement between the Author and the Publisher and subject to any applicable book price law or regulation. The copies must be ordered from the affiliated entity of the Publisher (Springer Nature Customer Service Center GmbH or Springer Nature Customer Service Center LLC, respectively). Resale of such copies or of free copies is not permitted.
- 8.3 The Publisher shall provide the electronic final published version of the Work to the Author, provided that the Author has included their e-mail address in the manuscript of the Contribution.

9. Consideration

- 9.1 The Parties agree that the Publisher's agreement to its contractual obligations in this Agreement in respect of its efforts in considering publishing and promoting the Contribution and the Work is good and valuable consideration for the rights granted and obligations undertaken by the Author under this Agreement, the receipt, validity and sufficiency of which is hereby acknowledged by the Author. The Parties expressly agree that no royalty, remuneration, licence fee, costs or other moneys whatsoever shall be payable to the Author.
- 9.2 The Publisher and the Author each have the right to authorise collective management organisations ("CMOs") of their choice to manage some of their rights. Reprographic and other collectively managed rights in the Contribution ("**Collective Rights**") have been or may be licensed on a non-exclusive basis by each of the Publisher and the Author to their respective CMOs to administer the Collective Rights under their reprographic and other collective licensing schemes ("**Collective Licences**"). Notwithstanding the other provisions of this Clause, the Publisher and the Author shall each receive and retain their share of revenue from use of the Contribution under Collective Licences from, and in accordance with, the distribution terms of their respective CMOs. To the fullest extent permitted by law, any such revenue is the sole property of the Publisher and the Author respectively and, if applicable, the registration and taxation of that revenue is the sole responsibility of the respective recipient party. The Publisher and the Author shall cooperate as necessary in the event of any change to the licensing arrangements set out in this Clause.

10. New Editions

- 10.1 The Publisher has the sole right to determine whether to publish any subsequent edition of the Work containing an updated version of the Contribution, but only after reasonable consultation with the Author. Once notified by the Publisher that an update of the Contribution is deemed necessary, the Author agrees to deliver an updated manuscript in accordance with the terms of the Clause "**The Author's Responsibilities**" and the other relevant provisions of this Agreement, together with the material for any new illustrations and any other supporting content including media enhancements, within a reasonable period of time (as determined by the Publisher) after such notification. Substantial changes in the nature or size of the Contribution require the written approval of the Publisher at its sole discretion. The terms of this Agreement shall apply to any new edition of the Work that is published under this "**New Editions**" Clause.
- 10.2 If the Author, for whatever reason, is unwilling, unable or fails (including as a result of death or incapacity) to submit an updated manuscript that meets the terms of this Agreement within the above stated period, then the Publisher is entitled to revise, update and publish the content of the existing edition or to designate one or more individuals (which, where co-authors have entered into this Agreement, may be one or more of the co-authors) to prepare this and any future editions provided that the new editions shall not contain anything that is a derogatory use of the Author's work that demonstrably damages the Author's academic reputation. In such case, the Author shall not participate in preparing any subsequent editions. The Author agrees that the Publisher shall be entitled but not obliged to continue to use the name of the Author on any new editions of the Work together with the

names of the person or persons who contributed to the new editions. Should the Author or the Author's successors object to such continuing use then they must notify the Publisher in writing when first contacted by the Publisher in connection with any new edition.

11. Termination

- 11.1 In addition to the specific rights of termination set out in the Clause "**The Publisher's Responsibilities**" and the Clause "**The Author's Responsibilities**", either Party shall be entitled to terminate this Agreement forthwith by notice in writing to the other Party if the other Party commits a material breach of the terms of the Agreement which cannot be remedied or, if such breach can be remedied, fails to remedy such breach within 45 days of being given written notice to do so.
- 11.2 Termination of this Agreement, howsoever caused, shall not affect:
- (a) any subsisting rights of any third party under any licence or sub-licence validly granted by the Publisher prior to termination and the Publisher shall be entitled to retain its share of any sum payable by any third party under any such licence or sub-licence;
 - (b) except where stated otherwise in this Agreement, any claim which either Party may have against the other for damages or otherwise in respect of any rights or liabilities arising prior to the date of termination;
 - (c) the Publisher's right to continue to sell any copies of the Work which are in its power, possession or control as at the date of expiry or termination of this Agreement for a period of six months on a non-exclusive basis.

12. General Provisions

- 12.1 This Agreement, and the documents referred to within it, constitute the entire agreement between the Parties with respect to the subject matter hereof and supersede any previous agreements, warranties, representations, undertakings or understandings. Each Party acknowledges that it is not relying on, and shall have no remedies in respect of, any undertakings, representations, warranties, promises or assurances that are not set forth in this Agreement. Nothing in this Agreement shall exclude any liability for or remedy in respect of fraud, including fraudulent misrepresentation. This Agreement may be modified or amended only by agreement of the Parties in writing. For the purposes of modifying or amending this Agreement, "in writing" requires either a written document signed by both the Parties or an electronic confirmation by both the Parties with DocuSign or a similar e-signature solution. Any notice of termination and/or reversion and, where applicable, any preceding notices (including any requesting remediable action under the Clause "**Termination**") must be provided in writing and delivered by post, courier or personal delivery addressed to the physical address of the relevant Party as set out at the beginning of this Agreement or any replacement address notified to the other Party for this purpose. All such notices shall become effective upon receipt by the other Party. Receipt is deemed to have taken place five working days after the respective notice was sent by post or left at the address by courier or personal delivery. If the Publisher is the terminating Party the notice need only be provided to the address of the Corresponding Author. If the Author is the terminating Party a copy of the notice must also be sent to the Publisher's Legal Department located at Heidelberger Platz 3, 14197 Berlin, Germany.
- 12.2 Nothing contained in this Agreement shall constitute or shall be construed as constituting a partnership, joint venture or contract of employment between the Publisher and the Author. No Party may assign this Agreement to third parties but the Publisher may assign this Agreement or the rights received hereunder to its affiliated companies. In this Agreement, any words following the terms "include", "including", "in particular", "for example", "e.g." or any similar expression shall be construed as illustrative and shall not limit the sense of the words preceding those terms.
- 12.3 If any difference shall arise between the Author and the Publisher concerning the meaning of this Agreement or the rights and liabilities of the Parties, the Parties shall engage in good faith discussions to attempt to seek a mutually satisfactory resolution of the dispute. This Agreement shall be governed by, and shall be construed in accordance with, the laws of Switzerland. The courts of Cham, Switzerland shall have the exclusive jurisdiction.
- 12.4 A person who is not a party to this Agreement (other than an affiliate of the Publisher) has no right to enforce any terms or conditions of this Agreement. This Agreement shall be binding upon and inure to the benefit of the successors and assigns of the Publisher. If one or more provisions of this Agreement

are held to be unenforceable (in whole or in part) under applicable law, each such provision shall be deemed excluded from this Agreement and the balance of the Agreement shall remain valid and enforceable but shall be interpreted as if that provision were so excluded. If one or more provisions are so excluded under this Clause then the Parties shall negotiate in good faith to agree an enforceable replacement provision that, to the greatest extent possible under applicable law, achieves the Parties' original commercial intention.

The Corresponding Author signs this Agreement on behalf of any and all co-authors.

Signature of Corresponding Author:



.....
[Adi Fahrudin]

Date: *10/10/2022*

For internal use only:

Order Number: [89198181]

GPU/PD/PS: [14/14/550]

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Appendix “Author’s Self-Archiving Rights”

The Publisher acknowledges that the Author retains rights to archive the Contribution but only subject to and in accordance with the following provisions:

1. **Preprint:**

A “Preprint” is defined as the Author’s version of the Contribution submitted to the Publisher but before any peer review or any other editorial work by or on behalf of the Publisher has taken place. The Author may make available the Preprint of the Contribution for personal and private reading purposes only on any of:

(a) the Author's own personal, self-maintained website over which the Author has sole operational control; and/or

(b) a legally compliant, non-commercial preprint server, such as but not limited to arXiv, bioRxiv and RePEc; provided always that once the “Version of Record” (as defined below) of the Contribution has been published by or on behalf of the Publisher, the Author shall immediately ensure that any Preprint made available above shall contain a link to the Version of Record and the following acknowledgement: *“This is a preprint of the following chapter: [author of the chapter], [chapter title], published in [book title], edited by [editor of the book], [year of publication], [publisher (as it appears on the cover of the book)] reproduced with permission of [publisher (as it appears on the copyright page of the book)]. The final authenticated version is available online at: [http://dx.doi.org/\[insert DOI\]](http://dx.doi.org/[insert DOI])”.*

2. **Author’s Accepted Manuscript:**

The “Author’s Accepted Manuscript” (“AAM”) is defined as the version of the Contribution following any peer review and acceptance, but prior to copy-editing and typesetting, by or on behalf of the Publisher.

The Author may make available the AAM of the Contribution on any of:

(a) the Author's own, personal, self-maintained website over which the Author has sole operational control; and/or

(b) the Author's employer’s internal website or their academic institution or funder’s repository; provided that in each case the respective part of the AAM is not made publicly available until after the Embargo Period.

The “**Embargo Period**” is a period ending twenty-four (24) months from the first publication of the “Version of Record” (as defined below) of the Contribution by or on behalf of the Publisher.

The Author must ensure that any part of the AAM made available contains the following:

“Users may only view, print, copy, download and text- and data-mine the content, for the purposes of academic research. The content may not be (re-)published verbatim in whole or in part or used for commercial purposes. Users must ensure that the author’s moral rights as well as any third parties’ rights to the content or parts of the content are not compromised.”

These terms shall also be applicable to the Author.

Once the Version of Record (as defined below) of the Contribution has been published by or on behalf of the Publisher the Author shall immediately ensure that any part of the AAM made available shall contain a link to the Version of Record and the following acknowledgement:

“This is an Author Accepted Manuscript version of the following chapter: [author of the chapter], [chapter title], published in [book title], edited by [editor of the book], [year of publication], [publisher (as it appears on the cover of the book)] reproduced with permission of [publisher (as it appears on the copyright page of the book)]. The final authenticated version is available online at: [http://dx.doi.org/\[insert DOI\]](http://dx.doi.org/[insert DOI])”.

3. **Version of Record:**

The “**Version of Record**” is defined as the final version of the Contribution as originally published, and as may be subsequently amended following publication in a contractually compliant manner, by or on behalf of the Publisher.

4. Any linking, collection or aggregation of self-archived Contributions from the same Work is strictly prohibited.

Appendix "Author's Reuse Rights"

1. The Publisher acknowledges that the Author retains the ability to copy, distribute or otherwise reuse the Contribution, without the requirement to seek specific prior written permission from the Publisher, ("**Reuse**") subject to and in accordance with the following provisions:
 - (a) Reuse of the Contribution or any part of it is permitted in a new edition of the Work or in a new monograph or new textbook written by the same Author provided that in each case the new work is published by the Publisher under a publishing agreement with the Publisher; and
 - (b) Reuse of the Version of Record (as defined below) of the Contribution or any part of it is permitted in a thesis written by the same Author, and the Author is entitled to make a copy of the thesis containing content of the Contribution available in a repository of the Author's awarding academic institution, or other repository required by the awarding institution; an acknowledgement should be included in the citation: "Reproduced with permission from Springer Nature"; and
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Indigenization Discourse in Social Work pp 319–336 | [Cite as](#)

[Home](#) > [Indigenization Discourse in Social Work](#) > [Chapter](#)

Social Work with Remote Indigenous Community in Indonesia: Policy, Service, and Practice

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Page 319 – 336, Chapter 19- Social Work with Remote Indigenous Community in Indonesia

Policy, Service, and Practice

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Abstract Indonesia is an archipelagic country with thousands of tribe community groups which in Indonesian terminology are called remote indigenous communities. The consequences of geographical remoteness are access limitations to many social services, economic, education, and health services, as well as access to fulfilling basic needs. With 1.340 tribes diversity is a great national asset as a basic capital of development. Remote indigenous communities are one of the targets of social work interventions in Indonesia. Various policies and programs for the empowerment of their communities and various psychosocial intervention approaches were carried out to help solve their various economic, social, educational, and health problems. This chapter will discuss how social work perspective with remote communities in terms of policies services and practice highlight.

Keywords Social work, remote indigenous community, empowering, policy, service

Introduction

Indonesia is an archipelagic country with thousands of ethnic groups and hundreds of regional languages. Based on data from the Central Statistics Agency, Indonesia consists of 17,504 islands with 1,340 ethnic groups (BPS, 2011), and 750 regional languages (Hadi, Permanawiyat, Sambodo, Anindyatri, & Mas' ad, 2019). Thousands of islands, the diversity of ethnic groups, and languages illustrate that Indonesia is a country with a variety of cultural faces.

Some ethnic groups still live in geographically remote areas, where these areas are very difficult to reach by any mode of transportation. They have lived for hundreds of years from generation to generation before colonial and population migration from one place to another (Christina, 2012). In addition, these ethnic groups have a unique social and cultural system, which causes them to experience obstacles in developing social interactions with residents outside their ethnic group (Sidiq & Maulida, 2021). Geographical isolation and socio-cultural systems make it difficult for

them to access social, economic, educational, and health programs and services (Affan & Marta, 2018; Putranto, 2018; Zamzami, 2018).

The Indonesian government has chosen to use the term Remote Indigenous Community (KAT) in development programs that are specific to indigenous peoples. Historically, the use of this nomenclature was not instantaneous. Rahmawati and Fakhruddin (2021) identified that from 1976 the nomenclature used was the Tribe Ethnic, then changed to the Tribe Community, and then to KAT. Isolated Tribes and Isolated Communities seem to be external names for a certain group that has derogatory connotations, both in a geographical and psychological sense.

The term Remote Indigenous Community in Indonesia is not equated to or translated into English as indigenous peoples. But it is equated with the term Indigenous Peoples, where this term is used by the United Nations and other multilateral bodies. This is clearly stated in the academic text of the Law on Indigenous Peoples, which since 2009 is still being processed in the House of People's Representative of the Republic of Indonesia. That the government objected if the terms indigenous peoples or remote indigenous communities were equated to or translated into indigenous peoples because all ethnic groups throughout Indonesia were indigenous people (Christina, 2012). According to Sandra's view of the Indonesian National Human Rights Commission (Komnas-HAM), referring to the views of the sociologist and anthropologist Rodolfo Stavenhagen, 'indigenous people' are people who have laws called customary law, then they have their customary territories, they have a tradition that is maintained for its sustainability from generation to generation. The characteristics that exist in 'indigenous peoples' are all the same as those of customary law communities in Indonesia (Ratih, 2021).

Ethnic groups whose characteristics are matched with indigenous peoples can be found in 90 countries, with a population of 370 million people or 5 percent of the world's population (Amnesty International, 2014; Ivers, 2022). The population of indigenous peoples in quantity amounts to 5 percent of the world's population. But if viewed from the perspective of humanity, human rights (rights of indigenous peoples), and the environment, then they should get the attention of the state and any government.

The Indonesian NGO that pays great attention to the fate of remote indigenous communities is the Indigenous Peoples Alliance of the Archipelago (AMAN). AMAN's Director of Legal Advocacy state that indigenous peoples or remote indigenous communities are the keys to preventing climate change. Therefore, we must recognize and protect the rights of indigenous peoples. Collaboration between governments, CSOs, and communities, including young people like this, is the only way to be able to fight for their rights. Indigenous peoples are recognized as one of the frontlines in efforts to reduce greenhouse gas emissions by 29 percent by 2030. Based on data from AMAN, indigenous forests in Indonesia, which store 20 percent of the world's tropical forest carbon, have contributed to maintaining carbon by 32.7 gigatons and can cope with climate change (Kompas.com, 2021).

On the other hand, remote indigenous communities in Indonesia still face basic problems, related to meeting basic social needs and services as well as violations of human rights (Affan, 2018; Bakhori, 2015; Diana, 2016; Elisabeth, 2018; Litha, 2021; Nurdin, 2017; Sani, 2015; Saragih, 2016; Syahrial, 2020). This situation calls for the presence of social work with remote indigenous communities in Indonesia as a necessity. Social work is expected to help remote indigenous communities with the protection of their human rights. This is by the views of experts or social work theorists, that social work is a human rights profession, and uses human rights as a moral basis in social work practice (Calma & Priday, 2011; Ife, 2001; Reichert, 2001; Witkin, 1998).

Condition of Indigenous Community in Indonesia

The population of remote indigenous communities in Indonesia is not known with certainty. The absence of definite data is the reason why several terms are still used, such as indigenous peoples, customary law communities, traditional communities, remote indigenous communities, and isolated tribal communities. The use of these various terms is due to the lack of a common understanding among stakeholders of the communities that lived for generations in certain areas before colonization and population migration (Arizona, 2016).

The National Indigenous Peoples Alliance of the Archipelago (AMAN) using the term indigenous peoples, provides the definition:

as a community group that has ancestral origins (from generation to generation) in a certain geographical area, and has its value system, ideology, economy, politics, culture, society, and territory (AMAN, 2017).

Then in the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 12 of 2015, remote indigenous communities are defined:

as a group of people in a certain number who are bound by geographical, economic, and/or socio-cultural unity, and are poor, remote, and/or socio-economic vulnerable (Menteri Sosial RI, 2015).

As a comparison, using the term indigenous peoples (Cobo, 1986) provides a definition:

are people who have historical continuity with the pre-invasion and pre-colonial societies that developed in their territory, perceiving themselves as distinct from other societies. They form a non-dominant society and are determined to preserve, develop, and transmit to future generations their ancestral domains, and their ethnic identity, as the basis for their continued existence as a society, through cultural patterns, social institutions, and systems. their laws.

The term indigenous peoples from Cobo finds difficulties when applied universally. Therefore, the use of the term 'indigenous people' in various countries varies according to the conditions and values of the country concerned. For example; Malaysia with the term *Orang Asli* (Abdullah, Borhan, & Ahmad, 2015), Australia with the term Aboriginal and Torres Strait Islander Communities (Bailie & Wayte, 2006), and North America with the term Native Peoples (Stebbins, 2013), in Canada with the term Aboriginal Peoples (Uribe, 2006), in Thailand with the term Hill Tribe Minorities (Lasimbang, 2008). In response, the United Nations stated that the most useful approach was to “identify”, and not to “define” “indigenous peoples” (Horn, 2014).

Based on the terms and definitions of indigenous peoples, the population of remote indigenous communities or indigenous peoples is estimated at 50 - 70 million people, and is spread over 31 provinces (AMAN, 2017). Meanwhile, based on the version of the Ministry of Social Affairs of the Republic of Indonesia with terms and definitions of remote indigenous communities, the population of remote indigenous communities in Indonesia is estimated at 402,524 households or 1,972,368 people. Of this population, 158,717 households or 634,868 people of remote indigenous communities already entered into the Integrated Social Welfare Data (Dit-PKAT, 2021). The data also shows that the social services provided by the state can only cover 32.19% of the identified population of KAT, and there are still 67.81% of KAT who have not been touched by social services from the state. The population of remote indigenous communities in the DTKS is shown in the table (19.1).

Table 19.1 The population of Remote Indigenous Communities

No.	Province	Number (Family Head)	Empowered (Family Head)	Currently Empowered (Family Head)	Not yet Empowered (Family Head)
1	Aceh	3,132	110	0	3022
2	North Sumatera	2,943	230	0	2713
3	West Sumatera	3,234	259	241	2734
4	Riau	4,247	123	38	4086
5	Jambi	1,924	232	79	1613
6	South Sumatera	1,248	277	93	878
7	West Kalimantan	6,108	205	95	5808
8	Central Kalimantan	1,353	452	108	793
9	South Kalimantan	1,551	331	0	1220
10	East Kalimantan	1,986	170	115	1701
11	North Sulawesi	5,222	455	138	4629
12	Central Sulawesi	16,592	378	110	16104
13	South Sulawesi	3,408	175	95	3138
14	South East Sulawesi	4,139	185	76	3878
15	Maluku	5,209	412	134	4663
16	West Tenggara Barat	1,125	660	131	334
17	East Nusa Tenggara	21,844	815	88	20941
18	Papua	54,089	1,256	318	52515
19	North Maluku	5,031	520	151	4360
20	Gorontalo	2,407	360	167	1880
21	West Papua	3,604	782	27	2795

22	Riau Island	997	0	0	997
23	West Sulawesi	939	279	84	576
24	North Kalimantan	4,180	0	85	4095
TOTAL		158.717	156,512	8,666	2,373

Source: Dit-PKAT (2021).

In the definition of the Ministry of Social Affairs of the Republic of Indonesia, remote indigenous communities are in a condition of “poor, remote, and/or socio-economic vulnerable”. Facts on the ground prove this definition, where remote indigenous communities are still faced with various issues that disturb and even threaten their survival, such as food shortages (Putranto, 2018), poor health and nutrition status (Affan & Marta, 2018; Saragih, 2016; Zamzami, 2018), violent land tenure (Elisabeth, 2018; Nurdin, 2017), damage to nature, and the commodification of cultural identity (Arumingtyas, 2017; Rahmawati, 2015). These cases still occur, so social conflicts involving remote indigenous communities are still recurring.

The condition of these remote indigenous communities is exacerbated by the lack of access to government programs and services. They are not accessible to government programs because they have not been included in the integrated database (Fatah, 2018). This regulation further distances the hope of remote indigenous communities to live decently, and on an equal footing with other citizens.

Social Policy for Remote Indigenous Community

Social policies or social welfare policies manifest into three categories, namely legislation, social service programs, and tax systems (Midgley, Tracy, & Livermore, 2000). Based on that category, it can be stated that legislation, laws, or regulations concerning social problems and needs are a form of social policy. The social policy aims to identify and find ways to reduce inequalities in access to services and support between social groups determined by socioeconomic status, race, ethnicity, migration status, gender, sexual orientation, disability, and age, and between countries (Platt, 2021). This view can be used to see whether Indonesia already has a social welfare policy toward remote indigenous communities.

Historically, remote indigenous communities in Indonesia existed before colonialism and population migration. During the colonial period, the Dutch government implemented its laws in Indonesia, which at that time was named: the Dutch East Indies. The Dutch government realized that the indigenous people of Indonesia had their laws. At that time, there was a policy of the Dutch government to protect their existence, including the Dutch protecting the customary law that applied to them (Christina, 2012). This means that indigenous peoples or remote indigenous communities in Indonesia existed long before Indonesia became an independent country.

After independence, indigenous peoples or indigenous peoples received recognition from the state and government of Indonesia. This is as clearly stated in the 1945 Constitution, in Article 18B: "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and by community development and the principles of the Unitary State of the Republic of Indonesia, which regulated in law", and the 1945 Constitution Chapter XA on Human Rights article 28 I paragraph 3 which reads: "cultural identity and rights of traditional communities are respected in line with the development of times and civilization". In addition, the protection of indigenous peoples is also contained in Law no. 39 of 1999 concerning Human Rights, in particular Article 6 paragraphs (1) and (2). Article 6 paragraph (1) reads: "In the context of enforcing human rights, differences and needs within customary law communities must be considered and protected by law, society and the government. Meanwhile, paragraph (2) states: "The cultural identity of the customary law community, including the rights to customary land, is protected, in line with the times." In 1999, the government issued a policy in the form of Regulation of the Ministry of Agrarian Affairs No. 5 of 1999 concerning Guidelines for the Settlement of Indigenous Peoples' Ulayat Rights Issues. However, this regulation contains several substances that harm indigenous peoples. This regulation has also never been implemented (YLBHI, 2019). During the Reformation period, although there was a law that recognized the existence of indigenous peoples, namely Law no. 32 of 2009 concerning the Protection and Management of the Environment, the Law in the field of related natural resources is Law no. 41 of 1999 concerning Forestry and Law no. 18 of 2004 concerning Plantations. The articles in the law have succeeded in imprisoning,

depriving indigenous peoples of their land rights, and even imprisoning them. For example, the criminalization of the indigenous people of Silat Hulu Village, Ketapang, West Kalimantan for imposing customary law in the form of fines to companies that evicted community land (YLBHI, 2019).

Rahmawati and Fakhruddin (2021) argue that the presence of the state is important in the process of improving welfare and social change for KAT, social intervention in indigenous communities is a crucial and sensitive issue. Like a one-sided knife, it is necessary to carry out planned social changes regarding the welfare of human life, but it will boomerang when it then has an impact on the emergence of an attitude of dependence and the disappearance of unique characteristics, local wisdom which is a community asset. In the process of improving the welfare of the State KAT, it was present in the form of a planned social development scheme in the form of the Social Development Program for Isolated Communities, then became the Social Welfare Development Program for Isolated Communities, then changed to the Remote Indigenous Community Welfare Development Program, and in 2002 until now it has become an Empowerment program. The change in nomenclature of the Remote Indigenous Community will affect changing in the implementation paradigm. From the previous top-down with a centralized policy package from the government, it changed to bottom-up by prioritizing the level of beneficiary participation. The concept of empowerment as a top-down policy is implemented by taking into account the initiation from below.

Then the President of the Republic of Indonesia issued Presidential Regulation No. 111 of 1999 which was changed to number 186 of 2014 concerning Social Empowerment for Remote Indigenous Communities. The regulation serves as a legal basis for the government, particularly the Indonesian Ministry of Social Affairs, and the community to provide services to remote indigenous communities. Then, the Indonesian Ministry of Social Affairs issued Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 12 of 2015 concerning the Implementation of Presidential Regulation Number 186 of 2014 as an operational basis for providing services to remote indigenous communities in Indonesia. Even though there have been social policies in the form of constitutions and regulations, the points in these social policies have invited criticism, and even strong protests from various elements of society, such as the National Indigenous Peoples Alliance for Archipelago (AMAN), the Indonesian Forum for the Environment (WAHLI), the Foundation for The Indonesian Legal Aid Institute (YLBH), the Human Rights Commission (Komnas HAM), the Indonesia-Warsi Conservation Community (KKI-Warsi), legal practitioners, and human rights groups and indigenous peoples. These criticisms and strong protests were conveyed to the state and government of Indonesia because the state and government policies have not taken sides with the existence and survival of indigenous peoples in Indonesia.

Johnstone (2010) in his study in Indonesia explained that during the colonial period, forests were classified and exploited for the benefit of imperial power, and ignored the collective rights of indigenous peoples. Post-colonial governments adopted these ideologies, extended them through far-reaching legislation, and used them for the benefit of elites who marginalized and disadvantaged indigenous peoples, mostly with international support. Complementing the results of Johnstone's study, based on the results of her study, Christina (2012) explains, that the Indonesian government shows an inconsistent attitude towards indigenous peoples, which in international relations denies the existence of indigenous peoples, arguing that almost all Indonesians are indigenous people. This attitude contradicts the Constitution (and its amendments) and existing laws, where the government recognizes the existence of indigenous peoples, although using different terms. For indigenous peoples, how the government uses different terms does not bother them, but for them, the government has recognized their existence. The different interpretations between the government and indigenous peoples have led to a protracted conflict between the government and indigenous peoples.

From the description above, it is known that the Indonesian state and government already have a social/social welfare policy as a form of recognition and respect for remote indigenous communities as citizens in general. This can be seen in the constitution and regulations aimed at recognizing, respecting, and improving the quality of life and welfare of remote indigenous communities.

Social Service for Remote Indigenous Community

Social services are services oriented toward the prevention, improvement, or resolution of health, mental health, social, or environmental problems that affect individuals, families, specific groups, or communities (Gibelman, 2005). In simple terms, Hayden (2017) defines social services as anything that provides services to assist the overall social well-being of people. Professionals working in social services help struggling individuals become independent and self-sufficient. In Indonesia, social services for remote indigenous communities are carried out in programs with social empowerment schemes (Presiden, 2014). In the Presidential Regulation of the Republic of Indonesia it is stated that services for remote indigenous communities are oriented towards solving settlement problems, population administration, religious life, health, education, food security, providing access to job opportunities, providing land access, advocacy, and legal assistance, and the environment. There is an additional explanation, that other services will be provided as needed. The government and the community through non-governmental organizations are providing social services to remote indigenous communities. The government sector that is mandated to provide social services to remote indigenous communities is the Ministry of Social Affairs of the Republic of Indonesia based on Presidential Decree No. 186 of 2014. Subsequently, the Ministry of Social Affairs established an organizational structure called the Directorate of Remote Indigenous Community Social Empowerment. But historically, social services for remote indigenous communities by the Ministry of Social Affairs (Ministry of Social Affairs in the New Order era) have been carried out since 1969, under the terms Tersal Tribes.

As described earlier, the scope of social services for remote indigenous communities based on Presiden (2014), are all forms of social services that are closely related to the survival and self-development of remote indigenous communities, both as individuals, community members, and as Indonesian citizens. The government through the Ministry of Social Affairs is not able to carry out the program alone because the scope of service to remote indigenous communities is very wide. Therefore, the Indonesian Ministry of Social Affairs collaborates with other relevant ministries/ institutions, the public or social organizations, and the private sector (business world). This collaboration scheme is designed at the national, provincial, and district levels. In practice, collaboration and partnerships with these various sectors have not run optimally until now, because there are still many unresolved challenges in these sectors. The biggest challenge is the large sectoral ego in these various sectors. The utilization of stakeholder nets in the KAT empowerment process provides opportunities for sustainable community development. The Ministry of Social Affairs explained that the Empowerment of Remote Stakeholder-Based Indigenous Communities (PKAT Best) is a program to strengthen KAT empowerment so that they can fulfill and improve the quality of life of KAT residents sustainably (Kemensos, 2020). The PKAT Best Model of Stakeholder-Based KAT Empowerment focuses on strengthening the 4Ps, namely

1. People (knowledge, health, local wisdom);
2. Production (livelihood, agriculture, plantation);
3. Planet (environment, settlement);
4. Partnership (Social Welfare Institutions, Social Service, Business World).

KAT empowerment starting in 2021 is directed toward building synergy and strengthening the collaborative spirit of all related parties. The empowerment model used follows the PKAT Best framework or a stakeholder-based empowerment model. The empowerment of KAT is not only the responsibility of the Ministry of Social Affairs, but also the responsibility of stakeholders, ranging from ministries, related institutions, local governments, academics, and citizens including support and active participation from potential sources of social welfare and the business world. According to Cahyono (2021) that the PKATBest model of synergy or PARTNERSHIP between stakeholders is a driving force to empower people (PEOPLE), their livelihoods (PRODUCTION), and their environment (PLANET).

PEOPLE, KAT empowerment relies on improving the quality of human or people center development which is carried out through a process of increasing knowledge and skills or life skills so that they can control their own lives by managing their resources. People center development variables in PKAT include Recognition of civil rights, education, health, local wisdom, and continuous increase in knowledge, and life skill. PRODUCTION, Empowerment leads to efforts to increase productivity, concerning the survival of KAT. Livelihoods in the context of KAT are closely related to nature. Empowerment program interventions are directed at increasing productivity which is managed sustainably by local potential.

PLANET, KAT's livelihood, which is largely dependent on nature, gives birth to the fact that the environment is an important factor in empowerment interventions. KAT is spread out with its characteristics. KAT distribution areas are in the interior, coastal, and outermost islands. The environment includes residential areas, suggestions for supporting infrastructure, and natural resources. aspects Activities carried out include shaping the behavior of maintaining cleanliness and preserving the environment to maintain the sustainability of the natural resources themselves. PARTNERSHIP, Empowerment cannot stand alone without synergy and collaboration with other parties. Potential partnerships can be mapped through the identification of remote indigenous community empowerment ecosystems. These ecosystems include the central government, regional governments, local governments (sub-districts/villages/hamlets), and the business world. A supportive ecosystem will strengthen and maintain the sustainability of the empowerment program for remote indigenous communities. Furthermore, the most important program lies in the livelihood aspect, in other words how residents of remote indigenous communities are equipped for the future. Either through improving life skills such as agriculture, plantations, fisheries, animal husbandry, crafts, etc. which can help them have independence while preparing a supportive ecosystem for them.

Synergy with stakeholders in the form of providing service accessibility and contributing to financing the PKAT program through the PUB (Money or Goods Collection) scheme, as well as CSR (Corporate Social Responsibility) funds. The recapitulation of the PKAT schemes that have been compiled can be seen in the following table (19.2);

Table 19.2 Recapitulation of the PKAT scheme

PKAT Partnership	Year	Synergy Form	Social Service
Indomaret Minimarket	2017	PUB some IDR2.329.440.750	Clean Water Facilities, Social Center, Drainage

	2019	PUB several IDR7.675.204.344	Renovation of houses, clean water facilities, social centers, lighting and reforestation, and communal toilets
	2020	PUB some IDR5.068.124.297	Social Centers, Clean Water Facilities, Communal Toilet, Lighting, Greening and Development of Alternative Livelihoods, Libraries, School Supplies, and Additional Nutrition for Children.
Dompot Dhuafa	2019 to present	Social assistance	Assistance program and coffee product development
Baznas Pundi Sumatera	2020	50 goats	Goat breeding program
NGO SSS Pundi Sumatera	2020	2 fish ponds	Social assistance and Freshwater Fish Cultivation program
PT. Bahana Karya Semesta (BKS)	2017-2018	CSR Road Infrastructure	Provision Road Provision
Petro Cina	2018-2019	CSR Provision of clean water infrastructure,	Clean water facilities and alternative livelihood development programs
Politeknik Negeri Pontianak	2018-2019	Higher Education through Community Service	Community Service Program and business stimulant assistance for sustainable livelihoods.

Source: (Cahyono, 2021)

As a leading sector in the provision of social services to remote indigenous communities, the forms of activities carried out by the Indonesian Ministry of Social Affairs are:

Construction of livable houses

The Indonesian Ministry of Social Affairs builds habitable houses for remote indigenous communities, one unit per family head. Remote customary communities that originally lived in scattered, uninhabitable houses, and were difficult to reach, were then united in one location that was close to one family another. The argument is to build houses in one location and close together, to make it easier to organize remote indigenous communities in the implementation of empowerment programs. Moving remote indigenous communities into one concentrated location is the responsibility of the district government, and also includes the legality and security of land from disputes. So related to this residential land, the term 'clear and clean' is used, where the location of the settlement has met the requirements for use and is free from natural disasters.

Food aid

During the adaptation period to government programs, remote indigenous communities experienced obstacles to carrying out economic activities. Accordingly, each family is given food assistance for one to two years.

Help with basic household appliances

In the beginning, remote indigenous communities used very simple basic household equipment. These tools are usually made of bamboo, leaves, wood and stone, and other forest products which are prepared very simply. Based on that condition, they were assisted with cooking utensils, kitchen utensils, sleeping utensils, and other equipment.

Work equipment assistance

In the beginning, remote indigenous communities met their basic needs by hunting and gathering forest products. For this purpose, they use very simple tools, namely tools made of bamboo, wood, and stone. Based on these conditions, they are given assistance with semi-modern work equipment (eg, lawnmowers, plant pest sprayers, wood cutting tools) for agricultural or plantation activities. Working capital assistance. The Indonesian Ministry of Social Affairs designed a social empowerment program for remote indigenous communities, to make them the main source of economists from agriculture or plantations, and no longer carry out hunting and gathering activities for forest products. The forms of working capital assistance provided are in the form of secondary crops seeds and production plants (rubber trees, fruit trees).

Social guidance

Social guidance is given when they want to accept the program (preparing the social conditions of the community), and during the program or as part of the material for the social empowerment program. Pre-program social guidance is directed at the knowledge of remote indigenous communities about the program, and their roles when the program is implemented. Meanwhile, social guidance when the social empowerment program is implemented is directed, among others, to knowledge about social harmony within the family and community, belief and religious systems, environmental and natural conservation, clean and healthy living, and the importance of education for children's future.

Job skills training

Work skills need to be possessed by remote indigenous communities so that they have new knowledge and skills so that they can develop new economic activities or increase production in current economic activities. Types of skills trainings provided to remote indigenous communities, such as crop planted (*palawija*) farming, and making woven bamboo or rattan. This job skills training is carried out in collaboration with social institutions in Bogor, Sukabumi, and Tasikmalaya.

Practice with Remote Indigenous Community: New Practice Horizon

To ensure that social services for remote indigenous communities achieve the expected goals, the Indonesian Ministry of Social Affairs recruits social assistants (*pendamping sosial*) with the criteria for a bachelor's degree in social work or social welfare. Before being placed in empowerment locations, the Indonesian Ministry of Social Affairs provides training to social assistants. As stated by Arabia - a Social Assistant (Personal communication, 21 April 2022)-, the training materials obtained before being placed in the empowerment location, namely survival, communication, social welfare policies, and programs as well as social work techniques with local communities. For Arabia, the training materials were new knowledge, because he had not yet acquired them when he was studying in the department of international relations. In addition to acquiring knowledge and social intervention techniques, assistant staff receives training related to readiness and mental health, whose training is in collaboration with the Indonesian Military Education and Training Center in Bandung.

Social assistants while carrying out mentoring tasks are directed to live with remote indigenous communities in empowerment locations. By living together in the empowerment location, the social assistant will experience the process of working while learning. Social assistants will learn about customs, culture, customs, and ways of life, as well as understand the problems faced by remote indigenous communities. However, for certain reasons, social assistants are allowed to stay outside the empowerment location, for example when they have difficulty adapting to the customs and beliefs of remote indigenous communities.

Although social assistants are not called 'social workers' in remote indigenous communities, they carry out their duties and roles as social workers. Social assistants carry out social services starting from the initial approach, assessment, intervention planning, intervention, evaluation, and termination stages. Where these stages are stages in the social work intervention. As stated by Arabia - a social assistant -, in carrying out social assistance tasks, the activities and roles carried out are being a facilitator for residents of remote indigenous communities, building partnerships with the government and the private sector, being a mediator, being an agent of change, helping to access programs, both from the government and the private sector for remote indigenous communities.

Social assistants with the status of contract workers were recruited by the Ministry of Social Affairs of the Republic of Indonesia through a fairly strict selection system. The mentor is mentoring for eight months in the second year of empowerment. According to Arabia - a social assistant -, the eight months of mentoring is very short, while through the empowerment program it is hoped that there will be improvements in the ways of life of remote indigenous communities.

Regardless of their employment status, social assistants have a very important role, where they participate in the process of social empowerment, and therefore determine the success of the program. Therefore, it is appropriate to say that the position of social assistant is the spearhead of the implementation of the empowerment program for remote indigenous communities. Taking into account the important role of these social assistants, the Indonesian Ministry of Social Affairs provides incentives and a decent life guarantee while carrying out their duties at the empowerment site. Meanwhile, government sectoral agencies at the center and in the regions, supported by the private sector, collaborate on population administration service activities (making Identity Cards, Birth Certificates), preparation of residential land, education, health, religion/religion, road, and bridge construction, telecommunications networks, electricity, modes of transportation, clean water, and environmental sanitation.

Then, the social institution sector or non-governmental organizations provide advocacy services related to land tenure conflicts between remote indigenous communities and businesses, and/or legal cases involving remote indigenous communities. Non-governmental organizations that are active in providing legal advocacy services to remote indigenous communities, such as the Indigenous Community Alliance of the Archipelago (AMAN), the Indonesian Legal Aid Foundation (YLBHI), the Indonesian Forum for the Environment (WALHI), and the Warsi Foundation.

Empowerment provides a climate that allows community potential to develop (enabling), that no community is complete without power. Empowerment strengthens the potential and power of the community (empowering), which provides various inputs and opens access to various opportunities that will make the community empowered. Empowerment includes not only strengthening individual community members but also their institutions. Instilling the values and ethos of hard work, frugality, openness, and responsibility, as well as a culture of democracy. Empowerment means protecting, namely an effort to prevent unbalanced competition and exploitation of the strong against the weak. Empowerment does not make people more dependent on various programs (charity) because basically everything that is enjoyed must be produced on their efforts by building the ability to advance themselves towards a better life in a sustainable manner (Cahyono, 2021)

The implementation of social services, specifically the social empowerment program for remote indigenous communities organized by the government, is still faced with various challenges starting from the planning, implementation, monitoring, and evaluation stages. The principles of social work in social services have not been used optimally at the program stage. This causes remote indigenous communities (as program recipients) to be unable to accept and be fully involved in the program for them. Evidence related to this can be seen in research conducted by Suradi, Nulhaqim, Mulyana, and Suharto (2019), Rahmawati (2014), Saragih (2016), Sujarwani, Wulandari, Husni, and Rianto (2018).

Historically, social work higher education institutions in Indonesia were established in early 1954. The higher education institutions were established by the Indonesian Ministry of Social Affairs with the status of official educational institutions. Students who study at these institutions are civil servants of the Indonesian Ministry of Social Affairs at the center as well as in provinces and districts/cities throughout Indonesia.

Along with developments in the world of education, and demands for tasks in the field of social welfare, in 1964 the educational institution changed its name to the College of Social Welfare, and accepted general students (not only employees of the Ministry of Social Affairs). Then, in 2019 it changed its name again to the Bandung Polytechnic of Social Welfare. Currently, in almost every province there are social work colleges, both established by the government and by the community through educational foundations.

Judging from the number of universities spread throughout Indonesia, this is an indication of the development of social work disciplines in Indonesia. At the global level, the discipline of social work has been aligned with other scientific disciplines, which exist on this earth. Social work colleges in Indonesia have produced millions of human resources in the field of social welfare. They work as administrative and technical staff in government agencies and the private sector, as lecturers, policy analysts, researchers, consultants, and supervisors in hospitals and other social service institutions. But among them, there are still very few who dedicate themselves to working with remote indigenous communities. This is due to three factors, namely, first, they have not obtained special skills as social workers in remote indigenous communities. Even if a university has a study institution in remote indigenous communities, it does not equip students with expertise in that field. Second, the agency or institution that organizes social service programs for remote indigenous communities, when recruiting human resources does not require education in social work with remote indigenous communities; and third, there are no available jobs that specifically require skills as social workers with remote indigenous communities.

In the process of social intervention, social workers are the vanguard who will be in direct contact with the beneficiaries. It is important to ensure that social assistants understand professionalism in social work practice. Suradi et al. (2019) noted several roles that social workers can play in working with remote indigenous communities:

- Social workers who work in advocacy are involved in the protection and defense of indigenous peoples.
- Facilitators and social workers help indigenous peoples to access social services and basic social needs. Such as services: education, health, clean water, housing, income, and social security.
- Educators and social workers are involved in the process of changing indigenous peoples through capacity building. Social workers learn together to understand the problems, potentials, and needs of remote indigenous communities. So that they can make plans, make rational decisions, and carry out productive activities. Indigenous peoples can control programs that directly impact them, and participate actively in social, cultural, environmental, and political fields.

Social workers as agents of change need to realize that even though remote indigenous communities live in limited and vulnerable conditions, they have assets and potential that can be developed in community development, they are agents of change in their communities. In this case, the role of social workers as revealed by McKnight and Kretzmann in Dureau (2013) calls them “*gappers*”, namely people who work in institutions but whose heart is in the community. They are usually the ones who will bridge institutions and associations.

This is a challenge for the government and higher education institutions that open social work-study programs in Indonesia. As is known, that indigenous peoples who are equated with remote indigenous communities are in the main objectives of the global agenda (e.g., SDGs). Serious issues faced by indigenous peoples as described above, such as deprivation of human rights and social justice. Where these two issues are the orientation of professional social work interventions.

Conclusion

Social work with remote indigenous communities in Indonesia is carried out by the government sector, the private sector, and the community sector through social organizations. Social work is directed at efforts to meet basic needs and access to various social services. The implementation of social services for remote indigenous communities is supported by social assistants who have competence in carrying out social work interventions with the community. To answer the issues that develop in remote indigenous communities, and to keep up with scientific developments, universities are expected to produce graduates with bachelor's, master's, and a doctorate in social work. For this reason, the Indonesian government should facilitate universities to build partnerships with universities in countries that are more advanced in developing social work with remote indigenous communities. At the same time, the government is expected to pay serious attention-related social welfare policies and programs for handling remote indigenous communities with the support of professional social workers, and to develop research to understand the identity and characteristics of remote indigenous communities that have socio-cultural characteristics.

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