Sekolah Pancasila: An educational empowerment effort for the Suku Anak Dalam in Sekaladi, Jambi

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Abstract
The Suku Anak Dalam (SAD) community in Sekaladi Village, Jambi, experiences inequality in access to education, a fundamental right of every citizen. This disparity has caused delays in their educational development, affecting their understanding of national values and human rights, prompting the Village Innovation Program team from the University of Jambi to implement an educational program called *Sekolah Pancasila.* This research aims to enhance SAD children's understanding of the values of Pancasila and the concept of Indonesia. This research used qualitative methods with an interactive and case study approach. The research location is in Jambi Province. The results show that the implementation of Pancasila School includes various activities such as literacy and numeracy, community service, civil administration services, and the dissemination of human rights reinforcement through the legal system. Implementing the Pancasila School program has effectively addressed educational disparities within the SAD community. This initiative aims to familiarise SAD children with Pancasila and Indonesian identity while enhancing their critical thinking and participatory skills as empowered citizens.
Keywords: Education, Suku Anak Dalam, Indigenous People.

Introduction

Sekaladi Village is one of the areas located in Jambi Province, specifically along Jambi-Palembang Street, in Mestong District, Muaro Jambi Regency. The residents of this village are commonly known as the Suku Anak Dalam (SAD). Most of the SAD community in Sekaladi rely on natural resources from the surrounding forest as their main livelihood, one example being the sale of harvested timber. The SAD community also sources food from vegetables they cultivate in the forest. They also catch fish from the nearby river as a protein source. Due to

their uncertain income, the SAD community does not have a stable livelihood, leading to various economic challenges amid the changing times.

These economic difficulties have a significant impact on their children's education. The SAD community in Sumatra, Indonesia, faces unique educational challenges influenced by cultural, social, and economic factors (Mustika & Dastina, 2020; Sutarto et al., 2024). This suggests that the community's education is intertwined with cultural and social aspects, which could be a focal point for activism (Sutarto et al., 2024). Most SAD children are unable to pursue formal education. Besides financial constraints, the distance from the village to the nearest school is quite far and difficult to access, as the route passes through forests and consists of rough, rocky roads. Moreover, many SAD families do not own vehicles, making it even more challenging for children to attend school. In addition to economic factors, the lack of government attention toward the education of SAD children further hinders their educational development. The government should be more considerate and provide greater attention to the education of SAD children, as they have the same rights as other Indonesian citizens to access formal education.

Based on Law Number 12 of 2006, which applies the *jus soli* principle (the legal principle granting citizenship to individuals born within a country's territory, regardless of their parent's citizenship), as well as the jus sanguinis principle (which grants citizenship based on the citizenship of one's parents, regardless of birthplace), the citizenship status of the residents in Sekaladi Village is clear. According to this law, they are recognised as Indonesian citizens because they were born, raised, and developed within Indonesia's territory. The data of SAD children in Sekaladi Village who are pursuing formal education.

Table 1.
The Pursuing Formal Education of SAD children in Sekaladi Village

No	Name	Age	Description
1	Rizal	13 years old	Attending school
2	Billy	11 years old	Attending school
3	Dendra	11 years old	Attending school
4	Ririn	11 years old	Attending school
5	Fika	8 years old	Attending school
6	Tiara	13 years old	Attending school
7	Nopal	6 years old	Attending school
8	Azlan	5 years old	Attending school
9	Herni	12 years old	not attending school
10	Ira	8 years old	not attending school
11	Ridho	10 years old	not attending school
12	Sandi	15 years old	not attending school
13	Wahyu	11 years old	not attending school
14	Septi	13 years old	not attending school
15	Rohid	13 years old	not attending school
16	Ulan	14 years old	not attending school

| 17 | Putra | 5 years old | not attending school |

The low level of education among the SAD community is evident from data showing that out of 17 children, only eight enrolled in school. At the same time, the remaining nine do not receive formal education. So, it reflects the challenges faced by the SAD community in accessing education, as the children who are not attending school are between the ages of 5 and 15, indicating a significant gap in learning opportunities.

This condition not only limits the individual potential of these children but also impacts the overall development of the SAD community. Without adequate education, they risk facing limitations in the skills and knowledge needed to improve their quality of life and actively participate in society. Therefore, further efforts are required to enhance educational access for SAD children so that future generations can have a better future.

The SAD in this village have not received formal education, which represents a significant imbalance in their rights as citizens, as they should have access to education but instead face educational disadvantages (Samsu et al., 2022). Therefore, through the Village Innovation Program organised by Jambi University, we strive to positively impact Sekaladi Village by providing teaching and learning opportunities for the children of the SAD. As part of this village innovation program, we are working to establish a learning space called the *Sekolah Pancasila*. The Pancasila School is a learning centre for the children of the SAD in Sekaladi Village, where they participate in educational activities that focus on teaching the values of Pancasila, supported by learning materials that we have developed.

We developed learning materials based on active learning media in this village innovation program. Active learning media refers to tools or devices teachers can use to facilitate the delivery of educational content, helping them convey learning messages effectively in the form of material intended for students (Du et al., 2010; Kimonen et al., 2017; Patil & Kumbhar, 2021; Putra et al., 2021). Active learning media—instructional tools that promote a dynamic, comfortable, and engaging atmosphere—are especially effective for children with SAD. These tools inherently encourage participation and reduce monotony in the learning process. Given that children with SAD can focus for 15 minutes, this approach is particularly beneficial. We understand the importance of fostering an active and welcoming learning environment, as it dramatically enhances the comprehension of the material presented to children with SAD.

Our activities during the Village Innovation Program in Sekaladi Village not only centred around the teaching and learning process. We also conduct additional programs such as outreach to the Sekaladi community, providing socialisation about law and human rights. In addition, we assist the village head in processing civil identity documents such as ID cards, family cards, and birth certificates for the people of SAD. Moreover, we regularly help the community organise cooperation activities, which carry the value of patriotism and love for the country. Through the Village Innovation Program in Sekaladi Village, we hope to make a positive impact, particularly in advancing education and deepening their understanding of Pancasila values, as well as fostering a sense of what Indonesia means, both for the children and the entire community (Adiyadmo & Zani, 2024).

Method

This study employs a qualitative research method with a descriptive approach. The methodology focuses on narrating the results of interviews and documentation that outlines the activities within the village innovation program. The informants in this study include Mr Rahman, a traditional authority, and Mr Selamat, the village head. Additionally, data derived from reports on the activities of the Pancasila School conducted by the PROIDE (Program Inovasi Desa) team are included. This research was conducted in Sekaladi Village RT 12, Pelempang, Mestong District, Muaro Jambi, Jambi Province.

1. Data was gathered through three techniques: interviews, observation, and documentation.

2. Interviews involve obtaining information by asking sources about specific topics of interest. In Sekaladi Village, we engaged with Mr. Rahman and Mr. Selamat.

3. Observation entailed direct experiences of the conditions or environment of interest. The PROIDE team or researchers visited Sekaladi Village to assess the situation and circumstances firsthand.

4. Documentation served as a data collection technique involving the analysis of written documents, images, photos, and electronic files. The researcher also analysed report documents collected by the PROIDE team.

The PROIDE team employed data analysis techniques, including data reduction, data display, and conclusion.

Results and Discussion

1. *Sekolah Pancasila* Activities for SAD

In the learning process with the *Indonesiaku* material, we teach and introduce the SAD children of Sekaladi Village to the meaning of the Indonesian State and its diversity, including the various ethnicities, religions, cultures, races, and groups in Indonesia. Hopefully, this knowledge will enhance the children's understanding of the many differences in the country and foster a spirit of tolerance.

Figure 1.
Learning process with Indonesiaku material and introduction to various Indonesian cultures

Source: Research Result, 2024.

The learning process is supported by learning media, which play an essential role in addressing challenges related to conveying abstract, theoretical, and general material. Such challenges can lead to boredom among children during the learning process; however, these can be mitigated through the effective use of learning media. The Village Innovation Program team chose an active learning method using specially designed learning media. This decision was based on observations showing that SAD children struggle with merely sitting and listening to lessons for extended periods. They can mostly focus on lecture-based or explanatory methods for about 10 minutes. Therefore, the team considered active learning as a more practical approach.

It defines active learning as a powerful educational approach that fosters student engagement, critical thinking, and deeper understanding (Kimonen et al., 2017; Lytras & Housawi, 2023). Educators can create dynamic learning environments that support academic success and personal growth by incorporating interactive and student-centred activities (Bernhard, 2017; Kallemeyn et al., 2021). The materials provided to the tribal children in Sekaladi Village encompass various topics and utilise different forms of learning media.

The first material introduces and teaches about *"Indonesiaku"* and introduces various Indonesian cultures using several learning media, namely:

a.   Media Surprise Question Ballon

In carrying out learning activities about *"Indonesiaku"* using learning media, namely surprise question balloons or surprise question balloons the learning the team prepares questions on small pieces of paper and puts them in balloons that have been blown up; then, the team will appoint the children to burst the balloons containing the questions that will be asked answered immediately. Children actively use the surprise question balloon by popping balloons and answering the questions inside. This method allows them to participate directly in the learning process while reducing passive learning tendencies. Naturally, this approach aligns with the implementation of active learning methods. In this case, surprise question ballon media supports learning activities with Indonesian material, increasing enthusiasm for learning. After the team implemented learning with surprise question ballon media to the children of the SAD, they understood what the country of Indonesia is and the number of islands there are in Indonesia.

Figure 2.
Surprise Question Balloon Learning Media

Source: Research Result, 2024.

b.   Ludo Pancasila Learning Media

In learning activities about *"Indonesiaku"*, we use learning media, namely Ludo Pancasila. Ludo is a complex game that has various strategic aspects. The Ludo game includes questions, which can train students to understand the material that often becomes difficult when studying factual content (Naisau et al., 2021). This media is very engaging because it can train memory skills, provide a challenge in learning, and increase interest in learning for the children of SAD.

When studying the material provided using this media, boredom can be overcome, making the learning process more enjoyable. In the Pancasila Ludo game, children actively participate, both by moving their pieces on the board and engaging in discussions about the questions that arise during the game. This approach aligns with the active learning theory, emphasising the importance of direct student involvement in learning (Chi & Wylie, 2014; Doolittle et al., 2023; Lee & Hannafin, 2016). After the team applied the surprise question balloon media for the SAD children, they understood the material being taught, specifically regarding the diversity of Indonesia.

Figure 3.
Ludo Pancasila Learning Media

Source: Research Result, 2024.

c. Indonesian Spin Wheel Learning Media

Figure 4.
Indonesian Spin Wheel Learning Media

Source: Research Result, 2024.

In conducting learning activities about *Indonesiaku,* we utilise learning media known as the Indonesian spinning wheel. This media aims to create an active, creative, innovative, and enjoyable learning atmosphere. It encourages students to think actively, build their self-confidence by speaking and expressing their opinions, and enhance their memory as they listen

to the perspectives of others. He highlighted the advantages of using the spinning wheel in learning: fun, entertaining, and engaging.

The spinning wheel, in its various forms, serves as an effective learning medium across different subjects by enhancing engagement, ensuring fairness, and supporting interactive and self-guided learning (Noy et al., 2021; Reformasi & Istiyono, 2024). These tools can be particularly beneficial in making complex concepts more accessible and interesting to students. Using the Indonesian spinning wheel as a learning medium aligns well with the theory of active learning, as it creates an enjoyable learning environment, encourages student engagement, enhances collaboration, and provides opportunities for critical thinking and direct feedback. With its elements of surprise and interactivity, the spinning wheel helps motivate children to learn while actively participating in the learning process (Beck & Rodrigo, 2014; Rachmaida & Mutiarani, 2022).

The second material introduces and teaches about Pancasila and the implementation of Pancasila values in daily life using several learning media.

a. Mystery Box Learning Media

Figure 5.
Mystery Box Learning Media

Source: Research Result, 2024.

In conducting learning activities about Pancasila, we utilise the mystery box as a learning media, which serves as an engaging tool to facilitate the learning process. The mystery box is designed like a square gift box that can be opened and closed. It enhances the learning experience by helping students grasp the material being taught; in addition to discussing the content, the box also contains images related to the subject matter. One of the main principles of active learning theory is the direct involvement of children in the learning process. Using the Mystery Box as a learning medium, children actively engage by opening the box, exploring its contents, and utilising objects or information to answer questions or complete tasks. This activity encourages children to take an active role in learning rather than merely being passive recipients of information (Budiman et al., 2020; McPherson, 2020). After the team implemented learning using this media, the children from the SAD in Sekaladi Village better understood Pancasila as the foundation of Indonesia. They became familiar with its first to fifth principles.

b. Learning Media for introduction to Pancasila Values

In conducting learning activities about Pancasila using the learning media board that introduces Pancasila values, the goal is to provide examples of Pancasila values in everyday life. By using this learning media, children can differentiate between various examples of activities that practice Pancasila values, from the first principle to the fifth principle. The theory of active learning emphasises the importance of children's direct involvement in the learning process. The Pancasila Values Recognition Board encourages active participation by allowing children to observe, discuss, and understand each principle of Pancasila. Through discussion sessions or

interactive activities using this board, children can actively explain and analyse the meaning of each principle and how it applies to everyday life (Ajayi, 2010; Mercer et al., 2010).

Figure 6.
Learning Media for Introduction to Pancasila Values

Source: Research Result, 2024.

c. Pancasila Symbol Spin Learning Media

In learning activities about Pancasila using learning media, we incorporate the Pancasila symbol spin, which involves rotating a wheel that features images of the symbols corresponding to each principle, from the first to the fifth. When the wheel stops on a symbol, the children are asked to answer questions about how many principles the Pancasila symbol represents and its meaning. This learning media encourages children to engage in the learning process actively. The "Spin Simbol Pancasila" media utilises interactive elements that encourage children to engage directly in the learning process. This media supports the principles of active learning, which emphasise children's active participation in acquiring knowledge. When used in groups, children can collaborate to solve problems related to Pancasila symbols, reinforcing cooperative learning as a key aspect of active learning.
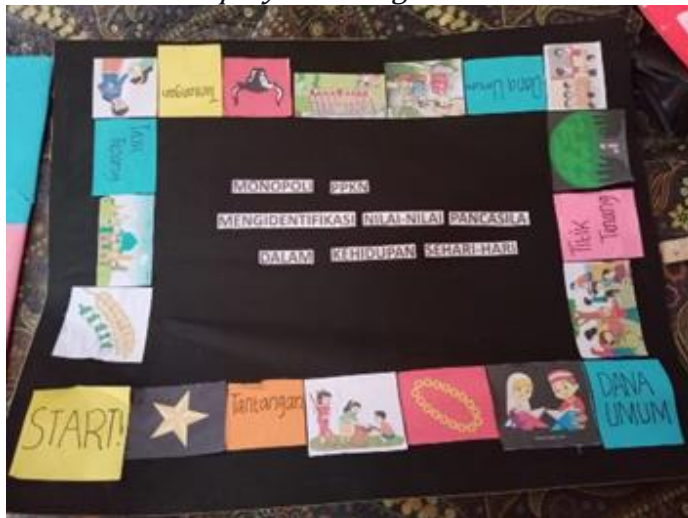
Figure 7.
Pancasila Symbol Spin Learning Media

Source: Research Result, 2024.

d. Pancasila Monopoly learning media

Figure 8.
Pancasila Monopoly Learning Media

Source: Research Result, 2024.

In conducting learning activities about Pancasila, it is essential to use learning media to support the educational process. Games are an effective learning method that can create an active, creative, and enjoyable atmosphere (Kurniawati, 2021; Sukmawati et al., 2022). In this activity, we utilise Pancasila Monopoly as the learning media. This approach combines teaching materials with gameplay, ensuring that children remain engaged and active during learning. As they play and answer questions related to the media, children experience a fun and interactive learning environment. In the Pancasila Monopoly game, children are directly involved in a game that requires them to understand the values of Pancasila. They can interact with one another and make decisions based on their knowledge, encouraging them to think actively and take an active role in the learning process (Chen et al., 2021; Mostowfi et al., 2016; O'Neill & Holmes, 2022).This aligns well with the principles of active learning, which emphasise the importance of children's direct participation in learning activities.

The third material introduces and teaches about human rights and obligations using several learning media, namely:

a. Monopoly Learning Media on Rights and Obligations

Figure 9.
Monopoly Learning Media on Rights and Obligations

Source: Research Result, 2024.

We use the *Monopoli Hak dan Kewajiban* learning media to conduct learning activities focused on rights and obligations. This engaging approach invites the SAD children to learn and understand their rights and obligations as Indonesian citizens. They are encouraged to provide examples of these rights and obligations while actualising Pancasila values about their responsibilities. As the children play Monopoly, they land on squares that contain commands and questions, helping them grasp the material more effectively (Kurniawati, 2021). In the Monopoly Game about rights and obligations, children actively participate by taking turns, answering questions, and making decisions based on their knowledge of rights and obligations. This aligns with the principles of active learning, which emphasise the importance of children's involvement at every stage of the learning process, ensuring that they not only listen but also interact and engage directly (Bonjour et al., 2024). This media makes learning comprehensible, active, and enjoyable.

b. Pancasila mystery board

Figure 10.
Pancasila Mystery Board

Source: Research Result, 2024.

Learning with the Pancasila Mystery Board encourages children to avoid monotonous learning media and traditional lecture models. The questions provided are directly related to the material that has been previously explained. Using the Pancasila Mystery Board, children can actively engage with the content, helping them remember and memorise the material in a fun and interactive way. Active learning theory emphasises the direct involvement of children in the learning process through interaction, exploration, and problem-solving (Kimonen et al., 2017). In this context, the Pancasila mystery board can be a fun and interactive tool that encourages children to think, discuss, and participate actively. When using the mystery board, children typically work in groups to solve puzzles or answer questions related to Pancasila. This aligns with the principles of collaborative learning within active learning theory, which encourages children to share knowledge and experiences.

c. *Cakahawa* Learning Media (search for the words rights and obligations)

The learning media engages the children of the SAD in Sekaladi Village by introducing word search puzzles. The puzzles include both vertical and horizontal questions, as well as corresponding vertical and horizontal answers. The children then follow the instructions provided on how to complete the puzzles. *Cakahawa* media supports active learning theory by facilitating student engagement in searching for words related to rights and responsibilities,

developing cognitive skills, and encouraging student cooperation. With its fun and challenging approach, *Cakahawa* creates an environment supporting active learning, emphasising problem-solving, collaboration, and reflection.

Figure 11.
Cakahawa Learning Media (Search for The Words Rights and Obligations)

Source: Research Result, 2024.

The fourth material involves teaching literacy and numeracy, essential everyday life skills that encompass reading, writing, and understanding letters and numbers. The learning activities utilise several types of learning media, namely:

a. Number Wheel Learning Media

Figure 12.
Number Wheel Learning Media

Source: Research Result, 2024.

In learning activities focused on numeracy, we use a learning media called the number wheel. The number wheel is a prominent form of visual learning media that resembles a pinwheel, featuring numbers and a bag of questions related to the material being taught. By utilising this learning media, the educational process becomes enjoyable, and this game can enhance children's social, cognitive, and language skills, helping them to understand colours and numbers. The *Kincir Angka* learning media supports active learning theory by creating an

environment that encourages student engagement, collaboration, and problem-solving. Through a fun and challenging approach, students learn mathematics or number concepts and develop important social and cognitive skills. By providing immediate feedback, this media also helps students reflect and improve on their learning.

b. Alphabet wheel learning media

Figure 13.
Alphabet Wheel Learning Media

Source: Research Result, 2024.

Due to insufficient attention to education for the children of the SAD in Sekaladi Village, many struggle with reading skills. The village innovation program team is working to address this issue by creating a reading class that utilises alphabet wheel learning media, inspired by research found in journals by Rahmawati et al. (2023). The concept of the alphabet wheel is like that of the number wheel used for improving children's numeracy; however, this alphabet wheel specifically aims to enhance literacy skills. It is circular and features the letters of the alphabet arranged around its circumference. This media will be adapted to align with the day's lesson, helping the SAD children learn to spell and read effectively.

Several learning media implemented at Sekolah Pancasila are predominantly game based to deliver lessons to the SAD children. This choice of media is not without reason. In conventional learning, educators are often more active than the children or students. However, with the innovation of game-based learning media, SAD children can be directly involved in teaching and learning.

This approach invites children to learn while playing using various pre-prepared media. These learning media allow them to express themselves and learn in a more varied and non-monotonous way. SAD children are free to express themselves during learning through games, but within established rules to ensure that the learning process remains conducive.

Each game has unique and distinctive characteristics, preventing children from getting bored easily and motivating them to return for learning sessions on the following days. This approach aligns with the constructivist learning theory (Cain et al., 2018; Kalamas Hedden et al., 2017). According to Bada (2015), this theory is based on observation and scientific studies on how people learn. It states that individuals construct their understanding and knowledge of the world through experiences and reflections on those experiences.

c. Community Activities

Gotong royong (mutual cooperation/cooperation) is an activity that has been a characteristic of Indonesian society since ancient times. *Gotong royong* is the Indonesian people's spirit and way of life from generation to generation, which is imbued with the values of Pancasila. Quoting from the journal Mulyatno & Yosafat (2022), according to Mangunwijaya, the development of the quality of life with Pancasila, which is characterised by the practice of

working together is the responsibility of every Indonesian citizen to maintain and preserve the diversity of ethnicity, race, religion, belief and culture. Cooperation is the spirit and way of life of the Indonesian people from generation to generation, and it is imbued with the values of Pancasila. A nation's journey, struggle and life in diversity is based on the spirituality of godliness, humanity, unity, cooperation and social justice. Pancasila contains typical Indonesian human values and a religious character.

The formation of cooperation in Sekaladi Village, SAD is driven by the Village Innovation Program, which was realised through the spirit of togetherness from all community elements. The strong sense of unity among the residents has become one of the key factors that fosters the establishment of cooperation. Cooperation is a way of life that must be preserved in the Sekaladi Village community, as it plays a vital role as a driving force passed down from generation to generation and must continue to be maintained.

According to Mr Rahman (65 years old), who serves as both the traditional leader and the head of the neighbourhood association (RT), the practice of cooperation *(gotong royong)* in Sekaladi Village, SAD Jambi, has existed since they lived in the forest and frequently moved from place to place (nomadic lifestyle). Cooperation became the foundation for establishing Sekaladi Village, driven by the desire to live together in one place without the need to move while helping each other ease the burden. Cooperation is initiated and led by several members of the Sekaladi Village community, especially when someone is hosting an event or celebration. Furthermore, the community will take the initiative and invite other members to help if there is a resident experiencing hardship or illness.

The communal life in Sekaladi, SAD, which practices cooperation, holds profound meaning for each community member. The many benefits of this practice are highly significant for the people of SAD in their daily social lives. Numerous tangible forms of cooperation have become a shared tradition in the community. Cooperation and dialogue between adherents of different religions, deliberation, collaborative efforts, and helping one another are concrete manifestations of cooperation. It can be said that cooperation is a way of living together that upholds the values of compassion and social solidarity, serving as a foundation for harmony, welfare, and peace within the community (Riyanto, 2015).

The Republic of Indonesia, along with the constitution of the Republic of Indonesia, which is based on Pancasila, fundamentally must ensure the recognition and protection of events and issues related to population registration and legal status experienced by its citizens. This is stipulated in Law Number 24 of 2013 concerning Population Administration, Article 1 Paragraph (1), which states: "Population Administration is a series of activities for organising and regulating the issuance of documents and population data through Population Registration, Civil Registration, management of population administration information, and the utilisation of its results for public services and the development of other sectors. The purpose of implementing population administration services is to be part of the government's effort to produce accurate and valid information on population dynamics and issues that arise within society, making the population database something that must be periodically maintained and updated (Hidayat, 2019; Jocom et al., 2021).

Similarly, in Sekaladi Village the community still faces several issues related to civil administration, as revealed by the information and re-registration process. These issues are similar to those found in other villages, such as missing identity cards, scattered documents, unregistered residents in the civil registry system, and various other problems concerning civil documentation.

The Village Innovation Program students, in collaboration with the Department of Population and Civil Registration of Muaro Jambi Regency and the village officials of Pelempang, conducted civil administration services and document registration, including a re-registration process. This initiative was aimed not only at the SAD Jambi community but also all residents

of Pelempang Village. The process involved visiting residents' homes to inquire about and update records on adding and reducing family members, damaged documents, and those who had not yet registered for civil administration.

Specifically, within the SAD community, it was found that 35 households were facing various issues, such as damaged documents, un-updated family member records, and residents who had never processed civil administration before. After home visits, document repairs were carried out, civil registration for unregistered residents was completed, and family member updates were made to the family card.

The efforts made by Jambi University Students in the Joint Village Innovation Program with the Department of Population and Civil Registration in collaboration with the Pelempang Village Apparatus in carrying out population administration services by visiting the homes of residents, especially residents of the SAD, are quite effective and even really help the government in Pelempang Village, especially the residents SAD, Muaro Jambi Regency, Jambi Province.

Human rights are inherent in humans, which are fundamental and natural as a gift from God almighty, protected, guarded and respected by every individual, community group and state (Beyleveld, 2014). This refers to Law (UU) Number 39 of 1999 concerning Human Rights, article 1, which reads, "Human Rights (HAM) is a set of rights that are inherent in the essence and existence of humans as creatures of the Almighty God and are His gift which must be respected, upheld and protected by the state, law, government and every individual for the sake of honour and protection of human dignity".

The relationship between human rights and the Indonesian legal system is strong. In indigenous tribal communities, there is still a lack of understanding and the causes and consequences of this, making its implementation unfulfilled and felt by the entire community. Based on this, Jambi University students in the Village Innovation Program carry out outreach activities aimed at the Tri Dharma of Higher Education. This activity was carried out as a university obligation to implement the tri dharma of higher education in the field of community service and one of the achievements of the Village Innovation Program in the Anak Dalam Village, Jambi. To implement this mission, socialisation to strengthen human rights through the legal system was carried out among the tribal communities in Jambi.

From the review carried out and the question-and-answer session, it was found that most of the people of the SAD in Jambi do not fully understand their rights and obligations in the Indonesian legal system. Regarding their rights as citizens, many of them do not feel the presence of the state in fulfilling and guaranteeing what they should get as citizens. In this case, the tribal community of children in Jambi has limited knowledge and information, which results in them not realising their full rights as Indonesian citizens.

In the question and answer session, the community had high hopes for the local government in particular and the central government in general so that their existence would be given more attention and regular guidance would be carried out to advance the community in Sekaladi Village, SAD Jambi from various aspects such as information, a decent life, and education aimed at ensuring that the quality of human resources, which has been low so far, can develop rapidly.

Conclusion

Many children from the SAD community in Sekaladi are experiencing significant educational setbacks. To address this, our team has established Sekolah Pancasila through the Village Innovation Program, where students learn Pancasila values in an engaging environment. A key curriculum component, "Indonesiaku," introduces the diversity of Indonesia, promoting tolerance among students. The program also emphasizes social activities rooted in Pancasila, particularly gotong royong, fostering community solidarity and peace. Additionally, the Sekaladi area faces civil administration challenges, with many community

members lacking identification and formal registration due to limited understanding of its importance.

In response, Jambi University students have undertaken community service as part of their Tri Dharma obligations, focusing on human rights awareness for the SAD community. Overall, the Village Innovation Program enhances education while raising awareness of civil and human rights, aimed at improving the community's quality of life.

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Authors' contributions

TPS, NQA, IBN, and POY research planning, implementation, and analysis. SWAS, EG, and TW reviewed the text and language.

Competing interests

The authors have declared no competing interests.