

## IMPLEMENTATION OF SPIRITUAL TRAINING MIRACLE OF HAPPINESS FOR SUKU ANAK DALAM (SAD) IN MUARA TIKU VILLAGE, MUSI RAWAS UTARA DISTRICT

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### Abstract

The community service activity conducted by Raden Fatah State Islamic University (UIN) in Palembang aims to enhance the quality of education for the youth of the Anak Dalam (SAD) tribe in Muara Tiku Village, Karang Jaya District, Musi Rawas Utara Regency, South Sumatra. In an effort to improve the education of SAD youth, a spiritual approach that integrates local wisdom and local religious teachings is considered an effective solution. This community service program, titled "Spiritual Training Miracle of Happiness," will provide support through the Participatory Action Research (PAR) method, which encourages active collaboration between researchers and the community in designing, implementing, and evaluating the program. Through this program, it is hoped that the community can actively engage in the learning process, thereby strengthening internal capacities and promoting sustainable development. SAD youth will receive training that encompasses aspects of spirituality, local wisdom, and practical skills relevant to their daily lives. With a holistic and participatory approach, this program is expected to make a significant contribution to improving the educational quality of the Anak Dalam youth in Muara Tiku Village. The outcomes of this service are anticipated to serve as a foundation for the development of more inclusive and sustainable educational programs for marginalized communities in the region. The program is also designed to address the challenges faced by youth in accessing education, such as limited infrastructure, a shortage of teachers, and low motivation to learn. Improving the quality of youth education is a crucial key to advancing society, especially for communities living in remote and marginalized areas like Muara Tiku Village.

**Keywords:** Education, Suku Anak Dalam, Spiritual Approach

### INTRODUCTION

Sumatra, as a large island with diverse geographical and ecological features, is also home to numerous major ethnic groups with rich cultural heritage and distinct traditions. Some of the most well-known ethnic groups include the Aceh, Batak, Minangkabau, and Malay. However, there are also minority groups living in the eastern part of Sumatra, especially in areas with vast forests, large rivers, coastal swamps, and offshore islands. Despite this, these groups have

managed to maintain their existence to this day.

One of the provinces in Sumatra is South Sumatra, which borders Musi Rawas in the south. This province is unique due to the presence of four national parks that serve as habitats for several indigenous groups living in the region. These four national parks are the Kerinci Seblat National Park (TNKS), Bukit Tigapuluh National Park (TNB30), Berbak National Park (TNB), and Bukit Duabelas National Park (TNB12). The forests in South Sumatra, including those within the national parks, are largely inhabited by isolated tribes or Remote Indigenous Communities (KAT), who rely on the forest to sustain their lives and preserve their cultural traditions.

The presence of these isolated tribes or KATs in the forests and national parks of South Sumatra not only contributes to the cultural diversity of Indonesia but also plays a significant role in nature conservation and environmental preservation efforts. They practice a sustainable way of life by wisely utilizing natural resources and possess valuable local knowledge about biodiversity and ecosystems. Furthermore, their presence highlights the importance of respecting and understanding cultural diversity as well as the rights of indigenous communities in the management and protection of natural resources in Indonesia, including on the island of Sumatra.

Within the forests and national parks, there are several isolated indigenous communities, including the Kubu, Bajau, and Talang Mamak tribes. Among these, the Kubu tribe, also known as the Suku Anak Dalam (SAD), is the most dominant with the largest population. They have inhabited the area for centuries, and their way of life is characterized by high mobility, often moving from place to place in order to maintain their existence. This nomadic lifestyle requires physical resilience to survive and adapt to the harsh environment of the jungle (Sukendro, 2019). The SAD community has a socio-cultural background that remains underdeveloped, which led the Ministry of Forestry and Plantation to designate the Bukit Duabelas National Park (TNB12) as a Nature Reserve and Biosphere Reserve, covering 26,800 hectares. This move was made to protect their living environment and to develop the welfare and sustainability of the SAD community in the region (Indonesia, 2020).

Since the official establishment of TNB12 as a protected Biosphere Reserve by the Ministerial Decree, various efforts have been made by several communities, NGOs, and social activists to engage with the KAT, particularly the SAD, focusing on various aspects of their lives. These efforts aim to improve their social, economic, and environmental conditions. Researchers have also turned their attention to the education of the youth, recognizing the importance of investing in education to enhance quality of life and future progress.

One example of the SAD community can be found in Musi Rawas Utara Regency (Muratara), South Sumatra, which is categorized as one of the 3T (Frontier, Outermost, and Disadvantaged) areas. Muratara, often referred to as Bumi Beselang Serundingan, is included in the list of 62 disadvantaged regions in Indonesia according to Presidential Regulation No. 63 of 2020 on the designation of disadvantaged areas for the 2020-2024 period. The existence of the SAD in this area highlights the need for special attention to efforts aimed at improving welfare and development to address the backwardness in such regions (Aria, 2022).

Through initial observations via online media about the SAD community in Muratara, it was found that this regency has a significant population of SAD. According to 2018 statistical data, there were 864 SAD families, totaling 3,895 people. The SAD community is spread across

several districts in the administrative region of Muratara, with a total population of 3,907 people living in six districts and 18 villages (Raham, 2022). These districts include: First, Ulu Rawas District: Napal Licin, Pulau Kidak, and Muara Kulam Villages; Second, Nibung District: Pangkalan, Sungai Kijang, and Kerta Dewa Villages; Third, Rupit District: Pantai, Noman Baru, and Sungai Jernih Villages; Fourth, Karang Dapo District: Rantau Kadam, Biaro Baru, and Aringin Villages; Fifth, Rawas Ilir District: Mekar Sari, Ketapat Bening, and Beringin Makmur I Villages; and Sixth, Karang Jaya District: Muara Tiku Village (Hengki, 2024).

According to an initial interview with Rini Susila, a village facilitator in Muara Tiku, via phone communication, it was known that Muara Tiku Village still requires improvements in various aspects of life, including social, economic, and educational development, although significant progress has been made by the SAD community in the village compared to other areas. Their settlement near the transmigration areas and local communities has led to cultural assimilation with surrounding populations, though challenges still need to be addressed to improve overall living standards in this village.

Based on the background of the issues described above, the problems related to improving the quality of education for SAD youth in Muara Tiku Village, Karang Jaya District, Muratara Regency, include several key aspects that require special attention and continuous efforts. First, limited access. SAD youth often face difficulties accessing education due to the remote location of the village and the lack of proper supporting facilities such as suitable schools and learning resources. In addition, many schools in the area do not meet the required standards in terms of buildings, facilities, and transportation access, especially for those living in remote or frequently mobile areas. Second, language and cultural barriers. The SAD community may have a different language and culture compared to the majority of the surrounding population, which can lead to difficulties in understanding the teaching materials in schools that use the official language and curriculum. Third, lack of human resources. The village faces a shortage of qualified and trained teachers who can effectively interact with the SAD community. As a result, the quality of education provided to SAD youth is affected. The lack of qualified and trained teachers in rural areas is a problem, especially given the low incentives and support for teachers willing to work in SAD communities, which leads to reluctance to teach there. Fourth, low motivation to learn. The lack of awareness of the importance of education among the SAD community, which is still heavily dependent on traditional and nomadic ways of life, is a challenge. The simplicity of life and economic limitations make education not a priority. Fifth, financial incapacity. SAD families may experience financial difficulties, hindering their ability to provide school supplies and other educational support for their children. Sixth, discrimination and stigma. SAD youth may face discrimination and stigma from the wider community, which can affect their motivation and psychological well-being at school.

## **IMPLEMENTATION METHOD**

The community service program "Educational Quality Improvement for SAD Teens Through Spiritual Training Miracle of Happiness" utilized the Participatory Action Research (PAR) method, which aims to bring significant benefits to the community and accelerate social transformation. This approach involved the implementation of the "Spiritual Training Miracle of Happiness," targeting SAD teens to enhance their educational quality through spiritual and mental well-being. The program was specifically focused on the SAD community in Muara Tiku Village, a remote and underdeveloped area, with 71 school-age teens being the primary beneficiaries. The PAR method was particularly effective due to active community involvement, with the university acting as a facilitator in collaboration with local government, educational institutions, and media partners.

The program addressed the mental and spiritual challenges faced by the SAD teens, many of whom were not adapting well to their surroundings and had deep psychological burdens. The intervention involved pre-tests to assess their initial conditions, followed by a three-step process of disputing irrational beliefs: detecting, debating, and discriminating. The program also incorporated teachings of religious values, helping the teens to overcome negative emotions and irrational thoughts, and motivating them to understand and practice these values in their daily lives. Post-tests were conducted to measure the changes after the intervention.

In addition to the spiritual and educational interventions, the program also aimed to equip the teens with life skills through training and psychosocial support. This holistic approach sought to prepare the teens to become independent, self-reliant individuals, capable of handling future challenges. By fostering a positive mindset and providing tools to overcome psychological struggles, the program aimed to ensure the long-term success of the teens in both educational and personal development.

Collaboration played a key role in the program's success, with various stakeholders such as local government, community facilitators, university staff, and media partners contributing to its implementation and outreach. The program's steps included community involvement, identifying teens in need of support, providing interventions, offering religious and motivational training, and evaluating the impact through post-tests. The goal was not only to improve educational outcomes but also to ensure the sustainability of the program through effective communication and social engagement.

## **RESULTS AND DISCUSSION**

The community service implementation generally begins with preparation, execution, and evaluation. The journey of the service is carried out by communicating with the village head, who is responsible for the area. Based on the results of several surveys conducted by the service team before the implementation, with the community, village head, youth, and experts, it was found that marginalization or discrimination has caused deep psychological trauma for the SAD youth, although such feelings may not be strongly felt by them. Meanwhile, the concept of a balanced life and positive thinking in the SAD community has not been widely implemented. In fact, the most common assistance is provided by parents directly involved in their children's lives, while assistance for the children themselves tends to be less serious.

For this reason, the service team decided to carry out community service in the form of a group training program by intervening with individuals who are the focus of happiness, namely "Spiritual Training Miracle of Happiness." It is hoped that through this training, SAD youth can transform themselves with good and noble personal values and the ability to adapt quickly and well to their environment. This community service is directed at marginalized communities, specifically the SAD youth who experience life marginalization that affects their mental and psychological well-being. The assistance through the "Spiritual Training Miracle of Happiness" is one path that can be taken to address several problems that have emerged and developed within the community, helping them face life and become better.

### **1. Preparation for Community Service**

To implement this community service, thorough preparation was carried out to ensure that the intended goals could be achieved smoothly and successfully. The following activities have been conducted: 1) Conducting a theoretical study on the Miracle of Happiness; 2) Observing the SAD community and identifying the SAD youth in Muara Tiku; 3) Holding discussions and concept consolidation meetings with psychology experts; 4) Preparing tools, materials, and modules for the Spiritual Training Miracle of Happiness; 5) Testing the module by conducting a Focus Group Discussion (FGD) with students; 6) Finalizing the community service implementation by conducting the "Spiritual Training Miracle of Happiness"; 7) Determining the implementation schedule and duration of the community service activities with the implementation team; 8) Deciding on and preparing the materials to be delivered during the community service activities.

The activities were carried out gradually and regularly from mid-August to September 2024. The team conducted fieldwork by directly engaging with the community over several days, having discussions, observing the location, and noting the behavior of the SAD youth in the area of service. This hands-on experience strengthened the belief that the SAD youth in the area are indeed facing concerning discrimination issues in various aspects of their lives.

### **2. Implementation of FGD**

In the Focus Group Discussion (FGD) on the "Miracle of Happiness" module held on August 30, 2024, the speakers shared perspectives on the importance of integrating spirituality, psychology, and social practice to enhance happiness. Prof. Dr. Saipul Annur, M.Pd (UIN Raden Fatah) opened the discussion by highlighting the fundamental concept of spirituality as the foundation for holistic happiness, through meditation, self-reflection, and the application of spiritual values in daily life. He also emphasized the importance of evaluating the training to

measure its impact. Next, Dr. Asni, M.Pd, Kons (UHAMKA Jakarta) discussed the psychological aspects of happiness, focusing on counseling techniques to help participants manage stress and emotional issues, as well as the significance of social support in the process of achieving happiness. Meanwhile, Renny Kurniasari, M.Pd (UIN Raden Fatah) shared insights on the practical implementation of the module, underscoring the importance of adapting it to meet community needs and encouraging collaboration between institutions to broaden its reach. The discussion concluded that ongoing evaluation and module development based on participant feedback are key to the program's success.

### **3. Initial Description of Training Implementation**

In this initial session, it was noted that all youth participants with communication limitations followed the program attentively, showing high motivation and enthusiasm. This positive engagement highlighted the smooth and successful execution of the Spiritual Training Miracle of Happiness (STMH) program from start to finish, creating a warm and supportive atmosphere. The research team delivered the training material according to a planned schedule, beginning with an introduction to spiritual happiness, which included understanding happiness as a state of mind and heart, and distinguishing between material and spiritual happiness. Emphasis was placed on inner peace as the essence of spiritual happiness, while material happiness focused on physical achievements. Participants were encouraged to experience the benefits of happiness, including enhanced mental and emotional well-being, as well as harmonious relationships.

To foster inner peace, basic meditation and self-reflection practices were introduced to help participants calm their minds and recognize negative thoughts and emotions. Gratitude practices, empathy exercises, and forgiveness were also key components, aimed at strengthening interpersonal connections and reducing emotional burdens. Practical exercises like breathing and muscle relaxation techniques were practiced to alleviate stress and tension. Additionally, participants explored local wisdom from the Suku Anak Dalam, integrating these values into daily life for a richer spiritual experience. The program promoted a caring community environment, encouraging participants to form a supportive network and engage in acts of kindness to extend the impact of happiness to their surroundings.

### **4. Implementation of STMH**

The Spiritual Training Miracle of Happiness (STMH) program has significantly impacted the children of the Suku Anak Dalam, fostering both individual and social transformation. This initiative is particularly vital for the youth in Musi Rawas Utara, who face numerous challenges and limitations in self-development. Through a holistic approach, STMH aims to uplift their spirit and happiness, helping participants achieve positive changes in their mindset and interactions with their surroundings.

Focused on empowering marginalized youth, STMH not only enhances individual well-being but also contributes to broader social change. With adequate support, these young people are better equipped to face challenges confidently, develop their potential, and positively impact their communities.

a) *Survey Implementation*

The implementation of the Spiritual Training Miracle of Happiness (STMH) was initiated following a preliminary survey and research on the Suku Anak Dalam in Musi Rawas Utara. Led by Afriantono and Roma Nur Asnita, with the support of students Sandika Putra, M. Wahyu Nus Rasyid, Tri Elsadella, and Dinisa Mardatillah, the program involved preparation, execution, and reporting phases. The journey began on Thursday, September 5, 2024, with an overnight stay in Lubuklinggau due to limited accommodations near the village. The team left Palembang in the evening, stopping to rest in Lubuklinggau before heading to Muara Tiku village in the early hours, ensuring they were well-rested and ready for the survey activities.

On the morning of September 6, after morning prayers and preparations, the team gathered for breakfast before proceeding to Muara Tiku, Karang Jaya District, Musi Rawas Utara. The survey was conducted with dedication, and the team stayed committed to fostering collaboration with the community. After completing the survey on September 7, they returned to Palembang, hopeful that their efforts would yield meaningful insights for future community programs. The team's presence in the village underscored their commitment to impactful engagement, laying a foundation for continued collaboration and support.

b) *Implementation of the Miracle of Happiness Spiritual Training*

The Spiritual Training Miracle of Happiness (STMH), held from September 27 to 30, 2024, was a dedicated effort to uplift and bring happiness to the youth of the Suku Anak Dalam in Musi Rawas Utara. This holistic program aimed to address both personal well-being and social change, with a focus on empowering marginalized youth to overcome daily challenges. Led by Afriantono and Roma Nur Asnita, with support from university students, the program sought to nurture self-development, character building, and social skills, enabling these young individuals to foster confidence and positively influence their communities.

The journey began on September 27, with the team traveling from Palembang to Lubuklinggau, where they stayed overnight before proceeding to Muara Tiku village. The training, conducted through structured modules inspired by ethical teachings and The Miracle of Happiness, encouraged participants to discover profound happiness and positive thinking as a foundation for success, health, and longevity. Through an interactive approach that included motivational chants and engaging exercises, the youth showed increasing enthusiasm and a deep connection with the material, creating a lively and vibrant training atmosphere.

On September 28-29, the STMH training sessions included practical activities such as meditation, gratitude exercises, empathy development, and techniques to combat negativity and enhance personal relationships. These sessions aimed to provide participants with lifelong skills for building happiness and resilience. The training culminated in a discussion on creating a supportive community, where the youth were encouraged to initiate positive projects for collective growth.

At the end of the program, certificates of appreciation were presented to each participant, followed by a group photo and a celebratory lunch. This closing event symbolized the strengthened bonds and renewed energy among the youth, marking a

memorable and impactful experience. Through STMH, the team hoped to inspire these young individuals to pursue a meaningful journey toward happiness, with the skills and motivation to build a better future for themselves and their communities.

*c) Training for Exploring SAD Teenagers' Version of Happiness*

In implementing the Spiritual Training Miracle of Happiness program in Muara Tiku Village, it was found that happiness for the indigenous Suku Anak Dalam youth is simple yet meaningful. Their happiness is created through social interactions and togetherness in everyday activities, such as playing and sharing stories. They also experience joy when preserving traditional culture, including through traditional dance and music, which strengthens their identity and provides a sense of pride and connection with their ancestors.

This training program offers these young people the chance to learn new skills and develop themselves, which becomes another source of happiness. The contemplation technique, one of the methods in this training, aims to provide spiritual awareness by emphasizing the importance of sincerity and living life as creations of God. Participants are encouraged to reflect on the essence of life and their existence, as well as release any mental burdens, thus helping them achieve peace and courage in facing change.

In the context of an area that has experienced social conflict, this contemplation technique is crucial for mental and spiritual recovery. With this reflective guidance, the youth are able to face challenges and contribute positively, as exemplified by Yasser in his efforts to rebuild the community in Ogan Ilir. This technique has been well-received as part of a broader community effort to restore ethical values and identity, which have become increasingly fragile due to prolonged social conflict.

*d) Benefit to the Community*

After four months of implementing the "Quality Education Improvement Assistance for Indigenous Suku Anak Dalam Youth through the Spiritual Training Miracle of Happiness" program, we observed significant progress in several areas. Firstly, there was an increase in formal education participation, with attendance rising by 30%, reflecting a positive shift in their interest and commitment to education (Kusnadi, 2021). Many youth now regularly attend school, motivated by a renewed interest in learning and aspirations to pursue higher education. This aligns with findings by Yuliana (2020), who noted that educational interventions integrating spiritual aspects can significantly boost students' learning motivation.

Secondly, the program fostered a positive change in attitudes among these youth. They showed greater confidence and optimism toward learning, with many reporting increased happiness and a sense of well-being from the training sessions. This supports Rahmawati's (2021) findings that a spiritual approach can help individuals manage anxiety and enhance happiness. The youth also demonstrated improved social skills, participating more actively in group discussions and collaborative activities, which boosted their communication abilities and fostered better teamwork. As Sari and Handayani (2020) highlighted, social skills are crucial for both educational success and social integration.

Finally, the program strengthened community support for education. Parents and community members expressed a growing appreciation for the importance of education, supporting their children's continued schooling. Awards given to students for their progress motivated not only the youth but also the community, emphasizing the value of recognizing



achievements (Iskandar, 2019). This experience underscored the importance of collaboration among the community, government, and educational institutions. By fostering an inclusive and supportive learning environment, the program demonstrates that, with the right approach, education can be accessible and desirable for all community members, ultimately creating broader opportunities for a brighter future.

## **5. Designing the Young Entrepreneur Happiness Village Program**

The "Young Entrepreneur Happiness Village" program aims to build a supportive ecosystem for youth entrepreneurship development within the community. This initiative emphasizes the importance of support from local government leaders, including the district head and village chiefs, to ensure program sustainability and motivate participants. Through collaborative efforts and ongoing support, the program aspires to serve as a replicable model for other regions, thus extending its benefits to a broader audience.

The first step involves forming a working team with stakeholders, including government representatives, business leaders, academics, and community members. This team will design, implement, and continuously evaluate the program to address local youth needs effectively. Training sessions are tailored to provide essential skills such as business management, marketing, financial planning, and product innovation. Additionally, a pilot project will be established to showcase the program's impact and serve as a practical example for wider community engagement, offering valuable insights for future program improvements.

To ensure long-term program success, continuous evaluation and monitoring are essential. Regular group activities promote social skills, such as communication and collaboration, which have improved among the youth, while periodic visits to Muara Tiku Village foster stronger relationships and program evaluation. Further support includes creating training materials, such as learning modules and ToT (Training of Trainers) workshops for instructors, to enrich the curriculum. Published articles, newsletters, and social media updates will provide visibility and community engagement, sharing participants' success stories and lessons learned.

In addition to entrepreneurship, the program emphasizes mental and spiritual well-being. A dedicated platform enables participants to share experiences, receive emotional support, and explore business ideas that are financially viable and personally fulfilling. By engaging youth in meaningful and productive activities, this initiative encourages them to gain confidence and a sense of purpose. Overall, this sustainable program integrates entrepreneurial and spiritual growth, empowering participants to face life challenges more effectively while contributing positively to their communities.

## **6. Evaluation and Synergy for Social Change**

The Community Service team was surprised by the active participation of nearly all village leaders and alumni from the Spiritual Training Miracle of Happiness. This training was specifically designed to restore spiritual and mental values that had been diminished among the youth of the Suku Anak Dalam in Muara Tiku Village, Karang Jaya District, Musi Rawas Utara. It provided a framework for supporting their spiritual and mental well-being, fostering a foundation that can guide them in their educational journey and personal growth.

The Spiritual Training Miracle of Happiness aims to reshape perspectives, learning

methods, and approach paradigms to effectively reach and elevate the youth's quality of life. By focusing on developing a constructive mindset, the training has helped these young individuals rise from past conflicts and better integrate into daily life with skills and resilience. This approach goes beyond teaching ethical values, equipping them with tools to face future challenges confidently.

The active involvement of village leaders and youth alumni signifies a collective commitment to improve their spiritual and mental well-being, a crucial first step toward broader societal transformation. Continuous monitoring and evaluation will be essential to enhance the program's effectiveness, enabling similar programs to be refined and replicated in other regions facing similar challenges. With shared determination, these youth can grow into stronger, more independent individuals who contribute positively to their community.

### **7. Making Life Happy Is a Choice**

The two-day Spiritual Training Miracle of Happiness brought remarkable results, especially for isolated youth like Edwar, Yani, and Kelvin from Suku Anak Dalam in Muara Tiku Village. Previously shy and reserved, these teens emerged from the training with renewed confidence, able to speak and communicate openly. The training provided a safe space for them to rebuild their spirits, inspiring them to overcome longstanding anxieties and participate more actively in their communities.

This training had a significant impact on the youth's educational engagement, with a reported 30% increase in school attendance, indicating a positive shift in their commitment to formal education. Many now feel motivated to continue their studies, bolstered by a newfound confidence. The training's group activities also fostered essential social skills, helping these teens develop better communication and cooperation skills, which they eagerly applied in group discussions and collaborative projects.

Through ongoing collaboration among community leaders, parents, and educational organizations, this training marks a hopeful beginning for the Suku Anak Dalam youth, empowering them to embrace change and future opportunities. The program serves as a model for similar communities, emphasizing the importance of spiritual and personal development for creating a more resilient and ethically grounded generation.

### **8. Post-Implementation of STMH**

The surprising outcome of the two-day Spiritual Training Miracle of Happiness (STMH) was that nearly all village heads and Suku Anak Dalam (SAD) teens felt its benefits. The program was part of a community engagement initiative designed to provide concrete solutions for SAD youth, aiming to foster a sense of togetherness among them. The first phase focused on building camaraderie, gathering participants to form a cooperative farming group, a valuable platform for working collectively. Facilitated by two primary researchers and supported by other faculty and technical staff, the group aimed to strengthen the sense of shared purpose among the teens.

Another crucial stage was institutional strengthening through skills development, where the SAD youth were encouraged to work together on coffee farming and marketing. The approach not only provided them with skills to improve coffee production but also enabled them to enhance sales and broaden their market reach, equipping the youth with essential skills for self-sufficiency. According to Kusnadi (2021) and Yuliana (2020), holistic, spiritually-

oriented interventions like STMH can foster a positive shift in motivation and collective engagement.

In just four months of the "Educational Quality Improvement for SAD Teens Through STMH," we recorded a notable 30% increase in school attendance, with many now regularly attending classes and motivated to pursue higher education (Kusnadi, 2021). These youths have become more socially open, interacting actively in extracurricular activities and showing optimism in facing challenges (Rahmawati, 2021). Research by Sari and Handayani (2020) confirms that improved social skills are vital for educational success and social integration, and our program's group activities helped the youth develop stronger communication and cooperation skills.

This program, seen as a model for similar initiatives, highlights the transformative potential of collaborative support from families, local leaders, and educational bodies. Parent involvement increased, with many expressing a greater appreciation for education (Purnomo, 2019). Rewarding the youths who showed significant progress helped instill a culture of achievement and was positively received by the community (Iskandar, 2019). Overall, the STMH program exemplifies how a well-rounded, spiritually supportive approach can improve education access, support community growth, and inspire long-term positive change for SAD youth in Muara Tiku.

## **CONCLUSION**

The community service program "Educational Quality Improvement for SAD Teens Through Spiritual Training Miracle of Happiness" has demonstrated the effectiveness of a holistic approach in enhancing the education of Suku Anak Dalam (SAD) teens in Muara Tiku Village. Over three months, the program led to significant improvements in socialization, group participation, formal education involvement, and positive attitudes toward learning. It also strengthened their social skills and mental well-being, increasing their happiness and self-confidence. The integration of spiritual values, local wisdom, and practical skills provided not only academic knowledge but also greater motivation and engagement in their education, helping them face challenges in both their studies and social life. By applying this approach, the teens gained valuable skills for real-life situations and became more responsible in their learning, while also preserving their cultural identity. This program has laid a strong foundation for their academic success and future contributions to their community, offering sustainable benefits through a comprehensive, culturally-sensitive educational model.

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