

WOMAN: THE CATALYST FOR SOCIAL EDUCATION AND LOCAL WISDOM OF SAKAI COMMUNITY IN RIAU

Sukma Erni

*Sulthan Syarif Kasim Riau State Islamic University, Indonesia
HR Soebrantas Street KM 15 Panam Pekanbaru, Indonesia
Email: sukma.erni@uin-suska.ac.id*

Ellya Roza

*Sulthan Syarif Kasim Riau State Islamic University, Indonesia
HR Soebrantas Street KM 15 Panam Pekanbaru, Indonesia
Email: ellya.roza@uin-suska.ac.id*

Yasnel

*Sulthan Syarif Kasim Riau State Islamic University, Indonesia
HR Soebrantas Street KM 15 Panam Pekanbaru, Indonesia
Email: yasnel.yasnel@uin-suska.ac.id*

Johanda

*Babinkamtibmas police Mandau Police Station Bengkalis
Lembaga Adat Sakai Riau
Rangau street KM 6,5 Kelurahan Pematang Pudu Duri Riau, Indonesia
Email: johandajohanda07@gmail.com*

M. Agar Kalipke

*German University of Hamburg
Lembaga Adat Sakai Riau
Rangau street KM 6,5 Kelurahan Pematang Pudu Duri Riau, Indonesia
Email: moh_agar_kalipke@yahoo.de*

Cut Raudhatul Miski

*Sulthan Syarif Kasim Riau State Islamic University, Indonesia
HR Soebrantas Street KM 15 Panam Pekanbaru, Indonesia
Email: cut.raudhatul.miski@uin-suska.ac.id*

Norhazlina Husin

*Mara University of Technology
40450 Shah Alam, Selangor, Malaysia
Email: norha462@uitm.edu.my*

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Abstract

This research concerns the effort of the Sakai tribe to maintain their local wisdom and social character from generation to the next generation, even though there is minimum outside social interaction. The problems were triggered by the limited studies on how Sakai women maintain their social life and Local wisdom. This research involved 9 key informants spread across 5 villages in Bengkalis Regency. They describe their lives in the Sakai people's village and how they modelled and educated the generations and communities to

build a safe and peaceful life. The research findings confirm that in their daily lives, women interact a lot with children and other fellow women around the house. The socially visible modelling of women's behaviour becomes an imitative model by their community. Patience, thoughtfulness, saving, restraint, unexpressive, calmness, using the mantra of overcoming minor problems, including demonstrating how they should behave in a social education, slowly builds generational character and teaches them how to survive in even difficult situations. This research concludes that Sakai women, with their diversity, have a vital role as catalysts for social education and local wisdom for the Sakai people.

Keywords: *Catalyst, local wisdom, sakai people, social education, wisdom words*

INTRODUCTION

The Sakai people used to refer to an alienated tribe or Suku Anak Dalam. This label is based on their pattern of life, which is isolated in the forest, with no interaction with other tribal people and being nomadic. The phenomenon that appears to be the impact of this lifestyle is that they are left behind socially, economically, and culturally, lack religious knowledge, and are illiterate in other fields (Harahap, 2019; Suparlan, 1995; Thamrin, 2003). Only a little data mentions the quantity of Sakai people who experienced higher education and lived decently like other communities. The number is minimal. Indeed, it needs to be balanced with the number of Sakai people who are scattered in several regions.

However, the low level of education and lack of educated men did not extinct the Sakai people and put them in the anthropological history tracks. With the simplicity of life and bestowed time on the Sakai people, they continued to develop naturally. The Sakai people built a culture, a system that regulates their lives safely and peacefully without much disturbance.

Obviously, as a human being who is given the potential to think (The Qur'an Surah: al-'Alaq:1-5), the low level of human life will not cause the extinction of the race in the short term as in the history of human development of the Stone Age, the power of the clan became a symbol of the continuity of the tribe, the human race until now. In an interactive life, everyone cannot resist the existence of differences that sometimes lead to disputes, conflicts, and clashes. Humans are given the ability to build standards towards peace that can be adopted and implemented by every member of society to eliminate this situation. Naturally, standards are built on the strength of the social order of

society. It is derived from teaching points, proverbs, arguments, and samples in the form of behaviour. In this case, social education continues to build a system and cultural order passed on for generations, and the Sakai people have it. There is a fairly wide gap between the Sakai people and ordinary people. When ordinary people develop rapidly, many Sakai people wander from one forest to another. They dress soberly, take and consume food naturally, and do not have good access to health, education, or a good economy. This situation is universally often found in indigenous tribal groups wherever they are. The gap between indigenous peoples and ordinary peoples is also found in other regions, such as Aboriginal people in Australia. So, special attention and intervention are needed to diminish it (Hunter and Biddle, 2012).

The Sakai people have a custom-built governing system. The arrangement of groups, families, and neighbours interacting with others [fellow Sakai] and other people outside is naturally built. This social regeneration of education is part of the local wisdom of groups, including the Sakai community in Riau. Women are part of a society that mostly lives in villages and always with their children, and they are the initial catalyst for social education in the next generation. Educating children that run naturally, respecting parents, sharing in the family, honouring one's opinions and inclinations, and self-discipline, including tricks to take care of oneself, among others, are part of the social roles shown by women in their families. Women's role in this society is essential and cannot be ignored. Women become catalysts for social education that deliberately builds the attitudes, mindsets, and behaviours of generations and fellow citizens. Through women, local wisdom is passed on slowly to the younger generation from when

they were young. The resilience of culture, social order, and local wisdom owned by The Sakai is a unique phenomenon that can be acknowledged academically. This study explores how Sakai women become catalysts that educate behaviour socially. So, it becomes a behavioural profile of the Sakai in Riau.

Literature Review

Very few studies related to the life of Sakai women can be found. The latest study by Erni (2022) found that the life-shifting of Sakai women occurred slowly through assimilation between the ethnic groups. The essential rights of Sakai women, from a review of human philosophy, explored that the existence of women who were once entirely under the control of men is slowly changing, giving space for women to move forward (Agustin, Lasiyo, 2006). Erni (2014) describes how the socio-cultural life of Sakai women went natural, uncommunicative, and patient. However, Erni (2018) found a different situation for Sakai women in the following research. The Sakai were forced to live sedentary by the beat of globalization. That is the way the Sakai women shifted significantly.

Women are unique in every step of their lives as a social segment. Women's social stigma is then patterned into billions of never-ending studies. The lives of ordinary women, the lives of women in special treatment such as harems, working women, women's wages, women's academics, and others, are inherent in every discussion about women.

Among the published studies are Protection for Women Victims of Violence (Rochaety, 2016), Women and Children's Learning Assistance during the Covid Pandemic (Erni et al., 2020), a discussion of Women's knowledge and attitudes towards domestic violence (Prasandi et al., 2020), women and reproductive health (Meo, Nahak, 2020), and so on.

On the other hand, academically, local wisdom studies are also widely discussed and presented because they add academic knowledge. At the same time, it also functions as an intergenerational inheritance effort – a vital part that cannot be avoided. For example, the local wisdom of traditional values that occurs socially in

Buginese are Sipakatau, Sipakinge, and Sipakailebbi. They are considered traditional teachings and values in Buginese (Hamzah et al., 2023).

The number of women related to local wisdom studies, including studies of the Sakai people, has yet to be explored. The same is true of the studies on local wisdom, in which women are the topic. Studies that review women as catalysts for social education and catalysts for local wisdom still need to do so.

Conceptual Framework

Human life as a social being naturally differs from each other. Inadvertently, there are elements of interdependence, strengthening each other to balance social constellations in society. The leading theory that builds this research is based on Bandura (1977) - the theory of social learning. It is mentioned that the educational process is obtained through seeing and imitating a model or a model that occurs socially in society. Figure models that are seen intentionally or unintentionally will build perceptions and attitudes in a person and are likely to build behavior. This situation related to the concept of the subconscious, Freud (1917), Ellenberger, H.F (1994) emphasized that the process of building perception as a result of social interaction will be stored in the subconscious mind.

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Education is a social activity part of a social community (Suwito, 2005). Thus, education will develop along with the

development of society. Population development that leads to population density will naturally build unique social processes and format a society with specific characteristics.

The most basic education that adopts the concept of this model appears in the family. Education in the family can color the complexion of a person's personality in life (Qomar, 2015). Education in the family is the most significant part that builds the foundation of generational readiness to accept or reject the process of transmitting knowledge and values that occurs socially in society. The family is a social environment, the school is a social environment, and the peer group play area is a social one. Through a social setting, individuals build attitudes and behaviors that will build personal identity. In the social setting, transmitters' knowledge and social behavior models are found and adopted as something appropriate for the individual.

Transmission of knowledge, values, and behaviours in society occurs through direct or symbolic social interaction, where the process of transmitting knowledge and value is awakened through symbols, including language (Gunawan, 2000). In social interaction, there is a process of exchange of experiences in which language can build mechanisms of social reality (Berger et al., 1966). The transmission of this concept or knowledge builds social education in society, which often occurs naturally to build culture. Culture and custom are a phenomenon of life that builds societal subsystems to become characteristic of a group of people (Poerwanto, 2000), including the Sakai people.

In its development, the Sakai people have become a group of marginal people. Although the territory of the Sakai people essentially contains high natural resources, the presence of Caltex (Chevron) oil mining does not necessarily lift the Sakai lives. Instead, they must face new problems, return to the deep forest and find a new place, or enter a new forest and try to survive with all the existing limitations and restrictions (Setiawan, 2019).

With all the constraints of Sakai women, their closeness to the growth and development of children, and being a solid figure in the home, they naturally occupy the position of educator, teacher, advisor, and role

model for family members. The social role of Sakai women in Parson's theory is known as the integration aspect - the unification of subs systems related to the process of maintaining the social order of the group and the Latent pattern maintenance and tension management, which refers to the need for society to have clear guidelines in the form of goals and actions (Sutrisno et al., 2005). Strengthening social order and continuing local wisdom on the scale of simplicity and weaknesses is accelerated by women's closeness to family members and the fact that they have more time to stay home.

It is conceivable that when the level of education is shallow, life is not sedentary, and relying on nature as the backdrop of life tends to lead a tribe to extinction slowly. However, the power of social order that is socially acquired and the psychic power to take care of each other becomes a great energy that continues the sustainability of a tribe. On the other hand, the changes in agricultural patterns, interactions with nearby outer communities, and the development of disease outbreaks brought from outside the group are a threat that allows a tribe to reach extinction (Ortiz-Prado. et al., 2021).

Maintaining and continuing the culture with all its peculiarities is formed in the local wisdom of the group. This local wisdom refers to the locality of the group in the community in which they settle. The local wisdom of the Bajo tribe, for example, can be seen in the design of houses between fellow residents, which are adjusted to the nature of the tribe's residence (Utina, 2012). The Batak people of South Tapanuli recognize the existence of '*upa-upa*' as it is in the Malay tradition (Erni, Virtual Conference FTK UIN Suska Riau: 2020). The '*Dalihan Natolu*' in the Batak people regulates social relations between three relatives functionally, namely, relatives of the surname are called '*dongan tubu*', relatives of the wife are called '*boru*,' and relatives of the husband are '*hula-hula*.' (Armawi A, 2008). The Talang Mamak people make woven mats as an essential part that must be mastered. For the Talang Mamak people, woven mats symbolize respect for guests, and a new mat is held for the guests. Woven mats are also used as bedding. Various forms of equipment needed by households are made of wicker (Ipang, 2020).

The courage of the people around Mount Merapi to live on the mountain's slopes becomes part of local wisdom in the form of a community's attitudes, views, and abilities in managing its spiritual and physical environment. It gives the community endurance and growth power in building extraordinary and strong courage with all possible risks (Prasojo, 2015).

Socially, local wisdom helps perpetuate the life of the community. It helps the tribes survive their identity and existence. Local wisdom has become a stigma and social law that has traditionally bound tribal groups, including the Sakai people. The Sakai people's local wisdom in making food from poisonous potatoes is called "menggalo." It takes about 7 days. It begins with peeling, soaking in the river (running water) for 3 days, grating, slicing, and then roasting.

The roasting process is also quite time-consuming and unique until it is ready to use, called 'menggalo mesik,' to be prepared as a staple food (Erni, 2014). Local wisdom is also referred to as *indigenous knowledge* passed down from generation to generation, as Ellen & Harris (1996) quoted.

Although the Sakai people have now been forced to settle down due to the perseverance of the situation (Erni, 2018), the local wisdom, in reality, has been organized because they are still carrying out the pattern of nomadic life. This wisdom builds a living system, peace, and togetherness among residents in the community. Modelling and learning either directly or indirectly ensue a lot from women. In this case, women become catalysts in society's social formation and are the patterns that build culture. It is emphasized that the social role of Sakai women is vital in building social education in society. Getting left behind in many aspects of socio-cultural, economic, educational, and religious aspects means that The Sakai people are now experiencing the vulnerability of losing their identity as a Sakai. However, the power of the women who act as models in educating and transmitting the local wisdom in their everyday living through behaviour sustain the tribal identity alive indirectly. Women become catalysts for transmitting existing values and wisdom to build Sakai's survival in life. The constructed assumptions can be seen in the following framework:



Source: Research framework design

RESEARCH METHOD

This research is qualitative in 5 domains of the Sakai people, namely Kesumbo Ampai, Duri 13, Kulim / km16, Pinggir, and Muaro Basung. Data were collected using participant observation and direct interviews. Kesumbo Ampai is the central area of participants because it has become an exclusive settlement for the Sakai people. The study involved 9 key informants (KI) and 4 supporting informants.

Figure1. Government assisted house number



Source: Research photo documents

Data is processed by translating local language recordings (encryption) into official languages. Then, the data was sorted according to themes on field findings (*encoding*). After that, the triangulation between data was processed. Along with triangulation, data reduction is carried out into a focused concept. The final step of the research process is to describe the findings in academic information. The triangulation process was carried out by confronting data obtained from the key informants and the researcher's field records to ensure the validity of the data.

DISCUSSION

Sakai people in Riau

Sakai is one of the tribes that inhabit the inland area of Riau in Indonesia. The Sakai tribe has a nomadic lifestyle that moves from one place to another (Suparlan, 1992). It is because the Sakai tribe depends on nature as the basis of their lives. Therefore, they constantly move around following the natural conditions where they live (Roza, Yasnel, Mirawati, 2019). Therefore, they constantly move around following the natural conditions where they live (Roza, Yasnel, Mirawati, 2019). In the beginning, the Sakai Tribe was often referred to as the Alienated Tribe as other alienated tribes in Indonesia, such as the Orang Rimba in Jambi, the Ekagi Tribe in Papua, the Loitas Tribe in East Nusa Tenggara, the Samin Tribe in Central Java, the Badhui Tribe in Banten, the Sekadau Dayak Tribe in West Kalimantan, and other tribes in Indonesia.

Observing the naming of these tribes with the naming of alienated tribes, according to Suparlan (1995), is not quite right, especially since they are indigenous people. It would be better to be called a native or an indigenous tribe. Referring to their brand's lifestyle, the Sakai people used to be often recognized as a left-behind tribe since they lived isolated in the deep forest, had no interaction with other people and moved around. This custom leads them to a lag in social, economic, cultural, religious, educational, and other fields (Harahap, 2019; Sup Arlan, 1995; Thamrin, 2003).

Figure 2. The traditional Sakai House

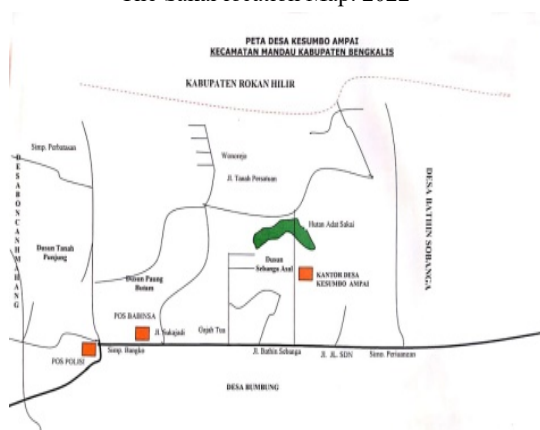


Source: Research photo documents

The Sakai people are led by a 'Batin' who takes charge of the Limo Pebatinan (5) and the Solapan (8) pebatinan. Hamidy

(1991) explained that Sakai Batin Limo came from the Gasib Kingdom and ran away because Aceh attacked it. Meanwhile, Sakai Batin Solapan is narrated to originate from the Melaka Peninsula. About 100 men and women landed in Kunto Darussalam and made Kampung Bonai. Some of them inhabited the Sakai River. Thus, they were then called the Sakai Tribe. Therefore, in the oral text memorized by Batin Sakai, some said that they were from Pagaruyung Minangkabau and marked Mandau as their residence. Since the establishment of the Siak Kingdom in 1723, they become the people of Siak. However, the Sultan did not bother with their customary lands and customs. It is entirely regulated by the Batin Sakai Tribe respectively.

Figure 3. The Sakai's economic level category label. The Sakai location Map. 2022



Source: Bathin Solapan village document

There is no fix data on the exact number of Sakai people in the whole regions of Pebatinan. But, it is estimated that there are still around 1000 families, including Sakai and his descendants who are mostly the result of assimilation with outside tribes (Interview with M. Agar Kalipke, chairman of the Sakai Tenganau/Tengonong traditional institution, June 02, 2022).

The village of the Sakai people now is not much different from the villages of ordinary people. While the government residential buildings are made of wood 36 size- type, the Sakai renovate it or builds new houses imitate the style of modern house.

Figure 4. Modern house of Sakai society



Source: Research photo documents

In the courtyard of the original house, there is often a hut where women and children sit and gather while waiting for 'Along-along'(vegetable sellers) and taking care of children who have not yet gone to school. The gathering time seems to be around 9-10 a.m. when the homemakers finish the morning housework. About 3 to 4 women in one hut were getting together while watching their children running around and playing together

Women and Social Education of the Sakai Community

The social education of the Sakai people begins when they open up to marriage assistance to people other than the Sakai people. Implicitly, Sakai people seem aware of their lagging behind in various aspects. The opportunity to marry other than the Sakai people is so proud for them, though theoretically, marital assimilation is a threat to the extinction of a tribe (Orituz-Prado, 2021).

The Sakai people considered that there was an advantage of a better life if their descendants married a person other than Sakai. The reality that appears in the Sakai tribes (Interview with M.Agar Kalipke, chairman of the Sakai Tenganau/Tengonong traditional institution, June 02, 2022).

It is estimated that more than 40% of Sakai people are married to people other than Sakai. Their descendants began to build a life like ordinary people: settled, educated, farming, raising livestock in line with government programs, and working in factories, state-owned enterprises, and government. For Sakai descendants, although they already blend in with other tribes, they are still deliberately part of the Sakai people.

No label 'Sakai descendant' is attached to those who marry the other tribe. If one of the parents is Sakai, they are called Sakai people. Thus, the son of Sakai's descendants has the right to buy and sell land in the Sakai village environment (Interview with Khalifah Johar, members of the Sakai Bathin Solapan traditional institutin, June 04, 2022).

The mixing process between the Sakai people and outsiders is very open and willing. The Sakai people build interactions for economic purposes with outside traders. Some traveling merchants (*along-along*) often sell goods to the Sakai people's territory. They bring foodstuffs, clothing, and jewelry to electronics. The presence of *along-along* brings in the necessities of their lives is invaluable. They did not need to go to the main town to shop for additional necessities at home. Regarding the price offered by *along-along*, Sakai women are pretty careful. They will not buy anything, especially something that is considered expensive.

Figure 5. Sakai women look at jewelry offered



Source: Research photo documents

They took time before deciding to buy it. "The price is expensive, if it will be paid in installments, afraid of not able to pay it off anyway" tribe (Interview with Anita, former Head of the Sakai Bathin Solapan village, June 04, 2022).

The presence of along-along who were not Sakai or incomers socially builds community interactions, especially in Sakai women shopping for groceries, vegetables, fish, salt acid, and others; unconsciously, Sakai women are forced to establish communication with outsiders. However, it is limited to one-way communication, such as asking for prices, choosing, bidding, paying, and saying thank you. Few women were shopping for their families.

"Not everything is bought, if there are vegetables and fish sometimes from the garden and fishing, so they did not buy. But if there is no stock, by force, it must be bought but only if there is money. If there is no money, just consume what they can have from the kitchen". Tribes (Interview with Mak Sahara, house wife of the Sakai Bathin Solapan village, June 04, 2022).

From the social processes between Sakai people and incomers, the interactions seem limited and restricted; few are willing to communicate. They just smiled when they crossed paths with each other.

Territorially, the assimilation of the Sakai people was more open since their territory was settled near the government office, which employed non-Sakai people and descendants of Sakai who had graduated from High School. Thus, the blending is getting broader, such as documenting the identity of the Sakai people near the office and all kinds of Government activities that involved the Sakai people. Assimilation through marriage often occurs through this. In other words, many Sakai people married their officemate tribes (Interview with Wulan, Sakai women, administrative assistant at village Bathin Solapan office, June 03, 2022).

Admittedly, in the past, not all outsiders were eager to interact with the Sakai people. The stigma of the Sakai people's magical powers, which can affect others at any time, makes only a few outsiders willing to build social interactions openly. "If we had a mistake to the Sakai people or the Sakai have their wishes on us (outsiders), then we may forget the way home" (Interview with Mak Saini, house wife of the Sakai Bathin Solapan village, June 02, 2022).

In fact, for the Sakai people, if their descendants match with outsiders, the biggest hope is a change of life, and their life will be more unconventional and developed (Interview with Mak Saini, house wife of the Sakai Bathin Solapan village, August 04, 2022).

Social Interaction of Women among Sakai/Sakai Family

The social interaction of Sakai women or Sakai's family is essentially the same as interaction with outsiders, especially after many of them are married to outsiders. As far as this research was carried out, it was found that almost all Sakai people who became informants in this research were willing to talk about and share their activities. They are women who were married to tribes other than Sakai or descendants of the marriage assimilation of the Sakai tribe with outsiders.

Women who have young children very rarely work far away from home farming. The work of taking care of children and doing the housework is the primary obligation for which she is responsible. Therefore, while waiting for the 'along-along,' Sakai women used to gather in the front of the 'saung' of one of the residents' houses and watch their children playing around and chatting soberly.

They also sometimes talked about someone who got ill for a long time. According to them, it might happen because the person violated the taboo they obeyed. *"Pantang apo yang lah dilanggar nyo?" ("What taboo did he break?).* The Sakai have high trust in taboo. This taboo socially established the Sakai people, both male and female.

For example, when a child plays around and gets under the clothesline, every woman who sees will scream for the child not to get close to the clothesline. The child approaches the mother, and someone will say, "You should not pass under the clothesline; you will get sick otherwise." (Interview with Mak Sahara, house wife of the Sakai Bathin Solapan village, June 04, 2022).

Children obtain such taboos from childhood without understanding what they mean. The taboo is still socially educated. In general, Sakai women only demand a little from their husbands or families. They tend to accept all the conditions of life without asking for more, although many exciting things pass them by, especially with smartphones, televisions, and cars.

When asked whether they wanted to be like stylish people, they spontaneously answered that they indeed wanted it but could not afford it due to a lack of money. As they say "apo pulo ak ingin macam uang, pakai segalo macam,

tapi awak tak ado, apo nak dibuek mambolino". (*Interview with Mak Sahara, house wife of the Sakai Bathin Solapan village, June 04, 2022*).

The naturalness of Sakai's female life at home directly shows the naturalness of the female Sakai group that patterned their children's simplicity.

This naturalness is also generally seen in Sakai women working in public or government offices. They are dressed in official attire, not flashy when applying cosmetics, and have no luxury accessories, branded bags, or shoes. "Cukuik nyo awak tak polu yang mewah mewah tu do tak ado guno (Interview with Mak Sahara, house wife of the Sakai Bathin Solapan village, June 04, 2022).

The naturalness of the high social status of Sakai women seems to be socially awakened so that their appearance is not too different from those of less educated Sakai women. The differences are often seen in everyday life; for example, when ordinary Sakai women still like to wear skimpy clothes and do not neatly comb their hair, the highly educated women usually wear more adequate dresses with combed hair and sometimes hooded.

The Teachings of the Sakai people: *Tunjuk Ajar* (teachings values) Orang Sakai

As with most Malays, Teaching is very much found in everyday life. The teachings are a social learning that builds the character and pattern of people's lives.

Admittedly, much of the teachings, considered to be the specific wisdom of certain groups, now begin to erode, especially with the exposure of modern communal interactions. Nevertheless, the applications of the teachings they acquire through social interaction, especially with the closest women, are still visible in the behavior of the tribal group. Sakai women used to be unwilling to talk to outsiders (Sukma; 2019) tribes (Interview with M. Agar Kalipke, chairman of the Sakai Tenganau/Tengonong traditional institutin, June 09, 2022).

They were afraid to talk to strangers because they felt inferior to outsiders. However, Sakai women still have suitable activities and social interactions in their community.

Sakai women, in their tradition, are adults who stay in villages. They care for the children and the household, do weaving,

create various other household needs such as making simple utensils from shells, woven sticks, woven leaves for mats, and gardening around the house, and control situations to stay safe and peaceful. On the other hand, the Sakai women contribute to building security, tranquility, and social comfort in the village. Women in this Sakai community are the catalyst for villagers' social education, which builds the character and Personality of community members. Being the catalyst for social education is a role model for maintaining generations-to-generation sustainability.

Several local pieces of wisdom of the Sakai people, arranged in the form of rhymes, grinds, and words of wisdom, are still written in the traditional Sakai house. Although not all Sakai people, especially women, understand the teaching points, they generally follow to behave as stated in the rhyme or the word wisdom. For example:

*" ula di palu batag jawi-jawi.
Umpik tido layu
Tanah tido lomak
Kayu pomalu tido patah
Ula dipalu tido mati
Golak bodoai doubolah pihak"*

This wisdom is impressed in the behavior of the Sakai people in solving problems in their village; it is like hitting a snake with a softwood; the grass will not wither if it is hit, no trace on the ground, nor is the stick broken, at the end of the case, both of side accept the solution happily.

The teachings of the Sakai people are contained in many Pantun statements, which contain deep, thoughtful meanings.

*"kayu bosa di tongah padag
Mao nampak di jauh
Non Dokek Jolong Bosuo
Jangkanyo Bokeh Boselo
Batangnyo Bokeh Bosanda
dahannyo boke bogantug
Daatnyo Bokeh Botoduh
pucuknyo bokeh kat ubek"*

The meaning of the statement is that we can see a large forest in the middle of the field from a distance, so we ask for advice from the person closest to us. The stem on which to lean, the branches to hang up, the leaves to shelter, and the leaves are for medicine. The above point illustrates that the Sakai people are not allowed to cut large trees because large trees can be used for leaning, the

number of branches on which to depend, the lush leaves of shelters, and the shoots are used as medicine. Implicitly, this wise statement builds the mentality to defend nature with all its functions. On the other hand, this teaching also means that the more mature the Sakai people are, the more beneficial they should be to their surroundings.

Sakai people do not like conflict. Although many outsiders think the Sakai use magic to fight their enemy, they do not like having disputes within their community or with strangers. When they experience discomfort, Sakai people prefer to get into the forest and avoid it. This attitude might have contributed extensively to slowing the progress of their life. The local wisdom of the Sakai people, which women widely pass down, is related to the phenomenon of women's and children's lives. For example, when a child spins the fish in the throat during feeding, the Sakai woman is neither confused nor panics. However, she immediately took plain water or warm rice and recited the mantra "*kateh bukit tuunlah, kalau kau tasopit lopehlah*" (if you are up to the hill, may you get down, if you stuck, may you release). Then, she gave the child water or white rice. So far, the mantra is still used by Sakai women, and they can benefit from it (Interview with Mak Lindai, house wife and also Bidan kampung of the Sakai village, June 24, 2022).

Figure 6. Sakai women feeding baby



Source: Research photo documents

Since childhood, Sakai women have instilled a cautious attitude, not to be arrogant, supercilious, or loquacious, and to have sincerity in any deeds. Such attitude is well

imprinted into Sakai's children that arrogant behavior as in their wisdom words, will lead them to misfortune ("bakobun ke dalam hutan, tak ado pakai baju macam kinin pake jilbab, jumpo sagalomacam binatang, kalo kito sombong alamatlah celako") (Interview with Mak Lindai, house wife and also Bidan kampung of the Sakai Tenganau/Tengonong village, June 24, 2022).

Cautiousness is also instilled when interacting with others; it is constantly reminded that the Sakai tribe is different from outsiders, poor, and has no such understanding of outsiders. These statements make Sakai children avoid interacting directly with outsiders.

Building a child's character at home

Socially, the conflict rarely happens among the children of the Sakai people. Despite minor disputes, it never came to a significant conflict that brought hostility. Sakai's children follow the rules and teachings of their mother in everyday life.

Once the children are disobedient to their parents, especially their mothers, and are selfish to their siblings, the mother will advise the child not to behave against the parents because doing so will harm his life. If the child still shows lousy behavior, especially to his brothers, it will be discussed within the family. In common, the child can understand and then change his behavior. As they say in their language "Kami biaso diumbuok kalau ado yang baik, biasonyo kalau lah diumbuok tu, baiklah" (Interview with Mak Lindai, house wife and also Bidan kampung of the Sakai Tenganau/Tengonong village, June 24, 2022).

However, sometimes, the child seems to remain naughty. Usually, the mother prays by reciting Surah (verse) Al Lahab and Al Ikhlas, 7 (du'a). Last, she splashes on the child's drink. Commonly, the child will show a good attitude after all. The child usually no longer fights the parents" (Interview with Nenek Sakai, house wife and also 'dukun' of the Sakai Bathin Solapan village, June 24, 2022).

Surah Al Lahab, in the life of the Sakai people, is used as a weapon to close and open the heart of the child. Surah Al Ikhlas and tauhid utterances must accompany this verse.

The development of children's character begins at home and relies only on the natural knowledge they obtained socially in their community. The closeness of the mother to the children, especially during childhood,

directly instills unpretentious behavior. Sakai's children seem to have little demands during playing, not merely grabbing their friends' toys. The mother will borrow the toys for a moment; then, it is returned after a while (Observation 15/06/22). Self-reflection is one of the parenting patterns of the Sakai women (mothers), which they acquire naturally and socially within their community. They call this *mamolo anak* (raising their children).

In everyday life the Sakai people seem to be submissive of their life situation in such a way. No acquisitive demand, live as what you are, avoid bothering with others. When there are problems related to the child's behavior, the mother has a major role in solving the problem. Being not mad or patience at the child is the main point as it can cause the child naughtier and fight back ("Yang penting anak jangan dimarah. kalau dimarah maka anak bukannya membaik tetapi makin nakal dan melawan.") (Interview with Mak Lindai, house wife and also Bidan kampung of the Sakai Tenganau/Tengonong village, June 20, 2022).

Sakai Women's Innovation as a Catalyst for Social Education

Over the current period, many Sakai women have opened up more, feel at ease communicating with outsiders, and have no fear of seeing outsiders coming close to them. Such a situation cannot be separated from the insistence on modernization and the narrowness of land, which forces it to stay settled (Erni, Miski: 2022). On the other hand, as more and more generations of Sakai were born due to assimilation with outside tribes, the lifestyle inevitably also shifted. Such a situation is a dynamic motor for changing the attitudes and behavior of Sakai women, willing and courageous to go to school, willing and courageous to bear the responsibility of empowering their fellow village women by participating in public affairs such as working in village offices, being the volunteers of Family Welfare Program, and so on.

The interactions with outsiders, including the exposure of information to the Sakai women, lead to a different sideway in carrying out their daily activities among the Sakai women. Some are dressed up, although inconspicuous, and love to cook; try a new menu instead of Sakai recipes. Religious women tend to wear Muslim clothes even at home. They put on calligraphy to decorate

their house, Al-Qur'an (Holy Book of Moslem) on the table, and so on (observation: June-August 2022).

Some Sakai women already use water dispensers to keep their water supply, try recipes they read on Google, or learn at the Family Welfare Program held by the Government. They also began paying attention to the nutrition their children should consume.

They also pay attention to their house. They seem to be tidy, clean, swept up, and organized, even with simple items to decorate their house. The glass plates in the kitchen look clean and neatly arranged, as well as the wall hangings on display, handmade (handy craft), or other walled calligraphy and drawings. They bathed children at least 2 times daily, in the morning and afternoon. They accompany their children in reviewing the school lessons, though they sit near the children since they are illiterate. They also put on clean wear for their kids. The children are not allowed to play at will on dirty ground, which makes their faces dirty. They also clean flu mucus on the children's faces.

The house's yard looks clean, planted with tiny flowers; the windows are decorated with clean curtains. "Cleaning the house, cooking, arranging and accompanying children are part of the mother's routine work" (Interview with Desi, house wife of the Sakai Tenganau/Tengonong society, August 04, 2022).

Socially, women motivate children and their families to attend school well. "Go schooling, InshaAllah, the future's life will improve (Interview with Desi, house wife of the Sakai Tenganau/Tengonong society, August 04, 2022).

Some of Sakai's children also go to school at Islamic boarding schools. Especially for parents who feel they are lack of religious knowledge.

As they said "anakku lah mondoknyo, zaman kinin kelakuan anak lah payah dijago, tambah lai ilmu agamo, ponting jangan macam omaknyo tak apo tidak tau soal agamo"/ "my kids go to pesantren. In this era, it is hard to control the kids. Learn more about the religion (Islam) is important. They must not be like their mother who knows nothing about their faith" (Interview with Nur, house wife of the Sakai Bathin Solapan society, August 07, 2022).

The changes in how women respond to their daily activities, which tend to run based on their passion, are something very new in the life of Sakai women. However, the naturalness that became a hereditary character remains visible. Changes in women's models in their daily lives will certainly build new patterns in the transfer of social values in the future.

Proposing for their children to attend boarding school (Pesantren) is difficult. They started talking about it to their children before the kids graduated from elementary school. The parents have proposed learning more about Islam for their tribe. They tell their children that when people do not understand their religion, they seem to behave and violate their customs. Gradually, children understand and do not refuse to attend Islamic boarding schools to learn more about their religion (Interview with Nur, house wife of the Sakai society, Bathin Solapan August 07, 2022).

A handful of Sakai women have begun to open their minds about education. For example, Mak Kiran, when she still lived in the middle of the forest, dressed inappropriately, built a tall house using bark and had no formal education. When the Community Service Program of a university visited them, she wished that her children had educational opportunities until the high level. Her wish came true when her youngest child became a scholar (Interview with Anita, former Head of the Sakai Bathin Solapan village, June 04, 2022).

The model played by women socially in the Sakai community is now something new that has not been acquired from previous generations. The transformation of condition, the development of information, and the openness of ways of thinking have allowed the Sakai women to change toward goodness, fastening up the numerous lags that have ever existed in their community. In this way, Sakai women are strengthened in their social roles. They become models for teaching and showing good behaviour to children and others in their social environment.

CLOSING

Sakai women play a significant role in continuing the existence of local wisdom by becoming a model in the structure of their society. The role of the social transfer of values, attitudes and behaviours is understood as a catalyst that builds the cultural behaviour format of the Sakai people. By being a model

of behaviour, the women teach their children, their fellow women and their social environment directly and indirectly. The indirect models appear through the behaviour of patience, lack of rush, thrift, restraint, not being easily mad, and more. The direct model can be seen from teaching points that are socially delivered verbally, such as specific prayers, mantras, prohibitions, and others.

The social condition of Sakai women recently should be focused on strengthening the distinctive and unique character of women. So, it will elude them from negative factors outside. In addition, it can also be given additional reinforcement of social values that support education.

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- Interview with informan 2. Khalifah Johar, members of the Sakai Bathin Solapan traditional institution, June 04, 2022
- Interview with informan 3. Anita, former Head of the Sakai Bathin Solapan village, June 04, 2022
- Interview with informan 4. Mak Saini, house wife of the Sakai Bathin Solapan village, August 04, 2022.
- Interview with informan 5. Mak Sahara, house wife of the Sakai Bathin Solapan village, June 04, 2022
- Interview with informan 6. Wulan, Sakai women, administrative assistant at village Bathin Solapan office, June 03, 2022
- Interview with informan 7. Mak Lindai, house wife and also Bidan kampung of the Sakai Tenganau/Tengonong village, June 24, 2022
- Interview with informan 8. Desi, house wife of the Sakai Tenganau/Tengonong society, August 04, 2022
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