

SOCIO-CULTURAL DEVELOPMENT OF THE SAKAI TRIBE COMMUNITY IN KESUMBO AMPAI VILLAGE, BATHIN SOLAPAN DISTRICT, BENGKALIS REGENCY (1995-2016)

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ABSTRACT

The Sakai tribe is one of the isolated tribes in Indonesia, precisely in Bengkalis Regency, Riau Province. The Sakai tribe is divided into two parts, namely the Inner Sakai tribe and the Outer Sakai tribe. Sakai Dalam is a half-living Sakai resident living in the wilderness, with a livelihood hunting, fishing and retrieving forest products. Sakai luar are residents who inhabit villages adjacent to settlements of Malay tribes and other tribes. The development that occurs in the cultural aspect in the local wisdom of the Sakai Tribe in terms of Traditional Houses of course there are also developments in the social aspect. This study aims to find out the background, process of development and factors that affect the socio-culture of the Sakai tribe in Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency (1995-2016). The method used in this study is a historical approach. With the results obtained, the socio-cultural development background of the Sakai tribe community in Kesumbo Ampai Village, Batin Solapan District was measured by aspects of social groups, culture, social institutions and social statistics. The process of socio-cultural development of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District is assessed on the social aspects of the community, education and culture of the traditional house of the Sakai tribe. The factors that affect the socio-cultural development of the Sakai traditional house in Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency are influenced by internal factors and also external factors.

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INTRODUCTION

The Sakai tribe is a tribe that inhabits the interior of Riau Province. They are known as a community that coexists with nature, especially forests and have strong local wisdom in protecting the environment. The Sakai tribe is one of the isolated tribes in Indonesia, precisely in Bengkalis Regency, Riau Province. The Sakai tribe is divided into two parts, namely the Inner Sakai tribe and the Outer Sakai tribe. Sakai Dalam is a half-living Sakai resident living in the wilderness, with a livelihood hunting, fishing and retrieving forest products. The outer sakai are residents who inhabit villages adjacent to the settlements of Malay tribes and other tribes, Hamidi (1991: 77).

The origin and history of the sakai tribe comes from the migration from the Western Su matera pagaruyung with a nomadic or nomadic life pattern and dependence on forest products. A number of sources say that the Sakai people experienced two waves of migration from Minangkabau in the 14th century. Over time, the Sakai tribe

began to settle down and interact with other communities including traders and immigrant groups.

The Sakai people usually inhabit the interior of the forest along the river. Some of the Sakai people still move around during hunting season or when they go fishing in the rivers, because they like to live freely. The characteristics of the Sakai tribe have positive values which are the result of their wealth in terms of customs, norms and social systems. The Sakai tribe is very protective of traditional values and Malay norms, considering that traditional values and norms are things that cannot be left which are always reflected in their daily lives. The local wisdom of the Sakai Tribe's culture is still preserved. and in the development of the local wisdom of the culture of the Sakai Tribe also seems to have undergone development. One of them can be seen at the Sakai Tribe Traditional House. The Sakai Tribe Traditional House is a type of stilt house which was originally made of ironwood trees. However, with the development of the times, currently the traditional houses of the Sakai Tribe have been made of iron.

The basis for the takeover in 1995 was that the Sakai tribe had begun to inhabit the Kesumbo Ampai Village settlement and had coexisted with other tribes. Based on the results of the researcher's interview with Mr. Batin, he said that in 1995 there were at least 40 heads of families who live and coexist in Kesumbo Ampai Village. Some of the Sakai people no longer live in the forest and do not live on the move.

Meanwhile, in 2016 the social life of the Sakai Tribe has experienced a lot of development. one of them can be seen from the Traditional House. Where in 2016 the Sakai Tribe Traditional House, the Regent of Bengkalis, H. Ahmad Syah Harroffie, conducted a press of the Sakai Tribe Traditional House. The inauguration of the use of the Sakai Tribe Traditional House, which was built with funds of approximately Rp 1 billion in Kesumbo Ampai Village, Mandau District, Bengkalis Regency, is proof of recognition of the existence of indigenous communities and local wisdom, especially for the Sakai Tribe.

RESEARCH METHODS

The method used in this article is the historical method (historical method). According to Louis Gottschalk, the historical method is the process of critically examining and analyzing past records and relics. An imaginative reconstruction of the past based on data obtained by going through the process is called historiography (writing history). By using historical and historiographic methods (often combined with the name of historical methods), historians seek to reconstruct the human past. With these stages, there are other heuristic (source collection), verification (source criticism), interpretation (interpretation), and the last stage is historiography (historical writing). The place where this research was carried out was in Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency. The data and data sources used in this study are primary data sourced from the results of joint interviews with research informants and secondary data sourced from literature and research journals related to this research.

The data collection method used is in the form of observation involving direct observation of the daily life of social interaction in the sakai community, interviews with traditional leaders, tribal elders and members of the sakai community to obtain oral information about their history, traditions and beliefs, documentation study by analyzing documents related to the sakai tribe such as historical records, research reports and scientific publications. The data analysis used was in the form of descriptive analysis by describing in detail the socio-cultural aspects of the sakai tribe, reconstruction analysis from top to bottom using the reconstruction of the proto-Malay language which is the basis of the sakai language. Then interpret the data by connecting the collected data with the historical, social and cultural context of the sakai community, Identify the patterns, trends, and changes that occurred in the history of the Sakai tribe, and explain the meaning and function of various aspects of Sakai culture in the life of its people.

1. Result

a. Background of the Socio-Cultural Development of the Sakai Tribe Community, Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency

In this section, it will be explained how the informant's response to developmental research socio-cultural community of the Sakai Tribe in Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency, by conducting interviews with each informant that has been determined. The focus of the discussion of the results of this research is

related to the background, the process of occurrence and the factors that affect social development. The object of this research is in Kesumbo Ampai Village, Batin Solapan District, Bengkalis Regency. Kesumbo Ampai Village is also called Kesumboampai.

Kesumbo Ampai Village Gate



The developments that occurred in the Sakai tribe community in Kesumbo Ampai Village during the period from 1995 to 2016 can be seen from social and cultural aspects. The social aspect is the result of the social relationship between humans and humans and nature. The socio-economic aspect is also interpreted as one of the aspects of geography in the form of all social and social problems that occur due to the activities and creativity of the community itself, consisting of: Social groups, Culture, Social Institutions and Social Statistics.

1) Social Groups

Social groups in 1995-2000 the social groups of the Sakai tribe still live in small groups, with a social system tied to customs and traditions. They are known for their nomadic life and depend on nature, whether hunting, gathering, or farming. Despite outside influences, they try to maintain the authenticity of their culture. In this period, the social group of the Sakai tribe in Kesumbo Ampai Village, Bathin Solapan District was still alive in two main forms, namely nomadic in the interior and semi-settled near urban areas. Most still maintain their traditional lifestyles by hunting and gathering, while others begin to interact with outside communities and engage in agriculture. Their social organization is still based on a system of boundaries, such as the five and eight divisions that manage territory and resources.

The Life of the Sakai Tribe



Suku Sakai, Kelompok Etnik Pedalaman di Provinsi Riau (Good News From Indonesia)

In 2001-2005 the social group of the Sakai tribe was still the same as in previous years, still maintaining its distinctive way of life as an isolated community group. They are known for their nomadic life in the forest, hunting and gathering food and having a unique social system. It then relies on forests for survival mainly by hunting and gathering food. They are also known as one of the isolated community groups.

In 2006-2010 the social group of the Sakai tribe underwent social and cultural changes. Although some still retain their traditional way of life, many have interacted with outside society and adopted modern lifestyles. The social group of the Sakai tribe in Kesumbo Ampai Village in this period still retained most of their traditions and customs, despite outside influences and modernization. They live in small groups, both nomadic and settled in settlements. Their lives are closely linked to forests and nature, with livelihoods of hunting, gathering, farming and farming shifting.

In 2011-2016 the social group of the Sakai tribe in Kesumbo Ampai Village was still undergoing various socio-cultural changes, especially in terms of the transition from nomadic life to permanent settlements. They interact with outside society and modernize. that affect their lifestyle and beliefs.

2) Culture

The culture of the Sakai tribe in 1995-2000 was still heavily influenced by traditions and the natural environment. They are known to live on the move depending on the forest for food and have a strong animist belief in me, which is the belief that every object in nature has a spirit. In this period, the culture of the Sakai tribe in Kesumbo Ampai Village was still greatly influenced by traditional life and strongly maintained traditional values and Malay norms.

The culture of the Sakai tribe in 2001-2005 is still the same as in previous years, still closely related to nature and forests. They are known as a nomadic society living from place to place, and are highly dependent on natural resources to meet their needs.

The culture of the Sakai tribe in 2006-2010 is still the same as in previous years, still closely related to nature and forests. They are known as a nomadic society living from place to place, and are highly dependent on natural resources to meet their needs. However, in 2016 efforts to explore the cultural potential of the Sakai tribe were carried out through various activities, including a cultural carnival in the celebration of the traditional festival of Pela's land. Despite efforts to preserve the culture of the Sakai tribe in 2016, they also faced challenges such as loss of identity due to the destruction of customary forests and pressure to change their traditional way of life.



The culture of the Sakai tribe in Kesumbo Ampai Village in 2011-2016 is still very closely related to forests and nature, as well as the traditions of life on the move. They are known as a society that preserves the environment and has various traditional ceremonies and traditional arts. In 2016 the traditional house of the Sakai tribe was built in Kesumbo Ampai Village as a cultural preservation.

3) Social Institutions

The social institutions of the Sakai tribe in Kesumbo Ampai Village for the period 1995-2000 are the same as the previous year, still heavily influenced by traditional systems and beliefs. Traditional institutions such as Bathin limo and the traditional medicine practice of Dikei sakai remain an important part of their lives. The social institution of the Sakai tribe community in Kesumbo Ampai Village for the period 2001-2005 is the inner institution of limo bomban mineh. This institution functions as a driving force and support for the sakai tribal community, especially in Kesumbo

Ampai Village, Batin Solapan District in an effort to improve welfare and overcome backwardness.

The social institutions of the Sakai tribe community in Kesumbo Ampai Village for the period 2006-2010 were represented by the Bomban Mineh Limo Temple, this institution played a role as a driving force and driver of the progress of the Sakai tribe community, especially in terms of social behavior and work motivation. The social institutions of the Sakai tribe community in Kesumbo Ampai Village for the 2011-2016 period, especially the Riau Sakai tribe assembly, experienced the inauguration of the board for the 2016-2021 service period. The inauguration of this assembly focuses on the preparation of community empowerment programs in line with local government programs.

4) Social Stratification

The social stratification of the Sakai tribe in Kesumbo Ampai Village for the period 1995-2000 is still dominated by a system of division based on territory or division. During this period, the Sakai tribe tended to resist modernization to maintain their traditional way of life, including farming systems and farming activities. The social stratification of the Sakai tribe in Kesumbo Ampai Village for the period 2001-2005 is still the same as in previous years, still based on the system of customary or leadership.

The social stratification of the Sakai tribe in Kesumbo Ampai Village for the period 2006-2010 is still based on the kinship system and roles in daily life, such as hunting, farming, and gathering. In addition, there are also differences in roles based on gender and age as well as the influence of modernization that enters and affects people's views on customs.

The social stratification of the Sakai tribe community in Kesumbo Ampai Village for the period 2011-2016 is based on several factors, especially age, gender and role in social groups. Despite being raised in a relatively remote environment, the Sakai tribe has a distinct social structure although not as formal as modern society.

b. The Process of Socio-Cultural Development of the Sakai Tribe Community, Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency

In terms of socio-cultural development, the Sakai tribe in Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency certainly experienced a process of occurrence. The process of development in terms of socio-culture of the Sakai tribe in Kesumbo Ampai Village, Bathin Solapan District from 1995 to 2016 began with factors in terms of the social of the Sakai tribe, education and culture of the Sakai tribe.

1) Social Communities of the Sakai Tribe

The social life of the Sakai tribe in 1995-2000, the social life of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District is still greatly influenced by traditional systems and beliefs. They live in small groups called perbatinan led by a mind and they are also still very dependent on nature with their main livelihood hunting, concocting and farming.

The social life of the Sakai tribe in 2001-2005, the social life of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District has undergone social changes due to the entry of outside cultural influences such as marriage with other tribes and starting to work on plantations.

The social life of the Sakai tribe in 2006-2010, the social life of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District has experienced development and shifts from a nomadic system to a permanent settlement, although there are still some who maintain a nomadic way of life. The social change of the community is influenced by the clearing of land for agriculture, interaction with other groups and the influence of modernization. The social life of the Sakai tribe in 2011-2016, the social life of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District has settled and has interacted intensively with the outside community.

2) Education of the Sakai Tribe

The education of the Sakai tribe in 1995-2000, at the level of formal education among the Sakai tribe has not become something common or widespread. Although some children may get a formal education from their families or communities. access to formal education, including kindergarten, is still limited.

The education of the Sakai tribe in 2001-2005, at the level of formal education among the Sakai tribe people, the awareness of formal education is still relatively low. They are more likely to focus on traditional livelihoods such as hunting and gathering food. In this year, non-formal education such as study groups at homes or community meeting places is also an alternative to reach people who are difficult to access by formal schools.

The education of the Sakai tribe in 2006-2010 is still a challenge even though there have been efforts by the local government to provide scholarships and improve access to education, but there are still many obstacles faced including geographical conditions, culture, and lack of awareness of the importance of education. The efforts made in improving education are counseling and socialization, improving facilities and infrastructure, culture-based education,

and cross-sector cooperation.

The education of the Sakai tribe in 2011-2016 still faces challenges such as nomadic lifestyle, location access, perception of modern education, facilities and educators. and there have been efforts in the form of field school programs, counseling and socialization, community empowerment. In this period e Although there has been progress, the education level of the Sakai tribe is still lagging behind compared to the general public.

3) Sakai Traditional House

Sakai traditional houses generally have characteristics in the form of stilt houses made of wood with palm oil roofs. The Sakai tribe is closely related to the forest, taking advantage of natural materials that are easily available around them. The traditional houses of the Sakai tribe from 1995 to 2000, like traditional houses in general, have characteristics that are still closely related to the culture and natural environment where they live. These characteristics include stage construction, the use of natural materials as well as ornaments and carvings that have philosophical meaning. It still retains its characteristics as a stilt house with a roof made of palm oil or nipah, as well as walls and pillars made of wood. However, in 2000 there were several changes that began to be seen, especially in the use of materials and construction forms, along with the development of the times and also external influences.

The traditional house of the Sakai tribe in Kesumbo Ampai Village in 2001-2005 is still the same as the traditional house in the previous year. This traditional house not only serves as a place to live, but also reflects the values of the sakai tribe's beliefs and traditions. The condition of the Sakai traditional house this year still retains its characteristics as a stilt house made of natural materials such as wood, bamboo and nipah leaves.

Sakai tribal traditional houses in 2006-2010, the condition of the sakai tribal traditional houses this year is generally still in a condition that maintains their traditional characteristics, although some have begun to undergo changes. For the building materials of traditional houses this year, it is still dominated by natural materials such as wood, bamboo and roofs made of saffron leaves or nipah leaves. The shape of the traditional house is still in the form of a stage with several rooms that have specific functions such as the family room, kitchen, and bedroom. The function of traditional houses is no longer limited to residences but as a center of social and cultural activities of the Sakai tribe community and the location of traditional houses this year is generally around their settlements close to the forest.

The Sakai tribal traditional house in 2011-2016 has experienced significant development, where the Sakai tribal traditional house this year was built and in its construction involved the community in designing and using wood materials ordered from the company. The traditional house has a size of 11x9 meters for the main house with two porches in its wings and a front porch or patopak measuring 4x9 meters and the back as a kitchen or monsul elephant. As curtained from the Regency Government website Bengkalis where in 2016 the Regent of Bengkalis H. Ahmad Syah Harrofie inaugurated the Sakai Tribe Traditional House. The use of the Sakai Tribal Traditional House, which was built with funds of approximately Rp 1 billion in Kesumbo Ampai Village, Mandau District, Bengkalis Regency, is proof of recognition of the existence of indigenous communities and local wisdom, especially for the Sakai Tribe.

c. Factors Affecting the Socio-Cultural Development of the Sakai Tribe Community, Kesumbo Ampai Village, Bathin Solapan District, Bengkalis Regency

Based on the results of the interview above, it can be concluded that the socio-cultural development of the Sakai tribe's traditional house is influenced by internal factors and also the following external factors:

- 1) Internal Factors

The development of the Sakai tribe community in Kesumbo Ampai Village internal factors consist of:

 - a. Technology

This technological change has a very rapid effect on the settlement of the sakai community.
 - b. Dissatisfaction

People tend to make changes because of the life they get and people feel dissatisfied with what they experience.
- 2) External Factors
 - a. Economics

The economic needs needed among the community are very high. With the high needs, the people of Sakai are willing to do any work that can cover their shortcomings for their daily lives.
 - b. Culture of Other Communities (Modernization)

They used to be very thick with the adatadat they guarded. Because sakai has undergone a shift to a modern society, they no longer marry each other. They have done intermarriage with other tribes.
 - c. The increasingly open and diverse living environment also affects the lives of the sakai people, the environment that was originally very limited in movement space, limited contact with outside people, is

changing day by day. These changes consciously or unconsciously change people's attitudes.

CONCLUSION

The background of the socio-cultural development of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District was measured by aspects of social groups, culture, social institutions and social statistics. The process of socio-cultural development of the Sakai tribe in Kesumbo Ampai Village, Batin Solapan District is assessed on the social aspects of the Sakai tribe, the education of the Sakai tribe and the culture of the traditional houses of the Sakai tribe. The factors that affect the socio-cultural development of the Sakai traditional house in Kesumbo Ampai Village, Batin Solapan District, Bengkalis Regency are influenced by internal factors and also external factors. Internal factors are in the form of technology and dissatisfaction, external factors in the form of social, cultural and environmental factors.

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