Akit Tribe and Existence of Mangrove Forest in Berancah Village, Bengkalis, Indonesia

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Abstract: Akit tribe or Orang Akik, is a social group who has long occupied the coastal region of Bengkalis, precisely in the village of Berancah. They are called Akit tribe because this community mostly live on the raft house, then with the raft they move from one place to another, to the beach, sea and to the river. This study focuses on social capital of Akit tribe, Akit’s social capital is believed as one of the main components in mobilizing togetherness, the mobility of ideas, mistrust, and mutual benefit to achieve common goals and progress. The social capital of the community can reduce or stop the social vulnerability occurring in society with certain community structures. Using descriptive Quantitative research method, this study is conducted to find out the social capital model in Akit community by looking at their social structure and how the relationship is intertwined among the people based on values or norms, sanctions, trusts and social networks as a reliable force in solving problems or needs in the structure, as well as the synergicity between social capital. The social structure that allows social capital tied to the community of Akit tribe, is bonding in which levels of integration and existing network performance indicate relatively high indicators due to factors. 1. ethnic homogeneity in this uniformity exists kinship, gotong royong, 2. Homogeneity of work as a mangrove encroachers for panglong charcoal needs to meet the needs of life and as fishermen to rely on life. Patron clients is found in this community with a mutual beneficial relationship between the panglong owner and the Akit person and also between Tauke and Akit Society.

Keywords: Social Capital, Akit Tribe, Berancah

1. Introduction

Coastal areas are transitional ecosystems that are affected by land and sea covering several ecosystems. In terms of function, the coastal area is a buffer zone of micro-climate and migratory animals both derived from various species of fish and birds. Mangrove forests, coral reefs and seagrasses contained in the coastal areas serve as: waves penagkis, protect the beach from the dangers of abrasion, breeding place of various types of shrimp, fish and crabs and aquatic biota. One of the natural resources included in the conservation program is Mangrove forest. This forest as a coastal ecosystem and sea sngat potential for the welfare of the surrounding community both in terms of economic, social and the environment itself. But unfortunately, at this time ketersediannya already increasingly critical. In several coastal areas of Indonesia, there has been a degradation of forests due to logging that exceeds the limits of its sustainability.

Until now there are still many people who do not know how important the mangrove forest in the chain of life in this nature. There are still many who believe that the benefits of mangrove forest is merely as a source of firewood to support their life needs. The complex role in the ecological system of the mangrove forest is unthinkable. Factors that encourage human activities to exploit mangrove forests causing mangrove forest destruction include: The desire to create ponds on large fields in the hope of gaining greater profitability, because technically this is easier and at a relatively cheaper cost.

a. The need for firewood continues to increase.

b. Lack of community knowledge of the function of mangrove forests.

c. The existence of social gap between traditional pond farmers with modern fish farmers so that the process of selling Bali land that is not rational anymore.
To reduce human activity in exploiting mangrove forest, it is necessary to do mangrove forest management which have legal force. Given the importance of the role of mangrove for coastal communities, either directly or indirectly, these natural resources must be managed as well as possible. The essence of good mangrove forest management is to provide opportunities for people living around the coast to participate and cooperate with government officials.

Desa Berancah is one of the villages located on the southern coast of Bengkalis. The Berancah Village is not only occupied by ethnic Malays and Javanese, but China also takes part in this society. Among the diverse ethnic communities in Berancah Village, there is one ethnic that has long been a part of the community that is called Akit Tribe or often referred to as the original. The Akit tribe is located in Bantan District, Berancah Village. This Akit tribe in Berancah Village is only domiciled in one area only and not spread anywhere in the area of Liung River. That is why the Tribe Akit is called by Orang Asli Liung. With the Akit tribe, the community life is more colorful by the ethnic and cultural diversity of the people, Akit or Akkis, is a social group dwelling in the Long Forest area and on the coast of Bengkalis Regency, Riau Province, called "Akit" given to this Community because Most of their life activities took place on the raft houses. With the rafts they move from one place to another and the river mouth. They also built simple houses on the beaches to be used when they were working on land. In 1984 their number was estimated at about 4500 inhabitants. The Akit people have settled in this area since the past. Akit people's relationship with other communities around it can be said very rarely. This is supported by their tendency to maintain their identity. Some time ago they were still often classified as an outcast. Residents in the vicinity of many who are less willing to establish a relationship with them, because people akit trusted to have knowledge about black magic and drugs that can be dangerous. Difficulties for relationships caused by the frequent moves, governments and some circles have tried to improve their standard of living, among others, by establishing fixed settlements and teaching farming techniques with modern farming techniques.

Many Akit people who inhabit along the flow of the river Liung, and make the mangrove forest area of Berancah village as a source of life and livelihood for the people of Akit Tribe. They utilize Mangrove forest wood as raw material for charcoal. This is evident from the existence of industrial activity Panglong Arang along the flow of the sungau. This business has long existed and operated within the community of the tribe of Akit from generation to generation. There are 9 Panglong Charcoal Units in Berancah Village. The community of Akit tribe utilize Mangrove forest which has been going on for a long time, also determine the sustainability of mangrove forest area in the future, to make mangrove forest is one of the renewable natural resources. Therefore, it is necessary to do this study, so it is known how the utilization of mangrove forest by Sakai tribe through Panglong charcoal business, Akit community behavior in utilizing mangrove and economic conditions of the community Akit in utilizing the mangrove itself. Seeing the potential of mangrove forests owned by coastal areas in Berancah village, especially the resources of mangrove forest ecosystems. It is necessary to know how Akit tribe utilize mangrove and the existence of mangrove forest itself.

Therefore, the purpose of this study is to analyze the behavior of Akit Tribe people in the utilization of mangrove forest in Berancah village of Bengkalis Regency. And see social and economic conditions of society Akit tribe in the utilization of Mangrove forest in Berancah village. The benefits of this study to determine the level of utilization of mangrove by the Akit tribe that has an impact on environmental damage. Therefore the purpose of this study are: to analyzing the behavior of community Akit and social capital owned by the community in the utilization of mangrove forests in Berancah village and as well analyzing socio-economic conditions of the Akit Tribe community.

2. Literature Review

In solving the problems experienced by the Akit Tribe community, systematic and operational efforts are carried out effectively and efficiently. The approach is a synergistic approach with the assumption that the end result of a program is determined by many factors such as financial capital, natural capital, physical capital, personal capital (human), cultural capital, symbolic capital, and social

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capital itself so that social capital is not the only one. (Lawang, 2004: 62). The social capital approach is assumed to mean the word capital itself as a source or capital that can be managed, utilized and optimally utilized. Capital is also seen as a very important thing in the investment process without which it may not work (Coleman, 1988). The structural aspects, According to Granovetter et. All (in Lawang, 2004: 37) social capital is moored in social structure. Concrete personal relationships and networking relationships that result in trust, expectation and application of norms (Granovetter, 1985). According to Coleman refers to the relationship of actors such as his bond that social capital is inherent in the structure of relations between actors and between actors (Dasgupta ed, 2002: 16). The definition of structure refers to status and role along with norm concepts, relationships and sanctions of the norm, where this condition is seen as a micro-social structure, then social capital that is tied to macro-social structure lies within the boundaries of relations between community members or between communities.

In epistemology social capital has a sense of capital owned by society in the community empowerment, where there is a mix between something that is material and non-material. Material has meaning about ownership related to financial assets while non material, mutual trust and muting trust system in a society. The concept of social capital provides an emphasis on community togetherness to achieve the goal of improving the quality of life and constantly make changes and adjustments continuously. In the process of change and efforts to achieve the goal, society always tied to the values and norms that guided as a reference to behave, act and behave and relate to other parties. Some references to values and elements that constitute the spirit of social capital include participatory attitudes, attitudes of mutual care, mutual giving and receiving, mutual trust in trust, and reinforced by the values and norms that support it. Another element that plays an important role is the willingness of the community or group to be continuously pro-active, both in maintaining value, forming networks of cooperation, as well as by the creation of new creations and ideas.

Social capital was originally conceived as a form in which society puts trust in communities and individuals as part of it. They make the rules of collective agreement as a value in their community. Here the aspirations of society are beginning to accommodate, local communities and networks are adapted as a capital of community development and community empowerment. Bourdieu (1986) defines social capital as an actual and potential resource possessed by an individual derived from an institutionalized and continuous social network in the form of recognition and reciprocal introduction (or in other words: membership in a social group) that gives to its various members Form of collective support 2. Coleman (1988) defines social capital as something that has two features, which is an aspect of social structure and facilitates individual action in the social structure. In this sense, social capital forms of obligation and hope, the potential of information, effective norms and sanctions, the relationship of authority, and social organization that can be used appropriately breeds social contracts. Putnam (1993) defines social capital as a value of mutual trust between members of society and society against their leaders. Social capital is defined as a social institution that involves networks, norms and social trusts that encourage social collaboration (co-ordination and co-operation) for the common good. It also implies that there is a need for a social network (networks of civic engagement) or social ties / networks within society, and norms that encourage community productivity. Even further, Putnam loses the meaning of horizontal association, not only giving the desirable outcome but also the undesirable outcome. Fukuyama (1993, 1999) explains social capital to refer to capabilities arising from common beliefs within a society or certain parts of it. Fukuyama formulates social capital to refer to a set of shared values or norms shared among members of a group that enables the establishment of cooperation between them (in Lawang, 2004).

According Fukuyama, social capital contains some aspects of values, there are at least four values are very closely related, namely (1) universalism is the value of understanding of others, appreciation, tolerance and protection of human beings and creatures of God, (2) benevolence Namely the value of the maintenance and improvement of the welfare of others, (3) tradition that is the value that contains appreciation, commitment and acceptance of tradition and traditional cultural ideas, and
(4) conformity that is the value associated with self-restraint against encouragement and actions that harm others. As well as security values that contain safety, harmony, stability in dealing with others and self-treating (Ancok, 2003). Lawang (2004) formulated social capital slightly different from that of previous experts.

Social capital refers to all social forces of society constructed by individuals or groups referring to social structures which, according to their judgment, can achieve individual and / or group goals efficiently and effectively with other capital. This definition is described by Lawang in the sociological perspective as follows; Social power refers to all mechanisms already developed by the community in survival. Understanding communities can refer to micro, mezo and macro communities. The social forces as social capital can be confined to the community alone which is seen as bounded social capital or if it is linked in the form of a network with social capital meso and macro can be called as bridging social capital. If the unit of observation and analysis is meso as bounded, then the macro is bridging. Social capital is essentially social construction, that is, through the social interaction of individuals building social forces (collective) together to overcome social problems faced. Social capital in this sense is the means (means) constructed by individuals reaching a common end. Social capital is essentially social construction, that is, through the social interaction of individuals building social forces (collective) together to overcome social problems faced. Social capital in this sense is the means (means) constructed by individuals reaching a common end. There is the possibility of social capital dominant in overcoming a social problem but may also not be important. But the synergy principle remains in place so that social capital can be used as a social force to achieve common goals. Such views on social capital are not contradictory. There is interconnectedness and complementarity as an instrument of social capital appearance analysis in society. By listening to the various understandings of social capital already mentioned above, we can get a broader sense of social capital that is in the form of social networks, or a group of people connected by feelings of sympathy and obligation and by the norm of exchange and civic engagement.

This network can be formed because it comes from the same region, the similarity of political or religious beliefs, genealogical relationships, and others. The social network is organized into an institution that gives special treatment to those formed by the network to gain the social capital of the network. Under these circumstances, the level of the mechanism of social capital can take the form of cooperation. It should be emphasized that an important feature of social capital as a capital, compared with other forms of capital is its social origin, that is, social relations are considered synergy or competition in which one's victory can only be branded above the defeat of another. Furthermore, Woolcock (2001) distinguishes three types of social capital, namely (1) bonding social capital, (2) bridging social capital, and (3) linking social capital. The three types of social capital can work depending on the circumstances. It can work in weaknesses and strengths in a society. It can also be used and used as a supporter and a barrier in social ties so it depends on how individuals and societies interpret it. A program that is effectively and efficiently operated must have an instrument that leads to the achievement of objectives by a synergistic approach, assuming that the end result of a program is determined by many factors: financial capital, natural capital, physical capital, personal capital, cultural capital, symbolic capital, capital social. Therefore, social capital is not the only one (Lawang, 2004: 62). Economic goals or problem-solving will be achieved if all available capital in society is deployed in a synergy. The synergy principle says that human capital, or physical capital 5, and social capital alone are not enough of itself. The implementation of the above description is that all existing institutions in society (eg education, family, marriage, religion, economy, market, politics, government, law, etc.) relate to each other in a mutually supportive structural entity Society (societal needs) can be fulfilled. Organizing needs and activities of the community should be cross border (borderless) by forming synergy between activities. Thus the resources (resources) owned by each institution will be used together in order to obtain efficiency and high added value. Because a society has many institutions there should be a way to bring together different peoples' interests in a container, so a positive synergy can be obtained.
3. Research Method

This study was conducted in Bengkalis Island, Bantan District with purposive selection because it was adapted to the condition of the subdistrict area which was inhabited by the majority of the Akit people and generally they were dominated by the people who were livelihood in as the mangrove seeker. Determination of the subject as a source of information and data in this study, conducted by purposive techniques, namely determination by deliberate on the basis of a particular purpose. A collection of subjects or primary respondents, defined according to the type of information required, and representing the character and phenomena of the community to be observed. Subjects in the interview guidelines that will be encountered consist of formal community leaders, informal community leaders, and the community. The main subject and respondent were determined; Customary leaders, Village Governance, Community leaders, Industry Owners, and Forest encroachers. Issues posed to each subject or key respondent in each set may be the same issue, since the answers obtained will be the control for answers that come from other categories of individuals. Thus the principle of data triangulation will be fulfilled. In order to get a balanced answer, and can compare answers according to the principle of triangulation.

4. Discussions

4.1 History of the Tribe Akit

Tribe Akit or Akik, is a social group that has long occupied the coastal areas of Riau and Riau Islands. Called Tribe Akit because this community mostly live on the raft houses, then with the raft they move and somewhere to another place, on the beach, sea and river mouth. The Akit tribe is known for its traditional weapons of poisoned arrows and blowing chopsticks. The main livelihood of the Tribe Akit is to catch fish, collect forest products, to bless animals and gather sago. According to Ardi (2013) estimated in the 17th century AD, when Sultan Siak Sri Indrapura enthroned sekelornpok tribe who bermukin along the Mandau River pleaded to the sultan to be given permission as well as found a place to move to a new territory and still entered the territory of the sultan, they along the Mandau River is disturbed by wild animals and there is news of the entry of the Netherlands into the territory of the kingdom of Siak.

Their request was permitted by the sultan and they faced Megat Alang Dilaut as the ruler of the sea domiciled in Bukil Bata. Megat Alang Dilaut Pointing Bengkalis Island as a new residence for the people of Akit, because the land on this island is not so fertile and there is fear they will be attacked by the Dutch, once they put the reasons to Megat Alang Dilaut then they are given the opportunity to see an island in the North of Bengkalis Island is Rupat Island, arriving at Rupat Island they encounter a strait that is Morong Strait that splits Rupat Island into two parts. In the Strait of Morong this group met with Datuk Rempang. Based on the folklore Datuk Rempang is a magic person so easily knowing the purpose of the arrival of this entourage to Rupat island, to settle on Rupat Island.
Datuk Rempang make an agreement whose contents that Datuk Rempang can submit the Island if the group can replace with (1) a piece of rice eye, (2) a piece of tampin sago, (3) dying kerojor eyes (one species of marine animals).

After all the requirements are accepted by Datuk Rempang then he is advised, if you really want to live in this region then: (1) do not be two hearts, (2) if you have trouble burning white incense and call him his name, then he will help the difficulties encountered (3) the entourage will be escorted by Datuk Rempang guard, the East is escorted by Datuk Bintang Beheleh, West Datuk Kebeneh, North (upstream) Datuk Sakti and the South (kuala) by Panglima Galang, (4) This island called Pulau Bertukah. (5) The island should not be sold or pawned and (6) After settling to inform the Sultan. Furthermore, by using three canoe depart three groups to Siak, when they arrived in Siak they run on every house Akit tribe until now has been widely used.

4.2 Utilization of Mangrove Forest Berancah

Mangrove forests are tropical natural resources that have multiple benefits as well as major effects, especially on economic and ecological aspects. The magnitude of the role of mangrove forests can be known from the many types of animals both living in the waters, on land or in the canopy of mangrove trees and humans who still depend on mangrove forests. Akit Tribe Society is one of the original tribe who live in Berancah village from generation to generation make mangrove forest as the main source of livelihood for the society. Almost every family from the Akit Tribe is a mangrove seeker or a worker in Panglong Charcoal. The existence of this economic motivation is the basic foundation of Akit Tribe society in utilizing mangrove wood. This is in accordance with the statement of Mr. Jang (Former Chairman of RT) and Pak Alan (Community Leaders Akit) who argue that: “The main objective of Akit Tribe community in exploiting mangrove is solely to meet the daily economic needs”.

Most of the mangrove wood that is used for the production of wood charcoal is Rhizophoraceae type such as Rhizophora apiculata, Rhizophora mucronata, and Bruguiera gymnorrhiza with diameter size 4-15 cm and average length of 2.5 meter. While the size of mangrove wood used is saplings and trees. However, according to Indrayani (2002), the utilization of mangrove wood on Bengkalis Island is more seedlings with stem diameter ≤ 5 cm and seed size (sapling) with stem diameter> 5-12 cm. Miswadi (2012) added that the utilization of mangrove wood in Liung River is taken from seedling size category ≤ 4 cm to tree (mature)> 4 cm. This shows that the utilization of mangrove wood does not depend on size alone but rather on price. According to Susilo (2007) states that the life of a community that is ekat and directly related to the mangrove ecosystem, encourage people to use it as the fulfillment of needs in his life. In fact, it cannot be separated between mangrove wood used by the community as raw material of charcoal and charcoal fuel production because the collection process takes place at the same place and is calculated at the same price in panglong charcoal.

Figure 2. Charcoal “Panglong”
Indigenous Peoples' Behavior (Akit tribe) in Utilization of Mangrove Forest. Communities that inhabit coastal areas, especially those related to mangrove forests have traditionally carried out various practices of exploiting mangrove forests as an economic source. Communities often develop specific means and management facilities for these resources, and often have real power over larger biological resources and government (Macne in Haikal, 2008). As well as the community of Akit Tribe who have long occupied the watershed in Berancah Village. According to community figures Akit Pak Alan Tribe said that:

"The Akit people began to recognize the charcoal kitchen in Berancah Village around the 1960s with the small scale, but over time and the increasing demand for charcoal, in the early 1980s a large charcoal business was established, with its workers being Akit Tribe people".

But this did not last long, so the Akit Tribe people who had previously been dependent on this charcoal kitchen profession, felt lost their livelihood. To avoid this, the community of Akit tribe makes panglong charcoal itself with a small scale in every home, with the aim that family economic life is still running. Based on that experience they can make a better charcoal so it has a selling and consumptive value.

Economically, the Tribe Akit people use the mangrove forest as a source of livelihood in fulfilling their life needs. Majority of Akit tribes in Berancah Village work as mangrove seekers, panglong workers and panglong charcoal owners. This shows the dependence of the people of Akit Tribe on mangrove forests is still quite large, although most people pay less attention to the aspects of sustainability so that the damage of mangrove forest is quite severe. Mangrove forest is an inseparable part and daily life of the people of Akit Tribe. Through the availability of mangrove forest resources, the community of Akit Tribe can do the things that are very important in fulfilling their life needs such as mangrove mancari for the raw material of making charcoal, berbura, gathering and catching fish (lauk) in the river flow in the mangrove forest. Forest resources provide renewable employment opportunities, provided they are utilized to the extent of subsistence needs and provide a natural recovery time or assisted in recovery made by the Akit Tribe community.

Based on the social and cultural community, the existence of mangrove forest and panglong arang become a social culture for generations. There is a system of division of labor that has been arranged for generations from the family of charcoal stove owners who have died. The present owner of the charcoal furnace still adheres to the old belief that workers selected to work on charcoal furnaces should be experts in their respective fields. Based on interviews that have been done with informants it is known that each worker can only do one job only. That is, workers should not perform two or three types of work on charcoal stoves. From the research that has been done, it is known there are four types of division of labor in the stove charcoal Village Berancah; 1. Seawater mover, 2. Burning mangrove wood, 3. Disassemble the charcoal from the furnace and 4. Loads the charcoal into the space provided

The four types of employment above may not be undertaken in a double manner by the worker. Workers are only allowed to do one field only. This is done by the owner so that the work done by the workers is clean and tidy. In addition, in charcoal panglong work system does not have the agreement in job security between the owner and the worker. The pure worker works. If something happens or work accidents to charcoal workers panglong charcoal stove owners have no responsibility for accidents that occur. From the research conducted it is known that there are three kinds of socio-economic relationships formed in the working system of panglong charcoal in Berancah Village, which is as follows:
a. Mutual help.

In all walks of life help is a very classic activity. Please help has existed since ancient times. In the *panglong* charcoal system there is a social connection to help the typical. Typical here because the owner does not want to increase the amount of wages given to the charcoal stove owner. But if in the form of necessities of life such as urgent necessity then the owner of *panglong* charcoal will help with pleasure. That's why charcoal stove workers do not want a lot of demands on the wages given the owner because it has been much assisted in the necessities of life.

b. Bargaining System

The bargaining system in question is a form of cooperation based on the same purpose. Between the owners and charcoal workers there is an inevitable bargaining process in determining the wage set and the wages to be received. In this bargain the workers are not much benefited. Workers often ask for a slight increase in wages but still get no response from the owner of the charcoal stove.

c. The existence of Collective Ties in Social Relations

The collective relationship in question is that workers are bound by emotional similarity among workers. Then the owner of the *panglong* has a trust originating from the ancestors that the division of labor on charcoal *panglong* is better done by the Akit Tribe. *Panglong* Charcoal owners believe that the tribe is the best worker in processing mangrove plants. The result of the work of the famous tribe rapid and clean. Also they focus on work and do not demand a lot of results from their work.

5. Conclusions

Based on the research results can be concluded:

a) In general, Akit community behavior is still obedient to the hereditary social culture in the utilization of mangrove forests. The existence of Akit tribe along the river in Berancah village gives a considerable impact in the utilization of mangrove forest area. Proven by the existence of *Panglong* Charcoal as well as the dependence of the Akit Tribe on the Forest

b) Based on the economic aspect of society Akit Tribe utilizes the basic material of making of charcoal which is processed in *panglong* charcoal and then marketed. *Panglong* charcoal is a medium of socialization among them.

The existence of Akit community along Berancah village provides great benefits in the sustainability of mangrove forest ecosystem, therefore it is necessary to do the following:

1) Partnership is needed in building Akit Tribe community related to the utilization of mangrove forest in Berancah village

2) Government policy is needed in the utilization of community-based mangrove forest resources, especially the Akit tribe.

3) The need for community commitment Akit Tribe to maintain forest sustainability for the abrasion level in the village Berancah decline.

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