

## Working Value in Local Knowledge of Akit Berancah Tribe, Bengkalis District

Indrawati<sup>1</sup>, Nurhamlin<sup>2</sup>, Mita Rosaliza<sup>3</sup>

<sup>1,2,3</sup>Department of Sociology, Faculty of Social and Political Sciences, Universitas Riau, Indonesia  
[indrawati@lecturer.unri.ac.id](mailto:indrawati@lecturer.unri.ac.id)

### Abstract

*Local knowledge of the Akit tribe community in utilizing nature has a trade-off between the nature of fulfilling the needs of life and the conditions of natural sustainability, the Akit Tribe of Berancah village utilizes mangrove forest as their livelihood as a supplier of Mangrove wood to Panglong Charcoal. Using qualitative-descriptive methods, this research involved 6 informants namely the Akit Tribe community and 4 key informants including Batin. Through interviews with research subjects in Berancah village, Bengkalis Regency, it shows that the local knowledge of the Akit Tribe community based on the value orientation concept has its own definitions according to local aspects. It has a relationship in the pattern of acting in the face of nature, therefore it is necessary to focus on local knowledge, especially in intrinsic values regarding to the work that is very closely related to the existence of mangrove forests, for their using of mangrove wood wisely brings the preservation of forests in coastal areas to be well maintained. Bengkalis Regency, it shows that the local knowledge of the Akit Tribe community based on the value orientation concept has its own definitions according to local aspects. It has a relationship in the pattern of acting in the face of nature, therefore it is necessary to focus on local knowledge, especially in intrinsic values regarding to the work that is very closely related to the existence of mangrove forests, for their using of mangrove wood wisely brings the preservation of forests in coastal areas to be well maintained. Bengkalis Regency, it shows that the local knowledge of the Akit Tribe community based on the value orientation concept has its own definitions according to local aspects. It has a relationship in the pattern of acting in the face of nature, therefore it is necessary to focus on local knowledge, especially in intrinsic values regarding to the work that is very closely related to the existence of mangrove forests, for their using of mangrove wood wisely brings the preservation of forests in coastal areas to be well maintained.*

### Keywords

local knowledge; Akit tribe; Berancah



## I. Introduction

The village of Berancah which is inhabited by the Akit Tribe is still dependent on the existence of nature, whether it is oriented towards the sea as fishermen, or dependence on mangrove forests for their livelihoods as mangrove encroachers for Panglong Arang interests and the number of Panglong Arang is increasing day by day. In 2016, according to data from the Berancah Village Head Office, there were 3 charcoal kitchens and 14 charcoal kitchens and in 2017 there were 3 more charcoal kitchens. The increase in the number of charcoal kitchens is increasingly worrying about the sustainability of Mangrove forests, because the raw material for charcoal kitchens is mangrove wood from the Mangrove Forest which is used by the Akit tribe to be sold to the Tauke's charcoal kitchen.

Knowledge plays an important role in people's lives, where the conceptions of values that become the basis for action of the Akit tribe are stored in the framework of knowledge. The value of knowledge in the culture of the Akit community is a basic conceptual for examining issues of coastal environmental management. Berancah Village is the place for this research because there is no actual written information available in the form of research on the local knowledge of the Akit tribe in protecting nature. The background for the writing of this paper is to identify and analyze the local knowledge of the Akit Tribe community related to their daily life in utilizing and managing the environment in the coastal area, besides describing the social structure of the Akit Tribe community.

Knowledge plays an important role in people's lives. The concept of values which is based on the way of human action is stored in the framework of knowledge. According to Kluckhon and Strodtbeck (Koentjaraningrat 1998), the values that exist in culture include five things. The five values of the cultural orientation: 1). The issue of the meaning of human life, 2). The issue of the meaning of human relationships with others 3). The problem of human perception about time, 4). The essence of the work / work, 5) the problem of the relationship between humans and nature. The five values are known as the value orientation or cultural value orientation.

The core cultural values that exist in the knowledge of the Akit Tribe community in Berancah Village are the basic conceptuels for examining environmental management issues in coastal areas in this study area. This area deserves to be the focus of research because there is no actual written information and data available in the form of research on issues of coastal environmental conditions in terms of mangrove management which are related to local knowledge of the Akit Tribe community.

Based on the cultural values in their knowledge system, the Akit Tribe people are still able to survive to manage the Mangrove Forest environment with their local knowledge wisely. For this reason, this study answers how the actual knowledge of the Akit Tribe community in Berancah Village in managing the Mangrove Forest environment.

## **II. Review of Literatures**

Knowledge plays an important role in people's lives. The concept of values which is based on the way of human action is stored in the framework of knowledge. According to Kluckhon and Strodtbeck (Koentjaraningrat 1998), the values that exist in culture include five things. The five values of the cultural orientation: 1). The issue of the meaning of human life, 2). The issue of the meaning of human relationships with others 3). The problem of human perception about time, 4). The essence of the work / work, 5) the problem of the relationship between humans and nature. The five values are known as the value orientation or cultural value orientation.

The core cultural values that exist in the knowledge of the Akit Tribe community in Berancah Village are the basic conceptuels for examining environmental management issues in coastal areas in this study area. This area deserves to be the focus of research because there is no actual written information and data available in the form of research on issues of coastal environmental conditions in terms of mangrove management which are related to local knowledge of the Akit Tribe community.

### III. Research Methods

This study was conducted in Berancah Village, Bengkalis Regency using a descriptive qualitative approach (Creswell 2012), by interviewing 10 informants and key informants who were determined purposively. Observations were also carried out to see the lives of the Akit Tribe and see how their local knowledge is about preserving nature. Batin as the key informant of this study provides a lot of information about the values and norms in the social structure of the Akit Tribe.

This research can be used as a reference and comparison by other researchers who will examine the management of the coastal and marine environment carried out by local communities and the Akit tribe in other areas. This is in accordance with the purpose of transferability testing, that the extent to which the results of this study can be applied by other researchers.

### IV. Results and Discussion

Knowledge systems form a human frame of mind to act in the face of the environment. Humans, environment and culture are three components that influence each other and form an unbroken chain. The process of determining the core knowledge of the cultural values of the Akit tribe according to Kluckhohn which is associated with the local knowledge of the community can be seen according to table 1 below.

**Table 1.** Kluckhohn's Framework on the Five Basic Problems of Life

| <b>Basic Problems in life</b>                                      | <b>Cultural Value Orientation</b>                       |  |   | <b>Orientation of Cultural Value of the Akit Tribe</b>                        |
|--|---|--|---|---|
| The Essence of Life  | Life is bad   | Life is good   | Life is bad, but humans are obliged to make every effort so that life is good | Life is bad, but humans are obliged to make every effort so that life is good |
| The essence of the work  | The work is a means of living                           | The work is for position, honor                                    | The work is to add to the work  | The work is for a living  |
| Human Perception of time   | Orientation to the present                              | Ore cross into the past  | Orieantation to the future  | Orientation only in the present   |
| Man's View of Nature   | Humans submit to nature                                 | Humans try to protect nature                                       | Humans desire to control nature   | Nature will balance itself  |
| The essence of the relationship between humans and each other (MM) | Horizontal orientation, a sense of dependence on others | Vertical orientation, a sense of dependence on superiors and ranks | Individualism highly values effort on its own strength                        | Horizontal orientation, feeling of dependence with others is very high        |

The orientation of the value system of the five basic problems in human life is within the framework of public knowledge in each area including in Berancah Village. The orientation of the value system adopted by a society is not impossible to change according to the development of time because of the factors that support change from within and from outside the Akit Tribe community itself.

The Akit tribe has taken a settlement place in the watershed or strait between islands overgrown by mangrove forests. They depend their lives on the environment or nature in which they are located. Therefore their livelihoods cannot be separated from natural sources to be used, even now some of them are able to process these natural resources, for example processing wood into charcoal (Rosaliza 2017).

The house of the Akit people is made of logs, the walls and floors are made of bark. While the roof is made of leaves or thatch leaves. Akit houses are usually shaped on stilts and use wooden ladders. The front usually has a dolphin or terrace as a resting place, then the main room and kitchen. What distinguishes the house of ordinary people from the house of the chief or Batin are; the house of the Batin head has two floors and is higher than the house of ordinary people, and is in the form of a house on stilts. Akit people's houses usually face in certain directions (Feng Shui) according to one's beliefs. Because the principles of the Akit people are not the same.

For the Akitites who know best about cosmology is Bomo. It is believed that the universe and everything in it was created by God. Likewise, man was created by God and returned to his nature. However, in daily practice the life of the Akitites is more concentrated on the worship of the spirits of their ancestors, even though they also believe in the existence of gods. These gods themselves can be seen through the activity of the bomo (shaman) during trance during the bedekoh (shaman) ceremony.

The traditional livelihoods of the Akit tribe are basically living from utilizing the surrounding environment, namely fishing (fishermen), taking mangrove forest products (Rosaliza, Local Knowledge of the Akit Bengkalis Tribe 2018). The local knowledge of the Akit Tribe community contributes directly or indirectly to efforts to preserve nature. This analysis is concluded because the local knowledge of a society tends to lead to conservative or traditional things. This can support the creation of an environmental management paradigm based on the 'bottom-up' pattern in which the community is valued as an important instrument as a manager and controller of the environment around where they live.

Through knowledge in the form of experience-based understanding of the mangrove ecosystem with all its characteristics, the people of the Akit tribe will be able to save the life of their generation in facing the challenges of their ever-changing environment due to advances in scientific and technological knowledge. In addition, local knowledge contains a number of values that form an order in social life in the region. Social values have a very good function as ways of thinking and acting, and can function as a monitoring tool with a certain compressive power. Table 2 below illustrates the impact or contribution of local knowledge based on primary data analysis.

**Table 2.** Local Knowledge of the Akit Tribe Society Mangrove Forest Management

| No. | Local Knowledge     | Positive impact   | Negative impact | Solution |
|-----|---------------------|---|-----------------|----------|
| 1   | Knowledge of Nature | Has a positive impact because it can understand the importance of protecting nature in order to survive | -               | -        |

|   |                     |  |  |  |
|---|---------------------|--|--|--|
| 2 | Tools used for work | Indirectly carrying out conservation efforts with the tools used are still very simple, for example: machetes not machines | The products of mangrove wood are taken only to meet subsistence needs     | Business diversification   |
| 3 | Economic System     | The Akit community does not do excessive activities in cutting down mangroves and does not overdo it                       | The economic life of the Akit Tribe is marginalized and cannot develop     | Empowerment is needed in terms of more effective mangrove management                           |
| 4 | Institutional       | Formal institutions can support the life mechanism of the Akit tribe   | Non-formal institutions can be eroded so that the role of Batin fades away | It is necessary to reactivate the role of the mind in maintaining the social system of society |
| 5 | Taboo               | Maintaining young mangrove trees for the sustainability of the lives of the Akit Tribe                                     | -  | -  |

Source: Research Processed. (2020)

In utilizing mangrove forests, the Akit tribe has local knowledge that is contained in their local wisdom (Rosaliza, Local Knowledge of the Akit Bengkalis tribe 2018), in terms of maintaining mangrove trees, the Akit Tribe people believe that by cutting down some young mangrove tree branches will facilitate growth. next in large numbers. The Akit tribe community has the belief that from one mangrove tree there are hundreds of mangrove fruit or seeds that will replace the mangrove wood they cut. These seeds will grow and develop naturally.

They do not cut mangrove trees with tools that can damage quickly, such as machines, but they still use traditional tools such as axes and machetes. Likewise with wood transporters, they still use human power and transportation assistance in the form of canoes without machines that do not produce strong waves. The crashing waves produced by the canoe will not damage the mangrove saplings (small), in contrast to motorized canoes where the waves that will be produced will disturb the mangrove habitat on the shore.

The Akit tribe community can also determine the type of wood with good quality or not. But all the qualities of wood they can make good use of. Good mangrove wood will be processed into charcoal in a charcoal stove (Panglong). They use bad quality wood as fuel to burn charcoal stoves. All the materials they use in making the charcoal stove also use very natural materials, namely using clay mixed with a little sand, not using cement or iron, while the roof is made of thatch leaves.

The Akit tribe considers nature as a balance in life, they do not wish to control nature through excessive exploitation. Exploring Mangrove Forest, to look for mangrove wood using equipment in the form of machetes, canoes and ropes made from mangrove tree

roots. Even in taking mangrove wood, they always work together with a profit sharing system. The Akit tribe community has a very high value togetherness seen from their Bonding Social Capital. In social life there are activities of mutual cooperation, arisan, groups of panglong charcoal workers, harmonious client patron relationships between the tauke and Akit people and longstanding bonds of trust.

Basically, the Akit tribe community has recognized work activities as a tradition to fulfill the necessities of life. At the same time, the Akit tribe embraced Buddhism. Buddhism is not only about ritual activities, but also a source of value which ideally serves as a guide for action and interaction for adherents.

This situation illustrates the symptom of the attachment of religious values to the reality of community actions, especially in socio-economic activities. Buddhism is practiced within the boundaries of the existence of religious institutions at the spiritual level or above at the customary territory level. This institution is also within the limits of carrying out its function of ritual worship services or other worship which is not yet debated.

Likewise with customary values, adat no longer has a function as a enforceable rule in controlling the economic actions of community members. Adat is only represented in its function of harmonizing production economic activities among actors in social life. Apart from the reality of the economic conditions experienced by the community, the urge to work to cultivate fields, fields and sea has become a tradition for most of the Akit tribe. In its development, according to the characteristics of the traditional agrarian social environment, the actors still have blood ties, lead a simple lifestyle and avoid competitive patterns. The model of communal society and the friendliness of nature in the Akit Tribe area makes some people look less creative in their actions to fulfill their daily needs.

Today's development has included empowerment as one that is prioritized in building a nation. This situation is interpreted as the existence of power or autonomy given by the government to the community in order to be able and independent in determining goodness for themselves, or in other words that there is openness from the government to accommodate various kinds of initiatives from groups that are considered to experience powerlessness or vulnerability Adiwijaya et al (2018).

From the actor's work actions and the economic results shown, at least the social phenomena can be simplified into four typologies of actor work action models, namely: 1) diligent and creative so that their economic level increases, 2) diligent work but not creative so that the economic level is maintained the same, 3) lazy to work so that the economic standard of living is low, but do not experience a crisis of clothing, food and shelter because the necessities of life are guaranteed to be fulfilled by the family network.

In general, the work dynamics of the Akit Tribe are at a low level because the conditions of the Akit Tribe allow the availability of support for the social and physical environment to ensure that their basic needs are met. As mentioned, the composition of the population which tends to be homogeneous in the sense that the low number of immigrants who live in the Akit Tribe area does not open up opportunities for social competition. Included in it, there is no opportunity for the Akit tribe to get input on the values of life other than what they have witnessed so far.

This, strengthens the opinion of Weber (1968) that the work actions shown by the Akit tribe are more driven by their interests to ensure that all members of their family are met with three basic needs (Weber 1958). More than that, if the social insight and knowledge of an actor in the Akit Tribe community exceeds the average of the surrounding community, his efforts to work and manage work income look much different. Another

thing that determines this difference is the entrepreneurial spirit that emerges and is honed through the various business exporters he does.

Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Sulaiman et al, 2019). The main aspects that characterize Weber's thinking, such as emotion, are shown in how some actors are increasingly enthusiastic about working to meet the educational costs of their children who are eager to continue their education. Although the actor does not know in which way he should raise funds in the absence of a permanent job. People work hard. More fundamentally, actors work to meet the food needs of people they love because of their blood ties. Habits aspect, seen from the tradition of hard work passed down from the parents accompanying the assets inherited by him, makes actors do the same thing. Traditions are used as references in action not only in terms of working in mangrove forests, fields or the sea. This is related to the concept of time division as mentioned in the analysis of meaning above. Likewise aspects of interest and ideal, seen in how actors try to achieve their interests concretely. These efforts are always based on idealism constructed by prevailing religions and customs.

Field data shows the invalidity of the thought of economic sociology (Ritzer 2007) put forward by Karl Polanyi (1957), Mark Granovetter (1985,2005), Robert Wuthnow (2005) and Victor Nee (1998,2005) in that work acts as shown by the Akit tribe. more driven by the social situation which constructs its economic interests. However, the work actions shown do not experience any attachment (social disembedding) to a set of religious and customary values which ideally serve as a determining function in the actors' actions. This problem is a symptom of the dysfunction of religion and customs in regulating the social life of the community (social disfunctionality). The inability of religion and custom to become a regulator of social action, more because religion and custom are latent ideologies and are generally able to manifest in the form of concrete actions through agency. These values are socialized while articulated in concrete actions so that they become an example for the followers of society. Currently, empirical data shows that the existence of religious leaders as agents of religion is actually in a remote position and has lost the trust of the community. The same is the case with traditional and government leaders. The vacuum of agency has caused a chain crisis which has become the source of the problem of social detachment from the actions of actors on a set of ideal values contained in religion and adat. These values are socialized while articulated in concrete actions so that they become an example for the followers of society. Currently, empirical data shows that the existence of religious leaders as agents of religion is actually in a remote position and has lost the trust of the community. The same is the case with traditional and government leaders. The vacuum of agency has caused a chain crisis which has become the source of the problem of social detachment from the actions of actors on a set of ideal values contained in religion and adat. These values are socialized while articulated in concrete actions so that they become an example for the followers of society. Currently, empirical data shows that the existence of religious leaders as agents of religion is actually in a remote position and has lost the trust of the community. The same is the case with traditional and government leaders. The vacuum of agency has caused a chain crisis which has become the source of

the problem of social detachment from the actions of actors on a set of ideal values contained in religion and adat. Empirical data shows that the existence of religious leaders as agents of religion is actually in a remote position and has lost the trust of the community. The same is the case with traditional and government leaders. The vacuum of agency has caused a chain crisis which has become the source of the problem of social detachment from the actions of actors on a set of ideal values contained in religion and adat. According to Putriyanti et al (2019) the religious education value is a binding value between humans and God. Religion is a human belief in the existence of God. Religious values are the way of life that will make harmony in human life according to guidance and order based on their beliefs.

The current state of society, in general, economic action is driven by simple interests, such as only to ensure that in the short term all members of the family are met with three basic needs. Efforts to achieve interests are carried out within the limits justified by religious norms and traditional customs. More than that, when the social insight and knowledge of an actor in the Akit Tribe exceeds the average of the surrounding community, his efforts to work and manage work income look much different. Another thing that determines this difference is the entrepreneurial spirit that emerges and is honed through the various business exporters he does.

In this case, the social work action found in the daily life of the Akit tribe fulfills three elements of the sociological analysis of economic action, namely (1) the act of working economically is seen as a social action; (2) economic action always involves meaning. The Akit tribe community is motivated to work after interpreting life that in order to continue life, the lowest basic needs must be met through which they work to manage their land and natural environment. More than that, people who have different ways of thinking and insight will expand the scope of their business to achieve higher needs and (3) economic action always pays attention to power,

The work behavior of the Akit tribe shows three types of economic action, namely custom, convention and interest (Swedberg 2003). Actions that are determined by short-term interests are defined as instrumental actions and are oriented towards short-term expectations. This action presupposes a social setting in which other actors think in the same instrumental way.

Social action seen from the way the Akit Tribe people behave at work, shows that the social actions they take are in two of the four categories of action presented by Weber (Weber 1958), namely first; value-oriented rational action, this action is carried out by actors in the Akit Tribe community by basing their behavior on basic values in society; Second, traditional actions in which the Akit Tribe people always carry out their activities that are not profit-oriented on the basis of habits, customs passed down from generation to generation without any critical effort to evaluate these activities.

The research findings support and correct some of Kontjaraningrat's opinion. A finding which contradicts Kontjaran Remember's thinking that "a part of the community mentality hinders development". Dialectically, in the Akit tribe, the opposite is true. Lack of development due to policies has isolated the Akit Tribe from implementing development. This has an impact on the inhibition of the formation of a progressive mentality in the Akit tribe.

Kontjaraningrat's opinion about the patricheal society "a character-oriented society mentality, superior and senior" is corroborated by the findings of this study. Where the degradation of people's trust in social agencies that top the structure, is caused by the inconsistency of the agent in the social actions it shows. The incompatibility between what was said and what was done and the inconsistency between what was done and the applicable provisions.



The actions of the actors in their work show their improvisation in anticipating the weak sides of the habits and work habits of the Akit Tribe that they are aware of. Activities working in a production orientation through the processing of natural resources, such as mangrove forests, fields and sea gardens are regulated by these customary institutions. However, accustomed to working in a production orientation alone cannot be considered a sufficient condition for realizing economic success in today's conditions which are full of pressure, challenge and competition.

Symptoms of the low socio-economic standard of living can also be seen from the symptoms of the gap between actor actions and religious ideals and traditional customs. In this case, attention needs to be made to the underlying values not attached to the actor's actions. Empirical data confirms that agency has an important position in disseminating values into the social life of society. The consistency and integrity of the agency over formal and informal rules will encourage the micro level to adopt values into itself in action. On the other hand, the absence of it breaks the link between the agency and the community. It has resulted in a value-based economic failure.

In other words, the failure of the progress of the economy that has been taking place in the Akit tribe was due to a breakdown in one of the integration mechanisms (decoupling). Formal institutions fail to fully interact with social networks and social norms that are informal in nature in directing the economic actions of individual actors. The point is, the institutional and cultural environment is seen as important in shaping people's economic behavior. The agency side does not get Nee's attention, which is important in the dynamics of the mechanization of social integration. Nee oversimplifies the mechanism by assuming that everything goes without strong agency influence. Agencies in this regard are not only reformers in the religious or customary sector at the meso level, but also government officials who are at the macro level.

In an effort to develop a community economy, the policy environment or the government does not fully understand how the community economic process takes place. So that the case of providing working capital (financial stimulants) by the Government is more of a populist policy. The basic problem concerns the problem of social and socio-cultural structures that are intertwined with the economic actions of the community which tend to be repaired from the process of community economic development.

How the actor acts, is inseparable from the social environment obtained from where the actor was born, grows and develops in family education, formal educational institutions and the environment where he is located. The social strata in the Akit Tribe community tends to refer to the appropriate social strata that exists in the Batin Tali area.

In line with that, in everyday life, the difference in material ownership of wealth in the life of the Akit Tribe (Akit Tribe) gives rise to three other layers, namely the rich, the simple, well off and the poor. However, the perception of poverty in the Akit tribe is not as extreme as imagined. They have a home, clothes and still enjoy three normal meals a day. Deprivation is partly due to them being trapped in the closed opportunity to rise from poverty due to lack of knowledge and understanding of proper business management. Besides, the narrow business opportunities are also related to the limited marketing of the products being cultivated.

The differences in the level of life currently experienced by the Akit tribe cannot be separated from what they get from the environment in which they are located. Contestation in competing for capital is also determined by experience, knowledge, network, ability to manage a business. Overall, these aspects are an accumulation of a series of social situations in the Akit Tribe area.

## V. Conclusion

That the reality of the economic life of the Akit tribe shows a variety of work actions, both traditional and rational. Simple and short-term thinking dominates the background to action. Social action that is manifested in the pattern of work shows the independence of society for long-term interests, intertwined with customary traditions that institutionally still survive in the production function.

In line with that, religious institutions localize themselves only in legal matters, or revolve around the function of community ritual services related to religion. Secularization in a limited sense makes religious institutions lose their sensitivity to integrate religious interests with the economic interests of society.

In relation to the dynamics of local historicity, it can be seen that each period has symptoms of social change at both the level of social institutions and the level of individual actor life. But basically actors always show a tendency that their work actions are adjusted to the developing social environment.

Meanwhile, there is a minority of actors who are formed with knowledge, action networks that are differentiated from the Akit Tribe community in general. At the same time, the problem of poverty experienced by people in this region cannot be separated from the general economic condition of subsistence fishermen. The problem becomes complicated when the majority of people in this area work as mangrove squatters, farmers and some others become traditional fishermen and traders. For farmers and fishermen, however tall and militant they work, the final important stage, namely the conversion of products into income, is beyond their power of control. They have no bargaining position, thus closing the opportunity to increase their income significantly.

The second conclusion is that the actors' work actions do not experience attachment to the work ethic values of their religion, which in this case is Buddhist. In the context of economic action, the implementation of Buddhism in the life of the Akit Tribe is limited to the "outside" side of their own religious religiosity, where what is seen is the symbol and implementation of religious rituals. The "deepest" side of religiusitas in carrying out his religion which has social power in its function of forcing and controlling the actions of actors is not conveyed. Compared to the spirit shown in the past several periods, this change is more caused by a crisis in the existence of agents of change from among religious leaders or scholars. This non-attachment is not realized by the actors because the change process is evolutionary.

The third conclusion is that the actor's work actions are not fully attached to the substance of customary ideal values which function to drive the economic action of the community towards ideal conditions. The existence of adat, which is represented by socio-economic institutions in regulating the harmonization of production economic activities, does not have the power to enforce the actions that actors should take. This is more due to the low capacity of change agents in adat (in this case Batin). To a certain extent, customs are adhered to in rituals that have indirectly stimulated trade economic activities concerning related goods and services.

## References

- Adiwijaya, S., et al. (2018). Empowerment Pattern for Thalasemi Patients in Dr. Soetomo Hospital Surabaya (Study of the Association of Parents with Thalassemia Indonesia, Surabaya). *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 289-298.
- Creswell, John. 2012. *Research Design, Qualitative and Quantitative Approaches*. California: Saga Publication.
- Granovetter, Mark. 2005. "The Impact of social structure on economic income." *Journal of Economics Perspectives* 22-51.
- Koentjaraningrat. 1998. *Culture, Mentality and Development*. Jakarta: Gramedia.
- Lawang, Robert MZ. 2005. *Social Capital in a Sociological Perspective: An Introduction*. Jakarta: FISIP UI.
- Putriyanti, O.A., et al. (2019). Religious Education Values in Gita Savitri Devi's *Rentang Kisah* and Andori Andriani's *Doriyaki* Novels. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*. P. 560-565.
- Ritzer, George. 2007. *Modern Sociological Theory*. Jakarta: Kencana Prenada Media Group.
- Rosaliza, Mita. 2017. "The AKit Tribe Community (Study of the Social Capital of the Akit Pesisir Tribe in Berancah Village, Bantan District, Bengkalis Regency)." *Journal of Cultural Sciences* 39-54.
- Rosaliza, Mita. 2018. "Local Knowledge of the Bengkalis Akit Tribe." *Journal of Cultural Sciences* 104-112.
- Sulaiman, et al. (2019). The Performance of Lecturer in the Development of Academic Culture in Ilmu Tarbiyah Al-Hilal College of Sigli. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 220-228.
- Swedberg, R. 2003. *The principles of Economic Sociology*. New Jersey US: Princeton University Press.
- Weber, Max. 1958. *The Protestant Ethic And the Spirit Capitalism*. New York: Charles Scribners.