

## Form, Function And Meaning Of Kriya Ago For The Sakai Tribe Community In Duri, Bengkalis District

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**Abstract.** *This study aims to describe the form of Ago as a cultural object of the Sakai Tribe in Duri, Bengkalis Regency. explains the meaning contained in Ago as a Cultural Property and also explains the values contained in Ago as a cultural object for value education for the Sakai Tribe. The research approach method was chosen to focus research so that the research results are in accordance with the research objectives and carried out scientifically. This research is field research with qualitative methods. The results of the research show that Ago is 1). Ago dimensional object made of wicker crafts, with a rectangular base and a circle on Ago's lips. 2) Ago has a practical and social function in the life of the Sakai people. 3). For the Sakai Tribe, Ago is a symbol of life and responsibility.*

**Keywords:** Ago, Sakai Tribe, Duri

### INTRODUCTION

Duri is the capital of the Mandau sub-district, Bengkalis Regency. Duri is on the Trans-Sumatra Highway heading to North Sumatra and Aceh. About 120 Km from the Capital of Riau Province, Pekanbaru. Duri has an area of 937.47<sup>2</sup> Km<sup>2</sup> with a population according to the 2017 census of 256,108 people. To the north it is bordered by the city of Dumai, on the south it is bordered by Pinggir District, on the west it is bordered by Rantau Kopar District, Rokan Hilir. Furthermore, to the west, and to the east it is bordered by Bukit Batu District. Topographically, the Mandau District area is flat and all of them are on the mainland. The largest village/kelurahan administrative areas are Air Jamban Village and Pematang Pudu Subdistrict, which cover an area of 25 km<sup>2</sup> or 16 percent of the total area of Mandau District (<https://camatmandau.bengkalis.kab.go.id/web/statis/sejarah/1>).



Figure 1. Mandau sub-district map

## METHOD

The research approach was chosen to focus on research so that the research results are in accordance with the research objectives and carried out scientifically. This research is field research with qualitative methods. This research is a descriptive qualitative research. Sugiyono (2016: 116) explains that qualitative research is a research method based on the philosophy of postpositivism, used to examine natural objective conditions, where the researcher acts as a key instrument. Descriptive qualitative research is research that aims to examine a real phenomenon experienced by research subjects and describe it systematically, factually, and accurately about the object of research (Mustafa; 2009; 229). Descriptive qualitative research emphasizes the depth of the content of the research object not the amount (quantity) of data. For this reason, the data produced in qualitative research can be in the form of observations, interview scripts, field notes, photographs/videos, and other documents. According to Nana Syaodih Sukmadinata (2011: 73), descriptive qualitative research is intended to describe and describe existing phenomena, both natural and human-made, which pay more attention to characteristics, quality, interrelationships between activities. In addition, descriptive research does not provide treatment, manipulation or changes to the variables studied, but instead describes a condition as it is. The only treatment given was the research itself, which was carried out through observation, interviews and documentation.

## RESULTS AND DISCUSSION

### Result

#### 1. Ago Form

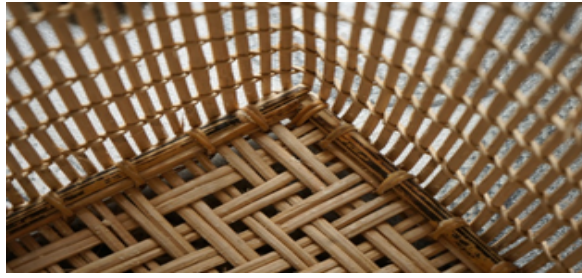
Kriya Ago is a work of physical culture of the Sakai tribe in the Mandau sub-district. In a very long period of time this remote tribe uses ago for various needs in their lives. Therefore, when ago began to be unknown especially to the Sakai people themselves, there was concern that what was lost was not only the physical Ago, but the various values contained in it would also be lost. While the values embedded in Ago teach many things, which so far have been able to become an adhesive for the Sakai people in their families and in their groups.

Visually Ago is a 3 dimensional craft made of rattan which is built using various types of webbing. From the results of the study it was found that: "All forms of Ago are the same. What distinguishes Ago is only the size, depending on who wears it. In other words, is the ago for men or women, for children or adults and so on. Visually ago it can be seen as follows:



**Figure 2.** Ago is used for women. Dok. Syafrizal 2022

Broadly speaking Ago consists of the base, body and lips. Visually the shape of the base, body and lips can be described as follows:



**Figure 3** .Low part of Ago. Dok.Fauzan 2022



**Figure 4.** Wall of Ago. Dok. Fauzan 2022



**Figure 5.** Lip of Ago, Dok Fauzan 2022

## **2. The function of Ago for the Sakai Tribe in Mandau, bengkalis district.**

Ago is a container for carrying or moving goods for the Sakai tribe. Even though it has a practical function, consciously or not, the Sakai tribe has made Ago as their glue together. This means that Ago for them functions to help others, including borrowing from each other. In addition, the Sakai tribe functions ago as the incubator of the value of responsibility, the inculcation of values has started since they were small.

The Sakai people are very aware that Ago does not only function as a sense of responsibility towards the family, but also a responsibility towards their group and society. Therefore, every tribe has an Ago as a form of alertness to their family and social environment. Therefore, when Ago was no longer made and used by the Sakai people, many Sakai tribal elders were worried that the value of Ago would also disappear. This concern makes sense because many Malay people, even the Sakai tribe as supporters of Ago's physical culture, no longer recognize these cultural objects.

## **3. The Meaning of Ago for the Sakai Tribe in Mandau, bengkalis district.**

The data above explains the form and function of Ago for the Sakai Tribe. The next data exposure is the meaning of Ago as a cultural product for the Sakai Tribe. As an object that is physically made of rattan, of course as a container for Ago it has a practical function that is used by the Sakai people as a complement to their cultured life. However, after going through research it turns out that Ago does not only have a practical function, but also has a social function.

The explanation above actually shows that Ago also has meaning. "Ago is used by the Sakai people as an adhesive for social relations between them" therefore indirectly this actually gives an illustration that ago also has meaning for the Sakai people.

In addition to this, the Sakai Ago Tribe has been taking care of their lives physically. This means that so far ago has been a medium for bringing farm produce to family needs and for sale. In other words, only Ago has

been the medium they use to transport their goods. However, using Ago in life causes their whole blood to flow more smoothly and makes them healthier. Therefore, there are no Sakai people who are reluctant to carry out their obligations when using ago as a medium.

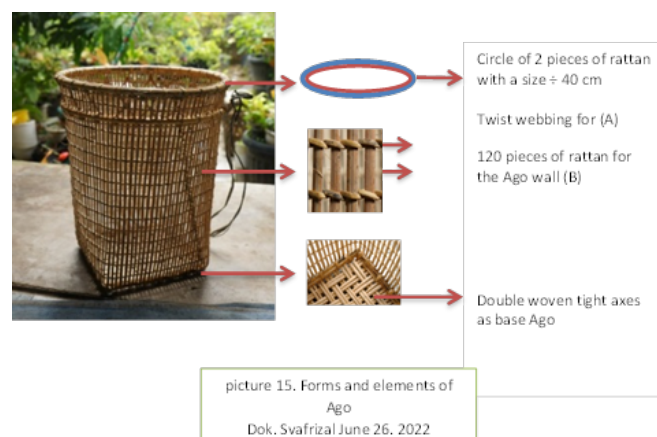
Departing from the explanation above, Ago actually has the meaning of life, because Ago in its personal and group use touches all lines of their lives. Apart from meaning life, Ago also has the meaning of responsibility, because so far Ago has been used by the Sakai tribe to instill a sense of responsibility towards families, groups and the Sakai people in general. Therefore, in the life of the Sakai tribe, Ago was introduced to them from an early age, they even made Ago according to their strength to lift it.

## Discussion

As has been explained that the Sakai tribe is one of the tribes that inhabit the interior of Riau on the island of Sumatra. From various discourses it is believed that the Sakai tribe comes from Pagaruyuang. Even though it is believed to have come from Pagaruyuang, if you look closely, the Sakai tribe has its own original culture that is different from their origin. Even their culture is also different from other Malay ethnic groups in Riau.

The Sakai tribe is known as a tribe that has a nomadic lifestyle. This pattern of life then leaves an interesting cultural wealth that belongs to the archipelago. Even though their lifestyle is still nomadic and dependent on nature, from various records about the life of the Sakai tribe, they are able to survive by creating tools for household needs through the use of nature. One of the physical culture that always accompanies the Sakai tribe in living their lives is: making and wearing rattan crafts, which they named "Ago". For the Sakai Tribe, "Ago" (craft made of rattan) is not only a tangible object, but also an object that requires function and meaning. Therefore "Ago" is an object that always accompanies the Sakai Tribe in their lives, both for farming, forestry, markets and so on. Even the need for "Ago" can be concluded as the main need in the household and social culture of the Sakai people.

Ago is made using rattan raw materials which are abundant in the Riau region, including the Bengkalis Regency area. Nowadays Ago is almost nowhere to be found, because various advances have made the Sakai people start to forget the rich culture they have, not many people know about ago anymore, let alone young people. Therefore understanding Ago in terms of form, function and meaning is very important. Talking about "Ago", in fact these cultural objects have a simple form, however in designing Ago issues of function and meaning become a reference in making them, especially related to the volume or size of Ago. "Ago is made depending on who uses it, and what it is used for." The size of Ago was created, it really depends on who uses it, what it is used for, for men the size is around 80-120 cm, for women the size is 60-100 cm (depending on the height and strength of each) and for children the size is different again. As explained in the special data presentation, Visually, "Ago" is in the form of a 3-dimensional craft object, combining Ago's base, body, and lips. The base consists of four squares made of 2 axes double woven tightly with one side measuring  $\div 25$  cm. One example of ago for women can be described as follows:



**Figure 6.** One example of ago for women

**Table 1.** The Ago Form Of The Sakai Tribe

NO	AGO FORM	DETAIL FORM AGO	DESCRIPTION
1			<p>The tight arrangement of rattan in figure A is the side or wall of daru ago. The number of rattan arrangements cannot be ascertained depending on the diameter of the ago to be made.</p> <p>The arrangement of rattan on the back wall is reinforced with woven twists as shown in figure B. is a picture of the shape of the rattan arrangement</p>
2			<p>The shape of the ago is greatly influenced by the strength of the ago itself. Because of this, the shape is sturdy because the ago was built from three strengths: (1) 2 pieces of rattan wrapped around the lips of the ago and strengthened with a double hook knot as shown in the picture. (2) Two rattan coiled at the second lip with a double hook woven knot. (3) Two</p>
3			<p>The strength that the Sakai tribe takes into account in calculating ago's strength is, the base of ago. The first strength can be seen from the double plaiting on the base and the second strength can be seen on the round rattan on the sides of the base and the lip of Ago (can be seen in the following picture</p>
4			<p>Visually, Ago has a different structure between the lips and the base. The lip structure at the ago mouth is circular consisting of an ago 1 lip with a diameter of <math>\pm 40</math> cm and an ago 2 <math>\pm 35</math> lip. Meanwhile the structure of the ago base is square with a side length of <math>\pm 21</math> cm. The lip of ago 1, lip of ago 2 and the base of ago are made by using 2 pieces of rattan and flanking the rattan which is used as the wall or side of the ago. so that the ago becomes powerful because the ellipses are depicted in blue and red. The red and blue colors are an illustration that the lips of the aga</p>

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consist of round rattan which is formed from two rattan circles

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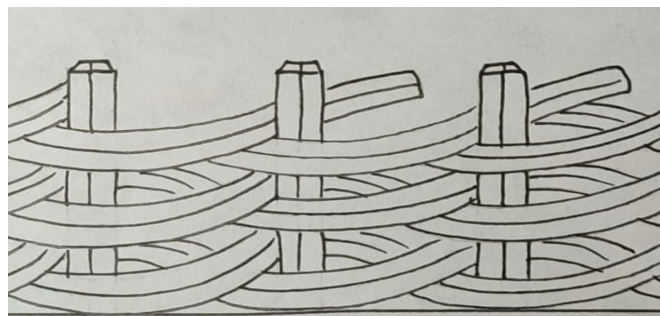
For the Sakai tribe, the objects that are made come from nature and are made with their simple abilities. Even though they are made with simple skills, for them the objects created are made by paying attention to various functions, both physically and usability. The functions of these objects are still simple and are used to help make their work easier. As explained earlier, one of them is Ago. As described in the explanation above, the shape of the Ago is a container made of rattan produced from the land where they live. and the function of Ago cannot be separated from their lifestyle. In other words, for the people of Sakai, Ago is made to be driven by the needs of their life. For example: their nomadic life makes them always move settlements and fields. Usually their fields are far in the middle of the forest, while their lives have no means of transportation, besides the complicated and long roads that cause them to think about ways or strategies to bring their fields home or to the barter market.

In the simple thought of the Sakai tribe they have to bring their crops or food needs in an easy way. Ago is the answer to the problem of transporting agricultural products they face, because apart from natural materials, the choice of rattan as a material for making ago is a consideration of the strength and durability of the means of transportation in the Sakai Tribe. In addition, the choice of ironwood bark as a carrying/carrying rope for Ago, is actually not only a matter of strong rope, but also a consideration of comfort compared to other ropes including the rattan rope itself. Convenience in question is, because ironwood if forged will turn into fine fiber besides being smooth, ironwood rope can also be formed into ribbons according to the needs of the Sakai tribe.

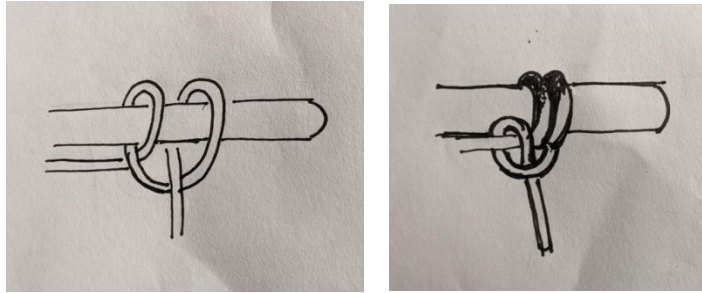


**Figure 7.** Ulin bark before knocking / forging Dock. Syafrizal April 2022

As previously described, Ago was made in accordance with nature and in accordance with the life of the Sakai tribe, including the various plants it cultivates, such as: The most widely cultivated food plant by the Sakai tribe for their food needs is the galo tuber. Ubi Menggalo is actually a type of poisonous cassava plant. The menggalo tuber can be eaten through certain processing. The weight of a menggalo tuber can reach 20 kg, even more. Therefore, the Sakai tribe really needs a container that can carry cassava from their fields to their homes or to the market to sell/barter. For the thinking of the Sakai Ago Tribe is one of the local geniuses who can handle the transportation of food from their fields.



**Figure 8.** Two Axis Double Woven Rarely used for Alas Ago Dok. Syafrizal June 23, 2022



**Figure 9.** The Double Hook Knot used by the Sakai Tribe to knot the base, and Ago's aunt Dok. Syafrizal June 23, 2022

In addition to the practical needs mentioned above, Ago also functions to build or strengthen friendly relations between them in one family or one group. Ago is an object that can help families or groups to bring food or various items they need. Apart from that, Ago is also used to lend or work together in a family or group. So it can be concluded that Ago in the life of the Sakai tribe does not only function as a tool for practical needs, but also functions as an adhesive for social relations. For the Sakai Tribe, Ago is not just any Ago. To make the ago, good quality rattan, strong ties and beautiful shapes are selected. Therefore, Ago was made not only for Kriya, but in it fused customs and taboos adhered to by the Sakai people. Therefore, for the Sakai people, Ago has a deep meaning. This means that the interpretation of ago is not only limited to form, but starts from finding raw materials, making, and how ago is used and its ability to provide learning for the community. Several choices of woven types are used by the Sakai Tribe to make Ago.



**Figure 10.** Illustration of Ago's function in the life of the Sakai Tribe Dok. Syafrizal 10 June 2022

From a young age, the Sakai people have been taught how to be responsible. There are many ways to teach responsibility to children, through Ago children are taught how to be responsible, therefore, from a young age, Ago is made for children so that they can help and learn to be responsible for helping their family. The older the child, the more Ago is made according to the child's physical abilities. So that providing responsible learning by using Ago as a medium continues until the child grows up.



**Figure 11.** Illustration of using Ago as learning responsibility for the Sakai Tribe Dock. Syafrizal June 23, 2022


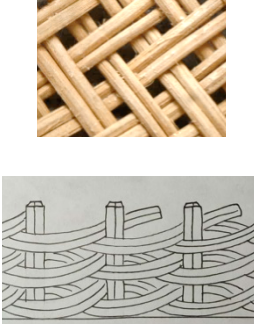

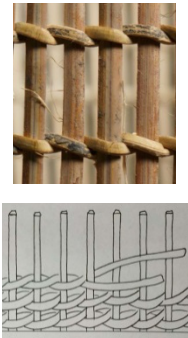
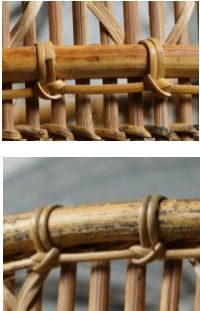
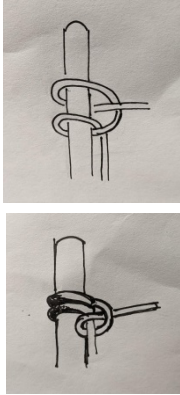


Therefore, in the house of the Sakai Tribe, Ago is found with various sizes. There is even an Ago that is 4 Eto long, even more, depending on the load to be carried and who is carrying the Ago.



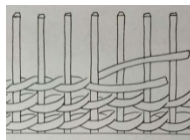
**Figure 12.** Illustration of Ago with size 4 eto Dock. Syafrizal June 23, 2022



**Table 2.** Types Of Woven Used To Make Ago

NO	THE PAST SIDE SECTION	WOVEN TYPE AGO	DESCRIPTION
1			<p>The webbing used to make the Ago mat is double woven tightly. The choice of the Sakai tribe for this matting shows that the Sakai tribe really understands that this type of webbing is very suitable to be used as a base for areas that have heavy loads.</p>
2			<p>The rattan skin used as the Ago wall is made with a thickness of 3 mm with twisted plaits as a binder between the rattans. Ago's twist weaves are made seamlessly from the base to Ago's lips</p>
3			<p>Double Hook AnyAman as a rattan fastener on the base and lips of Ago, showing that the Sakai tribe understands the strength of the Double hook wove</p>
4			<p>Ago's rope hanger holder is made with special care, not only tied to the ago rattan, but deliberately twisted as a medium for hanging Ago's rope.</p>

5



This last figure shows the webbing route of the webbing when the webbing moves to the next step

Departing from the description, figure and table above, it can be concluded that Ago for the Sakai Tribe is made from the ideas of society and nature, therefore for them Ago is not just a vessel that functions practically, but for them Ago has a meaning in life because there are many what they learn from Ago, starting from materials, manufacturing to using ago in their life. Besides, for the Sakai Tribe, Ago has the meaning of responsibility because through Ago, the Sakai people teach the meaning of responsibility. Even the introduction of the meaning of responsibility through ago starts when they are small.

## CONCLUSIONS AND SUGGESTIONS

### Conclusions

Based on the review and analysis that has been carried out on the research subject, namely: the rattan woven handicraft product of the Sakai tribe named "Ago" in Duri, Mandau sub-district, Kab. Bengkalis Riau. From the research that has been done, it can be concluded 3 things as follows

1. Ago is one of the crafts of the Sakai people which is in the form of a 3-dimensional object made of rattan. By using 3 types of webbing, namely: Double Webbing with 2 tight axes, Twist Webbing, and Double Hook Webbing. with the size of one side of approximately 25 cm. While the lips of Ago are circular with a diameter of approximately 40 cm,
2. Apart from practical needs, Ago also functions to build or strengthen friendly relations between them in one family, or one group. The friendly relationship in question is; In practical terms, Ago is an object that can help families or groups to bring food or various items they need. In addition, Ago is also used to lend or use Ago as a medium for mutual cooperation between them in a family or group. Besides its practical function, Ago also functions as an adhesive for social relations.

### Suggestions

For the Sakai people, the Ago that is made is not just mere craft, but incorporates customs and taboos that are adhered to by the Sakai people. Therefore for the people of Sakai Ago it has a deep meaning. This means that the interpretation of ago is not only limited to form, but starts from finding raw materials, making, and how ago is used and its ability to provide learning for the community. Several choices of woven types are used by the Sakai Tribe to make Ago.

In addition, Ago for them is made from the ideas of society and nature, therefore for them Ago is not just a container that functions practically, but for them Ago has the meaning of life because they learn a lot from Ago, starting with materials, manufacturing and using it in Their life. Besides, for the Sakai tribe, Ago means responsibility because through Ago, the Sakai people teach the meaning of responsibility. Even the introduction of the meaning of responsibility through the ago starts from them small. Based on this, the role of the local government is urgently needed to maintain the preservation of the Sakai culture, perhaps it can be in the form of funding for production or preservation through special education on the Sakai culture.

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