

Value Of Women In Ocu Community In Historical Turn To Matrilineal

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Abstract

Thinking about laying the basis for the extent to which the relationship between matrilineal phenomena and women is an interesting thing to analyze. Especially related to the position of the Ocu community, especially women in the historical vortex towards matrilineal. This study uses a qualitative method with an ethnographic approach to the Ocu community in Kampar Riau Regency. The results of this study have strategic value because they are a means of criticizing and even repositioning various thoughts related to the main phenomenon, namely women occupy a very important position in the historical process towards matrilineal. The deterioration of life due to serious economic difficulties affects all aspects of people's lives. Such a severe situation encourages the behaviour of men to make efforts to migrate to various regions for a very long time. The lack of men as the main support for every family even requires Ocu women to take over all the responsibilities of life.

Keywords: Values, Women, History, Towards Matrilineal

Introduction

Each tribe has its own development process, including the Ocu tribe who have long inhabited the Kampar area. This group has an identity that distinguishes it from other ethnic groups. According to Syafrizal (2004) that the Ocu community has different ethnic characteristics and boundaries from other ethnic groups. Sometimes polarization to show identity as a differentiator with other groups is not often manifested in the form of ethnic movements. As Koentjaraningrat (1993) mentions that an important phenomenon that has occurred in various events in the world during the last two decades is the emergence of ethnic movements. The rise of inter-tribal conflicts that have occurred since 1970 does not only occur in developing countries but also occurs in developed countries that have an established level of democracy. Sanderson (2003) stated that for many years the concept of race was rather difficult for social researchers to formulate.

In line with the polarization of the Ocu Ethnic movement in showing their identity to other groups. The process of identity formation through various group activities will bring up existing entities in the form of cultural values as a binder (Pelly, 2015 ; Syafrizal et al., 2022). The treatment of entities in the form of the values above will have an impact on strengthening ethnicity. As stated by Kuper & Kuper (2000) that ethnicity is the basic classification of a social organization whose membership is based on common origin, history, and culture. By the conditions that apply to the Ocu tribe which has its history, ancestral origin, culture and language.

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Practically, this Ocu group has earned and fulfilled the principle as an ethnic group. Because every group or something is said to be ethnic if it has a culture as its tradition (Baharuddin, 2007 ; Napitu et al., 2020). These cultural differences are identified for each tribe, as in it, there are differences in traditional customs, family patterns, and views on beauty, political orientation, economic activities, and entertainment. It should be explained that the Ocu people are a group that has lived in the Kampar area since the VII century AD, even according to Luthfi (1977) that the Ocu ethnicity existed before the entry of Islam into this area.

Through the aspect of folklore that always lives and continues to develop in the community from generation to generation, although it is not yet known where the source of the information comes from, the information has great value. The meaning in determining the historical direction of the times, namely the folklore of the Ocu people which mentions that the Ocu people have their origins from the ancestors of the Bonai people from the interior of Kuntu or before the arrival of the Sriwijaya kingdom in the VII century BC. The arrival of the Sriwijaya kingdom in the Kampar region is indicated by the existence of the Muara Takus temple which still stands majestically today. The arrival of the Sriwijaya kingdom to the Kampar area seemed to be the main cause of the spread of the Bonai people in various regions.

Research Methods

The data collection used in this study is a qualitative method that allows for a concentration of general principles (Creswell, 1994). Analysis of various socio-cultural phenomena requires the availability of comprehensive data and information. The research was carried out in several stages, namely: 1) The preparation stage, which includes library research that focuses on population data, materials related to the history of the area where the research is carried out, including licensing with the region, 2) The stage goes down to the field to get the data needed, approximately five months, 3) data classification stage, data translation, data analysis, and 4) research report preparation stage.

Data collection techniques were carried out interactively including in-depth interviews and observations, while non-interactive data sources included additional notes and documents relevant to this research problem. As for the informant selection technique, although every human being can be used as an informant, they are not necessarily good informants (Spredley, 1977; Chua Yan Piaw, 2006). However, a selection process is needed by looking at several characteristics, namely feasibility, expertise, character, and authority, as well as priorities. In the context of this research, informants are classified into two parts, namely main or key informants, such as village heads, traditional leaders, and members of political parties, and informants who come from community members are adult men and women, aged at least 21 years and have right of the house in the research location and are married.

Results And Discussion

It can be explained that there is no group without lineage (Syafrizal, 2016). Heredity is inherent in every member of a society or group. Furthermore, each group has a history as a process of establishing kinship which is usually strengthened by the element of blood ties known as kinship. Factually, lineage is not necessarily considered an option, but in fact through a long historical process, it is not uncommon to even encounter social conflicts, both within the group of origin of the lineage itself, as well as with outside parties even though they still have historical relationships with their ancestors.

According to Ihromi (1996) there are two choices of lineage, namely patrilineal and matrilineal. Patrilineal is a community custom that regulates the flow of lineage from the father's side, while matrilineal is a community custom that regulates the flow of lineage originating from the mother's side. Habib (2018) emphasizes that in a patrilineal system, the position of men is more influential in dividing inheritance than the position of women so that only boys will be the heirs. On the other hand, in the matrilineal system women are more prominent than men in terms of inheritance. The heirs of the matrilineal system are those who are on the maternal line of sons and daughters, brothers and sisters, grandparents and their brothers and sisters.

Communities that adhere to patrilineal and matrilineal systems recognize exogamous marriage as a marriage principle that requires people to find a mate outside their social environment. In the patrilineal system of the Toba Batak society, this exogamous marriage is an honest marriage in which the man persuades the woman to enter the clan (the group) accompanied by the gift of valuables to the woman in return for her position in the clan (women). . But now a new problem has arisen because many adherents of patrilineal and matrilineal systems do not understand their status in the public sphere (Ramachandran, 2001).
Overview of the Role of Women

According to Dimiyati (2017), a woman can act as a mother, wife and child. All of these roles require tasks according to their respective roles, where these roles are also their specialization. Women have a function as an academic metaphor for the family (Evans, 2017 ; Wahidah et al, 2022). As a mother, the main task of women is to educate a new generation. So it is often heard that when a child makes a mistake, it is said to be following his mother not his father (Mesatywa 1954). For this reason, Muslims are required to be responsive to the development of science and technology if they want to take part in building a humanist civilization (Rochmat, 1999). Because there will be a relationship between gender and class in a transnational, and global approach (Tylor, 2015). They cannot ignore the concept of feminism that was born from Western civilization because it has an interest in defending the interests of Muslims themselves. Because it will lead to something that discredits women with anti-feminist slurs (Ntshinga, 1996).

Islamic feminism is a correction to the secular concept of Western feminism. Secular feminism is a form of protest against Christian teachings which are considered discriminatory against women. Women were blamed for the expulsion of Adam and Eve from heaven. Women are also inferior to men because they were created from Adam's rib. Secular feminism is an exclusive ideology because it only pretends to fight for women's interests. Feminists view the family not as a team, but as a contract between women and men for biological and economic interests. The results show the attachment of collective action in gender relations and the positive value of women's participation (Meier, 2016). Because for women, having a very important role in the family economic system (Pedroza & Hapke, 2021).

The development of women's roles according to Prantiasih (2014) has been carried out for more than 35 years and many results have been achieved such as increasing the diversity of women's roles. It certainly does not deny its value, but it has demonstrated the ways in which gender is at the centre of attention (Warne, et al, 2003). In the third millennium era, efforts to reposition women's roles and functions are very appropriate to further spur the ideals of gender equality. Because women are not only a means of reproduction, women must have more roles (Moore, 2019) in family and community life. So that women cannot be compared with men in managing the economy in the family (Neitzert, 1994).

The era of the third millennium is marked by the development and progress of science and technology as well as competition between countries making this world very open and with advances in information technology. In this current era, of course, there are opportunities and challenges for all of us to respond to the challenges of change with the will and abilities that we have. Women as a large population group are challenged to take part and opportunity in dealing with changes that occur in their environment. Because women's cognitive development easily occurs in a relational context (Belenky et al, 1986). Moreover, the connectedness of women as a consequence of the social structure will easily develop (Miller, 1986).

Much of women's psychology has shifted from using models that present psychological individuation as a form of maturity (Vaillant, 1977; Levinson, 1978; Mahler, Pine, & Bergman, 1975; Erikson, 1950) to models that emphasize female attachment as the basis of their psychological development (Belenky, Clinchy, Goldberger, and Tarule, 1986; Miller, 1986; Flax, 1981; Gilligan, 1982; Dinnerstein, 1976; and Chodorow, 1978). This is because the increase in economic growth provides opportunities for expanding employment opportunities, and developing potential roles. The development of increasing women's abilities will naturally cause a shift in values and patterns of family life. For example, a very prominent phenomenon lately is the increasing number of women who choose to work not only because of economic demands but because they want to satisfy their personal needs. This phenomenon is a manifestation of the success of educational programs which directly and indirectly have an impact on increasing women's aspirations and hopes for a better income and life.

According to Ahdiah (2013), the role of the division of labor between men and women describes the role of women. This may seem surprising, especially given the ongoing criticism of gender issues (See, 2011). The initial basis for the sex division of labor is undoubtedly related to the different roles of men and women in reproductive function. Analysis of the role of women can be carried out from the perspective of their position in dealing with indirect (domestic) productive work and direct (public) productive work.

The Value of Ocu Women in Turning History Towards Matrilineal

The value of women which will be explained in this section is the position of Ocu women which is very central in managing, designing, and carrying out various activities of social life or is directly proportional to the main task as the nature of women. Moreover, women need to get recognition for their achievements (Heller, 2009). About these meanings, the value of women in the context of the Ocu community can also be seen from the size of their local wisdom. As stated in the introduction that the Ocu matrilineal community is still controversial, the Kampar tribe is classified as a separate tribe or belongs to other tribes such as the Minangkabau in West Sumatra and Riau Malays.

The first opinion which states that the Kampar people are Minangkabau people generally comes from outside Kampar, especially the Minangkabau people. This opinion arises because of the similarities in ethnicity, history, customs, language, and culture with the Minang people, especially those in Luhak Limopuluah. Another reason is that during the Pagaruyung Kingdom, Kampar became an overseas area of Luhak Limopuluah named Rantau Limo Koto which consisted of Kuok, Bangkinang, Salo, Air Tiris, and Rumbio. The second opinion which states that the Kampar people are part of the Malay people generally comes from people outside Kampar. This phenomenon is increasingly interesting to study, because no ethnic group has two identities, especially regarding the determination of lineage. However, the Ocu community itself in its social reality is not too concerned about this. They see it more as a social fact that is more enlivened by people outside Ocu. The basis of this understanding relates to the principles of the Ocu Kampar civilization which existed before the Minang or Pagaruyung

civilizations. The Ocu Kampar civilization considers the term Minangkabau not representative of them and is the name of a place in the upper highlands of the Kampar River because the term Kampar is also a place name.

Regarding the value of Ocu women in the historical vortex towards matrilineality, it turns out to give women a more position. This extra position is expressed in one meaningful term, namely "Cangkuwuochgi" which means giving everything to women, especially mothers. The term Cangkuwuonghi according to Syafrizal (2004) refers to the great respect for the mother figure by her grandchildren. The value of honour or guilt of a mother would not be complete without including this term. Cangkuwuoghi seems to be positioned as a term that has magical value and should not be uttered carelessly to Ocu's grandson. Cangkuwuoghi also has tremendous power in influencing one's emotions and will evoke very strong sentiments for people from family members to respond to.

Here are some local wisdom that reflect the glory of women in the Ocu matrilineal community, as follows:

1). Local wisdom in providing tribal/ethnic women. This is the greatest manifestation of the local wisdom of the Ocu people. When a mother from tribe A gave birth, their child automatically became part of tribe A. Tribal existence was created and created as a means to facilitate marriage with peers in the Ocu community. Several tribes in the Ocu, such as domo (domo banana, domo bomban, domo mudiok/ate, domo ulak/bawa) kampai, putopang, Malay, and piliang. Each tribe in the Ocu group has its territory, which is called an umpuok. Each umpuok also has its traditional leader, who in Ocu terms is called "pucuok". The term pucuok comes from the analogy of a banana tree which has the highest leaves, namely the banana leaf shoot, which then refers to the highest leader of the tribe. In a broader context, every community group is believed to have a traditional structure. Likewise with the Ocu community. The traditional structure of Ocu is known by several terms, namely traditional pucuok, uhang tenggi sagantiong doolun salangka, niniok mamak. The traditional structure of the Ocu community is known by several terms, such as (customary leaders are known as pucuok, members are called dubalang, representatives are called panungkek). In a limited sense, the term pucuok adat refers to the adat head who is given the task of controlling adat values so that they remain solid. Customary leadership in a more general context is known through several terms, such as: customary holders, traditional leaders, clever, negotiating experts, and ninik mamak. The main duties of customary holders are:

- a) In the perspective of sociological anthropology, namely maintaining cultural values continuously, and understanding early on the various challenges that will occur that will damage these cultural values.
- b) Educational aspects, namely trying to continuously provide education to the community by utilizing all strategies.
- c) Trying to inherit cultural values by carrying out traditional themed activities.

This process is carried out with the aim of avoiding mistakes in determining who has the right to become customary leaders, based on the specifications of each region. This description is confirmed in the traditional expression "tune tubuo dipambuotong or tune tumbuo dimoto". That is, the person who will be chosen to be the traditional leader of the Ocu tribe is a different descendant from his ancestor, and has personal skills.

Some of the traditional leaders and their parent territories, as well as their titles, are as follows: (i) the Domo tribe has the title Datuok Godang, (ii) the Kampai tribe has the title

Datuok Bandahgho Putio, (iii) the Putopang tribe has the title Datuok Penghulu Godang, (iv) the Piliang tribe has the title Datuok Kojang Kayo, (v) the Mlayu have the title Datuok Gindotanalam.

2). Local wisdom in the aspect of the inheritance distribution system and the impact of giving tribes to women. In a special study of the heritage of the Ocu community, in one conclusion it was found that the application of this was solely based on great respect for the mothers or women of the Ocu community. There is not the slightest intention to fight or even violate religious laws that are highly upheld. The value of women who are so high in the Ocu tribe begins when they become parents or are married, in contrast to women who are still young, or not married. The marriage process for an Ocu woman is a door to get respect and respect for cangkuwuoghi in the description above.

3). Local wisdom in the whole house matters. For the Ocu community, housing is a vital thing and a basic human need. Like the longhouse in the Dayak tribe, according to Geddes (1968), it has a very basic meaning and function, not just a place of refuge from potential threats for families living in longhouses, but in general, longhouses are used as a place to carry values. the cultural values of the Dayak people to their grandchildren (Maunati, 2004).

For the Ocu people, the gonjong house has a meaning and function as a shelter from the rain and heat, as well as a unifier of the origins of this group. Here are some basic aspects related to the house and its meaning content, especially the division of tasks and forbidden values that must be obeyed, if there is a violation of forbidden values it will result in a social response. Apart from these consequences, there is another impact, namely the kinship system in the life of the Ocu community which specifically divides the house according to its function and who can and who cannot enter a part of the house, relatives or outsiders as guests.

The various forms of local wisdom described above can indeed be the basis for placing the concept of the value of Ocu women in the form of appreciation for services in carrying out heavy tasks that usually have to be carried out by Ocu men but in general the importance of women taking over the heavy tasks. In addition, the value of Ocu women contained in several local wisdom shows that Ocu women are sacred figures in supporting the whole family, even in efforts to fulfil the needs of daily life.

Table 1. *Main Part of Room Division for People of Ocu's House of Gonjong*
Main Part Value and Makan Part of House

Inside of House	
Bawa (front main bedroom)	Guest room, men only
Tonga (maintonga bedroom)	Main bedroom (mother father)
Palantau (above main bedroom)	Family resting area, Family chatting joking area
Paghoghakan atau dapu (kitchen)	Family kitchen area, Room for teaching female children on how to cook
boma (bottom part of house)	House's bottom room storage room.
Lubu/ghongkiang	storage building for farm goods
Kulam	Rainwater supply
Laman kohgong	Area around the house

The various descriptions in the middle above clearly can be used as a basis to strengthen the

concept that the Ocu community is a group that has its historical process which then gives rise to feelings as an entity to maintain and strengthen the group. Various periods as an inseparable part of development into an independent ethnic group. One unit that is considered very basic is the emergence of a strange and unique kinship pattern because it is different from the kinship system of most of the existing tribes, namely the lineage following the parent line that was united for a long time. In the Ocu community, the emergence of the kinship system according to the maternal line has a very long history.

The historical vortex of Ocu adheres to the kinship system following the maternal line (matrilineal), although it is uncertain who was the first to state this history, and when the kinship system followed the maternal line (Syafrizal, 2016). However, the results of the analysis of various information circulating by word of mouth to the Ocu community turned out to be very closely related to massive natural events without human intervention. Natural disasters such as long droughts are caused by prolonged summers that affect agricultural land yields.

The deteriorating situation has a direct impact on the socio-cultural and socio-economic aspects of the Ocu community. Such deteriorating living conditions have led to extreme choices among the Ocu people, especially among men. The Ocu men work by migrating to various areas, such as Tanjung Batu, Tanjung Pinang, Bengkalis, Terempak, and even Malaysia. This job by migrating from scratch is meant to lead to a better quality of life. Migration for work carried out on a large scale by Ocu men at that time resulted in a shortage of men to do the heavy lifting to meet household needs. This right momentum was used as the beginning of the term "Ocu Mahgantau Jawuo" with various poems or songs in the Ocu people group which are still popular today.

This situation has been going on for a long time, even some working men never return to the village, but the demands of life to fulfill family needs must be met at all times. This situation forces Ocu men to come forward to do various tasks left by the men or their husbands. The decisions of Ocu women to do various things to earn a living, family education, and other work, have the support of their children and grandchildren as descendants.

Changes in governance and the appearance of women as masters in meeting the needs of family life, even the process of life and the lives of other groups are considered the beginning of Ocu women where they gain the trust of various social communities as elements of society in Ocu society. In other words, the process of taking responsibility from Ocu men by women as described above is considered the beginning of great respect for mothers.

Respect for the responsibility of Ocu women, as mentioned above, was then identified with the term "cangkuoghi", considered the starting point for the Ocu community to adhere to the kinship system following the maternal line until today. The legitimacy of the above statement is reinforced by the views of several Ocu traditional leaders in one of the Ocu language narratives as follows : Ontabiloga'ahyie ghangocu manjodinsukugekaamak, sompaikinigeyie olunletadongau nanjolele. Nanadonyie sajaghaiduik mosodolu dicongkuoghigangocuge, dekbaonjauge dilondodekkasusahan iduiknanpagma panelamondo laujanujande koyionsakoyiongkoyiong ndolaiomuo tanamanbobuade, padimati pokokiduktowuokla. Kotutula ghangjantanjantanocu abipaimghantau maninggenbonjauge, tautamobanyakka tangjuongbatu jokamalaysia, ga'a towuntowun onampuluowan. Tutie ghangtini nanmagotinle kojokojoghangjantange batawuntawun lomo, dek lacondotudu ghangtino dekanakcucu dianggapughangbajaso kueksabagaipanajogo kaluargajokampuong. Sajaghakotiege nanmanjodinghanagtinooocuge dibaikaduduokkan jodijodinasalmulo maikuiksukuamak. Sajaghakogeyie oluntontule botuejondakbotue topikinige

ghangocugemaikuikjienyie.

This means that it is not known with certainty the start of the maternal inheritance nisab as a practice of the Ocu community. But it is told in history that in the past there was a long drought so that the life of the Ocu people at that time was very bad. Rice fields do not produce, rice plants die and nothing produces results. In such situations, men as labourers in the fields change and leave their jobs as farmers and choose to migrate to various areas, such as Ujung Batu, Siak, Bengkalis, and even Malaysia. Such a situation requires Ocu women to intervene and replace men's work for a very long time.

The process of taking over this responsibility was the beginning of the Ocu household being dominated by women. This is evidenced by the history of the working class which is closely related to socialist and feminist conceptions (Ava, 1991). It is from this history that Ocu descendants respect Ocu women. One form of respect is the giving of tribal principles to the nisab of the mother's inheritance. The value of Ocu women in the historical vortex towards matrilineal is the only result of research by prioritizing facts and rational analysis, and there are no other facts that can provide refutation so that these facts and analyzes can be weakened unless other facts are seen from outside the Ocu people.

Conclusion

The research found that Ocu with their kinship system follows the maternal lineage (matrilineal). The collection of Ocu people with a kinship system according to maternal lineage is not by chance but has a long and unique historical process. The initiative of the man who left his area to another area to earn a living for his family did not fully provide a solution, instead, it gave rise to new problems in the family of the Ocu community. Some of the Ocu men returned home with provisions for their families, but some did not, and they most likely settled in the areas where they migrated. On the other hand, such a process opens up opportunities for various dynamics of the socio-cultural life of the Ocu people. These dynamics gave rise to fundamental changes in a new culture related to the repositioning of the kinship system. Taking over the share of responsibility in all aspects of life by women, consciously or unconsciously legitimizing Ocu women to be more powerful by making mothers a kinship system. Ocu's matrilineal kinship system provides an opportunity for the emergence of new thoughts about the value of women in this system. So that the role of women in Ocu produces local wisdom in giving tribes to women, local wisdom in aspects of the inheritance distribution system, as well as the impact of giving tribes to women, and local wisdom in terms of overall housing needs.

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