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Cultural Communication of Island Communities in Maintaining Pamali Traditions in Southeast Maluku Regency

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Abstract
Indigenous communities believe that violating these Pamali, or prohibitions, will result in consequences. Sometimes, return also involves elements of superstition, but behind the superstitious elements, practical often brings important meaning and value to the lives of its people. . This study discusses more specifically formulating the problem of how archipelagic cultural communication maintains the tradition of pamali by looking at the form of archipelagic cultural communication built in the belief system of indigenous peoples. Much has been done on the belief system of indigenous peoples, including in the context of Indonesian indigenous peoples. The field research approach is used in this study with a descriptive qualitative orientation. This study chooses this approach because it is necessary in solving the problem of in-depth understanding to explain in detail how the form of archipelagic cultural communication maintains and preserves the Pamali belief system, which functions as a means of social control in maintaining the harmony of the natural environment by indigenous peoples in Southeast Maluku Regency. The state of the art of this paper is the form of archipelagic cultural communication in maintaining and preserving it in the development of an increasingly advanced and modern era.

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1. INTRODUCTION

Cultural traditions within a society are a form of local wisdom passed down through generations and become an integral part of the culture within the community, inseparable from all aspects of life. Local wisdom arises from the initiative, ideas, and noble values of the community, as a form of knowledge about the way of life and the strategies of the community to survive and thrive *excited* in meeting their living needs. It can be said that local wisdom is an essential part of the norms and values that apply in a society. These norms and values are believed to be true and serve as a guide for cultured local communities in their daily behavior.

Geertz (2007) clearly asserts that local wisdom is a form of entity in determining the position, dignity, and worth of humans within their communities and groups. A growing and developing society is depicted as being able to survive in the cycle of space within its community, which is manifested through their own perspectives and knowledge of the struggle for survival, and various ways of facing life's challenges with various routine activities carried out only to fulfill life's needs.

Local wisdom is understood as a form of social capital owned by the community by examining knowledge local residents in an area and their way of life that is contained in the institutions of the community itself (Kusumadinata A. 2015). Local knowledge is a social

capital that grows and develops in a community or community as part of the form of socialization of norms and values that are inherent in the entire life of the community itself. The purpose of a form of social capital in maintaining and preserving the natural environment and society as well as the essential life of the community itself is the existence of a culture that lives in society through elements of mutual trust.

Over time, customs and culture, and their presence within society, have begun to be eroded by outside cultures. The cultural diversity of each region naturally has its own unique characteristics, and some cultures remain intact. This is due to the ongoing development of cultural communication within the community.

In its meaning, cultural communication is carried out to perfect all forms of existing activities, both verbally and nonverbally. Verbal communication in Southeast Maluku consistently supports interactions using language. Nonverbal communication, on the other hand, involves the interpretation of each series of activities or traditional rituals, both in terms of meaning in daily life and in terms of beliefs and traditions.

The people of Southeast Maluku Regency have been preserving traditional customs and performing traditional rituals as a tradition passed down through generations. From an early age, parents encourage their children to participate in traditional events, even if it's just watching.

The values and norms of indigenous communities are passed down from generation to generation as a guide in living their lives and forging strong bonds with the natural environment in which they live. One of the cultural outcomes that emerged among indigenous communities as a result of the close relationship between humans and the environment is a belief known as t*aboo. Taboo is* an aspect of belief originating from the ancestors of indigenous peoples and can be described as a series of prohibitions that regulate people's behavior in daily life. Indigenous peoples believe that violating these Pamali, or prohibitions, will result in consequences. Sometimes, *Return* also involves elements of superstition, but behind the superstitious elements, *it* often brings important meaning and value to the lives of its people.

Cultural signs reflecting environmental conservation efforts can be observed in the Gua Hwang indigenous community located in Southeast Maluku Regency. This indigenous community has a strong bond with the environment and adheres to customary norms passed down from their ancestors. Through their belief in *Reply,* they are able to anticipate potential negative impacts in the future, reflecting cultural values such as mandates, wills, and consequences, which are reflected in their daily routines. According to Susilo (2012:163), local wisdom is described as a strategy for caring for the environment and reducing human exploitation of nature. Handaya Research (2021)

One example of an indigenous community with a similar belief system is the Kajang indigenous community in Bulukumba Regency, as explained by Abdullah et al. (2018). In their research, Pamali is part of the richness of the Kajang community's belief system. The Kajang indigenous community, or Kajang Tribe, is a tribe that inhabits Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi. They are known for still upholding ancestral customs and traditions and rejecting modernization. The Kajang indigenous community is one of the oldest tribes in Indonesia that still adheres closely to ancestral traditions and local wisdom in their daily lives. The Kajang indigenous community's characteristic is wearing all-black clothing as a symbol of simplicity, equality, and a reminder of death. The color black also symbolizes modesty and sacredness. Geographically, the Kajang Tribe's territory is divided into Inner Kajang (Tau Kajang), which still holds strong traditions, and Outer Kajang (Tau Lembang), which is more open. Even though it has experienced many shifts, the community's concern that they do not want

to harm the sacredness of the Kajang traditional area means that Pamali still exists and has a high position for the Kajang community.

Return practiced by indigenous communities as an instrument of social control to direct community behavior in line with the principles of life held by the indigenous people of Southeast Maluku Regency. Social control is a process that can occur in a planned or unplanned manner that aims to guide, convince, and require residents to comply with the norms and values applicable within their community. The values and beliefs passed down from ancestors are not only local knowledge, but also serve as a guide for the next generation to continue to care for and preserve the natural environment.

This research discusses more specifically how island culture communicates in maintaining tradition *return* by examining the forms of communication within the archipelago's cultural systems built on the belief systems of indigenous communities. Much research has been done on the belief systems of indigenous communities, including in the context of Indonesian indigenous communities. Several related studies can be described as comparative studies with a focus on *Return* in Southeast Maluku Regency. Pamali is not only a tradition in Maluku but also applies to other indigenous communities in Indonesia. As an archipelagic nation, Indonesia boasts a diverse array of indigenous communities across various regions. These indigenous communities possess languages, customs, values, and norms related to forms of archipelagic cultural communication.

2. METHOD

This study employed a field research approach with a qualitative descriptive orientation. This research produced descriptive data consisting of spoken words or information, obtained through the participation of relevant subjects and observation (Moleong, 2005:4). This qualitative research focused on communication within the archipelago's culture as a form of in-depth understanding of the meaning of life for indigenous communities. The researcher served as the primary instrument in collecting data that reflected the social situation without altering it.

The main objective of this research is to present a structured, accurate, and fact-based description of social reality and to illustrate the interactions between various phenomena (Cresswell, 2014:4). This research chose this approach because an in-depth understanding is needed to explain in detail how forms of communication in island culture maintain and preserve belief systems *practical*, which functions as a means of social control in maintaining harmony with the natural environment by indigenous communities in Southeast Maluku Regency.

Research on indigenous peoples' beliefs "*practical*" much is done with various problem solving, research focus as *state of the art.* This article is a form of communication about archipelagic culture in maintaining and preserving it in the increasingly advanced and modern era.

To achieve the research objectives, the method used is qualitative research according to Creswell (7) is an approach to understanding and exploring the benefits and functions of individuals or groups within a problem area. Primary research data is obtained from field observations, interviews with each *stakeholder,* as well as secondary data in the form of spatial data, images, maps, and legislation.

In the process of identifying research subjects, the researcher applied the snowball method. The snowball method was chosen because the researcher selected informants based on recommendations from individuals who had previously been research subjects (Wagiran, 2014: 210). This study began the information gathering process by involving various parties with relevant knowledge and insights, including traditional leaders, formal figures, members

of indigenous communities, and religious leaders. The main subjects of this qualitative research were indigenous communities living in Southeast Maluku Regency, Maluku Province.

3. RESULTS AND DISCUSSION

3.1. Description of the Southeast Maluku Community

The original view of the people of Southeast Maluku about the universe is that the *village* is a place of residence that must be seen as a small world (Microcosm) that is within a large whole (Macrocosm). This real world, or you (*village),* has certain boundaries, but beyond them there is still a large world that can never be known.

The microcosm is the village with its daily life, while the macrocosm is the heavens and earth with their mysterious life, including the jungle. The village is a haven, while the wider world does not guarantee peace. Therefore, villages must be closed off.

Farmers in Southeast Maluku also believe that everything in the cosmos possesses intentional power. These forces are dynamic because they are spiritual. Therefore, according to the Southeast Maluku (Kei) people, everything in the universe is spiritual. Animism: Farmers can cooperate with these spirits or the spiritual cosmos for the sake of life.

According to the indigenous views of the Kei people (Southeast Maluku), the universe is essentially divine. Most experts consider this way of viewing nature to be religio-magical thinking.

There are many sacred places (Forests, Gardens, Rivers, Springs, Seas, Rocks, Trees, Caves, etc.). People should not enter these places carelessly; they must be shown respect, because they are part of the divine world that has spirit.

3.2.Ohoi as a territorial unit and religious

A village in Kei is primarily seen as a safe and permanent place to live, surrounded by fields and forests. All the land inhabited and surrounding the village (with its boundaries) is ancestral land and belongs collectively to all villagers. In this territorial unity, people feel united, precisely because they are bound by the same residential land and fields. Towards people outside the village, the Ohoi people call themselves "Kami". This bond is not merely a physical bond, but also an inner one.

In the cosmological religious light of Kei (Southeast Maluku), the villagers of Kei experience the Ohoi as a single religious entity. In short, the inhabitants of one Ohoi traditionally recognize a single guardian spirit of the village. This spirit is revered by all residents as the ruler and organizer of life.

3.3.. Communication of island culture in maintaining taboo traditions by looking at the form of communication of island culture which is built in the belief system of indigenous peoples.

The form of communication of archipelagic culture in maintaining and preserving it in the modern era focuses on hybridization of traditional communication media with digital platforms to remain relevant to the younger generation without losing the essence of local values. Due to the geographically isolated nature of the archipelago, communication strategies must be adaptive to bridge the limitations of physical access while simultaneously addressing the currents of globalization.

The communication of the indigenous people of Southeast Maluku in maintaining local traditions is reflected in oral and symbolic traditions. Communicators, both parents and community elders, are the most dominant factor influencing the effectiveness of this communication.

The communication channels used in conveying messages regarding the values of life and traditions of the people of Southeast Maluku are interpersonal channels, especially groups, through communication in the inheritance of traditional values, among other things, the preservation of cultural traditions that are still practiced by the people today is reflected.

The values and norms of indigenous communities are passed down from generation to generation as a guide in living their lives and forging strong bonds with the natural environment in which they live. One of the cultural products that emerged among indigenous communities as a result of the close relationship between humans and the environment is a belief known as Pamali. Pamali is one aspect of beliefs originating from the ancestors of indigenous communities and can be explained as a series of prohibitions that regulate people's behavior in daily life. Indigenous communities believe that violating Pamali or these prohibitions will have an impact on certain consequences. Sometimes Pamali also involves elements of superstition, but behind these superstitious elements, Pamali often carries important meaning and values for the lives of their communities.

Through oral and symbolic traditions, indigenous peoples in Southeast Maluku have a strong bond with their environment and adhere to customary norms passed down from their ancestors. Through their belief in Pamali (prohibited practices), they are able to anticipate potential negative impacts in the future, reflecting cultural values such as mandates, wills, and consequences, which are reflected in their daily routines. According to Susilo (2012:163), local wisdom is described as a strategy for caring for the environment and reducing human exploitation of nature.

Cultural communication in the form of oral and symbolic traditions regarding belief systems of *Return* has developed since ancient times and has been passed down from one generation to the next. Belief in the Pamali system has permeated the community's culture and has become an integral part of their daily lives. Although the origins of Pamali's development in Hwang Cave are not precisely documented, this belief has existed in the community since ancient times.

Pamali is a customary norm that must be respected and must not be violated. Pamali serves to regulate the behavior of the Kampung Naga indigenous community in their daily lives and serves as a basis for guidance in life. Pamali is also used as a reminder to maintain harmony between humans and nature. In the view of indigenous communities, customs and religion are guidelines that must be followed, and the two have a close, complementary relationship. Results of an interview with the head of the village*Collection*(62 Years),

> "In Letvuan Village, religion and customs are upheld with determination. These two elements, religion and customs, are closely related and integrated, as we preserve our ancestral traditions while simultaneously practicing our Catholic faith."

As a crucial element in shaping the identity and cultural sustainability of indigenous communities, these beliefs continue to be passed down and carefully maintained through traditional and symbolic communication by the Southeast Maluku community, ensuring that their long-held principles remain relevant and respected by each generation. An indigenous community member (53 years old) stated that:

> "Pamali always has a specific purpose and reason; they are not simply imposed without a clear intention. As humans, we have an obligation to respect and adhere to the traditions passed down by our ancestors, as it is rare for our parents or ancestors to impose prohibitions without a sound basis."

It can be explained that the form of communication of island culture that is applied to maintain its existence in this increasingly advanced era is through: Cross-Generational Communication (*Intergenerational*) Dialogic. This communication is the main foundation in the inheritance of traditional values by doing:

a. **Parenting Patterns and Oral Traditions:** Traditional figures, elders, and parents convey local wisdom such as folk tales (*folklore*), advice, and the history of the islands through daily face-to-face interactions.1
b. **Participatory Approach:** The younger generation not only watches, but is directly involved in a dialogical way in traditional processions, performing arts, and the management of island rituals so that their symbolic meaning is firmly embedded.

4. CONCLUSION

The communication of the indigenous people of Southeast Maluku in maintaining local traditions is reflected in oral and symbolic traditions. Communicators, both parents and community elders, are the most dominant factor influencing the effectiveness of this communication.

The communication channels used in conveying messages regarding the values of life and traditions of the people of Southeast Maluku are interpersonal, especially in groups, through communication in the inheritance of traditional values; among other things, the preservation of cultural traditions that are still applied by the community today is reflected through: Cross-Generational Communication (*Intergenerational*) dialogical. This communication is the main foundation in the inheritance of traditional values by doing:

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