

Ethnographic Communication of Paddy Field Post-Harvesting Celebration by Sahu Jio Tala'i Padusua Tribe

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ABSTRACT: This study describes the communication event carried out by SahuJioTala'iPadusua farmers in West Halmahera Regency, North Maluku Province, Indonesia in a ritual of celebrating the celebration of harvesting paddy fields that is eating traditionally or in the language of Sahu Tribe called oromsasadu. The research paradigm used is constructivism with a qualitative approach. Participatory observation, interviews and documentation are data collection techniques at the time of the oromsasaduritual. The informants of this study came from cultural participants namely the Sahu paddy fields farmers in Worat-Worat Village and Cempaka Village, West Halmahera Regency, village heads, traditional leaders, women leaders, Sahu community leaders, religious leaders and youth leaders in both villages, bureaucrats and West Halmahera legislature. Data were analyzed by reducing, presenting and drawing conclusions or verification by the ethnographic method of communication. The results showed that the communication event on the orom sasadu is usually done in a traditional house for two days with the participation of Worat-Worat Village residents and invitees. The communication event is begun with the installation of custom house attributes, traditional eating in which there was a traditional message (bobita), prayer and discussion of the traditional leders (kokonufu). Speech acts in oromsasadu namely hospitality, full of togetherness, kinship and ceremonial event.

KEYWORDS: *Communication events, jio talai padusua, local wisdom, orom sasadu, west halmahera*

I. INTRODUCTION

Oromsasadu or ceremonial traditional food is one of the local wisdoms of the SahuJioTala'i Padusua Tribe in West Halmahera Regency (Halbar), North Maluku Province, Indonesia. The SahuJioTala'i Padusua farmer community is doing an oromsasadu as a celebration and ceremonial for God's blessing in the form of harvesting of paddy fields that have been carried out during one growing season. Oromsasadu is the culmination of the implementation of planting paddy fields using the local wisdom of the Sahu Tribe namely rion-rion or in Indonesian means helping each other. Rion-rion is the cultural heritage of the Sahu Tribe from its ancestors, which is still practiced in various fields of life, one of which is in agriculture, for planting paddy fields. Rion-rion and oromsasadu are a series of rituals that have become a tradition of the Sahu Tribe, which distinguishes them from other tribes in Halbar Regency, for example the Wayoli and Tabaru Tribes. Rion-rion and orom sasadu have been interpreted as the cultural identity of the Sahu tribe community, so when talking about rion-rion and orom sasadu, this means referring to the SahuJioTala'i Padusua tribe. The paddy fields cultivation carried out by the farmers is rion-rion aiming to provide the family's basic food needs, namely rice. Another reason that causes farmers to still cultivate paddy fields is related to the orom sasadu, which is usually done every year, after harvesting. The harvest is paddy fields which has been made into rice, will be made twin rice or called cala rice. Cala rice is a mandatory menu that is served in an oromsasadu. These reasons have encouraged Sahu farmers to continue to plant paddy fields to date and celebrate their post-harvesting in orom sasadu.

Local wisdom has a role for management of Natural Resources (SDA) and the development of community life, in agriculture (Patel et al. 2013; Kazmi et al 2014), fisheries (Deepananda et al. 2015, Wilson et al. 2015), forestry (Tongkul et al. 2013), climate change (Leonard et al. 2013; Hiwasaki et al. 2015), mitigation

(Syafwina 2014; Usmana et al. 2014) and social issues such as building community identity (Lumintang 2015). Particularly in agriculture, local wisdom is used by farmers to make decisions in starting production time, which is planting season, increasing water and soil conservation and increasing crop adaptation to drought (Derbile 2013). In addition, local wisdom is also used in sustainable agricultural practices (Huambachano 2015). The existence of local wisdom in Indonesia has shown positive things, for example Pamali has had a positive impact on the sustainability of water resources in KampungKuta, Tambaksari District, Ciamis Regency, West Java Province. This condition is proven by obtaining the Kalpataru award in the case of environmental sustainability in 2002 (Sumarna and Dharmawan 2011). In addition, the involvement of local knowledge of subakwangayabetan in Bali has encouraged public awareness of environmental issues and sustainable agriculture (Martiningih 2012). Another form of local wisdom, namely coconut sasi by the indigenous people in Ngilngof Village, Southeast Maluku Regency, has played a role in wise management of natural resources.

Local wisdom is the actualization of the culture of a group of people and that culture will exist through a communication process (Liliweri 2003). According to Lie and Servaes (2015) one of the sub-disciplines of communication related to development communication is the sub-discipline of cultural communication. Ritual communication is part of cultural communication. This study examines one of the local wisdoms of the Sahu Tribe, namely orom sasadu, which is a form of ritual communication because in its implementation it has several rituals, such as prayer, delivery of traditional messages (bobita), songs reciprocating pantun (ma'io), discussion forums for traditional elders (makecong) and traditional symbols in traditional houses (sasadu) which have deep meaning as the cultural identity of the Sahu community. The development of civilization at this time has influenced the existence of local wisdom in society, but the Sahu farming community still celebrates the ceremonial event of paddy fields harvesting with its local wisdom, oromsasadu. Based on the aforementioned background description, this research was conducted to find out the communication event in the ritual celebration of the oromsasaduharvest celebration by the SahuJioTala'iPadusua farming community.

II. METHOD

The ethnographic communication method used in this study as referred to (Creswell, 2016), is to investigate the behavior patterns, language and actions of the SahuJioTala'iPadusua cultural group in the ritual of celebrating harvest, eating and eating (oromsasadu). Data was collected through documentation by recording the results of interviews of informants, namely taking pictures and making videos during the oromsasadu ritual. Observations were made through observations of the orom sasadu procession. The research was conducted in Worat-Worat Village, Sahu District and Cempaka Village, East Sahu District, West Halmahera Regency, North Maluku Province, from September to December 2017 and continued from March to May 2019.

The research instrument used was a question guide that was designed to obtain data during interviews and observations with informants, because people and field study sites could be observed more than once (Miles, Huberman & Saldana, 2014). The informants in this study came from cultural participants, namely SahuJioTala'iPadusua paddy fields farmers in Worat-Worat Village and Cempaka Village, East Sahu District, village heads, traditional leaders, women leaders, community leaders and youth leaders in both villages, Halbar's bureaucrats and legislature. Qualitative data analysis involves the process of data collection, interpretation and reporting of results. Activities undertaken include: reduction, presentation of data and drawing conclusions or verification (Miles, Huberman & Saldana, 2014), assisted by using Nvivo pro 12 software.

III. RESULT AND DISCUSSION

Ethnographic Communication of OromSasadu's Harvesting Celebration

Ethnographic communication of the celebration of paddy fields harvesting is 'MakanAdat' or commonly called the Sahu tribe community as oromsasadu, referring to Hymes (1967) using the SPEAKING model (Settings, Participants, Ends, Act sequences, Keys, Instrumentalization, Norms and Genres) to explain the objectives human social goals and communication events, which can be seen from their communication style.

Setting and Scene

Oromsasadu or traditional food is held every year after the paddy fields harvesting. Oromsasadu, a resident of Worat-Worat Village, took place in the sasadu or traditional house of Worat-Worat Village, Sahu District, for two consecutive days. Oromsasadu in 2018, coincided with the holding of the annual tourism agenda of the Halbar Regency Government, Jailolo Bay Festival (FTJ) in May. The installation of a wedge (flag) at both ends of the sasadu building and white banners surrounding the side of the traditional house (futuro), indicates that the sasaduorom has already begun. The installation of the two symbols has been carried out since 11.00 CET. In addition to the installation of spurs and futuro, a typical accompaniment of musical instruments of gongs and drums began to be played by villagers of Worat-Worat Village in Sasadu. Unusual scenes found in the daily life of Worat-Worat villagers began to be seen where traditional houses were decorated attractively and residents began to come to enliven the atmosphere of orom sasadu.

Participant

Participants involved in oromsasadu are Worat-Worat Village residents, men, women, children, adolescents, adults, parents, traditional leaders of Worat-Worat Village, Chairperson of the SahuJioTala'iPadusua Indigenous Council, the invitations from surrounding villages, village government, Sahu Sub-district Head, Regent and Halbar bureaucrats. The relationship between the participants is to carry out roles according to their responsibilities in the orom sasadu. For example, the traditional leader of Worat-Worat Village has the task of delivering bobita (traditional message), inaugurating the village head's official, giving the signal for the commencement of the orom sasadu. The district head, sub-district head, head of the cutsom council and village head officials gave remarks. The master of ceremonies is in charge of organizing a series of oromsasadu events, prayer leaders offering prayers and mothers serving guests when oromsasadu takes place. The traditional elders from the neighboring village have the role of performing ma'io or singing with rhymes in the language of Ternate and Sahu. The adult men played the drums and gongs, while the young men poured mouse and saguer stamps (called local alcoholic drinks) to the guests and the mothers and young men performed the legusalaidances while barking around the orom sasadu.

Ends

Oromsasadu is done as the culmination of the implementation of paddy field cultivation, which is harvest. After harvesting, the SahuJioTala'iPadusua farmers carry out the oromsasadu which aims as an expression of gratitude for the harvest that has been obtained for a year. Villagers of Worat-Worat gather and celebrate ceremonial event by praying, eating, dancing and barking together. Apart from having a common goal which is ceremonial for the harvest, there are also individual goals that are present in the orom sasadu. For example, the Regent of Halbar, in his remarks expressed the hope of cultural preservation to support regional development in Halbar and called on the public to participate actively and maintain conditions that remained conducive in the political agenda of the election of regional and legislative heads in North Maluku Province. In addition, the head of the SahuJioTala'iPadusua tribal council explained the role of the custom council to resolve various polemics in the Sahu tribal community so as to encourage residents to continue to preserve and preserve the culture of the SahuJioTala'iPadusua tribe to support regional development. The leader of the Worat-Worat Village conveys the traditional message (bobita) which aims to keep the oromsasadu in an orderly and smooth manner.

The Sahu peasant community in Worat-Worat Village and Cempaka Village still carry out oromsasadu and are involved in it for several reasons, the first of which has been interpreted as their cultural identity, which needs to be preserved and bequeathed to the current Sahu generation. Second, oromsasadu is an expression of gratitude, because farmers have succeeded in harvesting and getting God's blessings, so they are obliged to be involved in it. Farmers believe that if they are not involved in orom sasadu, it can have fatal consequences, such as crop failure or bad experiences in their lives. Third, oromsasadu is a forum that has strengthened the togetherness and kinship of farmers as a traditional community of SahuJioTala'iPadusua. So, if the government does not facilitate it, the Sahu farming community will continue to do oromsasadu. The involvement of farmers in OromSasadu also relates to positions and responsibilities that must be carried out. For example, the responsibility as a representative of parents who must occupy a special seat in a traditional house, called *taba*. *Taba* may not be emptied, unless the occupant is experiencing illness or has died and has not yet been determined to replace him. Similar ceremonial rituals are also carried out in other areas, for example *PetikLaut* rituals by the *SendangBiru* fishermen community in Malang Regency, as a ceremony for the harvesting given by the Creator (Widiana and Wikantiyoso 2018). In addition to farmers, the leader also conveyed the objectives of their involvement in the OrasSasadu:

In Cempaka Village, the orom sasaduis held every year, in June. The implementation of the Sasom Organization is coordinated by the customary leader and the executive committee. The leader contacted the village head and the village elders and then negotiated and held a meeting to determine the time of the sasaduorom called *makecong*. The information is then passed on to the public and the committee will prepare everything. According to the traditional leader of Cempaka Village, since serving as the leader from 2006 to 2018, oromsasadu has always been conducted. This was also conveyed by the traditional leader of Worat-Worat Village, although the number of paddy farmers began to decrease in Worat-Worat, but oromsasadu continued to be conducted every year. Oromsasadu is not only a ceremonial for the paddy fields harvesting, but is a ceremonial for the harvest of all agricultural products and God's blessings for a year. This shows that the community is so strong to interpret it as a cultural identity and gratitude to God a blessing. The residents of Sahu assume that the oromsasadu is the cultural heritage of its predecessor, which must be preserved from generation to generation, so that it is still practiced today. Such as *sekaten* celebration that represents food by the people of Yogyakarta, because it contains noble values and teachings and is believed to provide blessings, prosperity and happiness in life (Nurdiarti 2017). Likewise, the tradition of the city that is still maintained by the Muna

community in LawaSubdistrict, West Muna Regency, Southeast Sulawesi Province, because it is used as a traditional media to convey moral and ethical messages (Hadirman 2016).

Act Sequence

The stages of the communication events carried out at the SasomOrom in the Village of Worat-Worat were to follow the arrangement of the event that had been prepared by the organizing committee. The first day of the SasomOrom event began with the opening, hosted by a master of ceremonies consisting of a pair of young men from Worat-Worat Village, who delivered the opening greetings and greeted the invitees who were present at the traditional house. The program was delivered using Sahu and translated into Indonesian. After being opened by the master of ceremonies, then the head of the organizing committee of OromSasadu delivered a short report, which contained an invitation to attend the SasomOrom in an orderly manner and be able to preserve the culture of the Sahu tribe. In addition, the head of the committee also expressed his gratitude to the Halbar Regency Government and all those who have contributed to the implementation of the Worat-Worat Village Orom in 2018. The greeting was more encouraging and hopeful so that it had a flat foundation.

The event continued with the inauguration of representatives of male and female parents by the traditional elders of the SahuJioTala'iPadusua tribe. After being inaugurated by custom, both male and female parents' representatives were immediately carried to their respective seats (taba). The series of SasomOrom events continued with the delivery of remarks. The first speech was delivered by the Village Head of Worat-Worat, followed by remarks by the head of the traditional council SahuJioTala'iPadusua and the Regent of Halbar. The contents of the remarks basically invited the residents of Worat-Worat Village and the participants of the OromSasadu to be able to participate in the whole series of SasaduOrom in an orderly manner, khimat and can preserve the culture of the Sahu tribe and pass it on to the younger generation. Furthermore, the delivery of traditional messages (bobita) by the elders of the village of Worat-Worat. Bobita contains messages to all participants of the SasomOrom so that they can attend the OromSasas Ceremonial event in an orderly and polite manner. If there are participants who misunderstand, then they must make peace and feel as a family in a traditional house. The participants were also advised not to create a scene and chaos during the OromSasadu. If there are participants who do not adhere to the custom message, customary sanctions will be given. Then the participants of the SasomOrom performed a prayer led by the priest. The prayer contains an expression of gratitude and thanks to God for the blessings of the harvest achieved by the people of Worat-Worat Village. Besides that, pray for the OromSasadu event, so that it will be accompanied by God so that it can run smoothly and conductively. After the group prayer, the leader of the Worat-Worat Village was seen standing again and delivering a meal command using the language of Sahu, inoorom, oromjou, oromjou and replied by participants with jou, jou. The guests were welcomed by the participants by preparing the cutlery at the long table.

The participants of the SasomOrom start opening plates and cups that are neatly closed, to start eating together. The SasomOrom menu served is cala rice (twin) which is burned in bamboo and wrapped in banana leaves, there are also vegetables and fish. The oromsasadu participants seemed to really enjoy the traditional event. Do not miss the participants dressed in the traditional style of Sahu namely mothers, women and girls using kebaya and cloth, hair made bun, while men use traditional clothes or batik and 'tualala' (a type of headband like a hat) and 'kopia' in the head. While the participants of OromSasadu enjoy eating traditional food, the accompaniment of drums and gongs are played by the players of these two unique musical instruments, so that the OromSasadu atmosphere is more rousing. After eating together, the participants began to dance around the traditional house room. Along with performances of traditional Sahu dances, the elders of the neighboring village communities began to sing about the natural beauty of God's creation and replied to the pantun using Sahu and Ternate in mai'o. The excitement and joy of the SasomOrom participants over the harvest that has been achieved for a year is expressed through the dances and songs throughout the night until morning. This condition as explained by Carey (1992) that ritual communication is sharing cultural beliefs together, which allows the community to experience celebration. This is also done by the inner Boti Tribe in East Nusa Tenggara (NTT) who still use ntoni (traditional art performance) as a traditional communication medium that reflects ritual communication in which there are cultural sharing activities, making associations, and relationships to have a community. intact (Andung 2012).

Exactly at 00.00 WIT, the sound of drums and gongs which began to slowly be played with a rather slow rhythm. This indicates that the discussion of elders (kokonufu) will begin. The traditional elders began to move from leaving the traditional house room to the yard, precisely in front of the traditional house, under the red and white flag. The discussion began and was led by the elders of Worat-Worat Village, who discussed sanctions imposed by the head of the SahuJioTala'iPadusua tribal council to the officials of Worat-Worat Village. In addition, the traditional elders also discussed the preservation of the Sahu Tribe culture through the OromSasadu event which is always done every year by the villages of the Sahu tribe. OromSasadu the second day starts at 15:00 CET. Villagers of Worat-Worat began to fill the traditional house again, after taking a short break because all night was spent on the first day of the SasomOrom. The event was opened by the master of

ceremonies by greeting the participants of OromSasadu, then residents were welcome to enjoy the dishes that were available. The second day of the SasomOrom menu is different from before, which is a variety of foods made from pulut rice such as waji and nasijaha (bamboo rice). After eating together, residents were presented with the performance of the SaluLegu dance performed by young people. The movements displayed in the LeguSalai dance tell about the process of planting paddy fields to harvesting it. After all the dance performances were staged, residents resumed around the traditional house, to attend the closing ceremony of the OromSasadu. OromSasadu was closed with a decrease in wedge and futuro witnessed by residents of Worat-Worat Village. Futuro and paji are kept in their place then the traditional house is cleaned again and the people return to their respective homes.

Key

Intonation of messages conveyed in oromsasadu, some are carried out persuasively with polite attitude and use direct communication, for example when delivering remarks, whereas when the head of custom conveys messages (bobita) and on the signal, there is a flat intonation but there is also a rather high because there is a warning that there are sanctions if participants do not obey the customary message. Customary messages are delivered in the same direction while on cue the meal is delivered dialogically. The message conveyed in one-way communication is usually serious while the atmosphere when OromSasadu is more relaxing and rousing.

Instrumentalization

Communication and dialect style used in the SasaduOrom event is orally with a combination of Sahu and Indonesian. There are also makecong, bobita, ma'io and kokonofu.

Norm

The sociobudaya rules in oromsasadu are that participants must wear traditional clothing, kebaya and cloth, hair made for women, while men wear traditional clothes or batik shirts and wear tuala or kopia on the head. There is a large and rather high seat (taba) in a traditional house, a seat for the representative of parents who are elder in the family (representative of parents). So the old man sitting in the taba, face down. Means that parents must be respected and respected and served by young people or people who sit in the seat below (facing up). Another rule is that there are seat divisions, that is, men and women sit separately on their respective seats that have been specified in the sasadu. Installation of a wedge (flag) in the sasadu compound indicates that traditional eating will begin. This activity is carried out in conjunction with the installation of futuro (white cloth that is placed around the sasadutiris roof). The release of the two symbols, indicates that the SasomOrom has ended. There is a Local Regulation number 2 of 2012 concerning the implementation of the Halbar FTJ which requires residents to preserve attractions in the event, one of which is the SasaduOrom.

Genre

The form of communication used in the SasomOrom is ceremonial harvesting where there are joint prayers, the delivery of traditional messages (bobita), songs with rhymes about the beauty of God's creation (mai'o), accompanied by the rhythm of tifa and gong.

IV. CONCLUSION

The communication component of the SasomOrom is held at the traditional house of Worat-Worat Village, for two consecutive days. The participants were Worat-Worat Village residents, Halbar bureaucrats and legislators and invitees. The objective of the implementation of OromSasadu is to be grateful for the paddies that have been obtained by the residents. The sequence of events of the OromSasadu communication began with the opening, remarks by the chair of the committee, the village head's official, and the SahuJioTala'iPadusua traditional council, ended by the Halbar Regent's remarks. Followed by delivery of bobita, prayer, traditional eating and kokonofu. Speech acts in oromsasadu are polite, friendly, togetherness and ceremonial event. The form of messages delivered verbally in Sahu and Indonesian in interpersonal and dialogue. The norm is that only representatives of parents can occupy taba, all participants must dress in customs and obey Bobita. The type of communication carried out is ritual celebrations.

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