
DIGITAL MEDIA COMMUNICATION

Marinyo's Role in Negeri Hutumuri, Ambon City

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Abstract

Culture is a product of human creativity that is very diverse. Hutumuri village is part of the Pata Shiva family which still maintains its customs, one of which is marinyo. Marinyo's role for the community is to channel information from the king by shouting directly to the community. Currently, there are many smartphone applications that can be used as a channel of information to the community, so the role of marinyo is not functioning properly in the customs of the Negeri Hutumuri. The role of the marinyo in the customary land must function optimally, especially by the king who leads the country. The problem studied in this research is the role of marinyo in Negeri Hutumuri by seeing and knowing the role of marinyo in customs in Negeri Hutumuri in Maluku. This study aimed to determine the extent of the role of marinyo in the State of Hutumuri. The scientific approach used in this research is a qualitative descriptive approach where the researcher conducts interviews, observations, and literature studies. Research informants are raja, saniri, and marinyo. The study's results indicate that the role of communication, in this case, carried out by a marinyo is still very necessary. Communication carried out through the State Government (king), to Marinyo, then to the community through tabaos (bataria tita) is still effective because the message conveyed by a Marinyo can be accepted and clearly understood by the community.

Keywords: Marinyo's Role; Negeri Hutumuri; Ambon City

Introduction

Indonesia's diversity of cultures and ethnicities is one of the nation's advantages, including in the tourism sector. Culture becomes a whole due to human creativity, which is very diverse. This diversity is caused by the interconnected structures that guide people's lives (Sulistiyani, 2017). Cultivation is studying and adapting individual thoughts and attitudes to the system of norms, customs, and regulations that live in their culture (Murwani Prapti, 2015). This process occurs from childhood, starting in a small environment (family) to a larger one (Leirissa R. Z. et al., 1999).

The role of an individual learns and adapts his mind to his cultural environment in this context is the role of marinyo in Hutumuri Village, one of the traditional lands located in the eastern peninsula, South Leitimur District, Ambon City Municipality (Latuheru Rido Dominggus, 2020). Negeri Hutumuri is part of the Pata Siwa family which still maintains traditional cultural arts, such as the inauguration ceremony of *Upu Latu* (King), the inauguration ceremony of the head of the soa, the inauguration ceremony of the marinyo, the closing ceremony of the *baileu* (traditional house), the *Panas*

Pela/Gandong ceremony, the traditional wedding ceremony and *Pamana* (entered the house) (Muskita Marleen, 2020).

Based on observations made by the researcher through direct interviews with the village government in Negeri Hutumuri, the role of marinyo in Negeri Hutumuri is not running optimally in the current village government system. Marinyo's role is only symbolic in the village government system, and it is not a necessity that must be carried out every day in the life of the indigenous people of Negeri Hutumuri today. This process occurred because of change in the land of Hutumuri, there used to be groups or known as Soa-Soa. Each Soa has a different place of residence with each eye of the house or clan included in the Soa-Soa. At that time, it was still very good, the marinyo was still very thick (Alfons Christwyn Ruusniel, 2020). The role of a marinyo for the community, and is still considered very traditional, is to distribute information. It must be done by hitting the tifa and shouting directly so that the public can listen to the information from the king conveyed by the marinyo (Murwani Prapti, 2015). The process occurs where the king provides information to the marinyo to be passed on to the public. Currently, of the five soa, only two soa carry out the duties of the marinyo and help the other three (Alfons Christwyn Ruusniel, 2020).

Several studies on marinyo have been carried out, including (Pattikawa, 2019) entitled "Marinyo and Tuagama Comparative study of the duties of Marinyo and Tuagama in Negeri Soya from a socio-theological perspective". Stems from the past when governments were just beginning to show signs of diverging functions. At first, Marinyo was an assistant to the captain, a spokesman who conveyed instructions and decisions to the people. It acts as the mouth of the king. Perhaps because he was close to the king, in the past, marinyo had a kind of authority in the village community, even though he was not part of the noble class and did not occupy a hereditary position. Then he became assistant to the head of soa and served as an adjutant or general errand boy for the head of soa.

Compared to Indika (2017), this study shows that the development of communication and information technology has now reached the level of need for vital humans. It is used not only as a channel of information communication between individuals in social interaction but also a wider scope between institutions and institutions, regions and regions between countries and continents (Indika, 2017). The development of internet mobility has made major changes to the cultures and the role of a marinyo in Negeri Hutumuri. Currently, many smartphone applications can be used as distributors of information to the community, so the role of the marinyo will not function properly (Muskita Marleen, 2019).

The role of the marinyo in the customary land must function optimally, especially by the king who leads the country. In some traditional lands in Maluku, the role of a marinyo no longer exists, but in some countries, it is still functioning, one of which is in the land of Hutumuri. The role of the marinyo has been replaced by smartphones to deliver information to the government. In the era of modernization, people's lives have undergone various changes in various sectors, both in the economic, legal, political, and even religious fields. The development of science and technology through communication media has an impact on various changes that occur. The reach of communication media access by the community is not only in urban areas but also in rural areas. Information about various developments is quickly obtained properly (Alfons Christwyn Ruusniel, 2020).

In the traditional political system of society in Maluku, the allocation and distribution of power are closed because it only takes place through the eyes of the house. The marinyo is obliged to carry out his duties according to the king's orders. The role of marinyo studied in Hutumuri Village lies in the level of ongoing cultural transmission. This research can explain the importance of marinyo's role in the government system especially the marinyo culture that their ancestors have inherited.

The problem studied in this research is what is the role of marinyo in Hutumuri Village? By seeing and knowing the role of marinyo in customs in the Negeri Hutumuri, which is one of the traditional lands in Maluku. This research is expected to contribute to research related to customs that must be preserved, not eliminated, because of technological sophistication. From the explanation above, this study aims to determine the extent of marinyo's role in Negeri Hutumuri.

Theoretical Framework Culture

Etymologically the word "culture" comes from Sanskrit, from the root word *buddhi-singular-*, the plural is *buddhayah* which means mind, or reason, mind or mind. After getting the prefix *ke-* and the suffix *-an* became a culture which means the beginning of amnesiac thoughts. The term culture, a foreign language term with the same meaning as culture, comes from the Latin word *colore*. It means cultivating or teaching, namely cultivating land or farming. From the origin of this meaning, namely *colore* and culture, it is defined as all human power and activities to process and change nature (Soekanto, 2012).

According to Sir Edward B. Tylor, using the word culture to designate "the complex whole of ideas and things that man produces in his historical experience." Included here are "knowledge, belief, art, morals, law, habits, and other abilities and behaviors acquired by humans as members of society (Kriyantono & Sa'diyah, 2018). According to Robert H. Lowie, culture is "everything that individuals obtain from society, including beliefs, customs, artistic norms, eating habits, skills that are obtained not because of their creativity but are inherited from the past that can be through formal education or informal". Clyde Kluckhohn defines culture as "the total of a nation's way of life, the social heritage that individuals acquire from their groups" (Trenggono Nanang, 2014). Gillin argues that "culture consists of habits that are patterned and functionally interrelated with certain individuals who form certain social groups or categories. Meanwhile, according to Koentjaraningrat, culture is "the whole system of ideas, actions, and human creations in the context of community life which are made into human beings by learning (Margan, 2020).

Culture is not inherited biologically but can only be obtained by learning, and humans acquire culture as members of society. Almost all human actions are cultural. The breadth of the field of culture gives rise to an insight into exactly the content of that culture. The views of experts on culture are different, but they both understand that culture is an integrated whole. Elements of culture are found in every culture of all humans, wherever they are.

Furthermore, Koentjaraningrat compiled seven elements of culture that are universally based on the opinions of anthropologists (Wahyuni, 2013). The seven elements of culture in question are: language, knowledge system, social organization, living equipment system and technology, livelihood system, religious system, and art system. Koentjaraningrat in Warsito, the form of culture is divided into three parts, namely: the form of culture as a complex of ideas, values, norms, rules, and so on. The form of culture is a complex of patterned activities and actions of humans in society. And the form of culture in the form of objects made by humans (Warsito, 2012).

In the three forms mentioned above, in reality, people's lives cannot be separated from each other. Ideal culture and customs regulate and give direction to human actions and works. Thoughts and ideas, as well as human actions and works, produce physical and cultural objects. On the other hand, physical culture forms a certain living environment that increasingly distances humans from their natural environment, affecting their patterns of behavior and even their way of thinking. Culture helps society meet several important needs. Culture serves to regulate humans, especially in behavior. Because one of the products of culture is social norms and other forms of norms, these norms are used as the basis for human behavior. Regional culture reflects our identity. Culture is a characteristic that distinguishes one culture from another. Therefore, of course, it is very important to maintain regional culture so that it does not disappear because regional culture is the identity of a region. The spread of globalization has become an inevitable thing today. The development of globalization has both positive and negative impacts. In this regard, culture must be the foundation of every development policy carried out in Indonesia. Culture has a strategic role in a nation (Warsito, 2012).

Marinyo

According to the *Kamus Besar Bahasa Indonesia* (KBBI), the meaning of the word *marinyo* is military police. Another meaning of *marinyo* is a person in charge of conveying orders, announcements, and news from the king or government to the community or people. *Marinyo* is one of the positions in the village government system. He was one of the captain's assistants, a spokesman who conveyed instructions and decisions to the people. At first, in carrying out his duties, *Marinyo* was supervised by village officials, there were no laws to ensnare, and there were no dismissals if a mistake was made because the position was absolute (Pattikawa, 2019).

There are no conditions that apply to raising marinyo; only the role of marinyo is assigned to men through certain lineages. As in the land of Soya, marinyo are auxiliary officials who help the king and the saniri of the country. It means that marinyo are not included in the village government structure (Pattikawa, 2019). Ralph Linton defines status as a collection of rights and obligations, while the role is a dynamic aspect of a person's status (Maryati, 2001).

It supports the status of marinyo, who are raised based on lineage. Although in some countries, this is not enforced. From that lineage, holding the title of marinyo is an absolute right. Traditional political system in Maluku, the allocation and distribution of power is closed because it only takes place through the eyes of the house. The marinyo are obliged to carry out their duties according to the king's orders. The distribution of power is closed because it only takes place through the eyes of the house. The marinyo are obliged to carry out their duties according to the king's orders (Leirissa R. Z. et al., 1999).

Marinyo's duties included conveying the king's message to the people, hitting tifa as a sign of calling for the country's people to gather, preparing the king's needs, and cleaning the village office. In carrying out their duties, Marinyo does not need to wear traditional clothes. However, on traditional occasions, they usually wear traditional clothes while holding tofu. If so, it can be concluded that its role is very dynamic.

Negeri Hutumuri

Negeri Hutumuri is an indigenous country on the eastern peninsula of the South Leitimur District. Geographically, this Negeri Hutumuri is bordered by Jasirah Leihitu to the north, bordering the Rutong and Batu Merah Countries, in the west by Halong, and in the east by the Banda Sea or the high seas. And this Negeri Hutumuri is the legacy of the Pata Shiva group, the Wemale Tribe (Muskita Marleen, 2020).

Negeri Hutumuri consists of five groups of soa, namely soa mokihutung, soa pattihutung, soa Tutupasar, soa Sasuel and soa lapaut. Negeri Hutumuri is an indigenous people with culture, customs, and customary laws that have been protected, maintained, and practiced for generations in the daily social interactions of indigenous peoples. Negeri Hutumuri is an area located on the coast with regular houses from the beach to the mountain area, Hutumuri is an area in the lowlands with a height of about two meters above sea level.

Negeri Hutumuri is customary land, including one of the customary lands in the south leitimur sub-district. The land of Hutumuri is part of the rumpun pata siwa, suku wemale, mata rumah alifuru, uli moni, aman wala. Thus Hutumuri still maintains cultural customs, such as *Upu latu* (king) inauguration ceremony, Soa head inauguration ceremony, Marinyo inauguration ceremony, traditional marriage ceremony and uncles/girls enter the house, the closing ceremony of *baileu*/traditional house or new baileu building, the ceremony of cutting *ahuneng/balok bubungan*, the ceremony of *panas pela/gandong*.

Hutumuri State is one of the countries that are in the administrative area of the Ambon City government. As a city community, various progress and developments have been touched in this region. However, the tradition of totemism is still applied to certain traditional events. It shows that the State of Hutumuri, through the development of its people's lives towards the modern world, does not ignore the totemism belief that has existed since the ancestors' time.

Negeri Hutumuri starting from the unification of community groups who gathered in the form of a soa on Mount Maot. The soa groups that existed were led by an upu latu (father of the king) and ina latu (mother of the king). Community life at that time consisted of five soa which were located very far apart and separated from one another. The soa group of which the Tutupasar occupied the Totu area and has eight clans, namely Pesurnay, Pattihahuan, Thenu, Tamilueng, Asthenu, Lewaherila, Harmusial, and Pistaut, under the leadership of Upu Latu Surinay (Pesurnay) as the head of the soa with the symbol being soa-soa.

Soa Pattihutung occupies the mountainous area of Ama Putut with its leader Upu Latu Siti Patiteru (Waas) with nine clans, namely Waas, Leiwakabessy, Matakana, Paays, Matuankotta, Lekahatu, Lesiasel, Pessy, and Salhuteru symbolizing a dove. Soa Mokihutung, located in the mountainous area of Ehud, has six genera, including Pattiapon, Tehupeioru, Souripet, Kappuw, Pattiasina, and Arlwelang. Soa Puasel is led by Upu Latu Sumbarala (Horhoruw) with four clans,

including Horhoruw, Moniharapon, Matuanhitimahu, and Rehatalanit, with frog symbols and located in the Nusurumang Mountains area. Soa Lapaut, under the leadership of Upu Latu Yamaputi (Sameaputty) located in the Lana area with five clans, namely Sameaputty, Souhuwat, Kailuhu, Patalala, and Lilipory, with the symbol being a snake. At that time, the existing SOA groups lived a good life, and there was never a fight between them (Alfons Christwyn Ruusniel, 2020).

The five soa and their respective duties exist not only in Negeri Hutumuri but also in other customary lands in Maluku with various forms and functions, especially on the island of Ambon-Lease. The five soa in the Negeri Hutumuri went through historical reviews, then integrated and formed a large village/country called "Siva Samasuru Amalatu" better known now by Negeri Hutumuri. The integration of these five different questions still exists as a form of the unity in Hutumuri State. The totems of each soa will usually be presented at the implementation of traditional events such as the inauguration of the king and the closing of the *baileo* roof, a tradition of customary lands, the inauguration of the head of the soa, and the closing of the *baileo* roof.

In each customary land, it is carried out with various processions. On Negeri Hutumuri, the inauguration of the king, the inauguration, the head of the soa, and the closing of the roof of the *baileo* usually done differently from other customary countries. The difference is visible in the summoning of the animals, which are the totems of each soa. The presence of these totems signifies that the traditional inauguration procession will be carried out by the king, the inauguration of the head of SOA, and the closing of the *baileo* roof.

Material and Methodology

Qualitative research methods are used to reveal the objective reality of people in Negeri Hutumuri towards the role of marinyo in the present . The qualitative research method, according to Moleong (2005), is research that intends to understand the phenomenon experienced by the research's subject, such as behavior, perception, motivation, action, and others by making use of various natural methods.

This research used descriptive qualitative approach, which means an approach that focuses on the general principles that exist in human social life (M.A. Satori djam'an Dr. Prof & M. Pd. Komariah Aan Dr.Prof, 2017). Using a qualitative approach, namely research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. That's the method that the author uses in this study.

The research was carried out in Negeri Hutumuri, South Leitimur District, Ambon City, in April 2022. This research obtained information from several parties, including the Head of Hutumuri State Village, Marinyo, and leaders of the Negeri Hutumuri Indigenous Community (*saniri* Negeri). Data collection in this study was carried out using observation, interviews, and literature, where the researcher acted as a passive participant observer.

In this study, the researcher plans, implements, collects, analyzes, and interprets the data, and in the end, he becomes a reporter for the results of his research. Data analysis is carried out in a structured manner, starting from the observation and research to the formulation of conclusions and recommendations. The analysis begins by citing sources of information from informants and then presents in a form and described for further interpretation, and general conclusions are made (Sutopo Ariesto, 2010). Data analysis is carried out in a structured manner, starting from the observation and research to the formulation of conclusions and recommendations. The analysis begins by citing sources of information from informants and then presents in a form and described for further interpretation, and general conclusions are made (Tanzeh Ahmad, 2011).

Result and Discussion

Negeri Hutumuri is an indigenous country on the eastern peninsula of the South Leitimur District. Negeri Hutumuri consists of five groups of soa, namely soa mokihutung, soa pattihutung, soa Tutupasar, soa Sasuel and soa lapaut. Negeri Hutumuri is an indigenous people with culture, customs, and customary laws that have been protected, maintained, and practiced for generations in the daily social interactions of indigenous peoples. Negeri Hutumuri is customary land, including one of the customary lands in the south leitimur sub-district. The land of Hutumuri is part of the Pata Shiva family, the Wemale tribe, the eye of the Alifuru house, Uli Moni, Aman wala. Thus Hutumuri still maintains cultural customs, such as Upu latu (king) inauguration ceremony, Soa head inauguration ceremony, marinyo inauguration ceremony, traditional marriage ceremony, and uncles/girls entering the house, the

closing ceremony of *baileu*/traditional house or new *baileu* building, the ceremony of cutting *ahuneng/balok bubungan*, the ceremony of *panas pela/gandong*.

The character of the informants at the time of the research were permanently domiciled in Negeri Hutumuri because they knew a lot about customs and culture, making it easier for them to help answer the researcher's questions. From this data collection, it can be seen that the number of informants who helped fill out and provide answers to the questionnaire was generally more for informants aged 20-40 years, as many as ten informants or 72%. Then there are seven people aged 50-65 years or 24% and one person or 4% who are 72 years old.

The role of *marinyo* in Hutumuri is a communication bridge in delivering information or messages from the king to the community. Many people do not understand the duties of the *marinyo*, especially the current generation, because the task of the *marinyo* to convey the message of the king in several countries has been replaced by sending messages via the WhatsApp application. However, in Negeri Hutumuri itself, the king explained that:

"The meaning of marinyo culture is that every customary land must have marinyo according to soa-soa, so this culture cannot be abolished because the land of hutumuri is a customary land." (Fredy Waas, Interview 12 April 2022)

The function and role of a *marinyo* also greatly determine the smooth communication process between the king and the community. When a *marinyo* performs its role in the country, the two *marinyo* can explain, namely:

Marinyo does his duties when there is an order from the head of the country (king). Because no one can command the marinyo but the king. (Paul Lilipory and Mark Lewaherilla, Interview 18 April 2022)

In carrying out his role in society, *Marinyo* conveyed messages from the king to the people, prepared not only *tifa* but also a calm mind so as not to be wrong in conveying messages to the public. In addition, there are several duties and functions of the *marinyo* which are explained by the five *saniri* in the Negeri Hutumuri:

"The function of marinyo is to convey the call from the king to the community through tabaos (our bataria). For example, there is community service in the country and other traditional events. Not only that but marinyo are also tasked with protecting the country." (Agus Thenu, Interview 15 April 2022)

"Marinyo is the king's bodyguard or the king's messenger. The function and role of the marinyo are to convey messages from the king to the community through tabaos (batariakita). Until now, the marinyo culture is still being applied today. (Yohanis Waas and Yan Lilipory, Interview 15 April 2022)

"Marinyo is the king's messenger and functions to carry messages from the king to the people through tabaos and is also tasked with protecting the country. Marinyo culture is still being preserved now. It cannot be lost because this culture has existed since its ancestors so it must always be preserved (Paulus Matuahitimahu, Interview 16 April 2022)

Marinyo is the king's messenger, and the function of Marinyo is very important in a traditional country as a voice between the king and the community. (Izaak Pattiasina, Interview 16 April 2022)

In Negeri Hutumuri there are five *marinyo* who were appointed from five *soa*. However, from the explanation given by the king, only two *marinyo* are still functioning in carrying out the task of giving messages from the king to the people because of the influence of age who can no longer carry out their duties and some have died. Hutumuri, as a traditional land, really needs *marinyo*. Still, in choosing *marinyo*, which must be taken from certain clans passed down from their ancestors, it was found that the younger generation does not understand the culture in the country. The role of *marinyo* in the Negeri Hutumuri can not be replaced by other people who are neither *marinyo* nor technological sophistication.

"Marinyo is very needed even though the technology is getting more sophisticated day by day and there are things that must be carried out by a marinyo, for example cleaning the country and others." (Fredy Waas, Interview 12 April 2022)

The kings and *saniri* of the Negeri Hutumuri still maintain the existence of *marinyo*, an extension of information or messages from the king to the public. It can be proven by still being replaced by the role of inactive *marinyo* from other *soa* by *marinyo* from *soa* who are still active because the message

of the king conveyed by the marinyo is the king's order that the people of the Negeri Hutumuri must carry out. The king maintains the role of the marinyo as a communication bridge in delivering messages as stated below:

"As a king, you can always preserve the culture that has existed since your ancestors and must always be preserved, especially the marinyo culture." (Fredy Waas, Interview 12 April 2022).

There are several initiatives from the State Government to introduce Marinyo Culture to the younger generation to continue to present the function and role of this Marinyo in the country even though our technology is increasingly sophisticated, as explained by the five national saniri:

"The marinyo culture cannot be lost, we as a community must always provide knowledge related to marinyo culture to them so that even though the technology is increasingly sophisticated the culture can be preserved because this culture has existed for a long time." (Agus Thenu and Yohanis Waas, Yan Lilipory, Paulus Matuahitimahu, and Izaak Pattiasina, Interview 16 April 2022).

Therefore, as the highest policy maker in society, the king tries to preserve the customs one of which is the existence of marinyo which is a bridge of information. From the king to the people. Regarding this, the king explained that:

"As a king, you can always preserve the culture that has existed since your ancestors and don't let it disappear just because it is replaced by technological sophistication, especially for the marinyo culture, because the Negeri Hutumuri is one of the traditional lands in Maluku." (Fredy Waas, Interview 12 April 2022).

Based on the results of interviews with one person, namely the head of the state government (King), then five state saniri people and then six community members and two marinyo as informants, it is sufficient to provide an overview of the extent of enculturation of marinyo culture in Negeri Hutumuri. The government of Hutumuri State stated that the role of marinyo are still running well in Negeri Hutumuri.

In Negeri Hutumuri there are five soa, and the five soa have their marinyo, but now, only two marinyo are still active. According to the research results, this was due to the age factor and the appointment of a new head of the State government, so the three marinyo had not been replaced yet. So the two marinyos who are still active sometimes replace the tasks of those who are no longer active.

Marinyo carrying out their duties, usually Marinyo tabaos (bataria tita) from one end of the village to the other and marinyo do not need to wear traditional clothes. In carrying out his duties, Marinyo uses Tifa as a code for Marinyo to start delivering. When tabaos or conveying information, Marinyo uses Indonesian so that it is easily understood by the people who receive the message. Initially, marinyo was an assistant to the captain, a spokesman who conveyed instructions and decisions to the people as the mouth of the king.

According to the interview results, it turns out that the duties and functions of a marinyo are to bring information from the king to the community. There are also tasks for the marinyo, including cleaning the country, and accompanying the king in traditional events. The informant stated that although the world is increasingly sophisticated, this culture will never disappear because Hutumuri is a traditional land. Then the Hutumuri State Government realized that almost some people had used the means of using communication media. Hence, some people did not know about the marinyo culture. The results of the research prove that informants who represent the community, in general, acknowledge that the information they receive from marinyo is very helpful because they can know how the developments in the country are.

The results of this study also prove that the role of cross-cultural communication is still very much needed. Communication is carried out through the State Government (King), to marinyo then marinyo conveys the information to the community simultaneously, namely through Tabaos (Bataria tita). Judging from the research results that the researchers did, the function of the marinyo still exists in Negeri Hutumuri, apart from getting information by word of mouth. Still, with the existence of the marinyo it is more helpful for the community to get information from the State Government, in this case, the indigenous people.

Many young people in Negeri Hutumuri still know the function of marinyo which means that this marinyo culture does not disappear despite technological developments. Technological developments worked on will not eliminate the function of a marinyo as a successor of information from the king to the community, especially the people of Negeri Hutumuri.

The function and role of a marinyo are to bring information from the king to the people, clean the country, and accompany the king in traditional events. Then the Hutumuri State Government realized that almost some people had used more sophisticated means of communication, so some people did not know about the marinyo culture. It is realized that although the world is getting more sophisticated day by day, the Negeri Hutumuri is customary land, so that culture must always be preserved. Many people acknowledged that the information they received from the marinyo helped them know the king's message. It should be acknowledged that the function and role of a marinyo, as a source of information, is very useful and effective.

It is in line with the theory of meaning coordination management approach. This theory specializes in "message metaphors" and was introduced by Pearce and Cronen. This approach put several arguments as follows: the relationship between communication patterns will be rated high quality if the relationship is carried out in the context of interpersonal relationships based on the self-concept or the self-culture. The assumption is that all actions produce context, and context produces action (West, 2008). The message for the children of the State of Hutumuri in preserving customs, especially the marinyo culture, is to maintain and preserve what has existed for a long time and maintain customs, especially the marinyo culture in its role as a bridge of communication in the Negeri Hutumuri between the king and the community (Aria Putri Karina & Ratna, 2018).

Conclusions

Based on the results of the research and discussion that have been described, it can be concluded that the role of communication in this case carried out by a marinyo is still very necessary. Communication is carried out through the State Government (king) to Marinyo then Marinyo conveys the message to the public through tabaos (batariakita) is still very effective by the community because the message conveyed by a marinyo can be accepted and understood by the community.

With so many tools available, the role of marinyo in Negeri Hutumuri is not only as a messenger, but many other traditional events require marinyo, and also Negeri Hutumuri is customary land, so the cultures that have existed for a long time must continue to be preserved even though there are more and more people and sophisticated communication tools that the public can use in delivering messages or information.

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