



**Ethnic Behavior and Lifestyle of the Togutil Tribe in East Halmahera Regency, North Maluku**

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**Abstract**

The purpose of this study was to find out the communication patterns that occurred between the Tugutil tribe and the local community that led to acculturation in East Halmahera Regency. The research approach used is qualitative research, which seeks to understand, explain and analyze the acculturation process between the Tugutil tribe and other ethnic communities in the "Gam Rangge" customary area of East Halmahera Regency. The results showed that the occurrence of ethnic communication patterns of the Togutil tribe in carrying out cultural accurturation with the local community in East Halmahera was influenced by their cultural background which was still primitive, the life they lived while living in the forest always lived in groups and often moved from one place to another. somewhere else.

**Keywords:** behavior, communication, lifestyle, tugutil tribe

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**INTRODUCTION**

The Togutil tribe is one of the primitive tribes that are included in 21 tribes in North Maluku, until now they still maintain closely their traditional values and traditions, form their own community and limit communication and interaction with communities outside the group, some Most of the Tugutil tribe live in the interior of the forest in East Halmahera Regency, Togutil itself means "a tribe that lives in the forest or called the Halmahera language "pongana mo life" they live in groups and are very protective of local wisdom in the form of a prohibition to cut down forests unorganized.

The life of the Togutil tribe is very dependent on the existence of the existing forests, it can be said that the forest is a comfortable place for their life, the clothes they use are half naked, their houses are roofed with leaves without walls and have stilt floors. In their daily life they eat raw or cooked food on fire with bamboo, the water they drink directly from the river, they are very dependent on forest products such as fruits, tubers, game in the forest and fish in the river.

The existence of the Togutil tribe is not permanent and always moves from one place to another. The tugutil tribe is spread across the North Maluku region, namely the Tidore Islands City, East Halmahera Regency, Middle Halmahera Regency, and North Halmahera Regency. The existence of the Tugutil tribe in the interior of East Halmahera is untouched by development, there are no educational, health or other infrastructure facilities such as the availability of clean water and others. Therefore, they are not in Arm educational background is sufficient, if they are exposed to disease how treatment is still traditional, they are far behind the ethnic communities other in East Halmahera, especially in terms of education, health, economy and culture in 1971 The Provincial Government of North Maluku has made efforts to socialize the Tugutil tribal community and is trying to build their settlements in the Wasile sub-district of East Halmahera, which is directly adjacent to other ethnic communities, with the aim of establishing good communication relations and building intimacy between them. The construction of the settlement is directly adjacent to the settlement unit of the transmigration area of East Halmahera Regency, but most of the tugutil ethnic groups choose to return to the living forest as usual.

The post-amendment constitution, as stipulated in article 18 B paragraph (2) of the 1945 Constitution, affirms, "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, regulated by law." Then the provisions of Article 281 paragraph (3) reaffirm that the cultural identity and rights of traditional communities are respected in line with the development of the times and civilization.

The state's recognition and respect for indigenous peoples is closely related to the right to natural resources. Within the framework of the Unitary State of the Republic of Indonesia, the right to control over natural resources rests with the state as stipulated in Article 33 paragraph (3) of the 1945 Constitution which states, "Earth and water and the natural resources contained therein are controlled by the state and used as much as possible for the prosperity of the people. (Mariane.2014.15)

Based on the above law, Indonesia is bound by international commitments regarding the recognition of the rights of indigenous peoples. On September 13, 2007, the Indonesian government signed the United Nation Declaration on the Rights of Indigenous Peoples (UNDRIP) which stated that indigenous peoples have the same rights regarding livelihoods, education, maintaining identity, and being free from all forms of discrimination. (<https://www.bappenas.go.id>)

The origin of the Tugutil tribe in East Halmahera is explained in his book "De Ternate Archipel" (1929), pp. 40-402. It was explained that in 1927 for the first time the togutil people were subject to a balasting (tax) of 1.20 guilders by the Dutch East Indies government. And since 1929 every year added 0.20 Guilder. Thus, according to historical records, the migration of the ancestors of the Dodaga tugutil tribe from their original area was due to avoiding the obligation to pay Balahitongi (taxes) imposed by the ancient Dutch East Indies government to their ancestors. When and how the process takes place is not known for certain. (ternate.wordpress.com)

From the historical reference above, the existence of the tugutil tribe has long known civilization, but due to certain conditions they moved to the interior of the Halmahera forest,

then closed themselves off from the outside world and formed a primitive culture, so that in terms of their civilization and technology far behind other ethnic groups, but after opening up and making contact with the outside world through other ethnic groups on an ongoing basis, they gradually adapt to the local community. One example occurred in the Maba Tengah sub-districts of Lili, Marasit, and Gifoli villages where a small group of the tugutil tribe had lived side by side with other ethnic groups who were the majority and appointed one of the residents of the tugutil tribe as the village head.

Communication and interaction between the Tuguti ethnic group and other ethnic groups often occurs either directly or through social institutions, thus bringing a positive influence on their relationship, from this influence causing some Tugutil ethnic groups to choose to leave the forest, open themselves from the outside world, accept other ethnic cultures, live mingling with the local community, and even intermarry between them.

The communication process that led to assimilation and integration between the Tugutil tribe and other ethnic groups in the East Halmahera region, cannot be separated from the role of religious leaders and community leaders who entered the forest to preach and succeeded in getting them out of the forest, some chose to embrace religion. Islam and some have embraced Christianity, their pattern of life has changed from before, both in terms of language, dress, economy, and use of technology.

The process of acculturating the Tugutil tribe with other ethnic groups in East Halmahera has been going on for a long time until now. There are several ethnic groups of the Tugutil tribe who have carried out acculturation including the first group, they have adapted to the local community living together in one community, establishing tolerant relationships that respect each other and choose to adopt the culture of the local community, second, they adapt to the local community but still maintain their primitive culture, make the forest a place to depend on for life, third, they choose to live away from the influence of the surrounding community and isolate themselves in the wilderness

Basically, humans, both individually and in groups, have the potential to change according to the times, want to know the world outside by interacting and communicating with people from different cultural backgrounds. Similar to the Tugutil tribal community, they want to change like humans in general, get to know the outside world, adapt and live together in one community. Initially they were considered a primitive tribe to close themselves off from the influence of the outside world. However, after they were given information on knowledge and technology, they have been acculturated with other ethnic communities.

How important is communication and interaction between cultures so that it leads to acculturation among ethnic groups in East Halmahera, as an effort to create a culture of mutual respect, respect and living together, forming a strong social system to prevent inter-ethnic conflicts in society.

Thus, the purpose of communication is first, to meet the desires of needs related to the environment, second, to communicate because they want to socialize themselves with the social life of the community, build interaction relationships with other people, exchange information, eliminate misunderstandings between them.

Implicit in this social communication function is the function of cultural communication. Social scientists recognize that culture and communication have a reciprocal relationship, culture becomes part of communication behavior, and in turn communication also determines, maintains, develops or inherits culture, so between culture and communication cannot be separated from one another, such as two sides of the coin, one side of communication is a mechanism for disseminating cultural norms from one society to another. On the other hand, culture establishes norms (communication) that are considered appropriate for a group. (Mulyana.2007.7)

The introduction of culture between each of these ethnic groups is through a communication process approach, which underlies the acculturation process. Acculturation is a process carried out by an immigrant who has a different cultural background, to adapt and acquire indigenous culture, which ultimately leads to assimilation. Acculturation occurs through the identification and internalization of significant indigenous symbols. Just as indigenous people acquire indigenous cultural patterns through communication, an immigrant acquires indigenous cultural patterns through communication. An immigrant sets himself up to know and be known in his dealings with others.

Environmental conditions are very influential on the communication and acculturation of immigrants is the existence of ethnic communities in the local area. The degree of influence of an ethnic community on the behavior of immigrants is very dependent on the degree of "institutional completeness" of the community and its power to maintain its culture that is unique to its members. Ethnic institutions that can overcome the pressures of situations between cultures and facilitate acculturation. Without extensive communication within a particular ethnic community, it will reduce the intensity of acculturation. (Mulyana & Rakhmat.2010.139-144)

In achieving cultural acculturation, several strategies are: According to Berry (2002.354) there are four acculturation strategies, namely: (1) assimilation, when individuals do not want to maintain their cultural identity and choose to interact daily with other cultures, beyond one's own culture (2) separation or separation, when individuals respect or maintain their native culture, and at the same time wish to avoid interaction with other cultures. Cultural separation is often facilitated by the placement of immigration into certain ethnic enclaves, (3) integration, occurs when individuals maintain their original culture, while interacting daily with other groups. integration is an option; here, some degree of cultural integrity is maintained, while at the same time members of the cultural group seek to participate as an integral part of the larger social network, (4), Marginalization occurs when individuals refuse to maintain their culture (often for reasons of loss of culture). enforced), and have no interest in connecting with another's culture (often for reasons of exclusion or discrimination)

## **RESEARCH METHODOLOGY**

Methodology means understanding the whole research process including the social context of the organization, its philosophical assumptions, ethical principles, and the impact of culture on new knowledge for research. Method refers to a particular set of techniques used in a study to select research studies, measure and observe socio-cultural life, collect and refine data, analyze data, and report research results, these two terms are interrelated with one another. In the research process we combine theories or ideas with facts in a systematic way, we also use creativity to conduct research, organize and plan, always treat research participants ethically and morally. Besides being able to communicate with others about how we do a research and what is learned from the research. (Neuman.2013.2)

Research is not only confined to fictitious facts and superficial symptoms, but according to Peter L. Berger (in Ardial.2014.245): Must have a subversive mentality, which means constantly dismantling things that are already established and looking for what is really that exist and occur behind the manifest reality.

The research approach used is qualitative research, which seeks to understand, explain and analyze the acculturation process between the Tugutil tribe and other ethnic communities in the "Gam Ränge" customary area of East Halmahera Regency. This study is directed to examine the process of assimilation and integration between the Tugutil tribe and other tribes in the community, the intercultural communication patterns that develop inlife social, so that with the cultural differences that each ethnic group has, it is able to be united in the order of living together. Knowing the realities that exist in the community, the formation

of a culture of delusion and innovation from several ethnic groups in the customary area of the East Halmahera gam range, in a community. Another social fact is that the government does not see the acculturation that occurs in the community as a potential that must be developed as part of the government's program to overcome inter-ethnic conflicts in the East Halmahera Regency. However, what happens is that government programs are not well targeted with regard to strengthening local cultural wisdom related to acculturation, so that it can affect the strengthening of cultural acculturation.

According to Lofland (in Mulyana.2006.149) suggests that qualitative research is characterized by the types of questions it asks, then answers the questions in detail, more specifically. Qualitative research aims to maintain the form and content of human behavior and analyze its qualities. The object of this research is the Tugutil tribe people who have come out of the forest and have been acculturated with the local community in the Gam Rangge customary area, East Halmahera Regency. In East Halmahera Regency there are 5 major tribes including: (1) Maba Tribe, (2) Tidore Tribe, (3) Javanese, (4) Tobelo Tribe, and (5) Tugutil Tribe. language with one another.

Most of the tugutil tribes inhabit the district of East Halmahera, they are scattered both in the forest and those who have come out of the forest and acculturated, live together with the community in general.

The data collection method is a technique that is used systematically as a series that connects one another with the aim of collecting information to answer all the problems carried out in the research. The data collection technique in this research is a case study, namely through a qualitative approach, to describe by multiplying the values in the experiences that occur in society, through the acculturation process between the Tugutil tribal community and other ethnic groups in the "Gam Rangge" customary area of East Halmahera Regency. Building social and cultural structures through the process of communication, interaction. With the aim of discovering the meaning and nature of what is happening in society.

The data collection carried out in this research is divided into several sources, namely primary and secondary data sources. According to Silalahi (in Malik.2016.100) The primary data source is an object or original document in the form of raw material from the main actors referred to as first-hand information. The data collected in this primary source comes from the actual direct situation when the event occurred either based on interviews or observations. Secondary data sources are data collected from second hand or other sources that were available before the research was conducted. Secondary data sources include articles, newspapers or popular scientific magazines, books, international scientific journals, reports, archives, authentic documents, publications from the government, survey results, documented events, and notes from library.

Data collection in a phenomenological study involves a variety of procedures when the researcher builds an in-depth picture of the case. According to Yin (in Creswell.2005.226) in his book on case studies, mentions six forms of data collection, namely: documents, archival records, interviews, direct observations, participant observations, and physical artifacts.

## **RESULTS AND DISCUSSION**

### **Behavior and Ethnic Lifestyles of the Togutil Tribe The ethnicity of the Togutil**

Tribe in East Halmahera is one of the primitive ethnic groups in Indonesia, their life is still isolated from the influence of the outside world, does not settle in one place, often moves and the pattern of life is still traditional. from the way they eat, drink, dress, socialize, and behave. The background of their environmental life also influences attitudes and behavior towards social interactions, the Togutil ethnic group is very aggressive towards people outside their group who carry out activities in forest areas that are considered sacred to them and violate customary boundaries, this aggressive attitude only applies to people outside the group who

are not yet known. , from several cases of incidents that occurred in East Halmahera, namely in May 2019, at that time there were several residents of East Halmahera Waci village hunting in the forest, precisely at Waci River, they met dozens of togutil people and immediately killed approximately three people. in place while several others escaped. In addition, in November 2020 there was also a case of attacks by ethnic Togutil people against several community members who entered the forest across the river with the intention of delivering basic necessities to their fellow Togutil ethnic groups, but the presence of these residents was not well known by the Togutil ethnic people so that their presence was considered as threats to their groups

The occurrence of cases of murder and other violence involving the Tugutil ethnic people with the local community is due to the fact that both parties do not know each other yet, people from the coast when entering the forest carry out hunting and other activities. Intense interaction and communication with the Togutil ethnic people, there have been murder cases from time immemorial until now, all because of a misunderstanding between the two parties. From some of these incidents, the community both in East Timor and North Maluku generally identified the Tugutil tribe as a killer tribe, so that later people began to limit association with the Tugutil ethnic group, but from the experience of several local people who have interacted and communicated continuously The Tugutil ethnic group succeeded in approaching each other and knew each other well. After a long approach, they realized that the Tugutil people have good behavior in social interactions.

Basically, the Tugutil ethnic people both still survive in the forest or have come out of the forest. Acculturating with the local community is a good person and has an honest nature, these honesty values have been instilled from their ancestors from time immemorial until now they always practice it in everyday life, especially in the association of fellow community members. four, as long as they interact with the Togutil ethnic people, they always display a good and caring nature, so they will be easier to recognize and always be familiar with the person, as long as they do not disturb and hunt in areas that are considered as a place to hang their lives, this it can avoid the threat of ethnic togutil people. as Khalil Abubakar (chairman of the NGO Kafan Ekspedisi) said: Since 2017 we have formed the NGO Kafan Ekspedisi until now we have always been active in providing assistance in collaboration with PT Aneka Tambang, Halim Region, our activities focus on humanity, to pay attention to the lives of tribal people tuguti both those who live in debt and those who have left, we traveled through the wilderness to provide assistance in the form of tobacco and proper clothing, and along the way we met the tugutil tribesmen and they received us well, without any violence /murder as it is said by the public in general that they are a tribe of killers, as long as they know the language and are not disgusted with them, they will forever be safe and there will be no problems in (Interview, 20 October 2020)

One of the commendable attitudes of the Tuguti tribe is if they make agreements with the local community, they try to keep the promise that has been made according to the agreement, and vice versa if the local community makes an agreement with them and it is not kept they will no longer trust them, break off relations with him, this happens because the people on the coast of East Halim always carry out activities in the forest to look for agarwood so that can be sold, but before doing that local people make contact with the tribe Tugutil to help find eaglewood with the transaction agreement with reward-certain return according to the agreement

terms of daily life ethnic togutil always limit with people outside the group with the exception of these people have been known very closely for a long time, then only then can they communicate without fear and worry, they are very careful in dealing with people outside their group, this kind of careful attitude is in their personality due to past events causing the trauma experienced by their parents, due to the poisoning of one family of the togutil tribal

group by another tugutil tribal group, there were also cases of murder that occurred in the forest causing people to die, so that the community and the police carried out sweeping in the forest. , looking for the Togutil ethnic group that kills, causing other innocent Tugutil tribal groups to feel afraid

Since the acculturation process between the Togutil ethnic group and the local community they are slowly leaving their ancient culture and lifestyle and are able to adapt to people's lives, following the lifestyle of the local community, the occurrence of changes in behavior in a positive direction, the Togutil ethnic people began to open themselves in communicating with others during the interaction process and began to establish a family relationship with the surrounding community and even have merged with the local community. In the life of the local community, there have been mixed marriages, both Tugutil tribe people marrying people outside their group and people from outside the Tugutil ethnic group marrying Tugutil tribe people. With this intermarriage, there was a cross between them. Gradually the culture of the Tugutil people began to disappear. The only thing that survives today is the language. Until now, they still use their language when communicating with each other. people outside their group.

The ethnic life pattern of the Togutil tribe that lives in the forest until now has a habit of always moving from one place to another, if in that place does not bring luck to the survival of family life and causes the family to die they no longer want to occupy the place, they assume that the place brought bad luck to his family, after they came out of the forest and lived together with the local people such a custom did not happen again. However, there were several incidents where a small group of togutil tribes in Tanah Merah Hamlet carried out an exodus from their parent village Bebsli to form their own hamlet in the middle of the forest far from the settlements of the general public, this happened because of differences in political choices during the East Halmahera Pilkada, as well as happened In Koehino Hamlet, initially they lived and lived with their brothers and sisters of the Tugtil ethnic group in Titipa Village because they were unable to adapt to a more modern life environment. Finally, they decided to move and establish their own hamlet called the Tugutil village. The incident above illustrates that there are still some ethnic groups of the Togutil tribe that still maintain a culture of primitive behavior.

Thus, the culture and life habits of the Togutil ethnic people before acculturating with the local community and after acculturating, are very much different, attitudes and behavior have also changed. changed in the past to be more closed in interacting with people outside the group, now more open and accepting of anyone and from any group, even though it has changed but there are cultural values that are still maintained to this day among the values of honesty in every action and behavior. Changes are not only in the cultural aspects of behavior and attitudes but also in the communication aspect, where ethnic Togutil people have used cellphones in every communication with their fellow groups and with the surrounding community.

## **DISCUSSION**

The ethnic communication pattern of the Togutil tribe before accurturing with the community in East Halmahera is the application of interpersonal communication patterns and group communication, this communication pattern is influenced by the life that he lived while living in the forest, namely always living in groups, each group consisting of 15 , 30 people, even 40 to 50 people, the life they live is not settled, often moving from one place to another. In accordance with the character and behavior of the primitive Togutil ethnic group, if there are newcomers or people outside the group who intentionally come to visit and want to meet in interacting and communicating, they always limit themselves to not wanting to accept, even staying away and not showing their faces, the communication they do is only between fellow ethnic Togutil ethnic people only, but on the contrary if the people who come are already well

known they accept them openly, friendly and full of kinship. The experience of interacting and communicating with the Togutil ethnic group is carried out by the local community through daily activities such as farmers, hunting, and mining workers who are active in the jungle area which includes the area where the Togutil ethnic group lives. cultural acculturation

In the communication system of small groups, ethnic Togutil people are more likely to communicate with people outside their group face-to-face directly through the leader/chairman. In the ethnic culture of the Togutil tribe, they do not know the tribal chief as in other regions in Indonesia, they prefer to mention the leader of the group. The leader or leader of the group is chosen based on a person who is physically stronger and someone who is older than others, has a chivalrous spirit and has mysticism inherited from his ancestors, the group leader is responsible for protecting his group and solving problems related to his group, namely problems of internal and external conflicts, ethnic life, and rituals. To resolve the problems that occur or decisions that can be made that is done through face-to-face communication directly in small group meetings representing the heads of their respective families, from these meetings produce decisions that will be carried out by all members who are members of the group. .

The tendency of small group communication patterns is more dominant than interpersonal communication in interaction and communication with ethnic Togutil ethnic people in the acculturation process, this small group communication pattern places the chief / tribal chief as a central figure in making decisions related to solving problems Togutil ethnic group, group members trust the leader/tribal chief in the process of communication transactions both internally among the Togutil ethnic groups and externally outside the Togutil ethnic group, including communicating with the local community as well as religious, customary, and government leaders. Thus, in order to be successful in carrying out a communication approach with the Togutil ethnic group, one of which is to go through the leader / tribal head of the group. While interpersonal communication patterns do not work effectively because the Togutil tribe is an isolated tribe who has a high level of perception of people outside the group, tends to close themselves off from communicating with outsiders, this attitude is influenced by the environment and educational background, in order to be able to appearing in interacting and communicating with newcomers or people outside the group always relying on the togutil tribal leader/head in the group

Some of the obstacles in interpersonal communication and small groups with the togutil ethnicity are caused by language factors, the togutil ethnicity communicates with the local community are more likely to use their language, namely the deep Tobelo language because they do not know Indonesian well, while the local community or religious leaders, traditional leaders and the government interact and communicate with the Togutil ethnic group by using the services of o people who know the togutil ethnic language to communicate. The next constraint factor is unfriendly behavior, stay away and do not want to show themselves, on the contrary if people who have known them well they accept it openly and show friendly attitudes, therefore to overcome this they have previously made cultural adaptations to study character. and behavior and language to gain sympathy.

One of the interpersonal communication patterns from the Togutil ethnic group that has a strong influence on the interaction between fellow social groups in the acculturation process is to display open, honest and responsible communication which is the social capital owned by the Togutil ethnic people. Before the acculturation process of honesty values has long been held by their ancestors until they are passed on to the next generation, this attitude of honesty as a strong glue of mutual trust between one another in social life, these honesty values can also perpetuate the relationship between one another in the acculturation process and can strengthen social cohesion between the existing community, both ethnic Togutil people and other communities in East Halmahera



The impact of the reciprocal approach of continuous interpersonal communication patterns between the people of East Halmahera with the ethnic togutil tribe causes an acculturation process, from the acculturation process where the togutil people are more familiar with the culture of the local community through direct interaction. After the Togutil ethnic people acculturated with the local community there was a major cultural change to the Togutil ethnic people, including changes in food, clothing and language as well as in terms of values, attitudes and behavior. These cultural changes affect communication patterns in interacting with the local community, initially they stayed away and hesitated to interact and communicate directly but what happened now they no longer hesitated in interacting and communicating with the local community, being more open and showing mutual respect, when meet in person both in public places and in certain places have greeted each other with one another.

An empathetic approach through communication patterns has an impact on the acculturation process between the Togutil ethnic groups and the local community, in this empathetic approach the local community provides basic needs in the form of food, clothing, money, cigarettes and other items favored by ethnic tribal people. Togutil, the gift is considered as a form of appreciation to the ethnic people of the Togutil tribe and establishes kinship bonds, then the communication process can run smoothly and intimately, after the kinship ties have been established strongly, then the delivery of communication messages containing social values, moral and civilized culture to the ethnic Togutil tribe

Acculturation carried out by the Togutil tribe at this time has led to assimilation and integration, found in several hamlets/villages including the hamlets of Titipa, Marasit, Gifoli, Bebsli, Babasaram, in East Halmahera. His life is much different from before, now the life he lives is like society in general, both in terms of economy, education, health, social and culture, there has been cultural assimilation between the two sides, but the cultural tendency of the host or East Timor community is more dominant in influencing the behavior and lifestyle of the Togutil ethnic people, causing the Togutil ethnic culture to be degraded and preferring to adopt the cultural values of the host or the local community in East Halmahera, while some small ethnic groups of the Togutil tribe, which are located in Kaoehino Hamlet, still maintain their culture, but they are also able to adapt to the culture of the host/local community, especially in the aspects of how to dress, eat and social values such as attending celebrations of religious holidays, participating in socialization from the government in the fields of health, security and order

Involvement of all parties good from elements of government, community, religious leaders, community leaders, traditional leaders, as agents of changes in the acculturation process bring real cultural changes to the Togutil ethnic people, cultural changes of ethnic tribal people from isolated culture to civilized modern culture. As a result of this change, it has influenced communication patterns, both interpersonal communication and group communication and mass communication, some small groups of the Togutil ethnic group have used communication technology such as cellphones in communicating both among themselves and with other people they know, social interactions are increasingly open, an attitude of acceptance. other ethnic groups regardless of background, tolerance, mutual respect, displays a friendly attitude, participates in development activities.

In the system, the communication pattern of the Togutil ethnic people follows according to local environmental conditions, if they are in the middle of the forest, the tendency is to communicate with others using certain language symbols that are known together or by using body language or sign language. in the midst of the community using verbal communication patterns by highlighting their language, namely the deep Tobelo language, but not infrequently they also use Indonesian when communicating with the local community according to their wishes.

## CONCLUSION

The occurrence of ethnic communication patterns of the Togutil tribe in carrying out cultural acculturation with the local community in East Halmahera is influenced by their cultural background which is still primitive, the life they live in the forest always lives in groups and often moves from one place to another. . In accordance with the character and behavior of the primitive Togutil ethnic group, if there are newcomers or people outside the group who intentionally come to visit and want to meet face-to-face in interacting and communicating, they always limit themselves to not wanting to accept even moving away and not showing their faces, the communication that is carried out is only limited to between fellow Togutil ethnic people only. On the other hand, if the person who comes is already well known, they accept it openly and very friendly.

In the communication system of small groups, ethnic Togutil people are more likely to communicate with people outside their group face-to-face directly through the group leader/chairman. In the ethnic culture of the Togutil tribe, they do not know the tribal chief as in other areas in Indonesia, they prefer to mention the leader of the group. In each decision-making process, everything lies with the group leader or tribal leader, the group leader is responsible for protecting the group and solving problems related to the group, namely internal and external conflicts, ethnic life, and rituals. To resolve the problems that occur or decisions that can be made that is done through face-to-face communication directly in small group meetings representing the heads of their respective families, from these meetings produce decisions that will be carried out by all members who are members of the group.

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