

The Togutil Tribe in the Development of the Masses Today

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Abstract

The purpose of this research is to find out how the Togutil tribe developed, the history of the existence of the Togutil tribe, understand their lives and how they survive in the midst of the development of the modern era today. The research approach used is qualitative research, which seeks to understand and explain the history of the existence of the Togutil tribe in the East Halmahera region, the cultural changes that occurred to them and how the Togutil people live today. The results of the study show that the Togutil people in the eastern Halmahera area are mostly from the Tidore tribe due to the occurrence of mass colonialism and the political turmoil of the colonizer masses, the cultural changes that occur in the midst of the Togutil tribe are caused by continuous interaction with local residents, traditional leaders, community leaders, religious leaders so as to create awareness of their lives that are very backward Far from the surrounding community, this awareness then changes the patterns of piker, attitudes and behaviors in their lives, which are better than before.

Keywords: Sukut Togutil In development

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INTRODUCTION

North Maluku is one of the areas that has many tribes spread across several islands both small and large, one of which is the Togutil tribe which has different characteristics from other tribes in North Maluku, this is because they are always associated with primitive tribes, always dependent on life in the forest, forming their own communities and limiting communication and interaction with other ethnic tribes, most of the Togutil tribe lives in the interior of the forest of East Halmahera regency, Togutil itself has the meaning of "a tribe that lives in the forest or called the Halmahera language "pongana mo nyawa" they live in the forest in groups and very much maintain local wisdom in the form of a prohibition on logging the forest in an unorganized manner.

The people of the Togutil tribe are very dependent on the existence of the forest, it can be said that the forest is a comfortable place and they are happy if they live in the forest, the clothes they use are very limited only to cover certain areas, the house they occupy is very simple with a roof of leaves without walls and the shape of a stilt house with a plank floor. The food that he eats daily is raw food or cooked by burning with bamboo, water that he drinks directly from the river, they are very dependent on forest products such as fruits, tubers, game products in the forest and fish in the river.

The life lived by the people of the Togutil tribe is not sedentary and always moves from one place to another. The Togutil tribe is spread across the North Maluku region, namely the Tidore Islands City area, East Halmahera Regency,

Southeast Halmahera Regency, and North Halmahera Regency. The existence of the tugutil tribe in the interior of East Halmahera is not touched by development, there are no education, health or other infrastructure facilities such as the availability of clean water and others. Therefore, they are not equipped with sufficient educational background, if they are affected by diseases, the treatment method is still traditional, they are far behind other ethnic groups in East Halmahera, especially in terms of education, health, economy and culture

Since there is frequent interaction and communication between the people of the Togutil tribe and the ethnic Maba tribe, both directly through activities in the forest and through social institutions, which are often active in the forest to provide social assistance, this causes cultural contact between them, from this cultural contact brings a positive influence especially to the people of the Togutil Tribe, from the cultural influence of each other causes interest the Togutil people against the Maba ethnic life culture thus caused some of the Togutil tribe to come out of the forest and acculturate with the Maba ethnic tribe, open themselves from the outside world, accept other cultures that are different from them and live in harmony, even intermarriage between them.

Marlene Kastner (2022), from the results of her research that the similarity of culture, language and religion is considered not important for the formation of friendships. On the other hand, common values, openness and respect, communication help the formation of intercultural friendships, including barriers to friendship, cultural misunderstanding, and behavioral uncertainty. That intercultural friendship causes a positive change in the attitude of the individual beyond friendship. According to Bennett Milton, (1998), intercultural communicators focus on direct face-to-face interaction between fellow humans, in order for this kind of communication to occur, all participants must see themselves as potentially involved in communication and able to give and receive feedback.

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. According to Sokolskaya and Valentino, acculturation is the interaction of two socially different individuals with different cultures leading to cultural, psychological, social and political changes from one of the interacting parties. The most important characteristics of acculturation are duration, continuity, subjectivity and equality as a result of interaction between cultures. According to Robert E. Park and Ernest W. Burgess, acculturation is a phenomenon that occurs when a group of individuals belonging to different cultures come into direct contact with another culture, with subsequent changes in the original cultural patterns of one or both groups. (<https://www.dosenpendidikan.co.id/>).

Balidemaj and Small, that acculturation, ethnic identity and mental health are closely related to each other that affect both individuals and communities. Rahmi Isnaini from the results of the research that the process of intercultural communication goes well, with mutual respect and willingness to learn and know other cultures can affect the acculturation process running smoothly, personal communication as individuals in Ampel village go well so that it affects the social communication they do supported by ideal communication.

Environmental conditions have a great influence on the communication and acculturation of immigrants is the existence of their ethnic community in the local area. The degree of influence of an ethnic community on the behavior of immigrants depends largely on the degree of "institutional completeness" of the community and its ability to maintain its distinctive culture for its members. Ethnic institutions that can overcome the pressures of the situation between cultures and facilitate acculturation. Without extensive communication within certain ethnic communities, it will reduce the intensity of acculturation. (Mulyana&Rakhmat.2010.139-144)

METHODOLOGY

In the research process, it is necessary to combine theories or ideas with facts in a systematic way, we also use creativity to conduct research, organize and plan, always treat the research participants ethically and morally. In addition, it is able to communicate with others about how we conduct a research and what is learned from the research. (Neuman.2013.2)

Any research is not only confined to pseudo-facts and superficial symptoms, but according to Berger (in Ardial.2014.245): a researcher must have a subversive mentality, which means that he is always dismantling established things and looking for what really exists and happens behind the hidden manifest reality

The research approach used in this study is qualitative research, which seeks to understand, explain and analyze the history, cultural interaction and development of the Togutil people today, especially in East Halmahera in the Gam Ränge customary area. There is a cultural change in the people of the Togutil tribe due to the continuous interaction between two ethnicities with different cultures, both the Togutil ethnicity and the Maba ethnicity, which causes one of them to be influenced by a certain ethnic culture, namely the Togutil Tribe.

The role of various parties, both the Government, the community, traditional leaders, religious leaders, and community leaders, contributes greatly to the process of acculturation of the people of the Togutil tribe with the people of the Maba tribe, there is cultural integration causing close relationships, cooperation and mutual acceptance of cultural differences between the two parties. Not all Togutil people have good relations with the Maba tribe, especially those who live in the East Halmahera wilderness very far from community villages, tend to be more closed off and not familiar with people outside their group

According to Lofland (in Mulyana.2006.149) explained that the 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 study is the Togutil tribe people who have come out of the forest and have acculturated and lived with the local community in the East Halmahera Regency area, namely the Maba ethnic tribe

The data collection in this research is divided into several sources, namely primary and secondary data sources. According to Silalahi (in Malik.2016.100), a primary data source is an original object or document in the form of raw material from the main perpetrator which is referred to as first-hand information. This primary data comes from the actual direct situation when the event occurred based

on both interviews and observations. Secondary data sources are data collected from second hands or other sources that have been available before the research was conducted. Namely in the form of articles, books, authentic documents, and others

RESULTS AND DISCUSSION

The people of North Maluku have always considered the Togutil people who live in the forest to be a primitive tribe because of their lifestyle that is still far from the influence of the outside world, has cultural, social, economic and educational diversity, the existence of this primitive term is always oriented towards negative things, even though not all ethnic people of the Togutil tribe behave badly and murderously. and experiencing cultural indifference, there are some groups that have gotten to know foreign cultures through the process of interaction with the local community, so that little by little they have changed their behavior patterns and openly accepted people outside their group,

Currently, there are many ethnic people of the Togutil tribe who have come out of the forest and acculturated with the surrounding community, built good relations with the Gam Range ethnic tribe, they have integrated and assimilated with the community in general so that we can no longer identify which ethnic people are the Tugutil tribe and people outside the Tugutil ethnicity, they no longer maintain the lifestyle that has been lived in the forest in accordance with what is perceived by the people of North Maluku in general.

The people of North Maluku always identify the Togutil people in the Halmahera forest land with the people from the Tobelo tribe just because the language used by the Togutil people is Tobelo Language, even though not all Togutil people in the Halmahera forest come from the Tobelo Tribe.

Based on the historical background of the existence of the tugutil tribe until it is in the forest of East Halmahera and then acculturates with the Gam Ränge tribe. Based on the results of the study, the Togutil tribe people who inhabit the forest area of East Halmahera caused political turmoil between the Sultanate of Tidore and the Dutch caused a war between the two sides resulting in many people entering the forest to hide themselves in the Halmahera forest area. In addition, it is also the result of the Dutch colonizers at that time implementing tax payments that burdened the community from year to year until they were unable to pay it causing the community to flee, they entered the Halmahera Forest and inhabited for hundreds of years until now, This is based on the results of an interview with an elder of the tugutil tribe in East Halmahera that the origin of their ancestors was from the Tidore tribe who lived in West Halmahera or Jailolo, because at that time there was a forced payment of Blesting or taxes by the Dutch Government, where they could not afford to pay taxes and then they decided to run away and hide in the forest until they settled and lived in the forest, As expressed by Abubakar Tiwi (Name of the Tugtil Silifu tribe) that:

The existence of the Togutil tribe in East Halmahera who currently lives in Gifoli Village comes from Tidore. As for the origin of our ancestors, they came from the Tidore tribe who lived in Jailolo, until now we can still speak the Tidore language. At that time the Dutch colonial masses, applied the rules of blating or paying taxes, to our parents as a result of the burdensome taxpayers so that our

ancestors decided to run into the forest then go out in the interior of Kao, had lived for a few years in the Kao Area, then they decided to enter the forest back to the interior of East Halmahera, along the forests, moved from one place to another until they were on Mount Salao they inhabited the wilderness of the Forest until then some of our people from the Tugutil tribe interacted with the people who were on the coast in the Central Maba area, which is the same today some of our tribal people have come out of the Forest and live together with the local community in the Central Mabah area, We Tugutil tribe people who live in the East Halmahera area have brotherly ties, among others (Interview on November 15, 2020)

From the tracing of the history of the Togutil tribe, it is in line with what was conveyed by M. Amin Faruk (Secretary of the Sultanate of Tidore), that the origin of the existence of the Tidore tribe in the West Halmahera area or jailolo was due to the fact that at that time there was political turmoil in the Jailolo Sultanate, there was a war between the Jailolo Sultanate and the Dutch which caused many Jailolo ethnic people to evacuate and live in Tidore and then settle until now in the Tidore islands. they did not return to Jailolo, as a result of the political turmoil so the Sultan of Tidore provided assistance, namely by sending the Kapita and their soldiers to overcome the existing political turmoil, as expressed by M. Amin Faruk (Secretary of the Sultanate of Tidore) That: at that time there was a war between the Jailolo sultanate and the Dutch which caused fear for the people of Jailolo at that time so that there was an evacuation of the people Jailolo goes to Tidore to save their lives. With this incident, the Sultan of Jailolo asked for help from the Sultanate of Tidore to overcome the political turmoil, this happened 14 centuries ago. (Interview September 25, 2020)

From the results of research on the ethnic history of the Togutil tribe in Haltim. Thus, it can refute the perception of the people of North Maluku about the existence of the Tugutil ethnic people in East Halmahera, both those who still survive in the forest and those who have gone out and live together with the surrounding community, that the origin of their ancestors is from the Tobelo tribe is wrong, as for the similarity of language between the two ethnicities in interacting and communicating daily between them by using the Tobelo language in, because at that time the Togutil people who fled from the Dutch and Portuguese colonizers explored the Tobelo forest and lived in the Kao area then they learned the Tobelo language deeply, before continuing their journey to the Halmahera Timu forest as a destination

The Ministry of Social Affairs tried to transform the name of the tugutil tribe by replacing its name with the Tobelo tribe dalam, with the aim of eliminating the negative stigma that has been built up in the people of North Maluku towards the ethnic people of the tugutil tribe, but this was opposed by some traditional leaders in the city of Tidore Islands, they argued that the name of the tugutil tribe has long been known in mentioning people who live in the forest, has certain meanings and characteristics that are easy to recognize by the community in general, have their own local wisdom and not all ethnic people commit crimes as perceived by the community, while if they are renamed to the Tobelo Inner tribe, the Tugutil people who live in East Halmahera are not direct descendants of the Tobelo ethnicity, although it is undeniable that in daily communication using the Tobelo language. The acculturation process that has occurred so far between the Tugutil tribe and the

ethnicity in East Halmahera has resulted in a change in behavior from the Togutil ethnic people in a positive direction, this change in behavior has gradually occurred a change in perception in the community which was previously synonymous with the isolated, dirty, murderous, stupid, credible tribe, now there is a shift in meaning towards a better and positive direction.

The cultural interaction that occurs in the people of the Togutil tribe is caused by the continuous interaction between the people of the Togutil tribe and the Maba people. The phenomenon of interaction and communication between the Togutil tribe and the tribal ethnicity begins from often finding the Maba ethnic community carrying out hunting, looking for agarwood, farming, and mining activities, in these activities there is communication contact between the two parties which leads to acculturation, during this interaction and communication often the Maba ethnic people often give semabako in the form of food, sugar, coffee and pakian to the ethnic people of the Togutil tribe as a form of initial approach to have a closer relationship, this is done because the ethnic people of the Togutil tribe are very aggressive towards newcomers who enter their forest area, even they do not hesitate to kill people outside their group when entering the sacred forest area, they are very careful and suspicious because they are more protective of their group from disturbances people outside their group. The approach through the provision of basic necessities is carried out in order to avoid violence committed by the Togutil ethnic people against the Maba ethnic group who often carry out activities in the forest.

In addition, in the interaction there is sometimes a process of barter exchange of goods between the New Maba ethnic and the Togutil ethnic tribe, where the people of the Togutil tribe take herbal medicines from wood and others and then exchange them for foodstuffs such as coffee, sugar and cigarettes, this is done because the Togutil ethnic people prefer to be given the basic necessities rather than given money. In addition to the above activities, the people of the Togutil tribe often come out of the forest when they are short of food, namely to ask for food from the local Maba community so that there is contact in the process of communication between them, the local community gives food in the form of noodles, rice, cigarettes, sugar to the Togutil ethnic tribe to help alleviate their suffering, there is good cooperation between the Togutil tribe and the local Maba ethnicity, As Yansen Popo (Muhammad Arji) said that:

We often met with local people who live on the coast, doing activities in the forest including gardening, looking for agarwood and doing mining activities, at first we did not meet them directly, we were afraid that they would not intend to do evil, but for a long time our hospitality was used to and they gave us basic necessities sometimes bartering goods with the local community

The Togutil tribe initially interacted with other ethnicities and with the Maba ethnic group through traditional leaders or leaders of the Togutil ethnic group, traditional leaders representing their group in communicating with anyone they met, including the Maba ethnic group, the customs of the Togutil tribe when there were new people they met or conversely outsiders met their group not directly down to their homes because they were very selective about people outside The group, unless they have established a good relationship and are familiar with them,

understand their culture and then they bring it to their home. As Abubakar Tiwi or Silifu said that:

Traditional leaders or tribal chiefs in the Togutil ethnic group play an important role in making every decision made in the group, besides that traditional leaders represent their group in communicating with anyone they meet, including the Maba ethnic tribe.

The ethnic people of the Togutil tribe are very passive in communicating with people they have just met or just known, Every process of interaction and communication with the Togutil ethnic tribe always uses their language, namely the Tobaru language and is mediated or mediated by the tribal chief, while the ethnic people of the Maba tribe when they make communication contact with the Togutil ethnic tribe they always bring traditional leaders and local community leaders who understand the language and culture ethnic people of the Togutil tribe as an approach to them in order to make it easier to interact and communicate

There are several social institutions that always carry out social activities, namely the NGO Kashin Expedition which has been carrying out its activities since 2012 until now. The activities that have been carried out are to collect assistance in the form of basic necessities, used clothes and other assistance, which are given by the community both in East Halmahera and from outside East Halmahera and then given to the Togutil people who live in the forest. The communication messages that are always reminded by the NGO Kashin Expedition to the Togutil ethnic group they meet regarding life motivation and life values are, first, advising the Togutil ethnic group not to depend too much on life in the forest, but to turn into a farmer who farms crops in order to survive, second, always maintain the cleanliness of the environment both in their homes and in the surrounding yard to avoid diseases, third, preserving the surrounding forest environment as a source of life created by God, fourth, recommending the use of clothes to cover the body to avoid the cold and hot sun. This is as stated by Khalil Abubakar (chairman of the NGO Kashin Expedition) that:

The activities we carry out are related to humanity in contact with the Tugutil ethnic people in the Haltim forest has been going on since 2012, initially we first entered the forest to see the living conditions of the Tugutil tribe people both in terms of economy, health, and education, we saw firsthand the life they live in the forest is very concerning, there are still many who have not used clothes to cover their bodies, lack of food, and uninhabitable houses, from the experience that the recipient moved us to pay more attention to the life of the people of the Tugutil tribe in the forest of Haltim, without thinking long about us with friends with a high sense of humanity.

Nowadays the lives of the Togutil people have undergone significant progress compared to the previous life, many Togutil people have realized their lives that are left behind with other ethnic groups, so they change their lives by blending with the lives of the local people, changing their diet, behavior and lifestyle. According to. Yekon Penes (Head of Village Development) that:

There have been many Togutil ethnic people who have come out of the forest since 1986 and they have acculturated with the local community, their lives have changed, they have followed the lifestyle of the local community which was the beginning of life from primitive society to modern society, in activities in the village

or output and sub-district environment they participated in these activities both in the form of health socialization activities, social, kantibnas, the flag ceremony on August 17, and cultural festival activities held in East Halmahera Regency, every activity carried out can bring together ethnic groups in East Halmahera to get to know each other. (Interview September 9, 2020)

This change in the lives of the ethnic people of the Togutil asat tribe is inseparable from the high support from all components of society, both individually from the Maba community, religious leaders, traditional leaders, community leaders and social institutions of the community, all of which play a role in interacting and motivating the people of the Togutil tribe. The communication approach that leads to the cultural acculturation process has been built so far between the ethnic people of the Togutil tribe and the freshman ethnic community with the central government is running effectively, namely through social assistance programs and health and development counseling activities, the existence of these activities as a socialization media that gathers all ethnicities can interact and communicate with each other in a forum in East Halmahera so that everything Blending in these activities, the establishment of a good relationship between them in a unit that can strengthen cultural acculturation. As said by Ustad Nurhadi (Hidayatullah), that:

Since 2016 we have been doing da'wah to the people of the Tugutil tribe in the interior of the East Halmahera forest by taking approximately 2-3 hours on the way to the forest to its location, from the adaptation process that took so long to bear fruit, in 2016-2018, we managed to get them out of the forest and approximately 21 people of the Tugutil tribe wanted to convert to Islam. Before we made an indictment to the people of the Tugutil tribe, the first thing we did was a cultural approach and from a humanitarian perspective, before we entered the forest and met the people of the Tugutil tribe, we learned their language, culture and desires, from the local community, Every time we entered the forest we were always accompanied by the local people and always brought basic necessities, foodstuffs in the form of cakes, and the clothes given to the people of the Tugutil tribe, after a long time of hospitality of approximately one year and five months we have adapted to them, began to show mutual familiarity, every time we arrived at their place they always received a good welcome by the people of the Tugutil tribe in the interior of the Haltim forest. After the familiarity was well established with the people of the Tugutil tribe, we began to preach inviting them to embrace the teachings of Islam.

The approaches of religious leaders are very positive and have received a good response among the Togutil tribe group of people, they consider religious leaders as saviors for them because they are always present in their comfort when they need it and also always provide assistance, both in the form of basic necessities, money, clothing, and food, the ethnic people of the Togutil tribe think that religious leaders are mediators who connect them with God and also with Maba ethnic community in East Halmahera

The assistance programs from the Ministry of Social Affairs that have been implemented include assistance for livable settlements and food assistance in the form of rice, eggs and cash assistance of 300 thousand per month, this assistance from the central government has been carried out periodically from 2009 to 2010,

and continues until now, the central government assistance is given to the Regional Government and then the Regional Government distributes to the people of East Halmahera. The distribution of the assistance does not specifically reach the Togutil ethnic group who mostly live in the forest that needs the assistance, but the assistance can only be felt by a small part of the people of East Halmahera, including the Togutil ethnic group. This was explained by Nurain Komdan SE (Acting East Halmahera Social Service), that:

The assistance programs provided are rice assistance, eggs per month from basic food assistance, KIS (healthy Indonesia card) assistance every month, cash assistance of 300, the assistance comes from the State Budget. The assistance is distributed in the sub-district area in East Halmahera, for assistance given to the people of the Tugutil tribe not specifically, but given to the community in general. For now, we from the Regional Government do not have complete data related to the Tugutil tribe people, both those who have left and are still in the East Halmahera forest. Regarding the local government's programs, especially to the people of the Tugutil tribe who live in the forest, they have not been directly touched. For the Tugutil tribe group who have come out of the forest and choose to live together with the local community, assistance has been provided according to their needs, but the assistance is uneven because they do not have complete data on the Tugutil tribe people in Haltim.

In addition to social assistance, there are also assistance programs for the empowerment of remote indigenous peoples, especially to the Togutil ethnic group who live in the forest. The form of the empowerment program consists of three categories, the first category is to the Tugutil ethnic community who are still moving from one place to another, including livable housing assistance and foodstuffs for five years, given to each Tugutil tribe family head, the second category semi-settled, in the form of livable housing assistance for three years, and the third category, namely to the Tugutil ethnic group who have settled and have economic ability to finance his life, assistance in the form of material materials only for two years. The approach of the Central Government in realizing this empowerment program is very positive, including that many ethnic people of the Togutil tribe have come out of the forest to occupy semi-permanent houses that have been built by the government and the new settlements placed by the Togutil ethnic group are close to the settlements of the ethnic Maba tribe community so that it is easier for them to interact with each other. As Yekon Penes said:

That the assistance from the Central Government that we have received so far is very beneficial for our lives, especially the Togutil tribe group in Titipa Hamlet, initially we lived in the forest and then were expelled from the forest by the local government to occupy the livable houses that have been provided and provided with basic food assistance, life security and other assistance, At first we felt uncomfortable with the houses built by the government because it was the opposite of the house we lived in while in the forest, but for a long time our hospitality was able to adapt to the new living environment, we learned a lot from the lives of the surrounding people so that it could change our previous life patterns to a more modern life, we learned how to farm well, send our children to school, learn about the culture of the local community. (Interview, September 9, 2020)

The empowerment program of the central government and in the regions in the form of social assistance, both basic necessities and semi-permanent houses, has a positive impact on the Togutil people, apart from the unequal distribution of assistance to other Togutil people, but the assistance that has been distributed is really felt by some of the Togutil ethnic groups, currently the lives of some ethnic groups of the Togutil tribe have changed much both in terms of education, health, economy, social and cultural life. In addition to the community empowerment program from the central government and mentoring activities from NGOs and Ustad, namely through moral assistance and social assistance such as livable houses, basic food assistance, and life security as well as providing life motivation is part of the acculturation process, namely with the aim of raising the dignity and dignity of the Togutil ethnic people, through the development of livable settlements in the environment adjacent to the surrounding community has a positive impact on the relationship of interaction and communication between each other, easily getting to know each other and the occurrence of cultural exchanges between them, the impact of this cultural exchange causes acculturation between the Togutil tribe ethnicity and the Maba tribe ethnicity in East Halmahera so as to bring changes in the Togutil tribe

DISCUSSION

The Historical Origin of the Life of the Togutil Tribe

Some historical literature that explains the origin of the Togutil people are (1) stating that the Togutil people are from the sub-ethnic Tobelo tribe, long ago fleeing to the forest because they avoided taxes by the Dutch colonial government at that time. Since the people of Tobelo allied with the sultanate of Ternate and recognized the Dutch colonial government in the XVII century. Oran Tobelo was then divided into two communities, namely Tobelo Tia and Inland Tobelo, whose livelihood was as farmers while Tobelo Tia or Tobelo Laut whose livelihood was fishermen. This community division was carried out by the Dutch to know and distinguish the people of Tobelo who had left and lived on the coast. (<https://halmaherapost.com/2021/03/26/asal-usul-orang-togutil-di-hutan-halmahera>) (2), that the Togutil people were of Portuguese origin, at that time the Portuguese people came to Indonesia and arrived in North Maluku with the intention of obtaining spices, the land of North Maluku became the target of the Europeans at that time and competed to control it. In 1546 the Portuguese began combing every island and coast of North Maluku for spices. In 1570 Sultan Khairun was poisoned by the Portuguese during negotiations, at that time Sultan Babullah intensively waged war against the Portuguese and expelled them from their forts, the event of the war caused many deaths from the Portuguese Colonizers, until the Portuguese aid ships were fought by Sultan Babullah, one of the Portuguese ships that went down the Tiabo river was shipwrecked in the Dokumalamo Area, which is 3 km from the Tabo river and 9 km from the beach. From the shipwrecked Portuguese ship, many Portuguese stories entered the forest and inhabited the Halmahera forest for generations until now. (<https://www.scribd.com/document/331820619>)

In the past, the people of North Maluku always identified the Togutil people in the Halmahera forest land with the people from the Tobelo tribe just because the

language used by the Togutil people is the same as the language used by the people from the Tobelo tribe, even though not all Togutil people in the Halmahera forest come from the Tobelo tribe.

From the results of the research that has been carried out, the existence of the Togutil tribe to be in the forests of East Halmahera and then acculturate with the Gam Ränge tribe in East Halmahera, Weda and Patani is due to the occurrence of political turmoil between the Sultanate of Tidore and the Dutch causing a war between the two sides resulting in many people entering the forest to hide themselves in the Halmahera forest area. In addition, it was also the result of the Dutch colonizers at that time implementing tax payments or Blesting which burdened the community from year to year until they could not afford to pay it causing people to flee, they entered the Halmahera Forest and inhabited for hundreds of years until now.

This is based on the results of an interview with an elder of the tugutil tribe, namely Abubakar Tiwi (the name of the Togtil Silifu tribe) from East Halmahera that the origin of their ancestors was from the Tidore tribe who lived in the West Halmahera or Jailolo area, because at that time there was forced payment of Blesting or taxes by the Dutch Government, where they could not afford to pay taxes and then they decided to run away and hide in the forest until they settle and live in the forest, their existence is the Togutil tribe in East Halmahera who currently lives in Gifoli Village from Tidore. The origin of our ancestors is from the Tidore tribe who live in Jailolo, until now we can still speak the Tidore language. In the Dutch colonial masses, applying the rules of blesting or paying taxes, to our parents as a result of the burdensome taxpayers so that our ancestors decided to run into the forest then go out in the interior of Kao, had lived for a few years in the Kao Region, then they decided to enter the forest back to the interior of East Halmahera, along the forests, move from one place to another until they lived on Mount Salao wilderness of the forest until then some of our people from the Tugutil tribe interacted with people who were on the coast in the Central Maba area, which is now some of our tribal people have come out of the forest and live together with the local community in the Central Mabah area, We Tugutil people who live in the East Halmahera area have a bond of brotherhood, with each other.

From the tracing of the history of the Togutil tribe, it was confirmed that it was in line with what was conveyed by M. Amin Faruk (Secretary of the Tidore Sultanate), that the origin of the existence of the Tidore tribe in the West Halmahera area or jailolo was due to the fact that at that time there was political turmoil in the Jailolo Sultanate, where at that time there was a war between the Jailolo Sultanate and the Dutch which caused many Jailolo ethnic people to evacuate and live in Tidore and then settled until now in the Tidore islands, they did not return to Jailolo, as a result of the occurrence of the political turmoil the Sultan of Jailolo asked for help from the Sultanate of Tidore to overcome the political turmoil, this happened 14 centuries ago, so then the Sultan of Tidore provided assistance, namely by sending the Kapita and their soldiers to overcome the existing political turmoil, as a result of the war between the Jailolo Sultanate and the Dutch which caused fear for the Jailolo people at that time so that there was an evacuation from the Jailolo people to Tidore to save their lives.

From the results of research on the ethnic history of the Togutil tribe in Haltim. It can be concluded that the existence of the ethnic people of the tugutil tribe in East Halmahera, both those who still survive in the forest and those who have gone out and live together with the surrounding community, are from the Tidore tribe, not from the Tobela tribe which has been said by the people of North Maluku, as for the similarity of language between the two ethnicities in interacting and communicating daily between them by using the Tobelo language in, because at that time the Togutil people who fled from the Dutch and Portuguese colonizers explored the forests of the Tobelo region and then lived in the Kao region, they learned the Tobelo language deeply, before continuing their journey to the Halmahera Timu forest as a destination

The Ministry of Social Affairs tried to transform the name of the Togutil tribe by replacing its name with the Tobelo tribe in it, with the aim of eliminating the negative stigma that has been built up in the people of North Maluku towards the ethnic people of the Togutil tribe, but this was opposed by some traditional leaders in the City of Tidore Islands, they argued that the name of the Togutil tribe has long been known in mentioning people living in the forest, has certain meanings and characteristics that are easy to recognize by the community in general, have their own local wisdom and not all ethnic people commit crimes as perceived by the community, while if they are renamed to the Tobelo Inner tribe, the Tugutil people who live in East Halmahera are not direct descendants of the Tobelo ethnicity, although it is undeniable that in daily communication using the Tobelo language.

Cultural Interaction in the Togutil Tribe

The cultural change that occurred in the Togutil tribe people was caused by the interaction and communication that took place with the local people, this has been going on since 1984, through the ethnic people of the Maba tribe who often carry out activities in the forest both when gardening and hunting activities, the interaction takes place continuously through a long process of time until then they get to know each other and build trust Friends

The cultural approach, especially studying the language and character of the Togutil ethnic people, is able to melt their hearts, understand their culture and language well, is very effective in establishing more intimate relationships and is easily accepted by the Togutil ethnic people. Tampa's language and cultural approach is very difficult to establish good relations with the Togwil ethnic group, as they are very sensitive to people outside their tribe

The temperament of the ethnic people of the Togwil tribe, is very careful when meeting people outside their group, this causes them to be passive in communicating with people they have just met or known and they will also not open the first conversation before the person they met earlier to communicate, people they already know well such as the local community, traditional leaders, religious leaders, they open themselves and actively communicate and establish closer relationships, they can even be invited to cooperate with each other both in economic and social terms, for example, the Togutil people hold barter to exchange food needs with the local community, sometimes the local community provides assistance to the Togutil people

Every communication contact with the Togutil people always uses their language which is mediated by the tribal chief or local traditional leader, thus in order to make it easier to interact and communicate this is done because traditional leaders and local community leaders have understood the culture and ethnic language of the Togutil tribe, they also have a good communication relationship with the tribal chief or leader of the Togutil ethnic group thus facilitating the communication process so that it is not possible to there are obstacles in interacting and communicating with the Togutil ethnic group

The establishment of good relationships through interaction and communication gradually the Togutil people learn the culture of the local community both from lifestyle, behavior, attitudes and knowledge, from the experience they gain from interaction and direct communication change the mainset of their thinking about the future of their family life, if they survive in the forest where the availability of game food is decreasing day by day as a result of the exploitation of the game by mining companies that are present in their customary territories.

Cultural contact that occurs between the Togutil people and the Maba people in Haltim often occurs both directly through activities in the forest and through social institutions, religious leaders, and traditional leaders so that it has a positive influence on the relationship between them, from the influence through this cultural contact causes the ethnic people of the Togutil tribe to get to know the ethnic culture of the Maba tribe more closely, there is an acculturation process that leads to integration and assimilation where some the ethnic people of the Togutil tribe chose to leave the forest, open themselves up from the outside world, accept the ethnic culture of the Maba tribe and live together with the Maba ethnic group, there was intermarriage between them, and adopted a lifestyle such as farming, trading, fishermen and construction workers cultural lifestyles like this they never knew before after going through the acculturation process. According to Berry (2002.351): that there is contact from two groups that have different cultural backgrounds, as long as they have continuous cultural contact, it is certain that there will be cultural changes in one of these groups both individually and in groups.

Marlene Kastner from her research results that the similarity of culture, language and religion is considered not important for the formation of friendships. On the other hand, common values, openness and respect, communication help the formation of intercultural friendships, including barriers to friendship, cultural misunderstanding, and behavioral uncertainty. That intercultural friendship causes a positive change in the attitude of the individual beyond friendship. According to Bennett Milton, (1998), intercultural communicators focus on direct face-to-face interaction between fellow humans, in order for this kind of communication to occur, all participants must see themselves as potentially involved in communication and able to give and receive feedback

The Togutil tribe in today's development

Currently the lives of the Togutil people have experienced significant progress compared to the previous life, many Togutil people have realized their lives that are left behind with other ethnic groups, so they change their lives by blending with the lives of the local people, changing their diet, way of dressing,

behavior and lifestyle and they have even integrated with the local community to the level of Mailingpost

Cultural changes The life that occurs in the people of the Togutil tribe is a step forward in order to change their marginal and primitive life civilization to a more modern society in order to maintain the lives of future generations, awareness of the changes that occur in the people of the Togutil Tribe is due to many factors, one of which is first, the cultural factor, they are interested in the life culture of the Maba people, cause a high willingness of themselves to get out of the forest and live together with the local community, second, the active role of the community, traditional leaders and religious leaders, always provides enlightenment and motivation makes them realize the importance of maintaining life, with the limitations that exist they do not despair

The most fundamental change of the Togutil people today is first, they independently open limited agricultural land according to the needs of life by farming and now they have enjoyed the results of their hard work, second, the lifestyle has changed, the way of dressing, eating and drinking and the way of socializing follows the lifestyle of the community in general, third, realizing the importance of education for their children, most children have taken education both at the elementary, junior high, high school and even university levels and some have graduated from bachelor's degrees. Fourth, most of the Togutil people have embraced religion, both Islamic and Christian beliefs, this then completely changes their previously backward and primitive lives away from the influence of the outside world. Fifth, some of the Togutil people have worked both as government servants and in the swansta sector and are involved in other social organization activities

According to Lubis (2015.153) that: Social change in society can be seen from several dimensions, (1) structural dimension, (2) cultural dimension and (3) interactional dimension. The changes that occur to the Togutil people are in the cultural aspect in society, changes in this cultural aspect occur due to several factors. One of them is because diffusion and integrase, through the cultural divorcation of a community group, obtaining influences from other cultures through interaction, this triggers cultural changes in the society that accepts these cultural elements. Another factor is that integration is a form of cultural change that is more subtle than diffusion, in this integrase, there is a union of cultural elements among social groups that meet each other and then give rise to a new culture.

Some Togutil tribal groups have formed their own village structure that is separate from other communities, but they do not limit themselves to associating with other groups, in their daily interactions they have integrated with the community in general, some of them have intermarried with the locals and lived together in one family, unlike in the past they closed themselves off to outsiders, So that there are often conflicts that lead to murder caused by misunderstandings.

The experience and knowledge gained by the Togutil tribe both through interaction and education indirectly raise the dignity and identity of the Togutil people who have been underestimated by most of the community, indirectly changing the mainset that they do not always survive with their primitive life. Some people from the Togutil tribe have even completed undergraduate education S.1 and

up to S.3, of course this is very glorious because they have actually returned to their nature as intelligent human beings and adapted to the development of the times.

The people of the Togutil tribe who have lived together in the community for a long time have a high spirit of togetherness, are proactive in all activities in the community, participate in meetings held both at the village level, as well as those organized by the local government, community social institutions (NGOs) both in the form of meetings, socialization activities, counseling about violence, tolerance and the importance of maintaining health. They also have good relations with community components, both traditional leaders, community leaders, religious leaders, and the surrounding community.

Based on historical explanations, the origin of the Togutil people were people who were knowledgeable and well acquainted with the civilization of human life. The cultural change that occurred from primitive to modern life is because they have returned to their true nature, as civilized, respectful human beings and upholding human values

Of course, not all Togutil tribes in East Halmahera follow the pattern of life of the local community as explained above, there are still groups of Togutil tribe people who still survive in the wilderness of East Halmahera, because they believe that the forest is a place of life for their ancestors, but their forests are not able to survive to live, It is more comfortable to live in the forest than to live Together with the local community, the forest is considered a ritual place to pray for their deceased parents, asking for protection from all kinds of hardships

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