

## THE ROLE OF OPINION LEADERS IN THE ACCULTURATION OF THE TOGUTIL TRIBE IN EAST HALMAHERA REGENCY, NORTH MALUKU PROVINCE

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### Abstract:

One of the 21 tribal groups in North Maluku, the Togutil Tribe still closely upholds its traditional beliefs and practices. They also form their own community and restrict interaction and communication with other ethnic groups, such as the Maba tribe. This study aimed to determine how opinion leaders' role in the acculturation between the Togutil tribe and the Maba tribe caused acculturation in East Halmahera Regency. The research approach used is qualitative research, which seeks to understand, explain and analyze the acculturation process between the Togutil tribe and other ethnic communities in the "Gam Ränge" customary area of East Halmahera Regency. The results showed that the communication process between the Togutil tribe and religious leaders, traditional leaders, community leaders and the government had been going on for a long time since 1984 and had a direct impact on cultural acculturation. The existence of religious leaders and community leaders has an essential role in providing awareness to the Tugutil people in the forest interior of East Halmahera Regency to acculturate with the local community.

**Keywords:** Role, Internal Opinion Leader, Acculturation, Togutil Suku Tribe.

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## INTRODUCTION

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

The life of the Togutil tribe is very dependent on the existence of the forest. A forest is a comfortable place for their life. The clothes they wear are half-naked. Their houses are roofed with leaves without walls and form houses on stilts and floor planks. In their daily life, they eat raw or cooked food by burning bamboo and drinking water directly from the river. They depend on forest products such as fruits, tubers, the game in the forest and fish in the river.

The existence of the Togutil tribe is not permanent and constantly moves from one place to another. The Togutil 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 need to be equipped with sufficient educational backgrounds. The treatment method is still traditional if they are exposed to a disease. They are far behind other ethnic groups in East Halmahera, especially regarding education, health, economy and culture.

The origin of the Tugutil tribe in the East Halmahera area 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

imposed a Blasting (tax) of 1.20 Gulden by the Dutch East Indies Government. Moreover, since 1929 every year added 0.20 Guilder. Thus, according to historical records, the migration of the ancestors of the Tugutil Dodaga tribe from their area of origin 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 has yet to be discovered. (ternate.wordpress.com)

From the above history, the existence of tugutil tribe has long known civilization. However, due to conditions during the Dutch colonial era, they moved to the interior of the East Halmahera Forest, then closed themselves off from the outside world's influence so that in terms of civilization and technology, they were far behind with the Maba tribe and other ethnic groups. However, after opening up and interacting with the outside world through the Maba ethnic group, 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 Togutil tribes had lived side by side with the Maba tribe and appointed one of the residents of the Togutil tribe as village head.

Communication and interaction between the Togutil tribe and the Maba tribe often occur directly through forest activities or social institutions, so cultural contact occurs between them. It causes some Togutil people to acculturate with the Maba tribe and leave the forest as their place of residence to open themselves from the outside world, accept the Maba culture and live to mingle with them. Even intermarrying occurs between them.

From the results of her research, Marlene Kastner says that the similarity of culture, language and religion are not considered necessary to form a friendship. In contrast to shared values, self-disclosure and respect, communication helps the formation of intercultural friendships, including barriers to friendship, cultural misunderstanding and behavioral uncertainty. That intercultural friendship causes positive attitudes and changes individuals beyond friendship. According to Bennett Milton (1998), intercultural communicators focus on face-to-face interactions between human beings. 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 process of assimilation and integration between the Togutil and Maba tribes in the East Halmahera region cannot be separated from the role of religious leaders and traditional leaders. Community leaders of the Maba tribe entered the forest to preach and succeeded in removing them from the forest, causing some to choose to embrace Islam and some have embraced Christianity. Their pattern of life has changed from before, both in terms of language, attitude and behavior, economic, social, cultural and educational life, as well as the use of technology.

Humans, both individually and in groups, have the potential to change according to the times, wanting to recognize the outside world by interacting and communicating with people from different cultural backgrounds. Like the Tugutil tribal community, they want to change like humans, get to know the outside world, adapt and live together in one community. Initially, they were considered a primitive tribe to protect themselves from the outside world's influence. However, after they were given information about knowledge and technology, they 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 solid social system to prevent inter-ethnic conflicts in society?

According to Sokolskaya and Valentino, acculturation is the interaction of two social individuals of different cultures leading to cultural, psychological, social and political changes from one of the interacting parties. The essential characteristics of acculturation are duration, continuity, subjectivity and equality resulting from interactions between cultures. Balidemaj and Small that acculturation, ethnic identity and mental health are closely related to each other, affecting both individuals and communities. Rothe and Tzuang, the notion of acculturation have developed into a multidimensional process of the meeting between the cultural heritage community and the cultural

recipient community. In the linear acculturation model, the components of acculturation and change are first language and second culture. Rahmi Isnaini, from the research results, that the process of intercultural communication goes well, with mutual respect and willingness to learn and know other cultures can affect the acculturation process runs smoothly, individual personal communication in Ampel village goes well so that it affects the social communication they do support by excellent communication.

Thus, the purpose of communication is, first, to fulfill the desires of needs related to the environment. Second, to communicate because they want to socialize with the community's social life, build interactive relationships with other people, exchange information, and eliminate misunderstandings between them. Environmental conditions are very influential on the communication and acculturation of immigrants in 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 strength to maintain its culture that is unique to its members. Ethnic institutions can overcome the pressures of situations between cultures and facilitate acculturation. Without extensive communication within specific ethnic communities, it reduces the intensity of acculturation (Mulyana & Rakhmat, 2010, pp. 139-144).

In achieving cultural acculturation, of the strategies are: According to Berry (2002, pp.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 their own culture (2) separation or segregation when individuals value or maintain their native culture, and at the same time wish to avoid interaction with other cultures. The placement of immigrants often facilitates cultural separation into certain ethnic enclaves, (3) integration occurs when individuals maintain their original culture while interacting daily with other groups. (4), Marginalization occurs when individuals refuse to maintain their culture (often for reasons of loss of an established culture) and have no interest in establishing a relationship with another's culture (often for reasons of exclusion or discrimination). Based on the description above, the authors chose the study's title, "The Role of Opinion Leaders in the Acculturation of the Togutil Tribe in East Halmahera Regency, North Maluku Province".

## **METHOD**

Methodology means understanding the whole research process, including its social and organizational context, philosophical assumptions, ethical principles, and the impact of culture on new knowledge for research. Method refers to a particular set of techniques used 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, plan, and treat research participants ethically and morally. In addition, communicate with other people about how we do research and what is learned from the research. (Neuman, 2013, pp.2). Research is not only confined to fictitious facts and superficial symptoms but, according to Peter L. Berger (in Ardial, 2014, pp.45): Must have a subversive mentality, which means constantly dismantling things that are already established and looking for what exists and is happening in the world behind manifest reality.

The research approach used is qualitative research, which seeks to understand, explain and analyze the acculturation process between the Togutil tribe and other ethnic communities in the "Gam Ränge" customary area of East Halmahera Regency. This study examines the assimilation and integration process between the Togutil tribe and other tribes in society. These intercultural communication patterns develop in social life so that with the cultural differences that each ethnic group has, it can be united in the order of living together. Knowing the realities in the community, the formation of a culture of delusion and innovation from several ethnic groups that exist in the

customary area of the East Halmahera gam range in the community. Another social fact is that the government does not see acculturation 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 need to be better targeted concerning strengthening local cultural wisdom related to acculturation so that it can strengthen cultural acculturation.

Lofland (in Mulyana, 2006, pp.149) suggests that qualitative research is characterized by the types of questions it asks, then more specifically, answers the questions in detail. Qualitative research aims to maintain the form and content of human behavior and analyze its qualities. The object of this research is the Togutil people who have come out of the forest and have 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) the 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, living together with the community in general.

This primary data was obtained from the results of interviews and observations. At the same time, secondary data was obtained from second-hand or other sources that were available before the research was conducted. Secondary data sources are 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 the library. Data collection in a phenomenological study involves various procedures when the researcher builds an in-depth picture of the case. In his book on case studies, Yin (in Creswell, 2005, pp.226) mentions six forms of data collection: documents, archival records, interviews, direct observations, participant observations, and physical artifacts.

## **RESULTS AND DISCUSSION**

In the process of acculturating the Togutil tribe with the Maba tribe, the critical role of opinion leaders, in this case, are traditional leaders, religious leaders, and community leaders along with the Maba tribe is actively making contact with the Togutil tribesmen in order to provide awareness to them to acculturate with the Maba people. The Togutil tribe initially interacted and communicated with the Maba tribe through traditional leaders or leaders of the Togutil tribal groups, traditional leaders representing their groups in communicating with anyone they met, including the Maba tribe. As said by Abubakar Tiwi or Silifu that:

*“Traditional leaders or tribal chiefs in the Togutil tribal group play an important role in making every decision in the Kami group. This customary head is also responsible for the group, ensuring security and togetherness in the group's life. Traditional leaders represent their groups in communicating with anyone they meet, including the Maba tribe.”* (Interview on 25 November 2020).

The Togutil people are very passive in communicating with people they have just met or just met. On the other hand, people outside their group, in this case with the Maba tribe or with other ethnic groups who are well known, are very active in communicating with them and building relationships. For example, the Maba tribe invites the Togutil tribe to enter the forest together to collect agarwood to be sold, and vice versa. The Maba tribe provides the Togutil tribe with food and money for their daily needs. Every process of interaction and communication with the Togutil tribe always uses their language, namely the Tobaru language, and is mediated or mediated by the tribal chief, while the Maba people, when they make communication contact with the Togutil tribe, always bring traditional leaders and local community leaders who understand the language and culture. The culture of the Togutil people approaches them so that it is easier to interact and communicate. It is done because traditional leaders and local community leaders have understood the culture and language of the Togutil tribe. They also have good communication relations with the Togutil people. The tribal chief or leader of the Togutil tribal group facilitates the communication process so that

there are no obstacles in interacting and communicating with the Togutil tribe.

Opinion leaders play a key role in the process of acculturation between the Togutil and Maba tribes, serving not only as mediators but also as educators in the effort to elevate the Togutil tribe's standing in society. Religious leaders, communities, and NGOs are particularly active in reaching out to the Togutil tribe as a sign of care for their living conditions in the East Halmahera forest for a number of reasons, including first, The origin of humanity comes first. Third, social and cultural empowerment. The majority of the Tugutil tribe members still practice animistic beliefs, worshiping the forces of nature and the spirits of their parents. As a result, religious leaders felt that this practice was incompatible with religion and spread the teachings of Islam and Christianity to the Togutil tribe as a replacement religion.

The presence of religious, community and NGO leaders in the Togutil tribe cannot be separated from the excellent cooperation with the Maba tribe to introduce a new culture and provide awareness and knowledge about the ideal life to the Togutil people because they see that the life that is lived by the Togutil tribe while living in the forest are still traditional and primitive, have no educational background, unavailability of health facilities, far from social relationships, so that they do not guarantee their family's future, are more dependent on natural life and are not familiar with the agricultural and trade sectors to strengthen their economy

Several community social institutions, including the Kafan Ekspedisi institution, which has been operating since 2012, as well as NGOs, religious leaders, and community leaders, are now engaged in helping the Tugutil tribesmen in East Halmahera Regency. These acts are currently a component of the Togutil and Maba tribes' process of cultural acculturation. The activities that have been carried out are collecting aids in the form of necessities, second-hand clothes and other assistance given by the community both in East Halmahera and from outside East Halmahera. Besides that, there is also assistance from the mining company in the form of food and others.

The motive for the assistance of the Kafan Expedisi NGO is a genuine sense of human sympathy towards the Togutil tribe. The communication messages constantly reminded by the Kafan Expedisi NGO to the Togutil tribe they meet regarding the motivation to live and the values of life are first suggested to the Togutil tribe. Togutil does not depend too much on life in the forest but turns into a farmer farming in order to survive, second, always keep the environment clean both at home and in the surrounding yard to avoid disease, third, preserve the surrounding forest environment as a source of life created by God, fourth, recommends wearing clothes to cover the body to avoid the cold and the hot sun. It is as stated by Khalil Abubakar (chairman of the Kafan Ekspedisi Lsm):

*"This activity that we are doing is related to humanity that comes into contact with the Tugutil tribe people in the East Halim Forest since 2012, at first, we went into the forest to see the state of life of the Tugutil people in terms of economy, health, and education. We saw firsthand that their life in the forest is very worrying. Many still do not use clothes to cover their bodies, lack food, and have houses unsuitable for habitation. The experience gained has moved our hearts to pay more attention to the state of people's lives. The tugutil tribe in the East Halim forest, without thinking we were with friends with a high sense of humanity In 2017 then, formed the NGO Kafan Expedisi, regardless of religion and social background, namely with one humanitarian goal, by looking at the state of life of the Tugutil people who are full of shortcomings both economically and mentally, and civilization, when we enter the forest we meet people -the Tugutil tribe, they do not use clothes to cover their genitals and also lack of food ingredients, this then aroused our hearts and then we carried out social activities, namely collecting assistance from the community and the Antam Haltim company in the form of sembakau, used clothes that can still be used and then pass it on. We took the aid through the jungle for 30 km with 15 people to carry food and used clothes. One of our programs is to approach the Antam company to assist in the form of houses on stilts according to the wishes of the Tugutil tribesmen in the forest, and then in 2018 we built a one-unit house. Then in 2019, we built another unit in the wilderness as far as 30 km from the Wasile sub-district."* (Interview, 12 September 2020).

In addition to the Kafan Expedition NGO, the presence of Islamic religious leaders in the midst of the Togutil tribe as part of the acculturation process, namely to introduce Islam to them, but before

introducing Islam to the Togutil tribe, they first approach from the humanitarian, cultural and linguistic side, religious leaders study symbols of nonverbal language and culture of the Togutil tribe, one of which is the culture of delivering each other or commonly referred to as Mangudotaka which means delivering food to each other within the Togutil tribal group, if there is one Togutil tribal group that has excess food, it is obligatory to deliver it to other Togutil tribal groups as a form of building brotherly relations, This culture of mutual delivery was adopted by the clerics where at every meeting with the Togutil tribes they always brought food or basic necessities, clothes, cigarettes, as a form of approach to the Togutil ethnic group and this approach was very practical, the clerics were welcomed openly within the Togutil tribal group as well as the clerics learn the language of the Togutil tribe to make it easier to communicate with them because the Togutil people are delighted when we communicate using their language as a form of respecting their culture. As said by Ustad Nurhadi (Hidayatullah), that:

*"Since 2016, we have carried out da'wah to the tugutil tribesmen in the interior of the East Halmahera Forest by traveling approximately 2-3 hours on the way to the forest to their 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 Tugutil tribesmen wanted to embrace Islam. Before we inducted the Tugutil people, what we did first was a cultural approach from a human perspective. Before we entered the forest and met the Tugutil people, we learned the local people's language, culture and desires. We are always accompanied by the local community when we enter the forest. We always bring groceries, food ingredients in the form of cakes, and clothes given to the Tugutil tribesmen. After about one year and five months, we adapted to them and started showing mutual intimacy every time we arrived at their place. They always received a good reception from the tugutil tribesmen in the Haltim forest's interior. After a well-established familiarity with the Tugutil tribesmen, we started preaching to invite them to embrace the teachings of Islam" (Interview on 5 December 2020).*

The approaches of religious leaders are very positive and get a good response among the Togutil ethnic groups. They consider religious leaders as their saviors because they are always present in the Togutil tribes when they need it. They also always assist, either in the form of necessities, money, clothing, and food. The Togutil people think of religious leaders as mediators who connect them with God and the Maba ethnic community in East Halmahera.

The findings of the study indicate that the Togutil tribesmen in the Gifoli Hamlet of Haltim had first-hand knowledge of Islam since 1984. At that time, there was cultural interaction between the tribal chiefs or leaders of the Togutil tribal groups and religious leaders from Muhammadiyah. At that time, he actively conducted da'wah to the Togutil tribe, which at the time had no religion, especially in the interior of the East Halmahera Forest. He was successful in converting their tribal chiefs to Islam at that time, and the tribal chiefs then gave them the option to convert to Islam or live their lives as they had before. But not all of them who opted to convert to Islam at that time did so. Instead, they followed their tribal chiefs out of the jungle and settled with the Maba tribe. There were a few people who continued to live in the forest. Education, culture, the economy, and society have all altered significantly for the Togutil tribe's current generation since they converted to Islam. They no longer uphold the culture of their forefathers and instead choose to assimilate with the Maba tribe, particularly in terms of culture. As said by Abubakar Tiwi (Silifu) that:

*"At that time, we converted to Islam with a large family, namely in 1984, taught by ustad Kamarullah and ustad Zainal. After converting to Islam, we slowly left our ancestors' culture and customs and followed Islam's teachings. Before knowing Islam, we lived in the forest and did not use clothes to cover our bodies. The clothes we used were Sabeba (from bark) which only covered the genital area. Later after we came out of the forest and then converted to Islam, we wore the same clothes as other people. Even though we do not live in the forest anymore, there are several cultures that we still maintain, one of which is our language, the Tobelo language in Indonesian." (Interview on 25 November 2020)*

The communication approach that leads to cultural acculturation has been built so far between the Togutil tribes and the Maba ethnic community, with the central government running effectively through social assistance programs and health and development counseling activities. Ethnic groups

can interact and communicate with each other in a forum in East Halmahera so that all of them blend in with these activities, establishing a good relationship between them in a single unit that can strengthen cultural acculturation. Assistance programs from the Ministry of Social Affairs that have been implemented include assistance for livable housing and necessities in the form of rice, eggs and cash assistance in the amount of 300 thousand per month. It was explained by Nurain Komdan SE (Plt Social Service of East Halmahera) that:

*"The assistance programs provided are rice assistance, eggs per month from 2019-2020, basic food assistance, KIS assistance (healthy Indonesia cards) every month, and cash assistance of 300. The assistance comes from the state budget. The assistance was distributed in sub-districts in East Halmahera for the assistance given to the Tugutil tribesmen, not specifically, but to the general community. For the tugutil tribal groups who have come out of the forest and choose to live together with the local community, assistance has been given according to their needs. However, the assistance is not evenly distributed because they do not have complete data on the tugutil people in East Timor."* (Interview on 3 Desember 2020).

In addition to social assistance in the form of necessities like rice, eggs, and cash, there is also a program to support the empowerment of isolated indigenous communities, particularly for the Togutil tribe who live in the forest. The program was successful in bringing the Togutil tribe together with the Maba tribe as well as with other ethnic groups as part of the process of cultural acculturation. This empowerment program has been going on since the 1960s until now. The empowerment program consists of three categories. The first category is for the Tugutil ethnic community, which is still nomadic. The second category is semi-settled, in the form of housing assistance for three years. The third category is for the Tugutil ethnic group who have settled and are economically capable. Finance his life. As Yekon Penes puts it:

*"The assistance from the Central Government we have received so far has benefited our lives, especially the Togutil tribal group in Titipa Hamlet. Initially, we lived in the forest and then were removed from the forest by the local government to occupy habitable houses that had been built. Provided and given basic food assistance, life security deposits and other assistance. At first, we felt uncomfortable with the house built by the government because it was contrary to the house we lived in in the forest. However, over time we adapted to the new living environment, and we learned a lot from the life of the surrounding community so that it can change the pattern of our previous life to a more modern life. We learn good farming methods, send our children to school, and learn the local community's culture."* (Interview on 9 September 2020).

Apart from the central government's Empowerment program in the form of social assistance that has not been distributed evenly to certain Togutil ethnic groups, the assistance that has been distributed has felt a huge impact or benefit for some Togutil tribes, currently the lives of some ethnic groups Togutil has changed a lot in terms of education, health, economy, social and cultural life. In addition to the community empowerment program from the Central government as well as mentoring activities from NGOs and Ustadz, namely through moral assistance and social assistance including decent housing, essential food assistance, and life guarantees, as well as providing life motivation are part of the acculturation process to elevate dignity. Moreover, the dignity of the Togutil tribal people through the construction of livable settlements in the environment adjacent to the surrounding community positively impacts interactions and communication, quickly getting to know each other. Cultural exchanges occur between them, and the impact of this cultural exchange causes the occurrence of acculturation between the Togutil tribe and the Maba tribe in East Halmahera, which brought changes in the middle of the Togutil tribe.

**The Relationship between the Togutil Tribe and Opinion Leaders in Acculturation.** The process of interaction and communication between the Togutil tribe and religious leaders, traditional leaders, community leaders and the government has been going on since 1984. Initially, there was an interaction process between the Togutil people and religious leaders, community leaders, traditional leaders, NGOs and the government. It is through the Maba tribe people that contact occurs between them. The Togutil tribesmen do not immediately accept the communication contact that has lasted for a long time, but through a long process of time to gain sympathy from the Togutil people. The cultural approach of religious, community, customary and government leaders,

especially studying the language and character of the Togutil tribesmen, was able to melt their hearts, besides that when religious leaders, the community, and the government interacted, they were always accompanied by one of the known Maba tribesmen. By Togutil ethnic people, the person understands their culture and language well. This cultural and linguistic approach is very effective in establishing more intimate communication and is readily accepted by the Togutil people.

The temperament of the Togutil people is that they are timid and cautious when meeting people outside their group, this causes them to be passive in communicating with people they have just met or known, and they also will not open the first conversation before the person they meet earlier to communicate, on the other hand, people outside the group, in this case with the Maba tribe as well as with traditional leaders, community leaders, civil society organizations and the government who are well known and have a close relationship, they always open up and actively communicate and establish closer relationships, they can even be invited to cooperate both in economic and social terms, for example, the Togutil tribe invites religious, traditional and community leaders to meet face-to-face with Their other fellow members in the forest were then enlightened and gave necessities to the Togutil people.

Every time they make communication contact with the Togutil tribe, they always use their language, namely the Inner Tobelo language and are mediated or mediated by the tribal chief. In contrast, religious leaders, civil society organizations and government, when they make communication contact with the Togutil tribe, always bring traditional leaders and local community leaders who understand the language and culture of the Togutil people as an approach with them to make it easier to interact and communicate this is done because traditional leaders and local community leaders have understood culture and language of the Togutil tribe, they also have a good communication relationship with the tribal chief or the leader of the Togutil tribal group thereby facilitating the communication process so that there are no obstacles in interacting and communicating with the Togutil tribe. The presence of religious, customary, community leaders, civil society organizations and the government amid the Togutil people has changed their lives towards acculturation with the Maba tribe. For several reasons, these acculturation agents are always active in making communication contacts as part of their concern and moral responsibility towards the Togutil people in East Halmahera.

First, for humanitarian reasons, they saw that the Tugutil tribesmen in the forest of East Halmahera experienced economic, health, educational, and moral underdevelopment, so they felt sympathy and collected aid, both in the form of food ingredients in the form of rice and used clothes, to be given to people. -the tugutil people in the forest. Second, for religious reasons, most of the tugutil tribes today still have animistic beliefs, and worship the forces of nature and the spirits of their parents, so the religious leaders feel that this belief has contradicted religious teachings and then accused them of the teachings of Islam and Christianity as new religious beliefs, Third, social and cultural empowerment, the government builds semi-permanent settlements designated for the Tugutil tribe people in East Halmahera and then forces them out of the forest to occupy the houses that have been built by the government, with the hope that after they occupy houses that have been built close to the local community, they can make contact and interact with the surrounding community in the context of the process of cultural acculturation.

Before getting to know religious, community, customary and government leaders, the Togutil ethnic people were very passive in communicating with people outside their group. It was due to cultural behavior factors. If a foreigner came to a place, they were not well known to them. Shut themselves off, not wanting to make contact with people outside their group. It is done in the form of vigilance as a threat to their group. They are cautious with people outside their group and do not even hesitate to kill people outside their group if they violate their customs. Certain places are not allowed to be passed by people outside the group because they are considered hunting grounds and sacred places, as a place of ritual for them.

Therefore, the presence of religious leaders, the community, and the government took the

initiative to actively communicate with the Togutil ethnic people as a form of concern and a sense of humanity to raise their dignity of the Togutil ethnic people. After going through such a process of cultural adaptation, there was intimacy and mutual understanding between them, on their own consciousness without coercion, in the end, they followed the directions or advice of religious leaders, the community and the government to get out of the forest and choose to live side by side with the surrounding community.

Before the formation of the Unitary State of the Republic of Indonesia in 1945, there had been long-standing communication and close relations between the Togutil ethnic people and the Tidore sultanate through traditional leaders in East Halmahera. Who is placed in their jurisdiction as representatives of the sultan in their respective customary territories responsible for maintaining the territory and implementing customs and rules in community life? Is the custom binding on anyone in the customs territory, and the representatives of the sultanate are always active in interacting and communicating with the surrounding community?

According to the recognition of the Togutil ethnic people for a long time, they have been acculturating and living with the local community. There has even been active cultural contact between the Togutil ethnic people and traditional leaders as representatives of the Tidore sultanate in the East Halmahera Customary region, they usually mention Famayira Tobaru is tasked with consolidating the Togutil tribe to carry out tasks related to order and security in indigenous peoples, and if needed by the sultanate as traditional leaders, they carry out their respective duties. It can be proven from the results of this study that one of the Togutil ethnic chiefs, Dubo (Abdul Mutalib), was invited to meet with the Sultan of Tidore in 1984.

The existence of the Tidore sultanate is still there. However, its function is only as a traditional leader in the region who helps regional and central governments to make development successful, especially in terms of a cultural approach. Communication between the Tidore sultanate and the Togutil ethnic groups is still ongoing and through representatives of the traditional leaders of the Togutil ethnic people in the area called Famayira Tobaru, their activities are only limited to ceremonial events at the traditional Tidore kedaton, both in the form of birthday events. The year of the Tidore Sultanate, the inauguration of the sultanate and its bobato-bobato, lufu Kie, and other activities and the Togutil ethnic people were also invited and participated in the celebration.

In addition to the traditional leaders of the Maba tribe, who have good relations with the Togutil tribe, as well as religious leaders, since 1984 they have had good relations with the Togutil tribe, at that time, there were two Ustads whom the North Maluku Muhammadiyah organization assigned to preach among the Togutil tribesmen, before preaching these religious leaders they cooperated with the surrounding community, namely the Maba tribe who already had close relationships and knew the Togutil tribal language. However, before they preach to the Togutil tribe, they first mingle and learn the language, culture and behavior of the Togutil tribe. After they are familiar with and have a close relationship, they deliver da'wah to the Togutil people, which is very successful.

The driving factor for the Ustads to be present among the Togutil tribesmen was humanitarian and religious reasons. Namely, they saw the Tugutil people experiencing mental and moral retardation, so they felt called upon to guide them. Most Togutil people still believe in animism, contrary to religious teachings. It then makes religious leaders responsible for deceiving the Togutil tribe by preaching. At that time, many Togutil tribesmen were successfully removed from the forest by the Ustads and then a permanent settlement was built adjacent to the Maba tribe with the aim that they would get used to living together in one environment and they also studied life patterns of the Maba tribe, their old age. Then live and mingle with the Maba tribe and adopt their culture daily.

**The Role of Opinion Leaders in the Acculturation of the Togutil Tribe.** In the process of acculturating the Togutil tribe with the Maba tribe, the critical role of opinion leaders, in this case, is traditional leaders, religious leaders, and community leaders along with the Maba tribe actively

make contact with the Togutil tribesmen in order to provide awareness to the people of the Togutil tribe. togutil in the forest interior of East Halmahera district to acculturate with the Maba tribe people. The Togutil tribe initially interacted and communicated with the Maba tribe through traditional leaders or leaders of the Togutil tribal groups, traditional leaders representing their groups in communicating with anyone they met, including Maba tribes and religious leaders, traditional leaders, community leaders and civil society organizations.

One of the customs that apply to the Togutil tribe is that when they meet new people, or conversely outsiders meet their group, they do not come directly to their house because they are very selective about people outside their group unless closer and closer relationships have been established with other people. The Togutil tribe was then brought to his house. According to Rogers (1983) that religious leaders, traditional leaders, social workers, and field extension workers are agents of change, or their acculturation agents are professionals or opinion leaders who offer new ideas to community members and try to get these people to adopt the innovations offered.

Regarding the role of opinion leaders in a position as a mediator, a study from Kontiarta (2018) says that someone who acts as a mediator has reasonable emotional control and is truly a personal problem solver. Apart from religious leaders, many leaders today are capable of being communicators and have good competencies, such as youth leaders and women's leaders, considering that nowadays, youth and women are indeed getting a good place in society.

The Togutil people feel firsthand that the presence of religious leaders, community leaders and civil society organizations as agents of acculturation have brought good enlightenment for them, apart from helping them materially and morally, thus making them know the outside world well, at first they were an isolated tribe who lived in the forest isolated from outsiders, did not know how to read and write, did not use a piece of clothing to covering parts of the body as a whole, their lives are irregular, and do not know religion, especially Islam and Christianity, but after interacting and communicating with religious leaders, traditional leaders, community leaders through messages about the values of togetherness, doing good between others, helping and loving each other, not just messages, but the religious liaders and traditional leaders themselves who practice these values while interacting with the Togutil tribesmen so that in the end they are interested in and believe in the views of life conveyed by the Togutil people. The Ustads and traditional leaders from the Maba tribe.

Apart from religious leaders, many leaders today are capable of being communicators and have good competencies, such as youth leaders and women's leaders, considering that nowadays, youth and women are indeed getting a good place in society. Introducing a new culture from opinion leaders about the values of social life and the teachings of Islam can bring significant changes to the behavior and attitudes of the Toguti people. The impact of this cultural introduction is that some Togutil tribes are interested in and believe in the teachings of Islam as their religion, as well as other Togutil ethnic groups who believe in Christianity as their religion. They are slowly leaving the cultural heritage of their ancestors, including belief in animism, but their language, the Tobelo language in Indonesian, is still maintained to this day.

Direct interpersonal communication by opinion leaders to the Togutil people in conveying messages of moral values, social values and motivation to live has changed the behavior of life from an isolated culture to a modern civilized culture, making them come out of the forest to acculturate together with the Maba tribe. During the communication process of religious leaders, traditional leaders never force them to come out of the forest and follow the wishes of religious and customary leaders, but if anyone wants to get out of the forest, they can facilitate by being given the places that have been provided, and that has happened to some Togutil ethnic groups in East Halmahera with their desire to follow religious leaders and choose to convert to Islam after those adults are given an understanding of Islam. At the same time, their children are partly sent to school in Hidayatullah Islamic boarding schools under the care of Ustad in Ternate. Some are sent to Islamic boarding schools outside North Maluku Region. It is done so that the Togutil people who have converted to

Islam can be provided with religious knowledge and other general knowledge so that they do not return to their original life as primitive ethnic groups and so that they do not fall behind with other ethnic groups and can improve their standard of living better.

Bahfiarti and Fatimah: based on the results of their research, opinion leaders apply the concept of interpersonal communication with minority groups through interpersonal communication skills such as the ability to imitate, the ability to identify and the ability to sympathize with minority groups.

Fei Meng: With the role played by opinion leaders in the generation of e-Wom (word of mouth) and communication becoming increasingly important, its influence on online consumers' buying interest has become a hot issue for industry and academia. Professional knowledge, product involvement, interactive, functional value, and emotional value affect purchase intention virtually through trust.

Fangyuan Zhao and Ying Kong: marketing is a powerful instrument for companies to promote products and brands to target customers appropriately. Opinion leaders are widely used and play a significant role in public relations in marketing and guiding public opinion.

Antoine Loeper: Opinion leaders, referred to as experts, have fully decentralized influence when a large group of agents seeks to coordinate their behavior in an uncertain environment. It is common for individuals to seek out more informed experts for guidance; advocates for experts' bias results from the effect of social learning linked through coordination motives.

Tuti bahfiarti: based on research results that the role of opinion leaders serves as a source of information from farmer group leaders who have a skillful level of knowledge, motivation, and understanding of technology and then transfer knowledge to other farmer group members in South Sulawesi

Sugiana and Mirawati: people in rural areas still use ulama as opinion leaders but not on the news that develops on social media. Ulama still has an essential role in justifying hoaxes circulating on social media. However, the source of their knowledge is not the internet but is still guided by the Al-Quran as a holy book in printed form.

Lianren Wu and Jinjie Li that the role of opinion leaders in the sustainable development of the target consumer network. The network can provide precise information that can increase the possibility of relationship construction and the number of relationships to determine leadership opinions.

Nur Aliya and Kumalasari's research results show a significant difference between the effectiveness of branding, opinion leaders and the government of the two villages. The formation of thematic villages is likely based on the five phases of branding development and the involvement of opinion leaders.

Rehman and Jiang's research results in online discussion networks such as Twitter, significant users called opinion leaders have an essential role in disseminating information efficiently and quickly to make isolates interested in online discussion networks.

Based on the research results above, opinion leaders still have influence and play an essential role in people's lives, especially in rural communities, namely disseminating information and ideas or new ideas to provide awareness to the community in adopting these ideas and ideas. In the context of research on the role of opinion leaders in acculturating the Togutil tribe in East Halmahera, opinion leaders have played a role in removing the Togutil tribe from living in the forest isolated from community life to acculturate with the Maba tribe, establishing brotherly ties and build a life together in one environment.

The presence of religious leaders as opinion leaders among the Togutil tribesmen has brought many changes, especially in the values of belief in religion. They chose Islam and Christianity as new beliefs because they believed religion could calm the heart and bring peace. Goodness for the future, religion spreads kindness to fellow human beings regardless of ethnicity and teaches self-hygiene. This reason makes them leave their primitive culture and join society's religious

component. They start taking baths every day to clean their bodies to worship both people Togutil people who are Muslim or Christian

In addition to the role of religious leaders, the civil society organizations Kafan Expedisi Haltim (community social institution) has carried out activities from 2012 to 2021 also has a considerable influence in providing changes to the Togutil tribe, they are not only limited to providing material assistance, but they are actively continuously communicating in assisting the Togutil people in East Halmahera Regency, seeks to work together with the government and the private sector to help the economic difficulties faced by the Togutil people who live in the forest. The activities carried out are collaborating with the Aneka Tambang company and community groups to assist in the form of groceries, clothes, noodles and other material assistance, which is given to the Togutil tribe people in East Halmahera. The activities carried out have no other tendency to be purely humanitarian and concerned with the lives of the Togutil people in terms of economy, health, and education. The Togutil tribal group that still survives living in the forest is distraught. Many still do not use clothes to cover their bodies, experience food shortages, mental retardation and houses that are unsuitable for habitation. They are more concerned about welfare from the experiences they have gained. Togutil tribe

Kafan Ekspedisi, as a social institution for the community in East Halmahera, is still carrying out activities to collect aid to be distributed to the Togutil tribesmen. Apart from distributing aid, in every communication with the Togutil ethnic people, they always convey life motivation and an understanding of values and values. Norms such as always maintaining the cleanliness of the environment and preserving the forests created by God, and advocating dressing and farming to become farmers to survive. Other activities seek support from the community through the publication of photos of the lives of the Togutil people through Facebook, Twitter, and WA groups, so that people care more about the Togutil tribe.

The high care shown by the Kafan Expedisi NGO towards the Togutil tribesmen has a positive impact on the establishment of good relations with the entire brotherhood among members of the Expedition Kafan and the Togutil tribe in Kohnno and the surrounding community. This good relationship facilitates acculturation among ethnic groups or tribes in East Halmahera. Kafan Ekspedisi, as a social community institution, has made a significant contribution to community development, especially for the Togutil tribe, who are still experiencing social and cultural backwardness, especially in improving a better and more civilized standard of living, the sympathy and concern that have been shown to have touched the human side of people. Togutil people and the feedback is much more positive, leading to social relationships. The Togutil people are starting to know the social environment well, especially in association with the Maba tribe. They are more open and accepting of the Maba tribe in their environment. Mutual respect, respect for each other and upholding each other's cultural attitudes can increase social cohesion in society.

The parties directly involved in providing enlightenment to the Togutil people besides religious leaders, traditional leaders, NGOs, community leaders, and the government. The presence of the government among the Togutil ethnic people is a form of responsibility towards the community as a function to protect in terms of economic, social, cultural, educational and health benefits for the Tugutil ethnic people who are still far behind other ethnic groups in Indonesia. East Halmahera So far, the empowerment program activities for the Togutil tribal community in the East Halmahera Region are policies from the Central Government through the Ministry of Social Affairs' APBN budget. Several empowerment programs have been carried out since the 1960s until now, which consist. The first category, namely the Tugutil ethnic community, still moves from one place to another, including housing assistance and food for five years. The second category, semi-settled, in the form of housing assistance for three years, and the third category, ethnic Tugutil who have settled and have the financial ability to finance their lives, assistance in the form of material only for two years. The empowerment program is part of the goal of the acculturation process between the Togutil tribe and the local community to get to know each other, establish close relationships with

mutual respect and live together in one community.

The assistance program from the Central Government has so far been very beneficial for the Togutil tribesmen. However, the aids distributed are not evenly distributed. Some other Togutil ethnic groups do not receive assistance, causing jealousy among other Togutil ethnic groups. This empowerment program from the Ministry of Social Affairs is beneficial but not educational to the community, especially to the Togutil ethnicity, who still need to catch up in education. The assistance given without guidance and education causes unpreparedness to face the challenges of life, which are full of competition in the community. Which exists, As an example of the case that occurred in Koehino Hamlet, initially, they were removed by the Regional Government of North Maluku Province from the forest along with other Togutil ethnic groups and built decent housing in Titipa Hamlet close to other communities. However, over time they received less attention. The local government finally decided to move from Titipa hamlet and make their hamlet located in a protected forest area called the village of the tugutil tribe (Koehino). Those who live in this hamlet still preserve their culture. To maintain daily life, apart from hunting in the forest and looking for fish in the river, they also take advantage of the existing highway to ask for money from vehicles that pass through the protected forest area to the capital city of East Halmahera. The ongoing injustice impacts cultural acculturation among the ethnic groups in East Timor, which can lead to jealousy among one another and will certainly affect the relationship between the existing communities.

The Regional Government has not given full attention to dealing with social and cultural problems for the Tugutil ethnic people. It can be seen from every development planning program in the region that has not touched the substance of the needs of the Togutil ethnic people that there is no provision of a budget that is devoted to the development of the Togutil ethnic people. Especially the Togutil ethnic group who have come out of the forest and have carried out the acculturation process, but they choose to live far from other ethnic communities. What is the desire of the Tugutil ethnic people is not responded to positively by the local government, as well as the lack of interaction between the regional government and the tugutil ethnic group creates social distance between them, the lack of attention from the regional government in the form of economic, social, educational and social assistance? Health will affect the welfare of the Tugutil people. It will also have an impact on the acculturation process.

**Effect of Changes on Accuracy of the Togutil Suku.** Cultural changes related to acculturation in individuals, groups and socio-cultures that occur in the Togutil tribe are caused by ideas in the form of information messages or ideas related to living culture, social values, religious values, and patterns. Social interactions conveyed by acculturation agents, namely religious leaders, community leaders, and traditional leaders and supported by Maba tribesmen without stopping, always provide information, knowledge and understanding so that changes in attitudes and behavior occur and social changes for the Tugutil ethnic group.

Changes in the Togutil tribe have a direct impact on social interactions that can increase the ability to acculturate with the Maba tribal community and with the surrounding community in the East Halmahera region. This change in the Togutil tribe has positively impacted the broader community, especially in the eastern Halmahera region. Namely, it can reduce social barriers that have been built between the Togutil and Maba tribes, reduce suspicion among others and overcome social conflicts that often arise, establish more intimate communication relationships and change the behavior pattern of the Togutil tribe's life that follows the times.

Before acculturating, the Togutil tribesmen were called a primitive tribe identified with social, cultural, educational and economic backwardness. They were far behind other communities, especially the Maba tribe, in terms of civilization. The primitive nature under them from birth was passed down from generation to generation. It causes them to be degraded from the development of the times. It is because they are more isolated from social interaction and do not want to make contact with other ethnic communities that have a more developed culture of life. With the

acculturation of culture with the Maba tribe, their lifestyle has significantly changed. They are more likely to follow the lifestyle of the Maba tribe. They have also built a better life, unlike before and have made progress. The following describes the changes in the Togutil tribe after acculturation with the Maba tribe.

**Change at the Individual level.** The occurrence of continuous cultural contact from both parties, both the Togutil and Maba tribes and also involving religious leaders, community leaders, traditional leaders, NGOs and the government caused some Togutil people to have acculturated with the Maba tribe, living together in one community groups respect and respect one another. The introduction of a new culture from the Maba tribe has changed the behavior of the individual daily cultural life of the Togutil people.

Changes that occur in the individual aspects of the Togutil tribe are tendencies in the educational aspect, in the form of high enthusiasm and desire to learn to read and write this is done because so far, they have lived in the forest and have never been taught to read and write either through education or directly so that they are the same unable to read and write. The Togutil people who live in the forest have never experienced education. After they met the Maba tribe, community leaders, and religious leaders, they actively learned reading and writing from an education outside of school taught by the Maba ethnic community, and so did the children. They are sent to elementary educational institutions in the local village or hamlet and Islamic boarding schools. There is an intense desire that some Togutil people can read and write. As for the high motivation for the Togutil tribesmen to learn to read and write, namely so as not to be humiliated by other ethnic groups in East Halmahera, so far, they have always been identified with stupid tribes so that being able to read and write is not easily fooled by people. On the other hand, by reading they can also learn science, besides that, it can raise the dignity of the Togutil people.

In addition to individual changes related to education, there are also individual changes related to the behavior of the Togutil people. Namely, the way they dress has changed, if previously they used traditional clothing, which used to call "Sabeba" (from the bark), only covered only part of the body is in the genitals, but after acculturation with the Maba tribe, they have used the same clothes as the clothes used by the Maba tribe by covering all parts of the body except the head and the knees and below, they also bathe more often and clean the body with using soap, previously they rarely bathed only once a week or even once a month and never used soap. Likewise, eating and drinking, they never eat raw food and drink directly from river water, but through the cooking process.

The change in the behavior of the Togutil people is related to the way of dressing. Which is more likely to choose to use the same clothes used by the Maba tribe and leave their traditional clothes is because, first of all, the cultural factor, the strong influence of Maba culture on the Togutil tribe, in every interaction that occurs. It happens to the Maba tribe and religious leaders. Community leaders always assist in the form of used and new clothes for the Togutil tribe to be used by them because they always wear them, so over time, it has become a difficult habit to leave. Secondly, the psychological factor is that they feel ashamed to wear traditional clothes to the general public. The traditional clothes they wear are only limited to the forest when they are out of the forest. The forest lives together with the Maba people. They give up their traditional culture of dressing, and third, the social factor, namely by wearing the same clothes as the Maba people, they do not feel awkward interacting with the general public and freely doing activities in the community. Of these three factors that affect the behavior of life, especially the dressing of the Togutil tribe when in the Maba tribe and the general public, in formal events carried out in public places, they no longer use "Sabeba" as their traditional clothing.

Changes in other individuals in the form of behavior and attitudes are that in their daily interactions, the Togutil people tend to be more open, no longer shy in communicating with anyone and more appreciative of any group, including the Maba tribe, which is the largest tribe in East Halmahera. The Togutil people are more friendly and polite to other people outside their group,

they even provide assistance to the Maba tribe they know well, in the form of assistance provided to the Maba tribe, namely as a guide to explore the forests of East Halmahera so that people can Maba tribe people can take herbal medicinal ingredients from logs that the Maba tribe wants as ingredients for medicinal mixtures, in addition to taking herbal medicines also explore forest locations that are hunting destinations, another assistance is voluntarily covering road holes and if there is a flood that causes piles of wood blocking public transportation along the jungle road that connects Wasile District with the City of Maba Haltim, they voluntarily clean it up.

Changes in the individual Togutil tribe, namely through the acculturation process, have given them an awareness that the life of the outside world has changed, this forces them to keep up with the times, and the high personal awareness of the Togutil people has encouraged their personality to be more open. Themselves with the association of the outside world, which is more advanced and developing, they realize that the life they lived before could not guarantee the future of the next generation, so they chose to change their life pattern and were more inclined to follow the more promising culture of the Maba tribe.

**Changes in the Togutil Tribe Group.** The impact of the acculturation process on the Togutil tribe, in addition to changes in individuals, there is also a cultural change in the life of the Togutil ethnic group. Before the Togutil people made cultural contact with the Maba tribe people and religious leaders, community leaders, traditional leaders and NGOs, the life they lived permanently moved from one place to another, and the life they lived was always in groups with one another, where one group consists of 20-50 people, sometimes hostility occurs between one group and another which leads to murder. It is because it violates the boundaries of the hunting ground, and violates customary law, namely kidnapping a girl from another Togutil ethnic group to become a wife. The Toigutil people love and value girls very much. They consider girls vital because they can give birth and raise the next generation. One way to make peace between these hostile Togutil tribal groups is by marrying their children to the hostile group. Marrying their child to another group will strengthen the family relationship between them.

After acculturation, the behavior and culture of the life of the Togutil tribal people have been left behind. The life that often moves from one place to another or so-called nomadic society does not happen anymore. They have made a transformation from primitive culture to traditional culture. Modern and openly accepts life together with Maba people, build family relationships and adopts Maba culture in their lives.

The Togutil people who have lived with the Maba tribe have learned a lot from the life of the Maba tribe, especially in agriculture. Previously, the Togutil tribe did not have the habit of opening agricultural land to grow annual crops that could be sold. Previously they only knew the agricultural system. Traditionally, limiting agricultural management to the needs of individuals or families so that they cannot finance family life within a certain period. It is influenced by the culture of their life, which still depends on the surrounding natural life, namely relying on hunting products both in the forest and in river water, and there are several types of plants planted for food purposes that can last only a few days, such as sweet potatoes and bananas. Lukman Firdaus and Yohanes Bahari, the results of their research show that there is acculturation between the transmigration community and the local community (Dayak tribe) through four elements, one of which is through livelihoods in the form of changes in the livelihood system, changes in work and cooperation between tribes, changes in the system. in the form of shifting the agricultural system of the Dayak people from dry farming to alkaline land farming, changes in the work of the Javanese for the better and the bias of rubber gardening when in Java they had never done gardening.

After learning how to do a good farming with the Maba tribe, the Togutil people have cleared agricultural land large enough to plant cloves, nutmeg and coconut. These plants can be sold and make money for the Togutil tribe. With this money to support family life, both expansion of their children's schools and other purposes, now the life of the Togutil tribe is much better than before. They are competent in organizing the life they live. The money they get from agriculture guarantees

the life of their family. Even the Togutil tribe has also learned to trade and fish. Besides they have clove, nutmeg, and coconut gardens, they also take the time to fish in the sea and trade by opening small figures while waiting for the harvest in the garden. The Togutil people who have changed to follow the Maba ethnic lifestyle are in Gifoli Village, Marasit, Titipa, and Bebsli.

The changes at the group level that are most prominent from other changes are related to the practice of beliefs of the Togutil people. Before contacting the Maba tribe, they did not believe in any religion. However, they have animistic beliefs, namely, relying more on power. Nature, like giving offerings to giant trees, delivering offerings in the "Jere" forest and burning cigarettes placed on tree branches as a symbol to give food to their parents' spirits. After the Togutil ethnic people acculturated with the Maba tribe and made contact with religious leaders under the Maba tribe to be introduced to the Togutil tribe through various approaches, especially language, culture, and an economic approach by providing necessities so that they could tame the hearts of the Togutil tribe, eventually the Maba tribe and religious leaders are accepted by the Togutil tribe and then claim the teachings of Islam to the Togutil tribe from this accusation a new religion for them. After converting to Islam, they began to study and deepen the teachings of Islam. The children of the Togutil tribe in schools in Islamic boarding schools both in North Maluku and outside other areas. They choose Islam because the Ustad treat them well and often visit them to provide food assistance. Another reason they do not feel comfortable living in the forest is that they often lack food.

**Socio-Cultural Changes in the Togutil Tribe.** Socio-cultural changes that occur in the Togutil ethnic group as a result of internal and external factors, Rogers: (Littlejohn, 2008). change from the outside. Contact occurs spontaneously, by chance, or as the result of planning by an outside agent.

First, the internal factor is the high awareness of the Togutil people after they interact and communicate with the Maba tribe people, so cultural acculturation occurs between the two. There is self-socialization with the Maba tribe then they get to know a new culture that was previously contrary to the culture they adhere to forever. That they always isolate themselves from the life of the outside world and do not accept the presence of people outside their group, the culture of living from isolating themselves is to protect themselves from outside groups who, at times, pose a threat to them, the high suspicion of ethnic groups. This togutil causes them to limit relations with outsiders. After acculturation, the Togutil ethnic group is highly aware of establishing closer social relations in a family atmosphere, both with the Maba ethnic group and other community groups. Maba people accept them openly in their environment and treat them well, as well as in every activity related to the Togutil tribe and the Maba tribe. They can cooperate to aid one another, including in social activities like sprucing up the village's or Dusun's surroundings and constructing a place of worship. A house of worship. When a family dies, they mourn each other. All of them participated in these activities. Some communities and ethnic Maba often asked the Togutil tribe for help to take ornamental plants such as orchids and herbal medicines in the wilderness. They were voluntarily willing to take them. This collaboration was well developed between the Togutil tribe, the Maba tribe, and the surrounding community so that social relations between ethnicities were well maintained, which became the glue in people's lives.

The second external factor is the influence from outside the Togutil tribe. Namely, there is a strong push from religious leaders and community leaders, who intensively make continuous communication contacts so that cultural exchange occurs between the Togutil tribe and the Maba tribe. Through these opinion leaders, the cultural influence of religious leaders, and community leaders who are so strongly against the Togutil tribe, especially Islamic culture, causes the Togutil tribe to accept this culture as a form of belief in changing their social life, which was previously more concerned with group interests than the interests of society in general, After several Togutil people embraced Islam, they found a new pattern of life that was different from the life they lived before, they began to recognize the strong spirit of togetherness in the social life of the community and began to practice it in daily life, for example when meeting with the Maba tribe or the community. Others greet each other by giving greetings. Then if the tahlilan event is related to the death of the

Maba tribal family, the Togutil tribes also participate in the Tahlilan activity and on every Eid, both Eid al-Fitr and Eid al-Qurban, they visit the houses of Muslim brothers of different ethnicities and fellow ethnicities to stay in touch with one another, as well as on Christmas and New Year's Day, all rejoice to celebrate together.

According to Giddens, humans always have ideas about the social world, about themselves, their future, and their living conditions. The ideas about the future life are so willing to make changes for the better. In the context of the life of the Togutil tribe, the formation of a new awareness to organize a better and good life, form an independent life and have a better future is a form of hope for the Togutil tribe. Moreover, those hopes were not fulfilled in a previous life because the life structure of the Togutil tribe, which is not settled, constantly moves from one place to another. Such life behavior is caused because a family member dies. They burn the house they live in, and people die in the form of the belief that if they still occupy the place bring bad luck to their families. The difficulties experienced when living in the forest, namely the availability of food, especially game animals in the forest, began to decrease as a result of exploitation by the company making it difficult to get food, as a result of the difficulties of life they want to get out of the forest to find a new life that can provide guarantees for their lives in the future, build social relations with the Maba tribe, are willing to live together in one community and respect each other.

After the Togutil people decided to live together with the Maba tribe, they began to leave the structure of life they lived before and switched to adopting a new social and cultural life structure from the Maba tribe, living permanently in one community together with the Maba tribe, trusting each other among themselves, there are even Togutil people who live together in the same neighborhood with the Maba tribe entrusted with being the village head. In every meeting in the village, they constantly interact and communicate with each other regarding village/hamlet government affairs and environmental issues.

The relationship between the Togutil people in building strong solidarity with the Maba tribe, both when interacting in the forest and the Maba tribe environment, continuously maintains the principles of mutual respect and respect between them. It can be proven from the absence of conflicts between tribes, both between the Togutil tribe and the Maba tribe, all live in one bond of togetherness, both in one environmental community and different environments. So far, the conflict that has occurred has resulted in the killing of the Togutil tribe and other Maba tribes in East Halmahera, namely because several Togutil ethnic groups living in the forest do not know each other well with other Maba tribes who carry out activities in the forest which then violate the customary forest boundaries of the Togutil tribe, besides that there is also a long grudge between the Togutil tribal group and the Maba tribe who have different residences. It is in line with the results of research from Sinta Paramita that strong tolerance, mingling and interacting well with fellow Minahasa residents can create acculturation between Muslim and Christian citizens. The interaction pattern is associative so that there is no conflict.

Socio-cultural changes that occur in the Togutil ethnic group through acculturation with the Maba tribe cannot be separated from the role of each traditional leader both from the Togutil tribe and the Maba tribe, the two traditional leaders have made contact, namely through meetings of traditional institutions in the Tidore sultanate. Based on the results of research, historically, in ancient times before independence, the East Halmahera area was part of the territory of the Sultan of Tidore in which there were Togutil tribes and Maba tribes at that time, the sultan formed a conventional apparatus in the Haltim region. He appointed one of the traditional leaders of the Maba tribe called "Sanggaji," who supervised the Maba ethnic people. Likewise, the sultan appointed one of the traditional leaders from the Togutil tribe called "Famayira Tobaru" to function as a traditional figure in the Togutil tribal community, tasked with solving problems related to their respective tribes and if there is a traditional ceremony in the Tidore sultanate they can all attend the ceremony based on the representatives of each tribe or ethnicity. One of the cultures of the Maba tribe is the Lalayon dance culture which is always displayed by the Togutil tribe at the East Halim

Regency Anniversary event, which is the result of the adoption of the Maba ethnic culture.

The fundamental socio-cultural changes that occur to the Togutil tribesmen in East Halmahera today are part of the involvement of all parties, both Maba tribe people, religious leaders, community leaders, traditional leaders, NGOs, and the government as part of the moral responsibility of all parties who have been directly involved in providing motivation and encouragement as well as instilling noble values of civilization, giving a positive impact on the sustainability of the lives of the Togutil ethnic people, they are part of Indonesian society in general. They cannot be separated from the human side, which can also experience life. Worthy and has a guarantee a promising future for generations to come.

Thus, the direct involvement of community leaders, religious leaders, traditional leaders, and the government of the Maba tribe always communicates to be able to provide information about moral values and motivation regarding ideas for progress, skills that are not yet known in a short and planned time. , besides that the interpersonal communication approach is also the most important to realize the goals to be achieved, one of the communication approaches described by Rogers is the convergence approach, based on communication between humans and groups that are circular, trying to understand a more reciprocal nature among communication participants in terms of understanding, empathy and provide needs according to his wishes

Several communication strategies were carried out by traditional leaders, religious leaders and local governments so that the messages conveyed could be readily accepted by the Togutil tribe in East Halmahera, namely with several principles: first, the introduction of tribal leaders/heads among the group. Togutil tribes to communicate messages of development. Second, the use of verbal and non-verbal communication messages is adjusted to local cultural conditions, which prefer to use specific language symbols as messages that are familiar in interacting and communicating daily, third, utilizing change agents from people who have long known and have a close relationship between one another among the Togutil tribes, fourth, the delivery of messages according to the local language so that it is easy to understand because in general, the Togutil people do not know Indonesian well.

## CONCLUSIONS

The process of interaction and communication between the Togutil tribe and religious leaders, traditional leaders, community leaders and the government has been going on for a long time since 1984. It has a direct impact on cultural acculturation. The existence of religious leaders and community leaders as opinion leaders have an essential role in providing awareness to the Tugutil tribesmen in the forest interior of East Halmahera district to acculturate with the Maba tribe.

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