
**ANALYSIS OF THE HATUHABA REGIONAL LANGUAGE OF HULALIU IN
TRADITIONAL MARRIAGE CUSTOMS (PAMOI)**

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Abstrak: Tradisi pernikahan adat *Pamoi* di Negeri Hulaliu, Kecamatan Pulau Haruku, Kabupaten Maluku Tengah, Provinsi Maluku merupakan salah satu warisan budaya masyarakat Hatuhaha yang masih lestari hingga saat ini. Salah satu unsur penting dalam tradisi ini adalah penggunaan bahasa daerah Hatuhaha yang memiliki nilai simbolis dan fungsi sosial-budaya yang kuat. Bahasa digunakan dalam berbagai tahap prosesi adat, seperti penyampaian undangan, doa adat, sambutan, hingga jamuan makan bersama. Penelitian ini bertujuan untuk menganalisis penggunaan bahasa daerah Hatuhaha dalam tradisi pernikahan Pamoi serta mengungkap nilai-nilai budaya yang terkandung di dalamnya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian etnografi, yang berfokus pada pemahaman mendalam terhadap praktik budaya masyarakat Hulaliu melalui observasi partisipatif, wawancara dengan tokoh adat, serta dokumentasi proses pernikahan adat. Hasil penelitian menunjukkan bahwa bahasa daerah Hatuhaha dalam tradisi Pamoi tidak hanya berfungsi sebagai alat komunikasi, tetapi juga sebagai simbol identitas budaya, sarana pelestarian nilai adat, dan wujud penghormatan terhadap leluhur. Bahasa digunakan secara khusus, penuh makna, dan berbeda dari bahasa sehari-hari, menandakan bahwa prosesi ini bersifat sakral dan tidak bisa dipisahkan dari struktur adat Hatuhaha. Selain itu, ditemukan bahwa nilai-nilai seperti kekeluargaan, gotong royong, spiritualitas, kesetiaan, dan tanggung jawab sosial tercermin kuat melalui penggunaan bahasa dalam prosesi tersebut. Dengan demikian, bahasa daerah Hatuhaha dalam tradisi Pamoi memiliki peran sentral dalam menjaga kontinuitas budaya dan memperkuat identitas masyarakat Negeri Hulaliu.

Kata Kunci: Bahasa Daerah Hatuhaha, Tradisi Pernikahan Adat Pamoi, Nilai Adat Dan Identitas Budaya.

Abstract: *The Pamoi traditional marriage tradition in Hulaliu Village, Haruku Island District, Central Maluku Regency, Maluku Province is one of the cultural heritages of the Hatuhaha community that is still preserved today. One of the important elements in this tradition is the use of Hatuhaha local language which has symbolic value and strong socio-cultural functions. Language is used in various stages of the traditional procession, such as the delivery of invitations, traditional prayers, remarks, and banquets. This research aims to analyze the use of Hatuhaha local language in the Pamoi wedding tradition and reveal the cultural values contained in it. This research uses a qualitative approach with an ethnographic research type, which focuses on an in-depth understanding of the cultural practices of the Hulaliu community*

through participatory observation, interviews with traditional leaders, and documentation of the traditional wedding process. The results show that the Hatuhaha local language in the Pamoi tradition not only functions as a means of communication, but also as a symbol of cultural identity, a means of preserving traditional values, and a form of respect for ancestors. Language is used specifically, full of meaning, and different from everyday language, indicating that this procession is sacred and cannot be separated from the Hatuhaha customary structure. In addition, it was found that values such as kinship, mutual cooperation, spirituality, loyalty, and social responsibility are strongly reflected through the use of language in the procession. Thus, the Hatuhaha local language in the Pamoi tradition has a central role in maintaining cultural continuity and strengthening the identity of the people of Hulaliu in Village.

Keywords: *Hatuhaha Local Language, Pamoi Traditional Wedding Tradition, Customary Values And Cultural Identity.*

INTRODUCTION

Language and culture are two sides of the same coin that cannot be separated; they influence and complement each other (Budasi, I. Gede, 2021). The implication of this statement is that language and culture have a very close relationship that is either coordinative or subordinative, so language is not only an aspect of culture but also a means to document it. A coordinative relationship is an equal relationship, where both have the same status, whereas a subordinative relationship is a language that falls under the scope of culture.

From a cultural perspective, language is an aspect of culture. The richness of language is something that benefits the culture and society that uses it (multicultural). In addition, language and culture are two systems inherent to humans. Culture is a system that regulates human interaction within society, so language is a system that functions as a means. The language system has the function of facilitating human interaction within society, meaning that language behavior must be accompanied by the norms that prevail in that culture. The system of language behavior according to cultural norms is called language ethics or language etiquette. Language ethics is closely related to the selection of language codes, social norms, and the cultural system that prevails in a society.

Indonesia has many archipelagos and cultures, one of which is the Maluku Province located in eastern Indonesia, which has many cultures or traditions that are still practiced today. One of the cultures or traditions still in practice in Maluku, especially in the Hulaliu Village, is the use of the local language in traditional weddings (Pamoi) conducted by the chief of the

Hulaliu Village to bless and invite the newlyweds to be together in the traditional ceremony. The traditional wedding (Pamoi) is a cultural tradition passed down through generations and has existed for a long time, preserved until now. The traditional wedding (Pamoi) also serves as a form of gratitude and love for Hulaliu Village from the groom's side.

In the cultural tradition of Hulaliu Village, there are distinctive features and a regional language used in traditional marriages (Pamoi), because it is the regional language that serves as the key to performing the rituals in traditional marriages (Pamoi), which is a sacred process that can be conducted by tribal chiefs who possess the talent of mastering the regional language of Hulaliu Village. The regional language of Hulaliu Village has a unique meaning and sound, which makes those who read and hear it curious to understand the meaning of the regional language itself. Equally important, according to Ciper, Widdowson (1975:156), sociolinguistics is the study of language in operation, with the aim of investigating how the conventions of language use relate to other aspects of social behavior.

It should be noted that the uniqueness of the Regional Language of Hulaliu has become a momentum that greatly inspires the younger generation in Hulaliu, yet many young people still neglect and are unaware of the Regional Language in Hulaliu itself.

Based on the background above, the researcher is interested in studying the Analysis of the Regional Language of Hulaliu Village in Traditional Marriage Customs (Pamoi).

RESEARCH METHODS

This research was conducted in Hulaliu Village, Central Maluku Regency, Haruku Island District, Maluku Province. This research uses a qualitative research method that uses a research approach to understand social, cultural or human behavior phenomena in depth. The qualitative research approach also focuses on the replication of meaning, experience of individual or group perspectives in a particular context. According to Sugiyono: Qualitative research is a research method based on philosophy, used to research on the condition of natural objects, where the researcher is a key instrument, data collection techniques are carried out in a triangulation (combined), data analysis is inductive, and the results of qualitative research emphasize more on meaning than generalization. According to Moleong (2017, p.27) regarding the qualitative approach, it is argued that qualitative research is descriptive more concerned with process than results, limiting studies with focus, having a set of criteria to check the validity of data, and the research design is provisional and the research results are agreed upon by both parties between

the researcher and the research subject. From this explanation, it can be concluded that in qualitative research, the process is the most important thing compared to the results so that the results of the observations can be empirical. Qualitative research has several main types or approaches, including ethnography, case studies, phenomenology, grounded theory, and narrative research. However, the researcher only used three types of research, including observation, interview, and documentation. According to Sugiyono (2016:309) it is stated that "data collection is carried out under natural conditions, primary data sources, and more on participatory observation, in-depth interviews and documentation". The types of data collection carried out in this study are Observation, Interview and Documentation. This type of data collection is expected to complement each other so that the information needed is in accordance with the research. The same thing is also said according to Saryono, qualitative research methods are not only used to investigate, find and describe the object being studied. It turns out that it can also be used to explain or write down the peculiarities of social influences which are then explained and measured using a quantitative approach.

The subjects of this research are residents of the Hulaliu Village Community.

This study aims to "Analysis Of The Hatuhaha Regional Language Of Hulaliu In Traditional Marriage Customs (Pamoi)". In this interview technique, the researcher uses a structured interview type, in which the researcher conducts a joint interview referring to interview guidelines that have been systematically compiled.

In this interview technique, the researcher uses a structured interview type, in which the researcher conducts a joint interview referring to interview guidelines that have been systematically prepared. According to Sugiyono's opinion in the study (Prawiyogi et al., 2021), an interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a certain topic. According to (Trivaika & Senubekti, 2022), interviews are a data collection technique that is carried out through face-to-face and direct questions and answers between data collectors and data sources or data sources. Meanwhile, Observation is a data collection technique by observing every event that takes place and recording it using an observation sheet. This observation method uses direct observation of an object, condition, situation or behavior. According to Nasution in Sugiyono (2020:109), observation is a condition where direct observation is carried out by researchers in order to be better able to understand the context of data in the overall social situation so that a

holistic view can be obtained. And there is also Documentation According to Sugiyono (2020:124), documentation is a collection of records of events that have been in effect, either in the form of writings, pictures/photographs or monumental works from a person/agency.

RESULTS AND DISCUSSION

Research Findings

This research aims to explain the proper use of regional languages in the context of traditional marriage (Pamoi) in Hulaliu Village and is expected to provide benefits both theoretically and practically. This research can also reveal the philosophical meanings and spiritual values contained, as well as the rituals from the invitation stage to the communal meal in the traditional wedding process (Pamoi) in Hulaliu Village. These benefits will certainly be very helpful for the community to preserve Traditions and Regional Languages so that they do not become extinct but instead become a historical momentum for the people of Hulaliu Village. "Analysis Of The Hatuhaha Regional Language Of Hulaliu In Traditional Marriage Customs (Pamoi)".

Analysis or analysis comes from the ancient Greek word *analusis*, which means to release. Analysis is formed from two syllables, namely *ana* which means back and *luein* which means to release. If combined, it means to release again or to unravel. The word "analysis" was absorbed into English as "analysis," which was then absorbed into Indonesian as "analisis." Analysis can be defined as a thinking activity to break down a subject into parts or components so that the characteristics or signs of each part or component, their relationships with one another, and their respective functions can be understood. Another opinion states that analysis is an effort to observe something in detail by breaking down its constituent components or arranging those components for further study.

According to Efrey Liker, analysis is an activity of gathering evidence to find the source of a problem, which is its root. According to Wiradi, analysis is an activity that involves sorting, breaking down, distinguishing something, which is then classified and grouped according to certain criteria, and then seeking the meaning and relationships of each. From the opinions of several experts above, it can be concluded that analysis is an activity of breaking down or dissecting a unit into its smallest components. Thus, the characteristics and functions of each of these parts can be identified. So the analysis used in this research is descriptive analysis, which is a method used to create descriptions of situations or events.

1. The Regional Language Used by the State of Hulaliu

Regional languages are languages spoken in a specific area within a national state, whether in a small region, a federal state, or a province, or in a broader area. Definition in international law as stated in the Charter of Regional or Minority Languages. Regional or minority languages are languages that are traditionally used in the territory of a country, by citizens of that country, which numerically form a smaller group compared to the rest of the population in that country and differ from the official (or official) languages) of that country. The Influence of Using Regional Languages on the Use of Indonesian Language. The diversity of culture and regional languages plays a role and has an influence on the language that a person will acquire at the next stage, especially the formal or official language, which is Indonesian. However, it cannot be denied that the diversity of regional cultures and languages is a unique characteristic of the Indonesian nation and a wealth that must be preserved.

According to Ferdinand De Saussure, language is the most prominent distinguishing feature because with language, each social group feels itself as a unit distinct from other groups. With this diversity, it will characterize Indonesia as a country rich in its culture. The differences in language in each region signify the identity and characteristics of each area. People who migrate to the capital city of Jakarta might prefer to communicate using their regional language with others from the same area, partly to enhance familiarity among them. It is not uncommon for people to learn a bit of a regional language they do not master to create a more familiar atmosphere. Here are some influences or impacts of using regional languages on Indonesian:

- 1) Positive impact of regional languages
 - a. The Indonesian language has a lot of vocabulary.
 - b. As a cultural wealth of the Indonesian nation.
 - c. As the identity and characteristic of a tribe and region.
 - d. Encourages familiarity in communication.

- 2) Negative Impact of Regional Languages
 - a) One regional language is difficult to understand by another region.
 - b) Foreign nationals who want to learn Indonesian find it difficult because there are too many vocabulary words.
 - c) The community becomes less proficient in using standard Indonesian because they

are already accustomed to using regional languages.

d) It can cause misunderstandings.

The regional language used by the people of Hulaliu Village is the HATUHAHA regional language, which is owned by five states, including four Islamic states (Pelauw, Kailolo, Rohomoni, and Kabau) and one Christian state (Hulaliu). Located to the north of Haruku Island, Haruku Island District, Central Maluku Regency, Maluku Province. Although the differences in religion and beliefs do not hinder kinship and brotherhood, they actually make the Hatuhaha language remain intact with the living traditions between cultures and customs that remain strong.

It should be noted that the regional language of Hulaliu Village has a uniqueness that is very inspiring for the younger generation of Hulaliu Village, becoming a momentum in a work and the history of the Hulaliu community. Thus, the existence of the regional language of Hulaliu Village serves as a form of cultural preservation that must be maintained and sustained to prevent extinction, because the regional language of Hulaliu Village is the identity of the Hulaliu community. It enables them to use and utilize the HATUHAHA regional language well, allowing the regional language of Hulaliu Village to facilitate communication and foster harmonious and peaceful familial relationships with the four other states (Amarima Hatuhaha).

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3. Definition of Culture

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Thus, culture is everything that is learned and experienced socially together by the members of a society. Thus, a culture is not merely an accumulation of habits and behaviors but an organized system of conduct. And culture encompasses all aspects and dimensions of human life, whether in the form of material or non-material products. In the context of Indonesia's diverse society, which consists of various cultures, the differences between cultures actually benefit in maintaining the foundation of self-identity and social integration of that society. The pluralism of society in the social order of religion and ethnic groups has existed since ancient times; the cultural diversity that can coexist peacefully is an invaluable treasure in the national cultural heritage.

4. Language and Culture in the Society of Hulaliu Vilage

Understanding social behavior through language depends on general theories about society. Therefore, understanding language exchange and language maintenance also depends on sociocultural theory. The language and culture of the Hulaliu community are important assets that reflect the identity and long history of the Hatuhaha community. The Hatuhaha language serves as the main tool in transmitting the noble values of customs, which, in the view of the Hulaliu community itself, is the core of cultural identity and the guardian of customary values. Language is not just a medium of speech, but also a tool for preserving honor, conveying moral values, maintaining social structure, and establishing spiritual connections with ancestors.

For the people of Negeri Hulaliu, the regional language is a heritage from their ancestors

that is still used in daily life. Especially during traditional ceremonies in the Hulaliu region, one of which is the traditional marriage in Hulaliu known as Pamoi. Pamoi is one of the important traditions that must be performed by a man from Negeri Hulaliu who is already married. What is meant by Pamoi is a traditional wedding ceremony whose function is to bring the wife into the ancestral house. Pamoi is carried out by both families, namely the father's and mother's families from the male side. Speaking of Pamoi, the term PA-MO-OI means giving way, which signifies that there are no obstacles and it is the final traditional marriage. The benefits or advantages of carrying out the Pamoi ceremony include the element of giving, where the gathering of male relatives introduces the bride to the groom's family, accompanied by a communal meal at a long table covered with a white cloth.

Defenition of Hatuhaha Languaje

1. Identity and Origin of the Hatuhaha Regional Language

The regional language used by the people of Negeri Hulaliu is the Hatuhaha language, an Austronesian language spoken in the Maluku Province, Central Maluku Regency, Haruku Island District, located in the eastern part of Indonesia.

Hatuhaha language (BH) is one of the languages that live and develop in the life of the Haruku Island community. This language is used in daily conversations, both in work and in interactions within the community. The Hatuhaha language was born and developed on Haruku Island, which consists of eleven villages, namely: Haruku Village, Samet, Rohomoni, Kabau, Kailolo, Pelauw, Kariu, Hulaliu, Aboru, Wasu, and Oma.

Historically, the ancestors of the Hatuhaha Amarima Lounusa community, which is a federation of five states consisting of the villages of Pelauw, Hulaliu, Kailolo, Rohomoni, and Kabau, originally settled in Nusa Ina (Seram Island), specifically in the interior region of Nunusaku. However, in the late 15th century, there was a massive migration from Seram Island to the surrounding smaller islands, including Haruku Island.

Nevertheless, the continuity of the Hatuhaha language in the current generation faces various obstacles. One of the main factors hindering the transmission of the Hatuhaha language is the lack of vertical language transmission, that is, from parents to children. As a result, many children are reluctant to use the Hatuhaha language in their interactions, especially due to mockery from their friends who come from other islands. In addition, other factors such as population migration, the influence of education, and the shifting functions of language also

affect the use of the Hatuhaha language.

Hatuhaha language is the native language of the people of Haruku Island, one of the three Lease Islands located east of Ambon Island. Most speakers of Hatuhaha live in the northern part of Haruku Island, while the residents in the southern part are reported to have almost entirely switched to using Indonesian and Ambonese Malay. Besides Haruku Island, Hatuhaha speakers are also found in Kairatu, Seram Island, due to community migration in the 1960s triggered by limited farming land on Haruku Island. Overall, the number of Hatuhaha speakers is estimated to reach 18,000 to 20,000 people.

The Hatuhaha language is part of the communication system and cultural identity related to the society, history, region, customs, culture, and essence of Hatuhaha Amarima. This research also explains the epistemological and philosophical aspects of this concept within the context of culture and civilization. In this context, the Hatuhaha language can be understood as part of the communication system and cultural identity related to the society, history, and region of Hatuhaha Amarima.

Cooley (1987: 94) states that Hulaliu was under Dutch control, so BH could not be used freely because it had to be balanced with BMA, which was the medium of communication in daily interactions with the Dutch rulers, as well as the language of the Bible. This was a Dutch strategy and a systematic plan to replace the native language with BMA in every region they controlled.

a. Social Interaction

The use of regional languages strengthens bonds among residents and creates a sense of togetherness. The community has a limited understanding of Indonesian, so they use the regional language to communicate.

b. Youth and Cultural Identity

The youth consider the Regional Language as a way to preserve and maintain cultural heritage. Regional languages serve as a tool to strengthen local identity and solidarity among the youth, both in Hulaliu Vilage and the other four states.

2. The Usefulness of Regional Languages Among the Community

a) Preservation of Culture and Identity

Regional languages play a role in preserving the culture and identity of the Hulaliu

community. The Hulaliu community uses regional languages only in certain sacred events that serve as a means to convey cultural values, traditional marriage ceremonies (pamoi), commemorating the hero Patimura, and other formal events.

b) Regional Language Priority

Although Indonesian is the official language, the people of Hulaliu village predominantly use the regional language as the main medium of communication during certain events.

So it can be concluded that the use of the Hatuhaha Regional Language in Hulaliu Village has a significant impact on strengthening cultural identity and social relationships. Although there are difficulties in communication and it is only used during certain events led directly by the tribal chief who is proficient in the regional language. Nevertheless, the people of Hulaliu Village prioritize the regional language as an integral part of their customs that need to be preserved as an effort to maintain the uniqueness of their cultural heritage and local identity.

3. The Use of Hatuhaha Language in the Process of Invitation in Pamoi

Tradition The traditional Pamoi wedding tradition in Hulaliu Village, Maluku, uses the local language, which is the regional language of Haruku Island which is part of the Ambon Malay language. This language is used in various traditional processions, including during proposals (pamili), traditional ceremonies, and the delivery of traditional messages. This language has its own characteristics that distinguish it from the Ambon Malay language in general. This procession is guided by the tribal chief by saying palamana or mantraing in the local language which begins by inviting the bride and groom to sit together at the Pamoi table/Fellowship table, with the family facing each other.

Thus, the local language of Haruku Island used in the Pamoi tradition is not just a means of communication, but also an important tool in preserving cultural heritage and strengthening social bonds within the Hulaliu community. In this case, the groom's family introduces the bride to the extended family of siahaya and other related families who are seated together at the Pamoi/ Fellowship table. Only then does the tribal chief invite a religious leader to bless the bride and groom and the food that has been prepared on the Pamoi table/ Fellowship table before it is shared together in a moment of gratitude and happiness.

4. Interview Data (DW) Transcrip

Alamanan : “Sohi lai, sohi masa wa-a ina ama lahata lo-omi eke’tanei mamoir tine”
(Selamat datang, selamat sore bagi Bapak Ibu Saudara-saudara semua di acara pamoi ini)
(Welcome, good afternoon to all of you at this pamoi event)

Peserta Acara Pamoi : “Sohi masa upu”
(Selamat sore sesepuh (UPU adalah panggilan penghormatan adat bagi seseorang)
(Good afternoon, elder (UPU is a traditional honorific title for someone).

Alamanan : “Au sopa koku loomi newe kupa kakola eke hune sou risa”
(Saya menghormati dan menjunjung tinggi saudara sekalian yang duduk berkumpul di rumah keluarga siahaya).
(I respect and hold in high regard all of you who are gathered here at the Siahaya family home).

Alamanan : “ Au sehe nusu ruam ma’kawe wa’ nusu kupa eke’ lesa mmoir
(Saya mempersilahkan kedua pengantin untuk masuk dan duduk di meja pamoi)
(I invite the newlyweds to enter and sit at the pamoi table)

Kedua Pengati : Pele’ kias upu
(Terima kasih sesepu)
(Thank you, elder)

Alamana : “Sehe nusu ina ama lahata wa’nusu kurama’ kawe eke’ lesa mamoir
(Silakan masuk Ibu Bapak, Saudara-saudara untuk masuk bersama pengantin di meja pamoi)
(Please enter, ladies and gentlemen, to join the bride and groom at the pamoi table)

Peserta Acara Pamoi : pele’ kias upu
(Terima kasih sesepuh)
(Thank you, elder)
Sebelum Berdoa (Before Praying)

Alamanan :”Aanet yang na hatalael ti tau sala ite pamana Au pala ibu pendeta waa

	<p>kabahiang”</p> <p>(Makanan yang telah di atur itu sebelum kita makan saya persilahkan Ibu Pendeta unntuk berdoa)</p> <p>(The food that has been arranged, before we eat, I invite the Pastor's wife to pray)</p> <p>Setelah Berdoa (After Praying)</p>
Alamanan	<p>: “Lo-omi um sohi pamana”</p> <p>(kalian semua punya selamat makan)</p> <p>(you all have a good meal)</p>
Peserta Acara Pamoi	<p>:”Pele’ kias upu”</p> <p>(Terimakasih sesepuh)</p> <p>Thank you, elder)</p> <p>Semua Makan Bersama (All Eat Togrther)</p> <p>Sehabis Makan Bersama (After Eating Together)</p>
Alamanan	<p>:” Pele’ kias wa’imi lo-omi she hari nala pasupu’ leu-u”</p> <p>(Terima kasih bagi Bapak, Ibu dan saudara-saudara sekalia selamat pulang sampai berjumpa lagi)</p> <p>(Thank you to all the gentlemen, ladies, and everyone. Safe travels until we meet again.)</p>

With the conclusion of the prayer delivered by the pastor/religious leader, the traditional wedding ceremony (pamoi) has also come to an end.

The Use of Hatuhaha Language in the Process of Wedding Banquet in Pamoi Tradition

The wedding banquet process in the Pamoi tradition is an important part of the customary ceremony that reflects the cultural identity, respect for ancestors, and social principles of the Hulaliu community in Maluku, especially on Haruku Island. The traditional marriage ceremony (Pamoi) is not a new thing for the Hulaliu community, but it has existed for a long time, even before Hulaliu was located on this coastal area, as the ancestors had already created a traditional marriage ceremony known as (PAMOI). It is like an unfinished task that must be completed. Because in 1580, during the Portuguese colonization, there was already civil marriage registration, but the people of Hulaliu could not conduct civil marriages due to the

war that occurred in the Kingdom of ALAKA.

Through this traditional wedding ceremony (pamoi), it serves as a table of fellowship/family gathering that must be preserved and is a togetherness that needs to be maintained.

The Pamoi tradition itself is also part of the wedding customs that signify the official and sacred introduction of the groom introducing the bride to the groom's extended family. The characteristics of using the Hatuhaha language in the wedding feast process within the Pamoi tradition reflect the rich oral culture of the Hulaliu community itself and the depth of symbolic meaning in their customary life.

Discussion

The discussion in this research aims to interpret and analyze field findings regarding the use of the Hatuhaha local language in the Pamoi customary marriage tradition in Hulaliu Village, Central Maluku. The main focus of this discussion is to understand how language is used as a means of customary communication, a cultural symbol, and a tool for the transmission of traditional values. The Hatuhaha regional language is a local language used by the community in the Hatuhaha region, including the Hulaliu State, and plays an important role in social life and traditional ceremonies. One of the important ceremonies is the traditional Pamoi wedding, where the customary language is used in various stages, from the proposal process, negotiation of the dowry (pamoi), to the handing over and acceptance of the bride and groom.

This discussion covers several aspects, including:

1. The Function of Language in Pamoi Customs

The Hatuhaha language is not only used as a means of communication but also as a tool to convey cultural values and social norms. In the Pamoi tradition, the customary language is used to convey respect, establish relationships between soa (kinship groups), and symbolically legitimize customary processes.

2. Structure and Characteristics of Traditional Language

In the Pamoi tradition, there is a distinctive language structure, such as the use of customary expressions (pata-pata), metaphors, and specific greetings that indicate social status and kinship relations. This shows that the traditional language is systematic and rich in meaning.

3. Symbolic Meaning in Language

Many expressions in the Hatuhaha language have symbolic meanings, such as symbols of purity, respect for ancestors, and the integrity of the indigenous community. For example, the traditional expression used in the handover of a daughter illustrates that marriage is not just the union of two individuals, but also of two soa or large families.

4. Changes and Challenges

The discussion also highlights that the traditional language is becoming less frequently used by the younger generation, who are more accustomed to using Indonesian or mixed languages. This threatens the continuity of the oral tradition, which is an important part of the Pamoï customary ceremony.

5. Efforts to Preserve Indigenous Languages

Through this discussion, the importance of documenting and re-teaching the Hatuhaha language to the younger generation is recognized. Language is the key to cultural identity, and if it is allowed to become extinct, the values in the Pamoï tradition will also be lost.

1) The use of Hatuhaha Language in the context of Pamoï Tradition

In the Pamoï tradition of the customary marriage in the Hulaliu region, the Hatuhaha language plays a very sacred and symbolic role. Pamoï itself is a series of traditional wedding ceremonies in Hulaliu. The core phase of this procession is "pa-ma-oi," which means giving "kasih bajalang" (binding love) so that there are no obstacles between the husband and wife. Additionally, Pamoï serves as a moment to bring together "basudara" (relatives), strengthen family ties, and introduce the relationship between both families through language and traditional rituals. In this context, the Hatuhaha language is used to convey deep meanings such as affection, introduction to the extended family, and prayers to welcome the wife into the Rumah Tua. The Hatuhaha language is also one of the traditional languages used in daily life and customary ceremonies by the people of Hulaliu Vilage (part of Amarima Hatuhaha, which includes Pelauw, Kailolo, Kabauw, Rohomoni, and Hulaliu) on Haruku Island, Central Maluku.

In daily life, the people of Hatuhaha Amarima Lounusa (the federation of five states on

the rock) not only use the Hatuhaha language but also frequently communicate in Ambonese Malay (BMA). With the advancement of time, the younger generation of Hulaliu is experiencing a decline in their ability to speak Hatuhaha, using more Malay-Ambon instead. In fact, according to the account of the King of Hulaliu, the use of Hatuhaha is now decreasing, especially among the Hulaliu community. This makes them often confused and less fully understand the meaning of traditional ceremonies such as Pamoï, Cakalele Hahi, Mosonipi, and other rituals. Most of them now prefer to use Ambonese Malay and Indonesian in various communication situations.

According to the Head of Government of Hulaliu (Mr. Ampï Tuanakott), for speakers of the Hatuhaha language in Hulaliu, it is currently only used by traditional elders aged around 65 and above. He also stated that the Hatuhaha language is used during traditional ceremonies that take place. According to Mr. Abraham Laisina, the Hatuhaha language currently used in the village is predominantly by the elders. For the younger generation, they learn a lot from the available dictionaries and also from fellow residents of Pelauw, Kabauw, Kailolo, and Rohomoni if the young people are in college because they are familiar with one another.

This situation is different from what is happening in Negeri Pelauw, Kabauw, Kailolo, and Rohomoni. In those regions, the use of the Hatuhaha language is quite strong and remains an important part of the daily lives of the community. However, slowly but surely, Ambon Malay is beginning to enter and be used in areas that were previously dominated by the Hatuhaha language. Ambon Malay has actually long been a lingua franca since the trading era, long before colonization. However, now this language is also being displaced by Indonesian, which is increasingly reinforced through its role as the main medium of instruction in the world of education and among the general public.

2) The values contained in the Pamoï Traditional Marriage Ceremony in Hulaliu State

The Pamoï traditional wedding ceremony is not only a symbol of the union of two individuals but also reflects various noble values upheld by the people of Hulaliu Village, including:

1. Family Values (Maningkamu)

The value of family in Pamoï emphasizes that marriage is a social bond that unites not only two individuals but also two lineages, two family histories, and two communities into a single unit of tradition filled with mutual respect and shared responsibility.

2. The Value of Mutual Assistance and Collectivism

The values of mutual cooperation and collectivism in the Pamoï tradition in Negeri Hulaliu refer to the spirit of togetherness and collaboration that form the main foundation in the execution of the entire series of traditional wedding ceremonies, but also instill a sense of unity, solidarity, and collective responsibility that are at the core of traditional life. These values are reflected in the way the indigenous community collectively supports and actively participates in every stage of the Pamoï ceremony

3. Spiritual Values and Sacredness

The spiritual values and sacredness in the Pamoï customary marriage in Negeri Hulaliu refer to the belief that marriage is not only a social event but also a sacred and blessed event according to customs, ancestors, and local spirituality. Where it is symbolized with a white cloth as the cover of the pamoï table because pamoï is a wedding custom considered sacred and is a tradition of the Maluku people, especially in the land of Hulaliu. This tradition not only unites two individuals but also involves unseen forces—namely prayers, ancestral blessings, and the presence of God in the customary ceremony.

4. Traditional Values and Cultural Identity

Cultural values and identity in the context of the Pamoï traditional wedding ceremony in Hulaliu Village refer to the appreciation, preservation, and strengthening of local cultural heritage passed down through generations by the ancestors and the community of Hulaliu Village. By wearing black clothes, because for the people of Hulaliu Village, black clothes are considered sacred. Not only performing a wedding, but also stating who they are, where they come from, and how they keep that cultural heritage alive amidst the changes of time. This value reflects how the community maintains and asserts their identity as part of the Hatuhaha indigenous community through distinctive symbols, language, rituals, and social structures.

5. Value of Social Responsibility

The value of social responsibility in the Pamoï customary marriage teaches that marriage is not just a personal relationship, but also a social and cultural commitment.

Couples are expected to fulfill their roles as responsible members of the indigenous community towards their families, communities, and the preservation of ancestral heritage.

6. The value of love and loyalty

The values of love and loyalty in the Pamoï customary marriage tradition in Hulaliu refer to the profound meaning of a sacred, sincere, and eternal bond between two individuals united not only physically but also through customs, spirituality, and society to maintain the integrity and legitimacy of a marriage.

3) The Use of Hatuhaha Language in the Process of Invitation in Pamoï Tradition

In the traditional Pamoï wedding ceremony in Hulaliu Village, the use of the Hatuhaha language plays an important role, especially in the process of announcing or informing about the customary event to relatives, clans, and the wider community. The use of this regional language is not only a means of communication but also a symbol of respect for customs, ancestors, and the cultural identity of Hatuhaha. In accordance with the concept of the Hatuhaha customary alliance, which symbolizes the unity of the five regions as one human body, this language contains expressions that strengthen kinship ties and social unity among families and the community. The use of the Hatuhaha language in wedding traditions is very important to affirm the cultural identity of the Hulaliu community and to enhance the sense of solidarity and togetherness among its members. This is important because the Hulaliu State is situated in the midst of a diverse society in terms of religion and culture, and their traditional language serves as a bridge that connects harmonious social relationships.

Hatuhaha is a language used in traditional songs, or *kapata*, which contain life philosophies, stories, and values of togetherness. In wedding ceremonies, this song is often played to remind both the bride and groom, as well as their families, of the importance of maintaining close relationships and mutual respect according to tradition. This language contains religious elements that connect humans with the spiritual world and their ancestors, making marriage not only a social bond but also a sacred spiritual one. This regional language also helps convey customary rules during the wedding process, such as the method of proposal, the handing over of the dowry, and the execution of traditional ceremonies. Furthermore, the local language helps disseminate customary norms that apply during the marriage process, such

as the method of proposal, the handing over of dowry, and the organization of traditional ceremonies. This ensures that traditions are carried out in accordance with mutually agreed values and maintain social unity.

4) The use of the Hatuhaha language in the banquet level

The use of the Hatuhaha regional language during the communal meal stage in the Pamoï customary wedding tradition in Hulaliu Village plays an important role as part of honoring guests, a symbol of unity, and the affirmation of customary values. The moment of the feast is not just an ordinary social activity, but also a part of a sacred and meaningful traditional ritual, conveyed through the traditional Hatuhaha language. Its use reinforces the sacred impression and strengthens the bond between the two families and the attending indigenous community.

Communal Meal at the Pamoï Table in the Pamoï Traditional Wedding Ceremony Pamoï is one of the peak moments in the series of Pamoï traditional wedding events. This tradition is not merely about eating together, but a cultural ritual rich in symbolic meaning, reflecting the values of unity, honor, responsibility, and spirituality within the Hatuhaha indigenous community.

CONCLUSION AND SUGGESTIONS

The study of the Hatuhaha regional language of Hulaliu in the context of traditional marriage customs, locally known as *Pamoï*, reveals the significant role of language as a carrier of cultural identity, values, and collective memory. The marriage ceremony is not merely a social or familial event; it is a cultural ritual deeply rooted in oral traditions and symbolic expressions that are passed down through generations.

In the *Pamoï* tradition, specific linguistic elements such as idiomatic expressions, honorifics, poetic phrases, and ceremonial dialogue are used to convey respect, social hierarchy, familial roles, and the spiritual significance of marriage. These expressions are often metaphorical and carry layered meanings that are only fully understood within the cultural context of Hulaliu society.

The Hatuhaha language in this setting functions not only as a tool of communication but also as a medium for preserving moral teachings, historical narratives, and social norms. It reinforces the community's identity and unites members under shared values and traditions. Through language, the community asserts its distinctiveness and ensures the continuity of its

cultural legacy.

Moreover, the analysis indicates that there is a gradual decline in the use of traditional language forms, particularly among younger generations, due to the influence of national and global languages. This poses a challenge to the sustainability of the linguistic and cultural heritage of the Hulaliu people.

In conclusion, the Hatuhaha regional language of Hulaliu is an essential element of traditional marriage customs, embodying the philosophical, social, and spiritual dimensions of the community. The preservation of this language is vital to maintaining the richness and authenticity of the *Pamoi* tradition and the broader cultural heritage of the region.

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