The Abda'u Ritual: Ethnographic Communication Study of Tulehu Society in the Moluccas, Indonesia

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Abstract: The study focuses on the emerging phenomenon of *abda'u* ritual at the Eid al-Adha celebration in the month of Dhu al-Hijjah. Eid al-Adha celebration by the *Tulehu* society in the Moluccas, Indonesia is to identify the trust and values local tradition as a form of struggle, defense and flag upholding, struggle for sacrificial animals with ideology upholding of Islamic teachings. This ritual uses the communication media of three goats to be sacrificial animals and is distributed to three the indigenous village which is contested by *abda'u* participants. This research employed a subjective interpretive paradigm with an ethnographic communication approach pioneered by Dell Hymes based on a symbolic interaction perspective the abda'u ritual at the Eid al-Adha celebration. The symbol of devotion to Allah is a distribution by sharing with other communities that become the glue to arouse sacrifice through the sentence *Lailaha ilallah muhammadarrasulullah*. The findings show that the *abda'u* communication ritual is formed based on awareness to preserve the procession of the sacrifice of the sacrificed animals, and the social solidarity, syiar of Islam, enforcing Islam ideological through devotion to Allah.

Keywords: Abda'u ritual, Ethnographie communication, Symbolic interactionist perspective.

1. INTRODUCTION

Culturally, living truths that have values and benefits in community life are local tradition (Muzzica *et al.*, 2015: 141-153; Toulson, 2012: 372-390). Local traditions of indigenous society always have compliance with the diversity of the results of creativity, are interconnected, and have a function as a guide for life. Local tradition represents the society as its creator (Awad, 2016: 355-374), mirrored as social solidarity identity (Salvatore, 2019: 1-12), having dialectical relations through their understanding and actions.

Society's actions interact continuously, bound to build social solidarity identities (Sulaeman[b] *et al.*, 2020: 1-19). They have a pedigree, inhabit a place down and down, have values with the rules of customary law, as well as obedience, unite with the belief system and norms expressed in the indigenous (Salvatore, 2019: 1-12).

Local traditions become an inseparable part of communication ritual, these tradition helps societies to recognise there self-identity. Indigenous society carries out communication actions, will develop relationships and or patterns of interaction among communities based on their religious beliefs. The communication ritual carries out by the society is a shared institutional part as art that involves language, habits, and communication, repeatedly done (Campbell, 2012: 1-12; Knowlton, 2015: 239-255).

Communication ritual, in all its metaphorical richness, evokes "the sacred ceremony that draws persons together in fellowship and commonality" (Tallotte, 2018: 88-108). As such, "A ritual view of communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs" (Underwood, 2011: 197-218). Communication ritual involves compliance with rules agreed upon by the community in the form of language, aesthetics, and the relationship between the head of the ritual performer's tradition (Townsend, 2013: 202-208). The form of the rules is agreed upon because the language used in the communication ritual is different from people's vernacular language (Nanda & Richard, 2020: 110). This modified use of language can be interpreted as the process of interpreting the message of a traditional society in terms of religious activities (Awad, 2016: 355-374) and belief systems adopted.

The process of the communication ritual always occurs with certain meanings which indicate the ongoing communication process (Velkova, 2016: 139-160). The communication ritual is a human necessity, it may remain throughout the ages (Habashi, 2017: 1-8). Enabling communication ritual performers of various commitments to act as a glue for community cohesiveness (Habashi, 2017: 1-8). Its essence is not its ritual activities, but rather bear and have the same feeling with the sense that there is a feeling that community involvement (Pickstock, 2018: 217-221),

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bound and recognized and accepted by indigenous groups, as of *Tulehu* societies in Moluccas, Indonesia.

The *Tulehu* society, including the indigenous Muslim societies who live in the coastal between the mountains and oceans. The indigenous society is one proof of local tradition in this country as a form of social diversity plurality in the Moluccas. The *Tulehu* society carries out the *abda'u* tradition every year on the sacrifice animals procession on the tenth day of Dhu al-Hijjah, integrating understanding and knowledge of the Eid al-Adha celebration and sacrifice animal processions as illustrated in Table **1**.

The *Tulehu* society creates meaning, describes language and communication to interpret communication procession to understand and interpret *abda'u* ate which the between celebration, communication ritual, and togetherness as stated by the communication ethnography Hymes (1964) in the meaning of symbol communication. In communication, the language will not have meaning if it is not communicated. Several experts indicate this strongly, mostly in the fields of culture, communication ethnographic, and communication ritual by Carey (2009) and Hymes (1964). Carey (2009) explores the communication ritual link with communication (Fong *et al.*, 2018), celebration, and togetherness.

The *Tulehu* societies understand *abda'u*, especially how to interpret and act on the procession of their fellow communication, inherited, interpreted, and

Table 1: The *Abda'u* Ritual Communication Procession at the Eid al-Adha Celebration

No.	The communication procession *abda'u* ritual	Ritual *abda'u* procession the characteristics
1.	**Purified sacrifice animals**	
	The topics	Prayer.
	The purpose	Dedication to Allah.
	Background	The house of mosque Jami'i Imam.
	The key	The use of speech tones, the way to do it from an activity is a religious pitch with the use of the Tulehu language.
	The participant	Mosque Jami'i Imam, traditional leaders, religious leaders, and housewives of the majelis taklim.
	The rules of interaction	Mutual respect and glue to arouse sacrifice.
2.	**Islamic ideology flag uphold**	
	The topics	The religious flag is upheld.
	The purpose	Self-identity.
	Background	The house of mosque Jami'i Imam.
	The key	The key to using tone of speech, the way to do it from an activity is a religious pitch with the use of the *Tulehu* language.
	The participant	Mosque Jami'i Imam, traditional leaders, religious leaders and housewives of the majelis taklim, youth leaders, and ritual performers.
	The rules of interaction	Mutual respect and uphold the identity of Islamic ideology through the sentence "*Lailaha ilallah muhammadarrasulullah*"
3.	**Struggle for sacrificial animals**	
	The topics	Social-solidarity
	The purpose	Syiar of Islam
	Background	Qurban animals slaughter is on the side the courtyard of mosque Jami'i
	The key	The key to using tone of speech, the way to do it from an activity is a religious pitch with the use of the *Tulehu* language
	The participant	Mosque Jami'i Imam, traditional leaders, religious leaders and housewives of the majelis taklim, youth leaders, and ritual performers
	The rules of interaction	The social solidarity of the Muslim community

Source: Field observation and interviews.

implemented along with the process of social change occurring in society (Salvatore, 2019: 1-12). *Abda'u* is a symbol of devotion to Allah by upholding the ideology of Islamic teachings, a sacrifice of sacrificial animals for the community, and social solidarity by building harmonious social identities with fellow society. Building social identity requires knowledge and understanding of the procession of sacrificial animals by doing *abda'u*, which is the most important aspect of seeing the tradition through ethnographic methods from communication ethnography (Hymes, 1964; Fitch, 1998; Velkova, 2016).

Rituals in communication ethnography refer to the perspective of transactional communication (Bruggemann & Hartmut, 2014: 394-414), where individuals communicate as sources of information actively conveying and interpreting messages appearing in ritual communication activities (Underwood *et al*., 2011: 197-218). Ritual communication is related to expressive communication (Broad, 2013: 20-40). Expressive communication is the ritual communication, collectively performed, as a model of action used to express social relations (Salvatore, 2019: 1-12). The ritual approach is used to understand communication as a symbolic process (Blommfield & Doolin, 2012: 502-527) that produces, maintains, improves, and transforms reality rather than merely transferring messages (Carey 2009). This communication provides scholars with a comprehensive review of the academic junction and a clear definition of ritual from a communicative perspective. "Ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life" (Rothenbuhler, 2016). Ritual as an idea in communication theory is most well known in three forms: as an approach to conceiving communication (Knowlton, 2015: 239-255). Forms of ritual action are symbols of guidance in social relations, orders, and social institutions where the ritual is performed, such as *abda'u* local tradition.

Through the communication ethnographic method (Trahan, 2013: 1-9: Gallant, 2006: 325-332), the benefits study of *abda'u* ritual communication affects the mindset of the community resulting in a shift in the value of traditions. The shift is formed from its original. In the millennial period, especially local traditions in *Tulehu* will be felt more by anyone, because local traditions will influence and complement each other which has an important role in human life. The *Tulehu* society as study subjects is expected to enrich and develop communication theories, especially the

tradition of *abda'u* in the procession of sacrificial animals with the development of communication science.

The *Tulehu* society who wants to know *abda'u* ritual and become a reference for preserving the possession of sacrificial animals. It is indeed not easy for the people of *Tulehu* to preserve and maintain local traditions. This is due to the perspective that local traditions are not under the millennial period. Another factor is the limitation of individuals to understand and know about what and how to *abda'u* ritual in the *Tulehu* custom sacrificial animal procession.

This study is interested in how the *Tulehu* society in Moluccas, Indonesia performs *abda'u* rituals. After using the interpretive subjective paradigm with the ethnographic communication approach pioneered by Dell Hymes based on the perspective of symbolic interaction to describe the ritual procession of *abda'u*. This article is in the form of disclosing the phenomenon that appears in *abda'u* rituals at the celebration of Eid al-Adha in the month of Dzulhijjah to identify local traditional beliefs and values as a form of struggle, defense and upholding the flag, the struggle of sacrificial animals with an ideology that upholds Islamic teachings. The framework of this study is based on the general question "how is the procession of communication ritual abda'u carried out by the *Tulehu* society on the celebration of Eid al-Adha in the month of Dzulhijjah."

2. RESEARCH METHODS

The study used is communication ethnography, *Tulehu* society interacts with *abda'u* in the procession of communication ritual during the Eid al-Adha celebration. I based my selection of research methodology on the research questions, assumptions, and values that I bring to this study (Sulaeman[b] *et al*., 2020: 1-19). In these methodological considerations, I begin with the explication of my research approach, the selected ethnographic study research design, the research participants, and the method to generate data, and data analysis hat is salient to my study. I follow with my discussion of the process in which I obtained access to the location research, gained approval from the *Tulehu* society, my role as a researcher, data generation methods, and data analysis process of the research.

2.1. Research Approach and Paradigm

The study employed a qualitative ethnographic study with an interpretive paradigm. Salvatore (2019: 1-

12) suggested that a qualitative approach is suited to studies that aim to understand the meaning of a particular subject and to listen to the subjective experience of others that make sense of them. The selected qualitative interpretive paradigm aligned with the aim of this study and the nature of the research questions which are to provide an in-depth understanding of the Tulehu society and the *abda'u* ritual. For the *Tulehu* society, *abda'u* has the symbol communication that forms the meaning of the ritual symbolic as a basic foothold in understanding ritual by using subjective interpretive qualitative methods.

The interpretive research strategy also assists in my exploration and analysis of human discourses and values in real-life situations. Interpretivist paradigms posit that reality is socially constructed (Denzin & Lincoln, 2018). This paradigm aims to understand human experience as people construct meaning based on their interactions with their surroundings (Guba & Lincoln, 1985). An interpretive paradigm provides the opportunity to understand multiple and diverse perspectives (Sulaeman[a] *et al*., 2020: 1-30; Ary *et al*., 2010). In this research, I explored how *abda'u* ritual in communication procession, and affect the Tulehu society life.

These paradigms and views allow an intimate collaboration between perception and reason, to enable the researcher to better understand the participants' actions (Baxter & Susan, 2008). Participants' subjectivity is an inevitable part of my research journey in understanding how the Tulehu society in the Moluccas developed their consciousness on the *abda'u* ritual, as they constructed their reality through the process of human and social-cultural interaction.

2.2. Ethnographic Research Design

Ethnography means to seek patterns, under-standings, and meanings while attempting to describe local relationships (Creswell, 2013). Ethnography is a common qualitative research procedure aiming to describe, analyse, and interpret shared patterns of behaviour, beliefs, and language among members of a culture-sharing group (Creswell, 2014).

The ethnography is employed when a study aims to provide an understanding of a group or a larger issue (Malinowski, 2002: 25; Jeffrey & Troman, 2004; Creswell, 2014: 466). For my design, I immersed myself in everyday life in the Tulehu society, order to closely observe how the society to do the *abda'u* ritual in communication procession, and affect the *Tulehu* society life.

2.3. Research Setting and Participants

This study involved the Tulehu society in the Moluccas, coming from among religious leaders, traditional leaders, youth leaders, and ritual communication practitioners, with their consideration considered to have important characteristics and knowing the information to be examined and having strong interactions with the *abda'u* ritual.

Data obtained, 25 people as informants can share communication experiences with researchers, including 21 men and 4 women. Each of 3 people from religious leaders, 2 people from the traditional leaders, 15 people from youth leaders, and 5 people from the ritual communication practitioners.

I determine by purposive means, chosen based on consideration with specific goals (Bogdan and Taylor, 1998: 163). This informant can explain or provide information on the *abda'u* ritual. I explored how *abda'u* ritual in communication procession, and affect the *Tulehu* society life.

2.4. Data Collection

The selection of informants based on the Tulehu society has the ability and willingness to convey the *abda'u* ritual experiences, they were willing to accept the presence of I'am as a researcher. Data collection techniques used were in-depth interviews, participant observation, and literature study.

In this study, I have used structured interviews. The in-depth interview was chosen as a method to maintain the confidentiality of the informant by choosing a place that was considered comfortable by the Informants. The unscheduled informal interviews also took place during the research in which I was able to have broader conversations while at the same time able to ask more specific questions (Sulaeman[a] *et al*., 2020: 1-30; Agar, 1980). According to Burgess (1984), I'm gain many insights through informal conversations with informants. This is applied because want to explore the experiences, views, and knowledge possessed by the subject without being burdened by his mind. This means that when the conducts the interview process, the *Tulehu* society will have the flexibility of the structure of words and ideas in answering the questions raised.

I go directly to the field, acting as observers to create action categories (Sulaeman[a] *et al.*, 2020: 1-30; Creswell & Poth, 2017; Bogdan & Steven, 1998), observe symptoms, and record and record informants' speeches using media such as notes, cameras, and tape recorders. The goal is to get a complete and comprehensive picture of the *abda'u* ritual. Initially, the interview was not easy to do, the informant considered the researchers not ethnic *Tulehu*. When they are willing to be interviewed, at first they seem nervous. I was able to collect data from informants in a way, as researchers show patience and empathy for them. The results of the interview are facilitated by using local languages, researchers use interpreters, finally, interviews are conducted smoothly and intimately. Researchers conducted this research for ten months from on date January 13th, 2019 to March 29th, 2020.

2.5. Data Analysis

Reflection of the interviewer during the interview process was added in the analysis denoting any specific issues that were worth mentioning for analysis. Data analysis is one of the most fundamental stages of qualitative research as it involves a complex and dynamic process of reasoning, interpreting and theorising also characterised by an intuitive and reflective approach in making sense of the data (Bogdan & Biklen, 2007; Merriam, 2009).

The results of data collection obtained from the field are then analyzed through the flow of qualitative data processing activities carried out simultaneously (Sulaeman[a] *et al.*, 2020, 1-30; Rossman & Rallis, 1998; Creswell & Poth, 2017), namely data reduction, data presentation, drawing conclusions, and verification conducted by the researcher through the interpretation of the data according to the context of the research question and related research objectives (Wolcott, 1994; Creswell & Poth, 2017). This verification is obtained with conclusions to answer the *abda'u* ritual procession of the *Tulehu* society through ethnographic communication study. Then verified with other data or with the research informants.

3. THEORETICAL PERSPECTIVES

Ethnography has been the foundation of anthropological and sociological studies for a long time (Velkova, 2016: 139-160; Klein, 2018: 65-87). Though there have been some variations in the description due to its extensive implications and developments, in essence, ethnography involves a researcher being in the field, examining actual people's behavior in real-time, and representing these observations of the naturally occurring phenomenon as an account of the data (Nuttavuthisit, 2019: 166).

Hymes (1974, 433-452), the founder of communication ethnography, conceived of it as "a synthetic discipline" whose task, broadly speaking, was "elaborating on a community's ways of speaking". Hymes (1974) stated that communication ethnography is inseparable from two definitional concepts: a way of speaking and speech community. These concepts can be subdivided into elementary units, such as a fluent speaker, speech situation, speech event, speech act, and finally, a stratified list of components of speech (message form, message content, setting, scene, speaker, addresser, addressee, audience, purpose, key, channels, styles, norm, and genres). To complete his analytical framework, Hymes (1974, 45-65) specifies rules of speaking and functions of speech. Communication is thus conceived of as the core of human interaction, and the use of language in a particular culture has symbolic meaning (Sulaeman[b] et.al 2020, 1-19; Honkins 2015, 860-865; Blommfield and Doolin 2012, 502-527). The meaning of traditions in traditional societies is the focus of ritual communication theory.

The ethnography of communication prioritizes "talk" (i.e., symbolic meaning) as the primary and essential unit of measurement and analysis (Hymes 1964, 1-34; Fitch 1994, 57-93; Fitch 1998, 91-107; Ojha 2003, 161-174; Wieder 2011, 163-171). Like traditional ethnography, it seeks to reveal social relationships, interaction patterns, values, and beliefs within social groups (Gallant 2005, 325-332). However, communication is the focus of human interaction by using language in certain cultures. The ethnography of communication studies the patterns of communication within a group (Littlejohn and Karen 2010, 194). When performing communication, individuals will be influenced and governed by the sociocultural rules from which they originate and where they communicate, for example, the local traditions of *abda'u* rituals.

The *abda'u* rituals, derived from the word "*abada*" means to worship. *Abda'u* means *Tulehu's* devotion to Allah. *Abda'u* means as an effort to continue the traditions and values of Islamic teachings in the events of the communication of Abraham and the Prophet Ismail as well as a step and preservation of the legacy of the previous ancestors in a ceremony, lived, and known that finally owned by the next generation.

Presentation of *abda'u* ritual is accompanied by offerings, ranging from forms of materials and tools such as for sacrificial animals, white cloths, batik sarongs, fragrances of leaves and flowers, money, incense, knives, religious flags, water, and tambourines to forms of struggle, defense and enforcement of flags and the struggle for the blood of sacrificial animals by upholding the ideology of Islamic teachings. *Abda'u* ritual that interaction Unites of Islamic religious teachings with local tradition which is unique to the sacrificial animals (wrapped in white cloth and batik sarongs) carried around the village, religious flags are fought to raise and uphold, the blood of sacrificial animals fought over, sacrificed animals fought for the benefit society, mothers throw fragrances of leaves and flowers accompanied by money, and cleanse themselves from the mixture of water and blood of sacrificial animals.

The *abda'u* ritual approach is used to understand communication as a symbolic process that produces, maintains, improves, and transforms reality rather than merely transferring messages (Carey 2009, 18). This provides communication scholars with a comprehensive review of the academic junction and a clear definition of ritual from a communicative perspective. "Ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life" (Rothenbuhler 1998, 27; Cui and Rothenbuhler 2016, 2).

For Tulehu societies, communication plays an important role in the Abda'u ritual. Communication occurs among ritual participants, especially how to interpret and act on the communication procession of their fellow society, bequeathed, interpreted, and carried out in line with the process of social change occurring in society (Underwood at al. 2011, 197-218), because the several previous studies were conducted, such as the results to research from Several previous studies were conducted on this topic, such as the research of Sulaeman[b] *et al.* (2020, 1-19), "The Symbolic Communication of the Ukuwala Mahiate Ritual of the Indigenous Peoples of Mamala, Moluccas, Indonesia", Pickstock (2018, 217-221), "Ritual. An Introduction", Kvam (2017, 1-20), "Supporting Mexican immigrants' resettlement in the United States: an ethnography of communication approach to building allies' communication competence", Habashi (2017, 1-8), "Cultural Communication, Overview", Hoskins (2015, 860-865), "Symbolism in Antropology", Varisco (2015, 1-5), "Review Essay: Recent Ethnography on Contemporary Muslim", Trahan (2014, 1-9), "The

Center Holds Quite Well: An Ethnographic Study of Social Structure and Control in Jehovah's Witness Religious Organization", Townsend (2013, 202-208), "Engaging "Others" in Civic Engagement through Ethnography of Communication", Campbell (2012, 1-12), "Law/Culture: Power, Politics and the Political", Blommfield and Doolin (2012, 502-527), "Symbolic Communication in Public Protest Over Genetic Modification: Visual Rhetoric, Symbolic Excess, and Social Mores", Underwood at al. (2011, 197-218), "Reconstructing Gender Norms Through Ritual Communication: A Study of African Transformation", and Gallant (2006, 325-332), "An ethnography of communication approach to mobile product testing".

Previous research has revealed similarities in the methods and approaches used to study the phenomenon experienced by the *Tulehu* society. The research that will be conducted has a significant difference from previous research, bearing in mind that the focus of the study, the purpose of the study, and the characteristics of the subjects under study have fundamental differences that are quite comparable. Previous research of this type can also be used as a reference for this research, specifically in the discussion of research findings that will be provided after data has been collected and processed to be used as material for decision-making and verification of the *abda'u* rituals.

Ritual communication is linked to ethnographic theory and symbolic interaction Based on Blummer (1986) symbolic interaction perspective, social reality is created by humans through the interaction of meanings conveyed symbolically. Symbols created from the essence in human beings are interconnected (Sulaeman *et al.* 2020, 1-19; Hoskins 2015, 860-865; Blommfield and Doolin 2012, 502-527). The interaction perspective focuses on how Tulehu society performs *abda'u* rituals by identifying the meaning of symbols of ritual. In this context, the symbol construction process can be related to knowledge and belief systems and socio-cultural values on the *abda'u* ritual symbol.

4. FINDINGS AND DISCUSSION

The main finding of this study is that the *Tulehu* society in the Moluccas, Indonesia draws on three classifications of the *abda'u* ritual at the Eid al-Adha celebration include the *abda'u* communication ritual of *Tulehu* society, the symbol of the *abda'u* ritual procession, communication ritual in the meaning of *abda'u*, and patterns communication ritual affect the *Tulehu* society life.

4.1. The *Abda'u* Communication Ritual of Tulehu Society

The ethnography of communication, the meaning of communication within a group (Gallant 2006, 325-332); individuals when communicating will be influenced and governed by the sociocultural rules from which they originate and where they communicate. The ethnography of communication views the act of communication as an action arising from the integration of three individuals possessing skills as social creatures, namely linguistic, interaction, and cultural skills (Sulaeman[b] *et al*. 2020, 1-19). These three skills are communication competencies. The emphasis is on the ritual communication corridor.

Rituals in communication ethnography refer to the perspective of transactional communication, where individuals communicate as sources of information actively conveying and interpreting messages appearing in ritual communication activities. Ritual communication is related to expressive communication (Sulaeman[b] *et al*. 2020, 1-19). Expressive communication is the ritual communication, collectively performed, as a model of action used to express social relations.

Ritual communication theory is a method of observing human identity as individuals (Knowlton 2015, 239-255), members of social communities, and as an element of the universe. Individuals who perform ritual communication confirm their commitment to family, ethnic, national, ideological, or religious traditions. The study of ritual communication provides an understanding of knowledge with the diversity of local traditions (Broad 2013, 20-40) based on actions on interactions carried out by indigenous peoples. The Moluccas perform acts of ritual communication that develop relationships and patterns of harmonious interaction among people based on their religious beliefs.

Local traditions imposed by the *Tulehu* society in the Moluccas are an inseparable part of ritual because of the role of local traditions and rituals in it, which are part of the Moluccas collective identity as a joint effort. Generally speaking, the central *abda'u* ritual beliefs and values (Sulaeman[b] at al. 2020, 1-19) include: (1) the Moluccas people should be obedient, diligent, and responsible for maintaining the culture of *bakupukul manyapu*, (2) building a relationship between Allah and the individual, (3) unifying the harmonization of the community, (4) individual identity, and (5) the fusion often involves supernatural power.

For the Tulehu society, the abda'u ritual is formed based on awareness to preserve the procession of the sacrifice of the sacrificed animals, and the social solidarity, syiar of Islam, enforcing Islam ideological through devotion to Allah. They believe that human beings are bound to do the will of Allah through the abda'u ritual so that they can best understand the teachings of Islam and the universe that Allah has created and controls.

4.2. The Symbolic of the *Abda'u* Communication Ritual Procession

Analogy referring the communication ethnography (Gallant 2006, 325-332; Hymes 1964). Dell-Hymes view (1964) by category the symbolic of the *abda'u* communication ritual procession at the Eid al-Adha celebration within the *Tulehu* society in the Moluccas, Indonesia which is an overall set of components that stars the general purpose of communication, topics, background, key, participants, and rules of interaction (Blommfield and Doolin (2012, 502-527; Gallant 2006, 325-332; Hymes 1964) with finding into three the symbolic of the *abda'u* communication ritual procession at the Eid al-Adha celebration in the tenth day of Dhu al-Hijjah.

4.2.1. The Symbolism of Purified Sacrificial Animals

Purified sacrifice animals are the first stage in a series of communication events *abda'u* ritual in the *Tulehu* society sacrifice procession. Sacrifice comes from Arabic, meaning "close." In the context of Islam, sacrifice is called *al-udhhiyyah* and *adh-dhahiyyah*, which means animals slaughtered, such as camels, cows, and goats are slaughtered on Eid al-Adha and Tasyriq days as a form of taqarrub or closer to Allah.

The sacrificed animals can also be interpreted as a symbol of communication ritual which is a media to Eid al-Adha celebration. Sacrificial animals are believed as a medium of sacrifice for Muslims. This media is used to activate the perform of communication ritual at the Eid al-Adha celebration as the symbol (Hoskins 2015, 860-865) *abda'u* ritual. In the *Tulehu* society, the purified sacrifice animals signify "self-identity" (Sulaeman[a] *et al*. 2020, 1-30) dedication to Allah; it is a form of reflecting on the sacrifice, which leads every member of society to realize who they are, their position within society, how to behave and interact with others, and how to behave appropriately within their own culture.

The sacrifice animals are a functional local medium for indigenous people to reflect on the *abda'u* ritual as

Figure 1: The *abda'u* ritual procession on the symbolis of sacrificial animals.

a tangible form of interaction between the *Tulehu* society, as well as a reflection of the awareness of preserving local traditions at the Eid al-Adha celebration. It imagines the awareness of how sacred and noble working together is and requires them to continue to rebuild and maintain social solidarity among the *Tulehu* to create harmonious cooperation and togetherness.

Through the communication ritual approach, by using the theory of symbolic interactionism (Hoskins 2015, 860-865; Blumer 1986), the reality is regarded as a process of maintaining common meaning within society, in this case via the symbol purified sacrifice animals. As Blommfield and Doolin (2012, 502-527) note, communication is symbolic and occurs in a space in which meaning is shared by participants. Participants are bound to the various ritual components, which informs their behavior, as can be observed in how traditional society interprets the sacrifice animals at the Eid al-Adha celebration.

The purified sacrifice animals of the communication ritual, through the communication approach, by using the theory of symbolic interactionism, the symbolic reality is a communication process with the meaning of togetherness with the *Tulehu* society and occurs in a space of mutual understanding and activities carried out as a process of communication and exchange of symbols that are given meaning (Hilderbrand 2019, 1-

15; Awad 2016, 355-374; Capitanio 2012, 309-333). Symbolic interactions try to understand *Tulehu* people's actions from the perspective of purified sacrifice animals. *Tulehu* society's actions must be seen as processes that enable forming and organizing actions. The *Tulehu* are always bound by various rules that apply to the purified sacrifice animals the communication ritual, which form their actions and provide meaning.

To preserve *taqarrub*, the *Tulehu* societies performed a sacred procession of sacrificial animals, a symbol of self-cleansing of three goats as a communication event with a communication setting that took place in the residence of the imam of the *Jami'i* mosque. The purified sacrifice animals have certain rules using the symbol of prayer agreed upon by the *Tulehu* society. The procession of sacrificial animals means verbal communication through prayer and nonverbal communication includes tools and materials such as goats, white cloths, batik sarongs, fragrances of leaves and flowers, money, incense, knives, religious flags, water, and tambourines.

Sacrificial animals are sanctified as of the *abda'u* communication ritual procession in *Tulehu* customary sacrifice animals in the order of communicative actions such as goats are bathed, bound, prayed; cut white cloth; goat horns gave a white cloth; goats clothed with white; the fragrance of leaves and flowers rubbed into

goat hairs; goat wrapped in *sarung batik*; *tahlilan*; the goat is carried out from the residence of the mosque's imam. This communicative act is a communication procession of a sacrificial sacred animal that has been arranged and has a norm.

4.2.2. The Symbolism of the Islamic Ideology Flag Uphold

The flag religious is a green flag lined with a golden yellow thread tied to a two-meter long stick. The green flag is symbolized as fertility, and the golden yellow symbolized prosperity. The flag is inscribed with white Arabic letters, read "*Lailaha ilallah muhammadarrasulullah*" (We testify that there is no god but Allah and Muhammad is the messenger of Allah). "*Lailaha ilallah muhammadarrasulullah*" as a sentence of Islamic ideology that can provide a source of life for the indigenous people of *Tulehu* to implement Islamic teachings. The religious flag is expected to foster a relationship between man and Allah. The relationship was formed based on dedication to communicating with Allah and fellow people.

The struggle for religious flags as a communication event *Abda'u* ritual which took place in front of the residence of the mosque imam and ended in front of the *Tulehu Jami'i* mosque with a sequence of communicative actions such as three traditional leaders carrying goats; ladies of *taklim* assembly stretched "U" shaped white cloth; the *Jami'i* mosque Imam hands over the religious flag; raising religious flags; religious flags upheld; tambourine punch; and the chanting of *dhikr* and *Salawat*. This communicative act is a communication ritual procession for the seizure of religious flags that have been regulated and have norms.

4.2.3. Symbols Struggle for Sacrificial Animals

Eid al-Adha, a symbol of slaughtering sacrificial animals as an act of communication in the Islamic communication procession. This communication act as a ritual and worship has been done for a long time based on the communication procession of the Prophet Ibrahim and the Prophet Ismail. For the *Tulehu* societies, the communication procession of sacrificial animal slaughtering at the *abda'u* ritual, a symbol of devotion and sacrifice to Allah for sharing fellow communities. By carrying out this communication procession, it means that the *Tulehu* society has tried to draw closer to Allah through the slaughter of sacrificial animals. Devotion to Allah is formed based on sincerity, devotion, and faith as transcendental communication between Allah and the *Tulehu* society. Then by carrying out communication procession the

Figure 2: The *abda'u* ritual procession on the symbolis of Islamic ideology flag uphold.

sacrifice of animal sacrifices as rituals and worship are formed to preserve the values of sacrifice to share with other people.

Sacrificial slaughter of sacrificial animals as a the *abda'u* communication ritual procession that occurred next to the courtyard of the *Tulehu Jami'i* mosque in the order of communicative actions such as mosque priests slaughtering three goats; the blood of sacrificial animals is fought over; limbs rubbed with sacrifice animal blood; sacrifice animals of common village interests; throwing fragments of leaves and flowers along with money; self-cleaning from the mixture of water with the blood of a sacrificial animal. This communicative action is a communication ritual procession of the sacrifice of sacrificial animals based on Islamic values and the habits of the *Tulehu* society that have been regulated and have norms.

The *abda'u* communication ritual on the sacrifice animal procession has several related communication procession in it. The communication procession becomes an inseparable part, like the ritual of a goat being bathed; goats are given a white cloth and *sarung batik*; goats carried around the village; submission of religious flags; the struggle for flags to raise and uphold; the sound of *dhikr* and *salawat*; slaughtering goats; the blood of goat animals fought over; cleaning

the ritual perpetrators by mixing water with the blood of a sacrificial animal. These rituals each have their complementary functions. Researchers see that the main focus of rituals such as sacrificial animals is purified; struggle over religious flags, and the sacrifice of animal sacrifices in this study can be categorized as communication procession.

Abda'u is devotion to Allah, this can be interpreted as a form of gratitude for the sacrifice of the people. The form of gratitude is in the form of religious flags and sacrificial animals then contested and subsequently taken by the community. The values of Islamic teachings can be seen here, the slaughter of sacrificial animals after being prayed and then contested for the community. The slaughtering and seizing of sacrificial animals were carried out next to the courtyard of the *Jami'i* mosque as a form of Islamic symbols in *Tulehu* society.

The purpose and function of the *abda'u* communication ritual procession, *first*, to find information (Knowlton 2015, 239-255; Hilderbrand 2019, 1-15) about the sacrificial animal sanctified. This information is useful as a determinant of attitude if you do your rituals. *Second*, meeting interpersonal needs (Underwood at al. 2011, 197-218) through the struggle for religious flags and the blood of sacrificial animals.

Figure 3: The *abda'u* ritual procession on the symbolis of struggle for sacrificial animals.

Third, forming self-identity (Sulaeman[a] *et al*. 2020, 1-30) through the involvement of the procession of slaughtering sacrificial animals. All of that is an identity that must be owned by the *Tulehu* society. Through the slaughter of sacrificial animals also gave birth to the *fourth* function of communication that is to influence others where the performers of the sacrificial animal's procession will affect the beginner's perspective in sacrifice so that in the future beginners can follow the ritual communication procession. The *abda'u* communication ritual is carried out as a form of devotion to Allah through sacrificial animals as self-cleaning.

The *abda'u* ritual procession conveyed communication ritual messages using *Tulehu*. Each local tradition has different verbal and nonverbal messages depending on the values adopted (Salvatore (2019, 1-12). The use of *abda'u* ritual language mostly uses the *Tulehu* language, the most important aspect of tradition is language (Bruggemann and Hartmut 2014, 394-414) with messages delivered in a religious tone (Awad 2016, 355-374). Harmonious relationships are created from polite actions and language.

The *abda'u* ritual is an annual rite in the form of appreciation of the value of regularity in society. Respect and order are so strong at *abda'u* rituals that they become the glue to awaken a sense of solidarity among the *Tulehu* society. *Abda'u* ritual, an activity that has religious value and as symbols of the communication ritual (Sulaeman[b] *et al*. 2020, 1-19) at the Eid al-Adha celebration to welcoming the month Dhu al-Hijjah. Relationships are built by getting closer to Allah through the procession of sacrificial animals. This closeness can be seen in some rituals that occur in the *abda'u* communication ritual procession such as sacrificial animals being purified, upholding religious flags, chanting of dhikr and blessings, slaughtering of sacrificial animals. During the ritual, the entire *Tulehu* societies were present and followed a joint ritual which ended in the courtyard of the *Jami'i* mosque as a form of upholding the identity-social ideology and religion.

4.3. Communication Ritual in the Meaning of *Abda'u*

The *abda'u* ritual is a religious ritual at the Eid al-Adha in the month of Dhul al-Hijjah which is considered sacred. The sacred value of this ritual can be seen in various tools and materials used in it. Materials and tools, ritual equipment are often passed down from generation to generation, and objects used are considered to have certain powers. The values and beliefs contained in *abda'u* ritual materials and tools by the *Tulehu* society continue to be preserved and maintained. Preservation of values is done as a form of respect for the social and religious (Awad 2016, 355-374; Salvatore 2019, 1-12).

Abda'u rituals have a variety of sacred values as a product of the tradition of qurbani (animal processions). The *abda'u* communication ritual is a sacred activity, there is a sacred ritual, and each fights over religious vehicles and sacrificial animal blood. *Abda'u* rituals, holy rituals, of course, use clear rules and are a hereditary tradition. The rules include ritual procedures for *abda'u* and sacrificed animals. The beliefs and traditions that exist in *Tulehu* society cause material and equipment to continue to be used. The use of materials and tools with sacred values can only be used in the *abda'u* at the Eid al-Adha celebration.

The system Indigenous in *Tulehu* regulates the implementation of *abda'u* rituals, as a form of qurbani (animal procession) after performing the Eid al-Adha prayer. The community tried to be able to attend and as participants of the ritual celebration of the struggle for religious flags and slaughtering sacrificial animals together. The presence of the community is an illustration that *abda'u* ritual has taken root in social life in Tulehu, Maluku. The *abda'u* ritual shows the participation of the community to share together, this condition is due to a shared belief in *abda'u* tradition. Awad (2016, 355-374) states that we should take care of things, but we should have care of people. In other words, individuals should mutually support each other to create an outright collectivity.

The *Tulehu* society performs *abda'u* on the procession of sacrificial animals as a way of communicating with Allah, as well as for the community and their ancestors who subsequently view *abda'u* as a model of knowledge system that achieves cognitive aspects. This ritual as a model for identity (Pickstock 2018, 217-221) to build, foster, and preserve the spirit of solidarity, togetherness, cohesiveness, and unity among the fellow community.

Appear to the public by carrying out the process of meaning, beginning with seeing the categories of *abda'u* in the procession sacrificial animals. Bring up the form of the category of prayer, devotion to Allah, the symbols of Islam, the sacrifice of animal sacrifices, and social solidarity among society. Individual ritual participants make their interpretations of the categories of symbols of the procession of the sacrificial animals, although the results of this interpretation are then

highly influenced by various sources, such as parents' stories, stories of villagers, and their own communication experiences. Meaning is derived from social interaction and it is the result of an interpretative process that pushes the individual towards an inner conversation. The results of meaning can not stand alone, will be associated with influencing other groups which then becomes a shared meaning.

The context of the Tulehu society is that the *abda'u* communication ritual as a symbol of the sacrificial animal is purified, the struggle for and upholding the religious flag, and the slaughtering of the sacrificial animal, a deliberate conscious act, is carried out to give certain messages. This conscious act as an act of communication *abda'u* tradition has a religious nature of the procession of the communication of the Prophet Ibrahim and the Prophet Ismail with a form of sacrifice of sacrificial animals.

The communication symbol used cannot be chosen by the community but has been available from generation to generation based on the value of the existing ritual. Symbols, meanings, and interaction/interpretation can clarify some sacrificial animal topics. Salvatore (2019, 1-12) can be considered as an equal representation of our thoughts, values, and norms. In this ritual, the participants are *Tulehu* society using ritual symbols such as for sacrificial animals and religious flags. This symbol as a form of devotion to Allah to uphold the identity of religious ideology and sacrifice through sacrificial animals. The meaning of the symbol of the sacrificial animal is intended and aims to fulfill self-identity and pray to Allah to ask for His guidance which is believed and believed by the *Tulehu* society.

The *abda'u* ritual arrangement as a symbolic process interprets the symbol, the relation to the symbol continues and is intended for the continuation of the procession of sacrificial animals. This traditional arrangement in the form of devotion to Allah by upholding the ideology of Islamic teachings, the sacrifice of sacrificial animals for the community, and social solidarity among the society is the attitude of the *Tulehu* about what and how they should carry out the procession of sacrificial animals that have been experienced by the Prophet Ibrahim and the Prophet Ismail. Devotion, sacrifice, and social solidarity in the tradition of giving oneself by maintaining harmony with Allah, with fellow human beings and even maintaining the existence of the *abda'u* ritual expressed through Eid al-Adha celebrations.

4.4. The Patterns Communication Ritual Affect the Tulehu Society Life

Local traditions are truths that have lived in a community and have become a tradition because of their value and benefits (Salvatore 2019, 1-12). Local traditions are created to build, preserve, and strengthen the recognition of cultural identity. Communities create local wisdom and position their lives amid local wisdom for presentation purposes (Blue 2018, 1-11). Generally, the form of local traditions can be observed through the understanding and behavior of the people.

The *Tulehu* society always complies with *abda'u* local traditions. The *Tulehu* society is a life in unity interacting with each other according to a *abda'u* custom system; its nature is constant and bound by a shared identity (Mitha 2017, 41-60). The Tulehu Traditional societies have ancestral origins, inhabit a certain hereditary territory, have a social value system, and have decisive customary laws; their communities must follow this ethnic wisdom as the *Tulehu* society.

The *Tulehu* society does not associate material wealth with the symbolic *abda'u* ritual. They believe that the symbolic ritual is identity as a surrender by self-introspection, praying by asking and obtaining pleasure through Allah. Rituals emphasize more on values that must be obeyed and followed. The dimension of surrendering oneself to Allah appears to be stronger and more obvious than the mere personal ambition of human beings to have a more successful life.

For the *Tulehu* society, to have a successful life with the values and beliefs of the teachings of Islam in Allah's blessing. They try to work hard by relying on themselves based on Allah's guidance.

5. CONCLUSION

The *Tulehu* society as the subject of research has constructed the symbol of *abda'u*, which is the meaning of petition, respect, and solidarity together. The meaning does not occur by itself, but a process of communication ritual in interpreting through the symbolic of purified sacrificial animals, Islamic ideology flag uphold, and the struggle for sacrificial animals at the Eid al-Adha celebration in the tenth day of Dhu al-Hijjah is the considered to be something that has been handed down from previous generations.

The process of ritual symbols is believed and believed to be related to aspects of adat and religion

through prayers, upheld flags, social identity, devotion to Allah, self-identity, messages conveyed in a religious tone with the use of the *Tulehu* language with mutual respect and glue to arouse sacrifice, social solidarity among people to uphold the identity of Islamic ideology. The symbolic of the *abda'u* communication ritual procession in the meaning of collective action, transcendental laden with sacred values, building social solidarity in developing togetherness.

The *abda'u* ritual procession of carried out by the *Tulehu* needs to be preserved and introduced to the wider community, for this reason, it is hoped that government intervention in the promotion of cultural tourism, so that it can bring benefits to the *Tulehu* society as an indigenous community, especially improving the level of economic prosperity. The society does not only the ritual participate in the Eid al-Adha but also how the society engages in preserving and maintaining the principles of local beliefs and values.

Recommendations from the theoretical context that research that is natural or subjectivity can be reviewed in other aspects by using theoretical communication following the phenomenon under study. That is a qualitative approach that gives its significance, the *abda'u* ritual can be studied from other theoretical aspects of communication. This qualitative research approach can also be an approach to strengthen the values and norms of local wisdom of the people the Moluccas. It is hoped that indigenous peoples will continue to preserve the rituals of *abda'u* and become a characteristic of ritual communication in the Moluccas, given the increasing influence of globalization in the digital era. Through this research, it is hoped that related parties, especially in the fields of culture and tourism, need to preserve and introduce the *abda'u* rituals in the world community and/or incorporate them into the patented international culture.

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