Communication Patterns and Cultural Meanings in the Injak Piring Tradition of the Arui Sai Tribe in the Yapen Islands Regency: A Communication Ethnography Study

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Abstract. The Injak Piring tradition in the life of the Arui Sai indigenous people is carried out when the family is visited by children, guests, relatives, or family from a distant place with the aim of thanking God for safety in traveling long and far enough, to arrive safely and meet with family. The method used is a qualitative research method with a communication ethnography approach. The purpose of this study was to determine the communication patterns and cultural meanings in the Injak Piring tradition of the Arui Sai Tribe in the Yapen Islands Regency. The results obtained are that there are various communicative situations, communicative events, and communicative actions, as well as the Injak Piring tradition, which has a meaning as a thanksgiving to God for the salvation given, as a cleansing of all negative things so that they are not attached to the person concerned, and provides a sense of belonging amongthe ancestors, customary land, and the indigenous people themselves. This can also be seen from the tools used, for example, a large plate which will be stepped on by the child, brother, or family being welcomed. If the child, relative, or family steps on the large plate and then the plate cracks or breaks, then it is a sign or symbolizes something bad will happen or is related to negative things.

1 Introduction

Human life cannot be separated from tradition. According to [1], tradition is a legacy or inheritance of rules, assets, customs, and norms. However, this tradition is not something that cannot be changed; it is instead seen as an integration of the results of human behavior and the pattern of human life as a whole. The definition of tradition in the Big Indonesian Dictionary is the hereditary customs (from ancestors) thatare still carried out in society. The people of the Arui Sai Tribe in the Yapen Islands Regency also have traditions that are still inherent in their lives to this day.

Yapen Waropen Regency was formed in 1969 with the Government Capital in Serui. Yapen Waropen Regency oversees 5 sub-districts, namely South Yapen, West Yapen, East Yapen, Lower Waropen, and Upper Waropen, with 4 wards and 32 villages. In 2004,

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Waropen was divided into regencies. Then, in 2006, Yapen Waropen Regency changed its name to Yapen Islands Regency, with 16 districts, 4 villages, and 162 villages.

Yapen Island is inhabited by indigenous groups in as many as 7 indigenous territories, namely the Yawa Unite Tribe, Berbai Tribe, Ampari Tribe, Arui Tribe, Busami Tribe, Wondei Tribe, Wonawa, Wandau, and Pombawo Tribe. Arui Sai Tribe with Indigenous Territories in the South of Yapen Island and the distribution of people are domiciled in 14 villages, including Serui Laut, White Sand, Black Sand, Aromarea, Ariepi, Tatui, Mariarotu, Kanawa, Sasawa, Nau Island, Sumiangga, Awaso, and Inggerus. The Arui Sai Tribe Indigenous Peoples consist of 43 clans/Keret.

The Injak Piring tradition in the life of the Arui Sai indigenous people is carried out when the family is visited by children, guests, relatives, or family from distant places with the aim of thanking God for safety in traveling long enough and far enough to arrive safely and meet with family.

The purpose of this Injak Piring tradition is to ensure that the newly arrived child, guest, relative, or family member does not have any ties, sins, or problems inherent in the mind and heart. So, when they are with their families, both in time and space, at every moment, there are no obstacles or obstacles. The most important thing about this tradition is that those who come can be known and belong to each other among their ancestors, their customary lands, and their indigenous people.

The researcher chose this title because they are interested in the communication patterns observed in the step-on plate tradition. So, in this article, the researcher will examine how the communication patterns and meanings in the step-on-plate tradition are carried out by the Arui Sai Tribe in the Yapen Islands Regency. The purpose of this study is to find outthe communication patterns and meaning behind the step-on-plate tradition of the Arui Sai Tribe in the Yapen Islands Regency. In addition, research on this topic has never beendone, even though it would be very interesting if this research was conducted to see howthe communication patterns that occur when the traditional step on the plate is carried out.

Referring to the title of the research "Communication Patterns and Meaning in the Tradition of Dipping Plates in the Arui Sai Tribe in the Yapen Islands Regency: An Ethnographic Study of Communication", there are several research results that are used as comparison materials and reference materials, including:

[2], entitled "The Purpose and Meaning of Mansorandak (Study of Theological Anthropology Against the Tradition of the Mansorandak Ceremony in the BiakCommunity in Mokmer Village)". This study aims to describe the procession, meaning, andpurpose of the Mansorandak ceremony. The method used is descriptive with a qualitative approach. The results of this study indicate that Mansorandak is a welcoming tradition that has been passed down from generation to generation. This ceremony is a form of expression of gratitude to God. The goal is to bring a sense of togetherness and kinship to the community as well as to preserve the hereditary culture that has been passed down by the ancestors.

[3], entitled "Communication Patterns in Traditional Ceremonies (Ethnographic Studies of Communication in Metatah Traditional Ceremonies in Bali". The purpose of this study was to determine the communicationpatterns that occurred in Metatah traditional ceremonies. The theories in this study used the theory of symbolic interaction, communication activities, and ritual communication. The results of this study are the relationship between communication activities, symbolic interaction, and ritual communication to create a communication pattern, namely the circular communication pattern at the Metatah traditional ceremony. [4], entitled “Traditions Among The Cireundeu Community”. This study aims to describe the traditions within the Cireundeu community using a qualitative approach using a literature review. Data were obtained through interviews. The findings reveal that one of the Cireundeu traditions involves not eating rice made from paddy, but rather cassava rice, also

known as rasi.

[5], entitled "Communication Patterns of Ritual Slametan Rice Planting Season in Ngemplak, Sambikerep, Surabaya". This study aims to look at communication patterns during the "slametan" ritual during the rice planting season in Ngemplak, Sambikerep, and Surabaya. The results of the study show that there are three series, namely "Keleman," "metek," and "munggo lombung," each of which has a different significant symbol that automatically recognizes the ritual being performed. The meaning of theslametan ritual is as a representation of hope for blessings, offerings to ladies-in-waiting, and the embodiment of gratitude for blessings and abundance of sustenance.

[6], entitled "Communication Patterns and Meaning of Yogyakarta Traditional Wedding Ceremony Rituals (Ethnographic Study of Communication on Marriage Rituals ofJavanese Ethnic Couples). The purpose of this study is to determine the events, actions, communication situations, communication patterns, and meaning in a series of Javanese traditional wedding rituals. The approach used in this study is qualitative with a constructivist paradigm. Ethnography: Communication becomes the method in this research. The theories used include Ethnography of Communication and Symbolic Interactionism. The results of this study are 1) communication events that occur starting with the Siraman ceremony and ending with the reception; 2) communication actions in the form of a complete series of traditional ceremonies using srono or offerings; and 3) the communication situation when Siraman and Panggih occur solemnly. It was also found thatthe series of Javanese wedding ceremonies were mostly transcendental and horizontalcommunication. Marriage rituals for the Javanese people are interpreted as a form of slametan in the human life cycle and indirectly describe the social conditions of the community itself. This slametan is a symbol of repelling reinforcements.

Of the five previous studies that have been described above, several studies have similarities with this research, namely the study of communication ethnography and the meaning of the step on plate, or Mansorandak tradition, as it is called by the Biak community, as well as communication patterns. Meanwhile, the difference lies in the objectunder study.

2 Research Method

The method that researchers used in this study is a qualitative research method with an ethnographic approach to communication. According to [7], qualitative research methods are research methods based on the philosophy of postpositivism, used to examine the condition of natural objects (as opposed to experiments) where the researcheris the key instrument, sampling data sources are carried out purposively and snowball, the collection technique is triangulation (combined), the data analysis is inductive and qualitative, and the results of qualitative research emphasize meaning rather than generalization. Data collection techniques are observation, interviews, note-taking, andrecording techniques. After the data is collected, the researcher will analyze it using three kinds of units of analysis by Hymes (1972), namely: communicative situations, communicative events, and communicative actions.

3 Result and Discussions

3.1 Equipment

The equipment used in the Injak Piring tradition is ready-made food (sago wrap, bread, and dried fish). Raw food (areca nut, betel nut, lime, young coconut, sugar cane, and banana). Tools (large plates, machetes, and mats. Tifa Tower Group (Traditional Group).

3.2 In charge of everything

The moral person in charge of the Injak Piring tradition is the older brother or sister of the mother or grandmother.

3.3 Data 1 (Sequence of Injak Piring Procession)

After all the equipment has been provided, the sago wrap, dried fish, areca nut, betel nut, lime, sugar cane, banana, and coconut are tied together and hung in front of the house where the event is held. The Tifa Tower group takes a position in front of the entrance to the house, wearing traditional clothing and tifa. When children, guests, relatives, or family arrive at the front of the alley, they will be picked up by the younger sister of the mother or grandmother by holding hands and greeting with the phrase "Raida beng pa ariang Mang (male), Raida beng pa ariang Wawing (female)". Then the Menara tifa group sows the tifa while singing a song in the local language. The song must tell the story of the ancestors' journey from their place of origin. If by sea, it should mention the name of the boat, the name of the sail, the name of the oars used, and then list the beaches that will be left along the headlands, coastlines, river mouths, and also the islands that are passed, even the straits that are crossed until arriving at the place now inhabited by the family.

As the tifa accompaniment escorts children, guests, relatives, or family to the doorstep, the mother's or grandmother's brother stands holding a machete and a coconut. Upon arrival at the front door, the child, relative, or family stands up, and the wife of the brother of the mother/grandmother places a large plate under the feet and holds one of the feet of the person concerned and says in the local language, "Wori numu arempa ya ruti ya so ana paruai warangne imbaro numu ayempa wyosi". Give me your foot to put in this plate sothat your life journey will be good.

The coconut held by the brother of the mother/grandmother is split over the head of the child, relative, or family so that the coconut water can wet the body concerned. The coconut is split while saying in the language: "Raida nini yau bisai numu wurafang imbaroromi wou fiai nunei kai santenang to woroi". Today I wash your face or body so that if you look at the world ahead, you will walk from today to the next day.

3.4 Data 2 (Prayer)

Prayer as in general.

> "*Father in the Kingdom of Heaven, we give thanks for your breath, blessings, and inclusion in our lives. At this time of the day, we are gathered in this place and have finished the ceremony of welcoming our beloved child. Thank You for guarding and protecting him to arrive here safely and be with us. Bless us who have taken part in this afternoon. O Father, in a little while we will enjoy the blessing of eating and drinking, let the Lord bless these foods and drinks so that as we eat and drink, we gain strength for our physical bodies. Thank you, O Father, this is our prayer of*

thanksgiving and supplication. Forgive us our faults and sins, only in the name of the Father, Son, and Holy Spirit, do we offer this prayer. Be it according to Your Will. Amen."

3.5 Eating Together

The whole family and guests enjoy the blessings of eating and drinking that have been provided together. Based on the results obtained, it is then analyzed using three units of analysis by Hymes (1972), namely: communicative situations, communicative events, and communicative actions.

3.5.1 Communicative Situation

Based on the results obtained, the Injak Piring tradition occurs from the front of the alley to the front door of the house.

3.5.2 Communicative Event

Communicative events that occur in the Injak Piring tradition, namely the welcoming in front of the entrance alley of the house by the Tifa Tower group, pick-up by the younger sister of the mother/grandmother accompanied by singing and tifa by the Tifa Tower group,delivery to the front door of the house, welcoming by the brother of the mother/grandmother holding a machete and coconut fruit, and the wife of the brother of the mother/grandmother who will hold one of the feet of the child, brother, or family and putthe foot concerned into the plate while saying in the local language. Next, the coconut is split by the brother of the mother/grandmother over the head of the person concerned until the water soaks the body while saying in the local language. Next, prayer and eating together.

3.5.3 Communication Action

Singing, Indigenous dance, and prayer.

3.6 Meaning

The meaning of the Injak Piring tradition in the Arui Sai Tribe in the Yapen Islands Regency is as a thanksgiving to God for the salvation given, as a cleansing of all negative things so that they are not attached to the person concerned, and to provide a sense of belonging among the ancestors, customary land, and the indigenous people themselves. Thecultural meaning of the tradition of stepping on this plate can also be seen from the tools used. For example, a large plate that will be stepped on by the child, brother, or family being welcomed. If the child, relative, or family steps on a large plate and the plate cracksor breaks, then it is a sign or symbolizes that something bad will happen or is related to negative things.

4 Conclusion

Based on the research that has been done, it can be concluded that there are various communicative situations, communicative events, and communicative actions. Themeaning of the Injak Piring tradition in the Arui Sai Tribe in the Yapen Islands Regency isas a thanksgiving to God for the safety given, as a cleansing of all negative things so that they are

not attached to the person concerned, and to provide a sense of belonging among the ancestors, customary land, and the indigenous people themselves. The cultural meaning of the tradition of stepping on this plate can also be seen from the tools used. For example,a large plate that will be stepped on by the child, brother, or family being welcomed. If a child, relative, or family steps on a large plate and the plate cracks or breaks, then it is a sign or symbolizes that something bad will happen or is related to negative things.

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