

Salam Adat of Wemale And Alune Tribes in Maluku

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Greetings serve as a means of expressing the identity of a region. Adat greetings have been preserved within tribes or small community groups, stemming from ancestors' lives in each area. The Wemale and Alune tribes hold significant positions and have played a crucial role in disseminating the Maluku language. This study aims to explore adat greetings through the lens of language structure. Employing a qualitative research methodology with an ethnographic approach, the research was conducted across eight sub-districts in the Western Seram Regency (SBB). Data collection techniques included observation, interviews, and Focus Group Discussions (FGD). The data were analyzed using the four phases of the Spradley Model, which encompasses descriptive, structural, and contrastive analysis, and thematic analysis to understand the nuances of language structure at both macro and micro levels. The findings revealed that the indigenous people of SBB possess at least 20 adat greetings. Eleven of these have been proposed as conventional greetings for official occasions, while six are recommended for use as conventional adat greetings during adat ceremonies or official events. These adat greetings are intended to signify a significant milestone in the renewal and sustainability of the languages of both tribes in a regenerative and sustainable manner.

Article History

Received: 24

February 2023

Accepted: 4 March
2025

Published: 19
March 2025

Keywords

*adat greetings,
ethnographic
research,
indigenous,
language
structure, tribes*

How to cite:

Wakano, A., Lapele, F., Prihono, E, W., & Ndayizeye, O. (2025). Salam Adat of Wemale And Alune Tribes in Maluku. *Humanus: Jurnal Ilmu-Ilmu Humaniora*, 24(1), 82-96. DOI: 10.24036/humanus.v24i1.122291

Introduction

The degree of adat variety, particularly in language, serves as a vital social capital in the construction of a dynamic and transformative multicultural society. Sociologically, a greater amount of adat variety presents both opportunities and challenges for communities (Smith et al., 2024). A joint committee has been established since the inception of the nation, symbolized by the Indonesian state motto, *Bhinneka Tunggal Ika*. This phrase has become a cornerstone in promoting a multicultural Indonesia (Nurhayati et al., 2021). In the context of Maluku, the awareness to preserve existing adat variety is

rooted in a fundamental value shared by the Moluccans, known as *Siwalima*. *Siwalima* signifies that despite being divided into the *Shiva* and *Lima* groups, Moluccans are regarded as one family, encapsulated in the Maluku spirit of “orang basudara” (Uhi et al., 2016).

This study specifically focuses on adat greetings as a manifestation of the *Siwalima* philosophy, which reflects the unity and diversity of the Moluccan people. The concept of *Siwalima* is further illustrated through the monodualism of the Moluccans. In the geographical mapping of Ambon Island and Lease, it is referred to as *Ulisiwa* and *Ulilima*, while in Southeast Maluku, it is known as *Lor Siuw*, and in Seram, it is identified as *Pasiwa* and *Patalima*. Notably, within the customary law communities in Seram, particularly in the western region, the Wemale and Alune tribes embody the spirit of monodualism (Uhi et al., 2016). Geographically, the Wemale Tribe occupies the eastern and southeastern areas of West Seram, whereas the Alune Tribe inhabits the northwestern part of the same region (Bartels, 2017). Specifically, both tribes reside in the Western Seram region (Cooley, 1987).

Historically, these two tribes originated from the highlands surrounding *Nunusaku*. Topatimasang indicates that inquiries into the origins of customary laws in Central Maluku, particularly in the Lease islands group (Ambon, Haruku, Saparua, and Nusa Laut), reveal that the local Seram people refer to their homeland as *Nusa Ina* (the island of their mother and genesis island). When asked about their origins, all local Seram individuals gravely mention a place called *Nunusaku* (Topatimasang, 2016). The coastal areas were settled by tribes descending from *Nunusaku*, including the Wemale and Alune. Throughout this migratory process, public collective memory and scholarly narratives suggest that these two tribes emerged from *Nunusaku* via three branches or rivers: Tala, Eti, and Sapalewa. Some members of these tribes reside along the riverbanks, while others inhabit coastal areas or even migrate to neighboring islands.

While the preceding description may appear broad, it effectively illustrates the historical significance of the Wemale and Alune tribes in terms of language dissemination, adat practices, and migration patterns. The roles and positions of these tribes are not merely the result of random events; rather, they stem from an adat structure and identity that define their existence. This is exemplified by the *Pasiwa* and *Patalima* monodualism, where relational linkages develop within the philosophical framework of *Orang Basudara* (Uhi et al., 2016).

However, it has become increasingly apparent that the outcomes of adat creation are diminishing and experiencing degradation. This adat fading can be attributed to various factors, primarily categorized into external and internal forces. Externally, the impacts of colonialism (van Engelenhoven, 2021) and the enactment of Village Government Law No. 5/1979 represent significant and detrimental influences (Wahyuni, 2022). Internally, this phenomenon is exacerbated by a counter-cultural educational environment (family, school, and community) and conflicts of interest characterized by pragmatism and opportunism (Smilova, 2021). The fading of adat nuances is particularly evident in the daily lives of individuals, both in rural areas and urban settings. In summary, the adat richness of daily life appears to be increasingly distant from the populace.

This situation is untenable, necessitating urgent solutions. The primary problem addressed in this research is the erosion of adat greetings and their significance within the Wemale and Alune tribes, which threatens the preservation of their adat identity. The essence of this study lies in understanding how adat greetings can serve as a vehicle for revitalizing and sustaining the rich adat heritage of these tribes. Initiatives aimed at

revitalizing adat spaces to reopen, thrive, and evolve sustainably require strategic actions. Consequently, researchers, in collaboration with the West Seram Regency's Center for Regional Research and Development (SBB), have undertaken the initiative to investigate, identify, design, and disseminate adat greetings based on the languages of the Wemale and Alune tribes. These endeavors represent an adat revitalization process, aimed at civilizing, nurturing, and strengthening adat identity. Ultimately, this initiative seeks to restore the adat identity of the SBB community to its earthly roots, serving as a *source* of inspiration, motivation, and spirit in their daily lives.

Methods

This research was conducted in eight sub-districts in West Seram Regency, Maluku, specifically in Taniwel, Huamual, Huamual Belakang, Manipa Islands, Kairatu, Amalatu, and Elpaputih. These areas were chosen because they are the habitats of the Wemale and Alune tribes. To gather data, several methods were employed, including observation, interviews, documentation, and Focus Group Discussions (FGD). Observation was conducted to collect primary data directly; interviews were carried out by asking key informants various questions based on interview guides; documentation was performed to obtain secondary data in the form of videos and photographs; and FGDs were conducted with traditional elders and village leaders.

The data analysis techniques utilized the Spradley model (Spradley, 1997), which includes four stages of analysis: domain analysis, taxonomic analysis, componential analysis, and adat theme analysis. Additionally, the analysis of language structure was conducted using both macro and micro approaches. The macro analysis examines the broader social and adat contexts that influence the use of greetings within the Wemale and Alune cultures, including the norms and values underlying social interactions. In contrast, the micro-analysis focuses on more specific linguistic elements, such as grammar, vocabulary, and sentence structure used in adat greetings.

This research falls under the category of qualitative research with an ethnographic approach. The instruments in this study are the individuals (human instruments) or the researchers themselves (Ruslin et al., 2022). The qualitative research instrument aims to gain a better and broader understanding of the structural language utilized in the adat greetings of the Wemale and Alune tribes.

Results and Discussion

1. The Movement of Adat Reconstruction

The daily lives of individuals reflect a clear manifestation of cultural diversity, irrespective of ethnic differences. Intentional efforts to revitalize, nurture, and expand customary spaces can commence within the smallest units, such as families, schools, communities, and workplaces. It is from these environments that civilizing behaviors emerge. Awareness is a crucial motivator that influences and shapes the thought patterns, attitudes, and behaviors of individuals, communities, and even nations (Ihemezie et al., 2021).

One of the most impactful methods for renewing inner attitudes and uncovering inherent qualities is through the civilizing process (Tusheva, 2021). This process enables individuals or groups to reclaim their identities. Essentially, the civilizing process aims to identify a pivotal moment to restore values, norms, practices, traditions, and civilizations that may have become obscured or diminished.

The culture of greeting embodies an expression of gratitude that is deeply intertwined with our identity. Extending a welcome in someone's native language signifies an acknowledgment of that person's identity and individuality. Such greetings represent a heartfelt and intellectual connection conveyed through language, often reflecting unique local wisdom.

Greetings serve as a strategic initiative to initiate the civilizing process and rejuvenate values, norms, rituals, and traditions. A simple greeting paves the way for dialogue, fosters connections, and encourages ongoing communication. It can instill a sense of care, appreciation, and respect in the recipient, while also helping the greeter feel more comfortable, open, and receptive (Sari & Indartono, 2019). Ultimately, greetings become the gateway for engaging in various discussions in a pleasant, respectful, and civilized manner. This underscores the intrinsic role of greetings in human existence, particularly within traditional communities, as they are recognized as a reflection of an individual's character, ethics, and identity.

2. The Growth and Transformation of Language

Language, culture, and cognition are fundamentally interconnected and cannot be dissociated. The relationship among these three elements encompasses three essential dimensions (Caronia, 2021). Firstly, language serves as a medium for expressing cultural realities. It enables speakers to share extensive experiences with others. Additionally, it reflects the speakers' beliefs, attitudes, and perspectives on the world. Secondly, language itself embodies cultural reality. This indicates that language is employed to create meanings that can be understood by various cultural groups through its forms, whether spoken or written. Lastly, language functions as a representation of cultural reality. It conveys the social identity of its speakers in their daily interactions. A person's perceptions, judgments, beliefs, and actions are all manifestations of their cultural background.

In this research, the linguistic structure of the Wemale and Alune tribes was examined. Before commencing the study, the researchers deemed it essential to understand the concept of language structure. The objective was to determine whether the proposed cultural greetings align with the linguistic frameworks of the Wemale and Alune tribes. Furthermore, the suggested cultural greetings were analyzed for their meanings and assessed for their applicability.

The term language structure refers to the combination of linguistic elements to form a systematic language. It encompasses phonemes (phonology), morphemes (morphology), syntax, and semantics (Utami, 2023). A phoneme is a sound unit that can influence the meaning of a word. A morpheme represents the smallest unit of meaning that adheres to the rules of a specific language. Syntax pertains to the systematic arrangement of words into sentences applicable to a particular language. Semantics involves the study of meaning as conveyed in sentences. Discourse refers to the analysis of language at the levels of conversation, paragraphs, chapters, narratives, or literature (Dilzoda, 2025).

Research on the structure of the Alune language was conducted in 1993/1994, resulting in the categorization of sentences into six distinct types: 1) the number and types of clauses; 2) the internal structure of the first clause; 3) the anticipated type of response; 4) the nature of the relationships among the actors in the action; 5) the presence or absence of negative elements in the main verbal phrase; and 6) the context and responses (E Wattimury et al., 1996). According to this classification, greetings or

cultural salutations fall under the sixth category, specifically concerning context and responses.

In contrast to the Alune language, there has been limited research on the structure of the Wemale language. Existing studies have primarily focused on its syllable patterns. However, it is likely that both the Alune and Wemale tribes share similar sentence classifications. Interviews conducted in Eti and Taniwel villages indicated that the Wemale and Alune tribes once cohabited in Nunusaku (Sanjoko & Erniati, 2020). Additionally, Bartels' research in his book presents a comparable scenario, suggesting a Wemale tribal myth (Bartels, 2017). Furthermore, in certain regions, Alune tribes coexisted with Wemale tribes, allowing for the interchangeability of their languages.

Language is inherently dynamic, influenced not only by internal developments but also by external realities. This dynamism is inevitable, as humans are beings who evolve and adapt. Common manifestations of this include the adoption of new vocabulary, unconventional speech patterns, and shifts in behavior. Internal changes refer to modifications within the grammatical structure of the language (Nencheva & Lew-Williams, 2022).

The phonological system, encompassing sentence intonation patterns and word prosodic patterns, as well as the arrangement of phrases within sentences, may undergo alterations. These changes often originate from the interactions of speakers in their daily lives, fostering mutual accommodation, followed by a tendency to innovate within familiar social groups. Such initial changes can subsequently lead to further modifications, potentially resulting in the divergence of languages. In this study, external change is defined as linguistic evolution and transformation resulting from contact between two languages. This interaction can yield several outcomes: (1) the incorporation of loanwords; (2) the introduction of new morphological features; (3) the addition of new phonemes; and (4) the emergence of new speech variants. This phenomenon is termed sociolinguistic, as it recognizes the interplay between language and society as two distinct realms that can be analyzed independently. These realms encompass the formal structure of language as defined by linguistics and the formal structure of society as defined by sociology.

Nevertheless, the existence of linguistic structure can be assessed historically, providing a unique, independent, and distinct position within the broader societal context. In terms of language structure and boundaries (including lexical semantics, phonology, morphology, syntactic systems, and functional stylistics), language has evolved into a highly distinctive and relatively isolated social phenomenon. It is imperative that tribal languages, such as Wemale and Alune, are revitalized and preserved in a sustainable and regenerative manner at this juncture.

3. *Adat Greetings of the Wemale and Alune Tribes*

The suggestions for traditional greetings derived from the linguistic structures of the Wemale and Alune Tribes, collected from eight research sites, exhibited a wide variety, encompassing both verbal and written forms. The researchers' initial destination was Eti Village, located in the West Seram District. Based on interviews conducted with local traditional elders, it was revealed that customary greetings from this village are not commonly utilized. The Eti language has been largely forgotten, as individuals aged 50 and younger no longer speak it. The traditional greeting used in Eti Village is '*Tabea*,' to which individuals who hear it respond with a similar greeting of '*Tabea*.' As stated by one of the social leaders from Eti Village:

'...di Desa Eti, ada tradisi salam yang dong pake par menghormati orang tua-tua jaman dolo. Salam itu dikenal dengan Tabea. Misalnya Tabea Upu. Nah, Upu ini ditujukan ke orang yang dihormati, seperti raja atau tuan. Biasa juga dong ucap istilah kaya Upu lamite, lamite tai tapele, yang artinya tete nene moyang, serta langit dan bumi...'

'... In the village of Eti, there is a tradition of using greetings to honor the elders known as the TABEA greeting. One example is Tabea Upu, where Upu refers to a respected figure, such as a king or lord. This expression also includes terms like Upu lamite, lamite tai tapele, which mean God and ancestors, and heaven and earth ...'

Following the visit to Eti Village, data collection continued in Piru Village. During a brief discussion with several traditional leaders, it became evident that much of the information gathered was related to language and cultural practices. Numerous greetings were exchanged during the conversation, including *Mese*, *Salamate*, *Somba Hatutene*, *Sosana Mate Mese*, and *Tabea*. The responses to these greetings were consistently the same; for instance, if someone said *Mese*, the reply would also include the word *Mese*. Piru Village is recognized as a traditional family member within the societal alliance of the Alune Tribe.

The subsequent location was Kaibobu Village, where it was found that the greetings used were *Tabea* and *Malam Bae*. According to the traditional elders, these greetings have been passed down from their ancestors for many generations. In the course of the interview, Piter Souhuken shared:

'... di desa Kaibobu sini, dong biasa pake salam Tabea. Kalo bahasa indonesia atau melayu dong bilang selamat. Salam Tabea ini dong biasa pake par acara di forum-forum. Kalo siang orang-orang biasa ucap Tabea, tapi kalo malam dong bilang Malam Bae. Salam-salam kaya bagini dong masi pake d Kaibobu sampe skarang...'

'... In the village of Kaibobo, the greeting used is Tabea. When translated into Indonesian or Malay, it means safe or well. The expression Tabea can be used in various gatherings. During the day, people say Tabea, while at night, they use the expression Malam Bae. Therefore, the use of this language has existed since ancient times and continues to this day in the village of Kaibobo...'

In this village, the greetings *Tabea* and *Malam Bae* were nearly absent, as many indigenous languages had diminished significantly and were on the verge of extinction. This was apparent in their daily interactions, as the majority of the residents of Kaibobu Village predominantly spoke Malay rather than their indigenous or regional languages.

The next destination was Taniwel District, which comprises seven settlements. Across these seven locations, only one traditional greeting was identified: *Upu Ana*. The customary response to this greeting was *Upu Ana*. Despite a portion of Taniwel District being relatively expansive and situated among inhabitants who lived quite far apart (specifically along the Tala River), there was a lack of diversity in traditional greetings. The community cherished the fraternal bond that existed between different tribes.

A similar interview was conducted in Loki Village, which is part of the Alune tribe. For many years, the residents of this village have utilized *Tabea*, *Salamate*, and *Mese* as their traditional greetings. The term *Tabea* translates to "pardon me" in Greek. When passing

by others, they would greet with *Tabea* (tabe'). The term *Salamate* is synonymous with *Tabea*. Many individuals mentioned *Tabea* during the meeting and as they departed, using it as a sign of respect and a customary farewell passed down through generations. Additionally, the term *Mese*, which means "guard," was also employed.

Similarly, a second interview took place in Luhu Village, another community within the Alune tribe. According to the findings from this village, the elders' encouraging greeting was *Atutu Lilie Salawa Huale*, although a translation for this phrase is not yet available. This expression was used to convey encouragement or other customary behaviors rather than serving as a greeting to others. In this community, the greeting was *Ale*, with the response also being *Ale*. The term *Ale* signifies a brother or companion.

The subsequent research sites were located in Huamual Belakang District, specifically South Buano Village and North Buano Village. In the past, when individuals greeted and welcomed one another, they employed expressions such as *Kalpane/Kalpeno*, *Whualpewe*, and *Salamate*. One of the traditional elders from South Buano Village shared: '*...jaman dolo, orang-orang biasa pake salam whualpewe sebelum memulai berbagai dong mulai kegiatan atau acara. Katong sandiri seng tau pasti salam yang uatam itu apa, tabi biasanya di ujung kegiatan atau acara begitu dong ucap salam salamate...*'

'...In the past, people commonly used the word *whualpewe* as a form of greeting before starting various activities or events. Although not many are aware of the most common greeting at that time, it was often the case that at the end of activities or events, they would say the greeting *salamate*...'

The greeting was utilized not only in South Buano Village but also in North Buano Village. Consequently, the term *Salamate* continues to be frequently used in contemporary interactions. Historically, the greeting commonly employed by the elder generation in North Buano Village was *Upuo*, to which the response was *Jo'u*. However, the indigenous people of North Buano Village also used a different greeting, *Sopai*, which signifies respect. This greeting was applied in formal, traditional, and various other contexts. According to the traditional elders, the greetings *Upou* and *Jo'u* are utilized in the following activities:

'...*Salam Upuo biasanya dong pake pas mau masuk perayaan Maulid atau bulan Ramadhan. Cara ucapnya dengan suara yang cukup keras, biasanya bataria dari jalan ke jalan supaya samua masyarakat dong dengar. Nah, nanti masyarakat dong balas deng ucapan Jou...*'

'... the word *Upuo* is often pronounced when entering the celebrations of Maulid or the month of Ramadan. This word is spoken loudly, typically shouted from one street to another so that the entire community can hear it. In response, the people will reply with the greeting *Jou*...'

Manipa Island was another location explored by the researchers. The traditional greetings employed on this island included Sumba *Upu* and Sumba *Jou*. Sumba *Upu* was utilized in daily interactions, such as when greeting the King, who serves as the head of the customary village. This salutation is suitable for all respected individuals, not solely the King.

In Hentihu Village, located in Kairatu District, the majority of residents were not familiar with traditional greetings. This situation arose from inter-tribal conflicts that occurred in the past, leading them to adopt Malay for safety reasons. Speaking the local language could easily reveal one's tribal affiliation, which posed significant risks during periods of unrest and could jeopardize the community's safety. Consequently, the use of Malay has continued to this day, resulting in the loss of traditional adat greetings in the region. The greetings employed were nearly identical to those found in other areas of the Wemale tribe. According to one of the community leaders and educators in West Seram District:

'... kata yang pas par jadi salam itu adalah Sou Salamate atau Tabea Salamate. Knapa? Karna dua kata ini akang pAleng malakat par masyarakat daerah Seram Bagian Barat. Dong sering pake akang kaya di acara-acara adat, atau dalam praktik Pasawari atau Kapata....'

*'...The appropriate expressions for conveying greetings are *Sou Salamate* or *Tabea Salamate*. This is because both phrases have become widely recognized among the people of West Seram and are routinely used in various traditional ceremonies, as well as in the practices of *Pasawari* or *Kapata*...'*

The term "*Salamate*" signifies congratulations for all, while "*sou*" pertains to the grammar of a positive occurrence. In essence, *Salamate* serves as an invitation for someone to engage in a discussion about something favorable. Additionally, traditional greetings were extended in Rumakay Village, Kairatu District, to the Wemale Tribe, which included Haone and *Malam Bae* or *Siang Bae*, depending on whether it was day or night. The responses to these greetings were consistent. It is widely recognized that the indigenous language of this area has begun to diminish, with the majority of the population now communicating in Malay. During the data collection process, several local greetings in the Western Seram Regency were found to be lost. The community expressed that local governments should implement regulations to safeguard local languages as regional languages through Local Content Education in schools.

Moreover, the findings from interviews conducted in Latu Village indicated that the traditional greetings used were *Tabea Salamate* and *Hiaho*. The responses to these greetings were uniform; if someone said *Salamate*, the reply would also incorporate the term *Salamate*. According to one of the traditional leaders from Latu Village:

'...Selain ucap salam Mese, masyarakat di sini juga bilang Siho Siah. Salam ini dapat diinterpretasikan sebagai kalimat Lailahailallah Muhammadarasulluah, mengingat bahwa ungkapan itu mencerminkan nilai-nilai keagungan...'

*'... In addition to saying *Mese*, the community also expresses the phrase *Siho Siah*. This greeting can be interpreted as the phrase *Lailahailallah Muhammadarasulluah*, as it reflects values of greatness...'*

Furthermore, the majority of individuals in Elpaputih Village, located in Wasia District and home to the Wemale Tribe, were unable to recognize the adat greetings specific to their area. This was primarily due to the fact that those under the age of 50 no longer spoke Wasia. While they were familiar with the local greetings, several individuals

admitted that they had previously heard their ancestors use terms such as *Mese*, *Salamate*, and *Tupanea*. Additionally, the researchers confirmed with the traditional elders that the adat greetings in Waisa Village included *Mese*, *Salamate*, and *Tupanea*, which were subsequently echoed back using those same phrases.

Figure 1 and Figure 2 present the recommended adat greetings for each location, based on the linguistic structures of the Wemale and Alune tribes, as identified through the findings of this study.

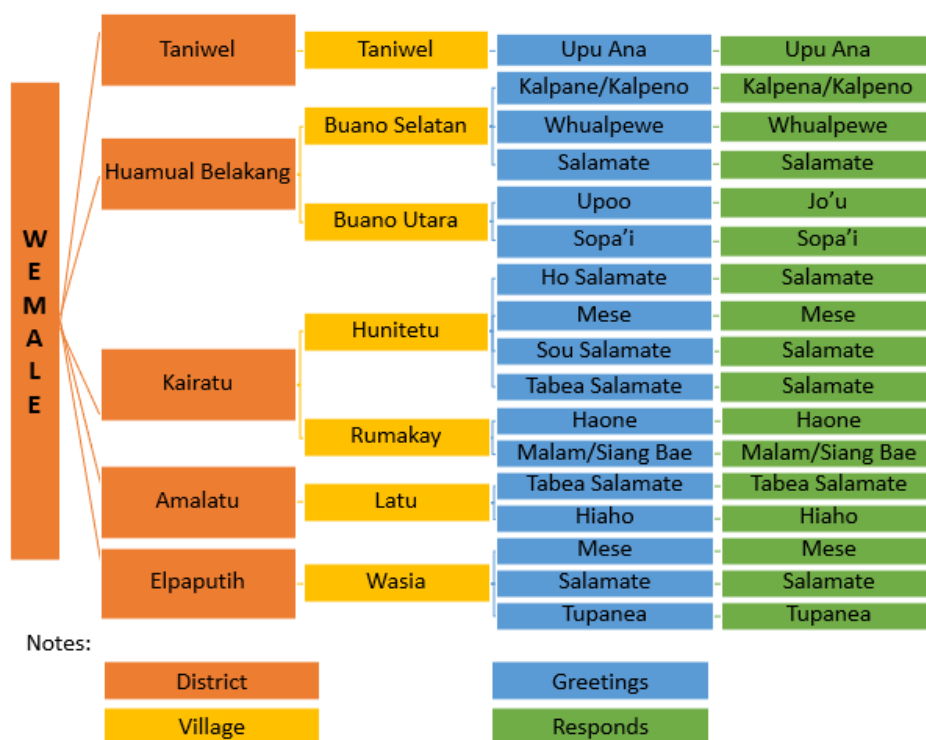


Figure 1. The recommended greetings for each location in Wemale tribe

4. The Recommended Adat Greetings

As indicated in Table 1, twenty adat greetings were gathered from the indigenous communities in the West Seram Regency of Maluku Province. Among these, eleven were presented as adat greetings during official meetings, which include *Ale*, *Ho Salamate*, *Hormate Upu*, *Mese*, *Siang/Malam Bae*, *Somba Upu/Jou*, *Sopai*, *Tabea Salamate*, *Sou Salamate*, and *Upu Ana*. Additionally, six greetings were selected as recommended adat greetings based on the linguistic structure of the Wemale and Alune tribes in SBB Regency. These include *Ho Salamate*, *Sou Salamate*, *Tabea Salamate*, *Mese*, *Upu Ana*, and *Sopai*, as determined through discussions held between the local government, researchers, and the indigenous community.

While the informants provided justifications for the six recommended adat greetings during interviews at the study site and in FGD, the information recorded by the researchers was insufficient to thoroughly explain the rationale behind these recommendations. Consequently, the researchers plan to conduct further studies to explore and document significant aspects of language development and structure within the Wemale and Alune tribes, thereby enriching and enhancing the research findings and

offering a more comprehensive justification for the six proposed distinctive adat greetings.

The recommendations are categorized based on similarities and differences in wording to facilitate future research aimed at uncovering and documenting significant characteristics. Notably, three of the six proposed adat greetings share the same term, *Salamate*, while the remaining three are distinct from one another. The studies were conducted in the following sequence.

Figure 2. The recommended greetings for each location in Alune tribe



a. Ho Salamate, Sou Salamate and Tabea Salamate

The greetings “*Ho Salamate*”, “*Sou Salamate*”, and “*Tabea Salamate*” share a common linguistic element: the term “*Salamate*”. From a micro-linguistic perspective, the phonetic structure of “*Salamate*” is noteworthy, as it incorporates the phoneme /s/ and the vowel /a/, which contribute to its rhythmic and melodic qualities. This phonetic arrangement enhances the memorability of the greeting, making it particularly effective in oral communication. The term “*Salamate*” is understood to mean “safe”, a definition corroborated by interviews and focus group discussions conducted in regions where this greeting is prevalent (Erniati, Wahidah, & Harlin, 2018). However, the indigenous status of “*Salamate*” within the Wemale and Alune tribes has been questioned, as no definitive evidence confirms its historical usage among these groups. The Alune-Indonesian Bilingual Dictionary indicates a lack of familiarity with the term among the

Alune people, suggesting that its origins may lie outside the local linguistic tradition (Muskita et al., 2023).

The debate surrounding the indigenous nature of "*Salamate*" raises significant questions about linguistic borrowing and adat exchange. Many scholars argue that "*Salamate*" is derived from the Hebrew word "*shalom*" and the Arabic word "*salam*", both of which convey meanings related to peace and safety (Bashir et al., 2022; Kader, 2021). This perspective aligns with the macro-linguistic approach, which considers the broader socio-adat context in which language evolves. The similarities between "*Salamate*", "*shalom*" and "*salam*" suggest a historical interplay of languages and cultures, particularly in the context of religious traditions. The term "*shalom*", for instance, encompasses not only the notion of peace but also concepts of justice and truth, as noted by Bashir et al. (2022) and Khwaiter (2021). This multifaceted meaning enriches the understanding of "*Salamate*", as it may carry connotations of well-being and moral integrity within the adat framework of the Wemale and Alune tribes.

Furthermore, the etymological roots of "*Salamate*" can be traced to the Indonesian word "*selamat*" which itself is derived from "*shalem*", "*shalom*", and "*salam*", all rooted in the letters SLM (Khwaiter, 2021). This morphological analysis reveals how the term has been adapted and integrated into the local language, reflecting a process of acculturation that occurs when languages interact. The meanings of "*Salamate*," "*shalom*," and "*salam*," while distinct, converge on the shared goal of submitting to and accepting divine guidance. This linguistic convergence illustrates how language serves as a vehicle for expressing adat values and beliefs, reinforcing the importance of community and spirituality among the Wemale and Alune tribes (Bashir et al., 2022).

In addition to "*Salamate*," the greeting "*Tabea*" warrants attention for its adat significance and linguistic characteristics. The term "*Tabea*" is commonly used in Eastern Indonesia, particularly in South Sulawesi, where the phrase "*tabe*" serves as a respectful expression meaning "pardon me" (Lasut, 2022). This usage highlights the importance of politeness and respect in social interactions, a value that is deeply embedded in the adat practices of the region. In Maluku, "*Tabea*" is employed not only as a greeting but also in traditional rituals and ceremonies, further emphasizing its role as a marker of adat identity. The macro-linguistic perspective reveals how "*Tabea*" functions as a bridge between language and adat practices, facilitating social cohesion and mutual respect within the community.

The prefixes "*Ho*" and "*Sou*" that precede "*Salamate*" also merit examination from a linguistic standpoint. The prefix "*Ho*" serves as an attention-getting device, functioning similarly to an exclamation that draws the listener's focus. This phonetic feature enhances the communicative impact of the greeting, making it more engaging in social contexts. Conversely, "*Sou*" signifies language or discourse, suggesting that "*Sou Salamate*" conveys the act of communicating happiness or safety. This dual function of the prefixes illustrates the dynamic nature of language, where phonetic elements are employed strategically to enhance meaning and facilitate interaction. The use of these prefixes reflects the adat emphasis on effective communication and the importance of establishing connections within the community (Lasut, 2022).

Thus, the analysis of the recommended adat greetings from the Wemale and Alune tribes through micro and macro linguistic approaches reveals a rich tapestry of linguistic features and adat significance. The greetings "*Ho Salamate*," "*Sou Salamate*," and "*Tabea Salamate*" are not merely expressions of goodwill; they encapsulate the values, history, and social dynamics that shape the identity of the Wemale and Alune

tribes. By examining the phonetic, morphological, and syntactic structures of these greetings, as well as their socio-cultural contexts, we gain deeper insights into the intricate relationship between language and culture. The preservation and continued use of these greetings are essential for safeguarding the linguistic heritage of the tribes, ensuring that their unique adat expressions endure for future generations. Through this linguistic exploration, we recognize the vital role that language plays in fostering community, conveying respect, and maintaining adat continuity among the Wemale and Alune peoples.

b. Mese

The term “*Mese*” serves as a significant adat greeting within the Wemale and Alune tribes, embodying both micro and macro linguistic dimensions. From a micro-linguistic perspective, “*Mese*” exhibits a phonetic structure that emphasizes its strong, assertive sound, which is further amplified when expressed vocally, as in the exclamation “*Mese!*” accompanied by a clenched fist. This phonetic emphasis not only enhances its impact but also aligns with the term’s connotations of strength and resilience. The morphological variations of “*Mese*,” including “*mise*” and “*Mese-Mese*,” suggest a semantic field centered around excellence and vigor, as indicated by the synonymous phrase “*bae-bae*” (excellent or strong) (Rahman et al., 2021; Sapasuru et al., 2022). The use of “*Mese*” in various contexts, such as in the slogan “*Saka Mese Nusa*,” illustrates its role in fostering a sense of shared identity and purpose among community members, reinforcing the idea that individuals must remain vigilant and proactive in their endeavors.

From a macro-linguistic perspective, the term “*Mese*” transcends mere greeting; it encapsulates broader adat values and social dynamics within the community. The association of “*Mese*” with concepts of support, competition, and collaboration highlights its function as a motivational expression that encourages communal effort and achievement. This adat significance is further underscored by its use in contexts that promote collective interests, such as “*masohi*,” which emphasizes cooperation for the common good. The term’s ability to stimulate the spirit of the people reflects the underlying social fabric of the Wemale and Alune tribes, where language serves as a vehicle for expressing communal aspirations and reinforcing social cohesion. Thus, “*Mese*” not only functions as a greeting but also as a powerful linguistic tool that embodies the values of strength, collaboration, and resilience within the adat identity of the tribes (Erniati et al., 2018; Sapasuru et al., 2022).

c. Sopai

The term “*sopai*” serves as a significant adat greeting within the Wemale and Alune tribes, reflecting both micro and macro linguistic dimensions. From a micro-linguistic perspective, “*sopai*” is characterized by its phonetic structure, which emphasizes clarity and assertiveness, making it an effective tool for communication in public settings. The term’s pronunciation and rhythmic quality contribute to its memorability and emotional resonance, reinforcing its role as a greeting that conveys respect. The active verb form associated with “*sopai*” highlights the expectation of mutual respect among individuals, as it is not merely a passive acknowledgment but an active expression of regard. This linguistic choice underscores the importance of interpersonal relationships within the community, where the greeting is often reciprocated with the same term, thereby reinforcing social bonds and mutual recognition (Bonvillain, 2019).

From a macro-linguistic perspective, “*sopai*” embodies broader adat values and social dynamics within the Wemale and Alune tribes. Its frequent use in public interactions, particularly between the government and society, signifies its role as a marker of social hierarchy and respect. The term encapsulates the adat expectation that individuals should honor one another, fostering a sense of community and cooperation. The emotional weight of “*sopai*” lies in its ability to create an atmosphere of respect and dignity, which is essential for maintaining harmonious relationships within society. By emphasizing respect as an active engagement rather than a mere formality, “*sopai*” serves as a linguistic reflection of the values that underpin social interactions in the Wemale and Alune communities, reinforcing the significance of respect in their adat identity (Bonvillain, 2019).

d. Upu Ana

The term “*Upu*,” particularly in the phrase “*Upu Ana*,” serves as a profound expression of affection within the Wemale and Alune tribes, reflecting both micro and macro linguistic dimensions. From a micro-linguistic perspective, “*Upu*” is characterized by its phonetic simplicity and emotional resonance, making it accessible and impactful across various contexts. The term’s open and expressive nature allows it to be utilized by anyone, regardless of social status, which enhances its role as a unifying linguistic element. The phrase “*Upu Ana*,” meaning “love,” encapsulates a deep emotional connection, and its usage in moments of conflict serves as a linguistic tool for reconciliation. This phonetic and semantic structure emphasizes the importance of affection in interpersonal relationships, allowing individuals to convey care and empathy effectively. The repetition of “*Upu Ana*” in greetings further reinforces this emotional bond, creating a sense of familiarity and warmth among speakers (Khwaiter, 2021).

From a macro-linguistic perspective, “*Upu*” embodies broader adat values of equality and communal affection within the Wemale and Alune societies. The term signifies that love and affection are not confined to specific roles or hierarchies; rather, they are shared universally among all members of the community, including leaders, parents, and children. This egalitarian aspect of “*Upu Ana*” highlights the adat belief in the importance of emotional expression as a means of fostering social cohesion and harmony. By promoting the idea that everyone can share love, “*Upu*” serves as a linguistic reflection of the values that underpin social interactions in these tribes. The use of “*Upu Ana*” as a greeting not only conveys affection but also reinforces the adat imperative of maintaining strong, loving relationships within the community, thereby contributing to a collective identity rooted in mutual respect and emotional support (Bashir et al., 2022; Khwaiter, 2021).

Conclusion

The adat greetings of the Wemale and Alune tribes are cultural treasures of Indonesia that deserve preservation and revitalization. These greetings play a crucial role in maintaining cultural identity and fostering positive social interactions. Six key greetings—*Ho Salamate*, *Sou Salamate*, *Tabea Salamate*, *Mese*, *Upu Ana*, and *Sopai*—have been recommended for use in public and official settings in the SBB Regency. “*Ho*” and “*Sou*” are used to capture attention before offering a greeting, while “*Tabea*” signifies a respectful and polite welcome. “*Salamate*” reflects a religious sentiment akin to “*Shalem*,” “*shalom*,” and “*salam*.” “*Mese*” encourages care and diligence, urging individuals to strive

and work hard. “Upu Ana” expresses affection and serves as a means to resolve conflicts peacefully. By integrating these greetings into public discourse and educational curricula, we can ensure the preservation of the Wemale and Alune linguistic heritage, promoting cultural sustainability and enriching Indonesia’s diverse cultural tapestry.

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