

Environment Communication: Symbolic Meaning of Forest of Tribal Peoples of Naulu Central Moluccas

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Abstract: Forests are an integral part of the socio culture and economic aspects in the lives of indigenous peoples of Naulu tribe, especially at the community of negeri administrative Nua Nea located in the Northern part of Seram Island and Negeri Sepa, located in the Southern part of Seram Island. Both negeri are located in the Amahai District of Central Moluccas, Moluccas Province. Negeri administrative Nua Nea is only one village, Negeri Sepa has Kampung Bonara, Watane, Hahuwalan, Simalauw and Rohua. They embraced the teachings of Hinduism, Christianity and Naulu (animism), settled in the coastal region in the range of forests and mountains. This study is based on an approach of ethnoecology communication regarding to the environmental communications at the community forest. This study focuses on the communication processes of environmental community in seeing the forests as a source of livelihood. This study shows that people carry out a symbol construction process of forest which was then considered to have a special meaning, the meaning of identity and the meaning of well-being as a source of livelihood. All these meanings do not happen by itself but there is a process of public communication in sensing their environment in particular the existence of forests.

Key words: Environment communications, symbolic forest, symbolic interaction, public, identity, forests

INTRODUCTION

The indigenous people of Naulu tribe in rural areas have always had a strong dependence on nature, especially in the use of forest land for the fulfillment of their basic needs. The pattern of these relationships is also manifested in the form of traditional rituals, traditions, religions and the meaning of symbols or signs of nature (Nanaku), especially, the rural communities. They embrace the teachings of Hinduism, Christianity and Naulu (animism), settle in the coastal region which is located in the range of mountains and forests. One of the community activities is going to the forest to get livelihood (berhutan). The forest products are used to take, chop down wood, cut wood such as rattan, resin, coffee, cloves, nutmeg, sago and durian and then they sold to collectors. Gardening becomes a side job such as vegetables (cabbage, onion, garlic, tomatoes and cucumbers). The crops from gardening are not their primary income. In addition they utilize the water resources in the hills, directing it to people's homes and estates.

Forests for society is an integral part of their life. Forests are considered as part of the socio-cultural and

economic aspects of society. Forests also serve as a means of spiritual traditions (traditional rituals) for funeral, marriage and huts for childbirth or menstruation, leading to maturity, first menstruation for women. All of this is part of the environment communication process carried out by the community, especially, the ability to understand the phenomenon of the local environment and then give meaning to the phenomenon. They continue to interact with the environment. However, over time, the patterns which were previously strongly associated with traditional environmental wisdom must admit the power of change such as the existence of PT. Bintang Lima Makmur (company indstry) in Negeri Sepa to exploit the 14,000 ha forest is a degradation affecting the indigenous peoples. Not only is it a threat to the environment but also a threat to the existence of indigenous peoples of Naulu tribe.

Therefore, the human interaction with and about the forest environment needs an ethnoecology approach. Ethnoecology is the study of how traditional groups organize and classify their knowledge about the environment and the processes that occur in it. This description can be attributed to various disciplines such as communication science. Using ethnoecology approach in communication science perspective will bring about a

more specific discussion pattern because humans have a strategic position in the environment, especially in using the forest land. Environment communication is as a systematic generation and message exchange in human within for and about the world around humans and human interaction with nature. Human and environment are in one chain of relationships that cannot be separated. Humans should see the environment as an integral part of their life, understand and interact with the environment that is focused on the harmonious relationship and equity positions in viewing the environment.

Through ethnoecology approach to communication, communication is as symbolic action and environmental ethics, thus the environment communication in Naulu tribe indigenous peoples should be able to survive (meet various desired needs) in the context of the surroundings. The fulfillment of basic needs becomes mandatory and must be done for the continuation of life which becomes the reason for the need to understand the relationship between humans and the environment, beginning with the understanding of utilizing the surrounding forest environment.

MATERIALS AND METHODS

The study involved twenty informants including fifteen men and five women of Naulu tribe. Their ages ranged from 15-75 years when this research was conducted. Five subjects were not married and the others had been married. The twenty research subjects were from among the heads of government, the village chief, the head of clan, community leaders, formal leaders and community members who were directly involved in the forest environment residing in Kampung Nua Nea, Bonara, Watane, Hahuwalan, Simalaw and Rohua who were always in touch and lived around the forest environment, especially using the forest land for forest activities had important characteristics and had strong environmental interaction with forest land.

To obtain the research data, researcher had conducted in-depth interviews. The interview was initially not easy because they thought the researcher was an employee of PT. Bintang Lima Makmur in Negeri Sepa who would benefit from them regarding to the forest of Naulu tribe. When they agreed to be interviewed, first they seemed agitated. The researcher was able to collect data from the subject by showing patience and empathy towards them. He interview was not easy because the researcher used Indonesian language. Thus, the research used an interpreter of Naulu tribe and the interviews ran smoothly and intimately. The interview took place in the residential homes in forests in gardens and traditional

houses. The researcher carried out an observation while conducting interviews and the subjects were doing their activities. The researcher observed their homes, measured their verbal and nonverbal, their working area including forests and gardens where they had their everyday communication. This study was conducted over four months from June 2nd until October 25th, 2016.

RESULTS AND DISCUSSION

Treatment and meaning of indigenous Naulu tribe on symbols of the forest in this study, there are two findings obtained through interviews and observations with the informant. The findings revealed the distinctiveness of forest symbol and knowledge and belief systems of forest symbol.

The distinctness of forest symbol: The distinctness which shows the uniqueness of indigenous people of Naulu tribe on the symbols of forest is an activity that the people do in everyday life which is oriented on the forest in their action. The forest action which is used as a determinant of their way of life in the surrounding environment that involves thoughts, feelings, beliefs and seek what is appropriate according to the socio-cultural of the indigenous people of Naulu tribe as what was obtained from interviews and observations. It included the symbols of forest products, crops, natural conditions, birds and residential homes. The distinctness of the forest symbols was then interpreted which became the uniqueness of the indigenous peoples of Naulu tribe.

Symbols of forest products: Forests are a hilly region which is distinguished between management forest management and sasi forest (conservation forest). Management forests are associated with the clearing of land and taking the results of forest such as timber, gathering sago and hunting animals. It is located behind the residential houses of the people. Sasi forest is a forest that the indigenous peoples of Naulu tribe agree to be keep and maintain and should not be intended for commercial purposes and or except the forest products are used for rituals.

Forests in the area around the village of Naulu tribe are partially the area of Sasi forest (rainforest). It is located behind a residential villages and residential homes. Community gives special meaning to the existing forest area. The meaning was communicated from the density and height of trees in forests. The community goes into the management forest to take forest products for food purposes and commercialized and there is also Sasi forest whose products are intended to be utilized for

ritual communication media. The meanings of forest symbols were made by the community by observing the area in the forest directly when they made a communication action in the forests such as “house of seclusion for women who are about to give birth” forest symbols with nonverbal communication meaning “spiritual, love of hometown/village, participation, familial and solidarity”.

Plant symbols: Cloves, coffee, cocoa and nutmeg are considered as a symbol of prosperity and a symbol of identity. This symbol of prosperity is a commercial commodity material. The people who have clove, coffee, cocoa and nutmeg plants are considered to have a better life and medium and high economic system because they can meet their daily needs and household. Cloves, coffee, cocoa and nutmeg are also as the symbols of identity because who owns the plantations is the old people of clan.

Sago plants are also regarded as a symbol of prosperity and a symbol of identity. The symbol of this prosperity is as a staple food. People who have a sago plants and gather sago are not considered that they would ensure a better life but they could only provide their daily meal. In the fulfillment of the people's needs beside sago, vegetable crops, especially tubers, eggplant, red pepper and tomato are plant species that are found in Kampung Naulu tribe. These plants are usually planted in the yard and garden.

People assume that the vegetable crops are only as a variation and as a daily necessities that are irregularly planted in the garden. This plant has an economic value, except for household purposes. The production is only limited to domestic consumption and the other is commercialized on a small scale. This plant is used as a symbol of identity, tightly linked to the characteristics of the areas and communities that still maintain the culture. Plants like Maranti, banyan (Beringin) and kaskus are considered as a symbol of ritual because these plants become the medium of communication in the ritual action and a symbol of the identity of rural communities of South and North coast of Ambon Island who believe that forests are part of their life as a principle of harmony of human life with its natural surroundings. The highest life source is Upuku Anahatana (God the Creator of human beings, God the Creator of plants, God the creator of animals and God the Creator of the Earth) as an inseparable unity. The community has the knowledge and experience about the existence of God through the rituals performed. During the performance of the ritual, the community feels the greatness of God that occurs in social reality in their daily lives. God gives life, prosperity, strength, birth, marriage and or death.

Natural condition symbol: Natural conditions such as fog, weather and smoke from forest hills that people often see in the morning and in the rainy season which is very thick and only has about 25 m visibility, come from the release of air and dew through the woods around the residential homes. For the society such natural conditions are defined as “signs” to do the job hunting in the forest with good natural situation. The livelihood of Naulu tribe of indigenous people is from forests and depends on natural conditions such as fog in the rainy season and dry season. It was seen in the morning, the fog was thin, fog appeared to cover almost all residential settlements, at that time the sun shone bright enough, despite the cold and the wind which was blowing a bit hard.

Natural conditions such as combustion fumes, usually associated with actions for gardening activities in the forest which determine whether there are or not anyone in a garden of oranges, chocolate, cloves and coffee. The distance between one garden and the other gardens is quite far apart. With such natural conditions, the smoke of burning becomes important to know whether there are people or not among the plantations of coffee, cocoa, clove and coffee in the forest. Usually gardeners perform the act of burning near their houses near their garden as a resting place in the forests. Smoke from burning also serves as a medium of communication for lighting at night, burning the animals for food and keep their body warm when they spend the night in the forest. For Naulu tribe community, based on their knowledge and experience, the meaning of the smoke of burning is as a symbol of forest communication with nonverbal message “sign” whether or not there are people in the plantations of oranges, coffee, cloves and chocolates.

Their knowledge and experience to open a new garden, people have the experience and knowledge of the right day to open the garden land, without fear there will be rain as symbolic sign signifying whether or not there are a lot of stars appearing on the sky at night. If there are a lot of stars appearing in the sky during the night, it is interpreted as sunny weather and no rain and if otherwise if there are not any stars appearing in the sky during the night, it is a sign that will rain on the next day.

Bird symbol: The process of identifying symbols of birds associated with the ritual is a natural process, passed down offerings intended for the ancestors. Birds such as white cockatoo and black kastury has some meaning for the community of Naulu tribe. These birds are used as guidelines in determining the maturity of boys.

Birds also provide symbols such as “whistle three times in a row for three days” is interpreted as nonverbal

communication message “warning and bad incidents” provide knowledge and experience to the community that there are people in Kampung Tribe Naulu who passed away and or girls who are pregnant without marriage. All this led to the belief that the birds in the forest have their own spirits. The belief of previous knowledge and experience of the community interpreting the existence of birds gives information about birds and also passed down to the next generation of the indigenous people of Naulu tribe.

Symbol of the people’s settlement: The houses of the Naulu tribe community have rectangular square house structures similar to a stage with circular pillars. The number of side pillars shows the type of indigenous peoples espoused “patasiwa and or Patalima”. The public perception toward patasiwa is interpreted as the number of pillars must be nine while Patalima means that the number of pillars on the side of Baileo must be five. Pillars are associated with the number of clans or house eyes of Naulu tribes. In general, the clan house is empty. There are only old objects-heritage which are considered sacred because it has a relationship with the ancestors. The clan house only has small-sized bed rooms with no bulkhead beside or underneath it and it has a fireplace “tungku” for cooking.

The walls are from the parts of sago tree which is dried (gaba-gaba). Then to the top of the house or the roof is covered with palm leaf (leaf of sago). The floor is made of bamboo that have been previously chopped and dried with a longitudinal direction, so, it can be expanded. All parts of the house do not use iron nails but parts of the connections are tied with a rope from Mayang tree (pohon sopi). Using iron nails is taboo/pamali. The people believe that it could cause unseen harm (mystic) for them and their offspring. The clan house has a small terrace for them to rest in their leisure time or when they do not have work to do.

The clan house of Naulu tribe has different structures which are adapted depending of their own ancestral beliefs. People really maintain and preserve their clan house as one of ancestral domain so that, they always control and maintain and repair the parts of the house which need repairing, without changing the structures of the clan house (Table 1).

The data collected by researchers show some environment symbols which have meanings indicating a uniqueness of the indigenous people of Naulu tribe in everyday life-oriented with forest in their action. Each symbol has a meaning, there are similarities with the social reality of the environment in other areas. Forests for the society are regarded as a livelihood which is associated

Table 1: The distinctness of indigenous people of naulutribes in giving meaning to forest symbols

Symbol	Mean
Forest products	Socio-cultural and economic order Ritual communications media Livelihoods Spritual Love of Kampung Participation Kinship Solidarity Livelihood
Plant	Principle of harmony life Highest Source of Life Welfare Identity of Kampung emblem Commercial
Cloves, coffee, cocoa and Pala	Welfare Identity
Sago	Fulfilling the needs of food Diligent work ethic Interlude plants
Vegetable	Socio-cultural emblem Ritual communication Media of Signs for working in the forest
Maranti, beringin and Kaskus	Rain Hot Cold air Tight blowing wind
boys’ maturity	Rain
Natural conditions	Signs of the presence or absence of In the forest or garden
Haze	Water sources Animals Hunting Sites Place for searching Rotan
Thick fog	Rain
Combustion fumes people	Bright Ritual communication media Determination of boys’ maturity
Hill	There are people died A girl pregnant without marriage Nine poles Five poles Taboo Dangers of magical creatures
Night without stars	
Night with stars	
Bird	
White cockatoo bird and	
Black kasturi	
Birds whistle sound	
People’s settlements	

Data collection from July to October, 2016

with belief as a petition and offering to God the Creator of the Universe through the ritual of local wisdom which has environment symbols which affect the lives of people who still maintain and conserve the forests until today.

Knowledge and belief system of forest symbols:

Indigenous people of Naulu tribe interpret forests symbolically. The symbolic meaning or interpretation does not appear by itself but through the process of interaction with the environment. The giving of meaning obtained from the results of this interaction will develop their perspectives. The meaning of forest symbols will change along with the increasing of their knowledge and belief systems. The perception of the indigenous people of Naulu tribe on the symbols of forest based on the knowledge and belief systems they have. This research

revealed three findings obtained from the observations and interviews with informants. The findings revealed the knowledge source of the forest symbol and the belief systems of forest symbol.

Knowledge source of forest symbol: The attitude and the change of the attitude of each individual perspective comes from their knowledge and experience of the reality and the existence of the existing customary, for the indigenous people of Naulu tribe, knowledge and experience do not simply emerge. The knowledge and experience of the forest communication symbol are a continuous process and have inheritance from one generation to the next generations. A symbol of the forest basically has the same meaning and is permanent in the meaning of the word, the meaning of the forest symbol is obtained based on the knowledge of the previous generation. This meaning is later confirmed and further strengthened by subsequent generations.

The knowledge and understanding of the results of these interviews obtained verbal communication message “story from the prominent figure of the indigenous people, the story of the people from village and the experience of the involvement of indigenous rituals”. The knowledge and experience are presented using the stories of their ancestors. These stories often contain symbolic meaning of the meaning of forests for Naulu tribe which is then passed down to the next generation. The sources of knowledge and experience of the Naulu tribe community about the meaning of forest symbols are as follows.

Story source of parents: Parents are the first people to share the experience of communication regarding to the symbols of forest. The experience of communication shared by parents is verbal knowledge and occurs naturally in their daily lives. The knowledge comes from the stories in the form of direct information, through stories or dances and songs of the indigenous people of Naulu tribe. Sources of knowledge from parents are the main source of knowledge about forest symbols. Information as knowledge from the parents is usually the first to be obtained because of the habits of indigenous people of Naulu tribe who always involve their children when conducting rituals. In accordance with the observations of the researcher, it was always seen that parents took their children to participate and engage in their cultural rituals. The process of these communication actions continue until they can no longer participate and engage in cultural rituals. These cultural rituals of parents are then passed down through the generations.

The knowledge coming from the parents become passed down, understood and believed by the society of Naulu tribe, certainly also attached special belief. The belief in the house symbol, a place of exile for women who will give birth in the forest is understood as spiritual, the love of kampong (village), participation, brotherhood and solidarity but also the belief which means the levels of the belief of the indigenous people of Naulu tribe.

Story source of the people of Kampung (village): Knowledge that comes from conversation and or explanations from other parties such as from the people of Nua Nea, Bonara, Watane, Hahuwalan, Simalauw and Rohua villages such as the conversations among friends or among neighbors which are verbal and happen naturally in everyday life of the society. The knowledge in the form of conversation may seem ordinary, without special topic. However, it also often appears specific knowledge that they understand. The researcher who attempted to mingle with their association or interaction found these things and they often mention their knowledge of the forest symbol. One day, prior to the ritual dance of cakale while sitting on the porch Baileo located in residential indigenous homes behind the people’s residential houses while smoking, some people about similar age with the researcher were involved in a light conversation, “sebagai anak adat, katong samua harus melakukan gotong royong untuk memperbaiki kerusakan-kerusakan Baileo, ..., supaya katong samua memiliki kebersamaan, ..., (Matoke). (as indigenous children, we all must work together to repair the damaged Baileo, ..., so that, we all have the feeling of togetherness, ..., (Matoke).

The communication interactions done by an informant was followed by the other informant to share experiences regarding with the forest symbol in the form of fog and weather as what the informant said “Kabut memberi petunjuk katong samua untuk beraktifitas di dalam hutan memburu binatang” (Sopanani) (“fog gave us signs to do activities in the forest hunting animals” (Sopanani). Fog symbol gives signs of the rain if there is fog in the residential indigenous house and the people residential houses. The fog is the natural knowledge and experience of the community that it is likely to rain. It is different with the fog during the dry season, a thin haze in the people’s settlements that occur in the morning with a rather strong breeze, the sun tends to shine brightly as the knowledge that the people understand.

The knowledge of the meaning of the forest symbols, obtained from other people in the communities such as the interaction and communication of the symbols of fog and weather in the morning, provides knowledge of what

has been experienced. The knowledge is as a symbol that is interpreted that it is going to rain to be sunny and or to be cloudy. This knowledge in addition to be obtained from obtained from direct experience is also explained by the particulars in the form of conversation among the people in the community and or friends. The sources of knowledge from the people in the community and or friends are the knowledge and experience of the forest symbol. It is a social interaction among the people and or friends which is used to be done because people always do the activities in the forest in groups when gathering sago and hunting animals in the forest. This communication activity continues from generation to generation and even it is passed on from generations to generations.

The knowledge that the society has about the forest symbol is associated with the belief that Upuku Anahatana as the Creator of this Universe, the giver of life of forest resources. The source of livelihood for Naulu communities, forests must be guarded and protected for their daily survival. The plants in the forest are used as the public identity associated with traditional rituals performed. When people perform ritual activities, forest symbol is deemed as the greatness of God that occurs in social reality in their daily lives. God provides them with livelihood, prosperity, strength, birth, marriage and determine death for the indigenous people of Naulu tribe.

The transfer of knowledge from the indigenous parents to the next generation is done through ritual communication for generations, although, even if the people have entered the world of technology and information and they continue their education through the university level but they still understand and believe in the belief system and it is still maintained and preserved. The belief toward this symbol is believed to have truth value for society. This belief has values and direct actions which can be felt in everyday life as an offering and a request to Upuku Anahatana as God the Creator of the Universe.

The emphasis is on how humans use symbols to reveal what they mean and communicate with each other which is an interpretive interest which is orthodox (stick to the rule and the official teaching). As a result of the interpretation of the symbols of the behavior of the parties involved during social interactions. Interpretation of forest symbols, the society performs the process of categorization in which each symbol has a meaning as a result of categorization.

The forest symbol is a stimulus that contains the meaning and value which are learned by humans and the human response toward the symbol is in the sense of meaning and value rather than in terms of physical

stimulation of their senses. The meaning of a symbol is not primarily the physical features but what can one do about the symbol. According to Susanne K. Langer in Mulyana said that one of the basic human needs is the need for a symbol or the usage of emblem. Humans are the only animals that use emblems and that is what distinguishes humans from other creatures. Furthermore, Ernst Cassirer says that the superiority of humans over other creatures is their privilege as animal symbolicum. Furthermore, Mulyana states: Emblem or symbol as something that is used to refer to something else, based on the agreement of a group of people. Emblem includes the words (verbal messages), nonverbal behavior and objects whose meaning has been agreed upon such as putting a flag in front of house to express respect or love of country. The ability of humans to use verbal symbols allows the development of language and handle the relationship between people and objects.

The categorization of environmental communication in forest where the female labor is exiled can be interpreted as nonverbal communication sign "spiritual, love of Kampung (hometown/village), participation, brotherhood and solidarity" that reflects their sacred intention to act as a form of awareness of each community about their identities in local wisdom, Mulyana says that "the ritual activity allows the participants to share commitment, emotions and becomes the glue for their relationship and as a devotion to the group". Johes (2003) also stated that the people of Dayak Penan Benalui that the ecology of the local communities that are tied to nature is the representation of natural category of ecology, geology and topography which shows the sustainability of the environment. Category of environment communication on the forest which is organized, structured on a conceptual framework allows the public to understand the various aspects of the forest symbol.

The people give meaning to the forest symbol as a form of understanding and experience of the community regarding to the belief of the principles of harmony of the life between the society and the surrounding environment and the rituals dedicated to Upuku Anahatana as an inseparable unity. Still performing cultural traditions to maintain, preserve, protect and utilize their forests. Lahajir (2001) confirmed in his findings that the community has its own symbolic meaning to social reality that they experience. The symbolic forest is categorized by the society, all of which have their own meanings to specific expressions to the people who harnesse and use it as a prayer to Upuku Anahatana and those who violate them will be given the customary sanctions.

Violations of the symbols of forest will be given customary sanctions that have lasted for generations as

local knowledge which has always developed by the indigenous people of Naulu tribe, the tendency is to have the customs from the indigenous ancestors. The knowledge of forest symbol is agreed, set and then transferred to different generations. Later it becomes a characteristic as well as the identity. These symbols always have a correlation with the situation and traditional ritual contexts. These contexts can be seen on the scope of this study that is, the indigenous people of Naulu tribe. Various symbolic meanings exist in this society which shows the process of adaptation to the natural environment in the forest. These meanings certainly emerge through the framework of the people's experience. This framework is then passed on to the next generations such as the maturity of men as a symbol that is interpreted through the process of adaptation to the forest of the indigenous people of Naulu tribe.

The interpretation of the symbolic meanings of the natural environment of the forest as what happen to the indigenous people of Naulu tribe is the basic process of environmental communication. As what has been stated by Flor (2004) that environmental communication is needed to sustain the life system into an organism, an ecosystem or social system. Society becomes active components to receive and interpret messages from the environment communication in the forest that is used to preserve life. This is the basic essence, so that, the meaning and the treatment of indigenous people of Naulu tribe toward the forest symbols as the uniqueness of the people and the forest environment that is part of their efforts to adapt to the forest environment to sustain their daily life which is dedicated to Upuku Anahatana as an inseparable unity. Society has the knowledge and experience about the existence of Upuku Anahatana through rituals performed. As confirmed by Mulyana, "what is important is not the substance of the ritual activity but the sense of togetherness is" when the ritual is carried out, they feel the greatness of Upuku Anahatana which happens to the social reality in their daily lives.

In symbolic interactionism perspective as described Mead in Ritzer, humans are active organisms that have the right of object which is modified. Humans do symbolic interaction, namely interpreting the actions and gestures of other people based on the results of the interpretation made by themselves. This interaction is affected by the interpretation of cultural symbols which are given meaning. These symbols are formed because of the understanding of the culture and the results of the interaction of human beings. Here is then formed the concept of human dignity.

The environment symbols that exist in forests are believed to have originated from an ancestor's wisdom of Naulu tribe which is made as an important instrument in maintaining the integrity of the society. This belief becomes stronger, especially when the rituals are carried out, they feel the greatness of God that occurs in social reality in their daily lives. God gives life, prosperity and strength that shows the forest symbols which are interpreted. The indigenous peoples of Naulu tribe are already open and adapt to the outside community but if the outside community enters their territory, there should be the permission from the parents of the indigenous people. The indigenous people still respect parents/figure of the indigenous community. After there is a permission from the figure of the indigenous community, they are already open and adapt to the outside community who enters the village of Naulu tribe. The openness and the adaptability might enable social changes, especially forest symbols which are understood dynamically as the research results that the cocoa farmers in Ghana did a variety of adoptions of new thing. Social change with the interpretation of forest symbols based on the emergence of new effects, either from the action of the outside community or from communication media that allow the emergence of changes in knowledge and understanding, becoming very realistic on indigenous people of Naulu tribe.

The interpretation of the indigenous people of Naulu tribe toward the forest symbols is derived from the previous stories and or experience in carrying out communication actions which is the ability to understand the forest symbols and communication interaction among community. The interpretation of forest symbols are realized into actions of everyday life communication from the belief toward the forest symbol. This is what lead the social order of the indigenous people of Naulu tribe remain in the initial pattern, especially in the case working in forests and hunting in the environment. Forests for the society has actually become a part of their everyday life which roots from generation to the next generations and makes clove, coffee, nutmeg and cocoa as economic crops and identity, even as a symbol of prosperity.

In the context of the theory of symbolic interactionism and seen how the intake of information from forest environment is received and interpreted by the society (Terry and Percy, 1984) and the ethnoecology approach (Brosius *et al.*, 1986) thus, the treatment and the meaning of environment symbols on forests for the indigenous people of Naulu tribe are categorized in the interaction between the society and the forest environment is influenced by the knowledge and

language owned and the indigenous communities will variously feel and understand their world such as social, historical, cultural experience and environmental communication situation of forests that has many effects on the indigenous people of Naulu tribe in doing environment communication actions on forests.

CONCLUSION

The process of attaching specific meanings on various environmental phenomena in the forest, making it a meaningful symbol is an event that involves communicators in the community, taking place in a particular setting, bound to the rules of the prevailing culture in the community. The symbolic process that occurs in the interpretation of forest phenomena among communities and then forming a shared identity. These identity is exposed through their traditional order with the environment of forest as a concrete manifestation of the symbolic treatment.

RECOMMENDATIONS

Academically this research can be developed further as a scientific development of communication, especially the indigenous people of Naulu tribe using different approaches and methods. The method used was phenomenology study based on consciousness which is based on the life experiences of indigenous people of Naulu tribe. The specific selection of this type of study is expected to reveal how indigenous people of Naulu tribe construct the situation in the form of self-concept and the

self-concept was used as a reaction to the environment. The indigenous people of Naulu tribe doing a communication action are not separated from their assessment of the family, community, government agencies and television in bringing the reality as rural communities.

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