

Activities of Teenagers involved in the Pinamou Tradition in Central Maluku

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ABSTRACT

This research aims to reveal the activities of teenagers involved in the Pinamou tradition of the Nuaulu Tribe in Central Maluku. The type of research is qualitative with an ethnographic approach. The informants in this study were three teenage girls, two teenage parents, one traditional leader, and one community leader. Data collection methods through in-depth interviews and observation. Data analysis uses domain analysis. The research results revealed that the Pinamou Tradition is intended for young women of the Nuaulu tribe and is carried out during their first menstruation, which indicates that the young women have entered adulthood. Activities that teenagers are not allowed to do in this tradition include not being seen by adult men, not being able to bathe, and not speaking loudly. The recommended thing is to use charcoal to cover the face as protection from supernatural beings. The provisions in the Pinamou tradition carried out by teenagers are believed to protect them from danger despite many restrictions on activities.

INTRODUCTION

Community life that has been carried out for a long time and passed down from generation to generation, either orally or in writing, is realized in the form of an activity or an activity called a tradition. Traditions are also part of culture (1). Culture cannot be separated from health behavior, being one unit. Culture can determine whether people suffer from illness due to conduct (2).

In each culture, various understandings, concepts, values, and practices are found that can provide an overview of the cultural construction of women's rights. In general, cultural buildings about women are known through various cultural products. The sociocultural structure of patriarchal domination results in the vulnerability of women's health, characterized by several problems regarding women's rights and obligations, problems related to the body, and sexual and reproductive health that many women experience (1).

Healthy behavior influenced by cultural aspects is the value system that applies in society. Some of these values are supportive, and some are detrimental to health (3). According to the Theory of Reasoned Action (TRA), a person's behavior is influenced by intentions, while attitudes and subjective norms influence preferences. To reveal the influence of attitudes and subjective norms on intentions to carry out. Attitudes themselves are influenced by beliefs about the results of previous actions (4).

Young women who menstruate need to maintain their health. Lack of behavior in maintaining personal hygiene makes young women vulnerable to reproductive organ infections. Health maintenance or personal hygiene is an action to keep a person's cleanliness and health for physical and psychological well-being (5).

The country of Nepal has a unique tradition where menstruating and giving birth women are isolated in a hut/cattle. This tradition is known as Chaupadi. The local government has banned this tradition because of the many health problems it causes. However, they immensely trust their ancestors, and some still maintain traditions. Research conducted in Nepal by Parajuli (2018) showed that 93% of teenagers knew about the possibility of pregnancy after menstruation. However, knowledge about menstrual hygiene and sanitation practices still needs improvement. Of the 109 respondents, 45% did not use sanitary napkins, 44% had used sanitary napkins, but the sanitary napkins were not maintained, 60% left the sanitary napkins alone, 16.5% buried them, and 18.2% burned them. The huts they live in have no ventilation, electricity, or toilets. Many health problems arise, including various infectious diseases (6).

The Maya tribe in Japan also has a tradition of isolating menstruating women in women's huts. Rituals they carry out by exchanging experiences and wisdom. During the menstrual period, the daily work is taken over by other people. Several countries in Asia, Africa, and South America still practice this custom. In certain tribes in Nigeria, namely in Ethiopia, menstruating women have to isolate themselves in menstrual huts. They believe that menstrual blood can pollute the house (7).

In Indonesia, precisely in Papua Province, Mindiptana District, the capital of Onderafdeling, one of the tribes, namely the Muyu tribe, carries out the tradition of isolating menarche women. They were isolated in a hut called bevak or tana barambon ambip. The distance from the house to the beak reaches 50 meters. The community considers the birth and menstrual blood of Muyu women to carry bad, dirty air, referred to as iptém. Many health problems arise, including issues with the hygiene of reproductive organs and even the lives of mothers and babies at stake due to isolation (8).

Central Maluku Regency, Amahai District, there is one tribe in Negeri Sepa, Ruhua hamlet, namely the Nuaulu Tribe. The tribe of isolating women experiencing menstruation for the first time is known as the Pinamou tradition. Seclusion in a pamali hut measuring 2x2 meters made from sago leaves as a roof and walls, this hut is called Posune. Women's menstruation is considered polluting. During the period of exile, women were prohibited from going out, and their sisters or mothers provided all food and drink needs. Apart from that, girls in Posune are prohibited from bathing, cannot change clothes, and smear their faces with turmeric mixed with charcoal. After the menstrual period ends, girls go to the river to be bathed (9). In the exile tradition of the Nuaulu tribe, health behavior problems are a concern that impacts health. Apart from that, it is prohibited to bathe or be exposed to water during the period of exile, especially the cleanliness of the genital area, which is susceptible to problems with reproductive infections and other skin diseases.

The results of research conducted by Dusra (2018) regarding the personal hygiene of young women of the Nuaulu Tribe, during menstruation, several themes emerged in knowledge, namely minimal sources of information from parents and the existence of governing customs, which are based on applicable norms such as the prohibition on bathing during in posture, as well as the ban on changing cloth. There is a belief among young women of the Nuaulu Tribe about the importance of personal hygiene and the confidence in using charcoal to remove body odor and whiten the skin, as well as religious values where the Nuaulu Tribe people believe in the existence of natural punishment that will be received if traditional rules are violated (10).

Researchers were interested in conducting this research because the Nuaulu tribe still has a unique tradition of isolating women experiencing their first menstrual period in a Posune hut measuring 2X2 meters until the end of their menstrual period. They carry out this tradition as a form of belief in their ancestors and the creator (histone). This tradition cannot be disturbed by anyone and reflects the personality of adult women in the community.

METHOD

The type of research used is qualitative with an ethnographic approach. Ethnography is the work of anthropologists in describing and analyzing culture, the main aim of which is to understand views (knowledge) and their relationship to everyday life (behavior) to gain a picture of the "world" of the society being studied (11). This approach is characterized by being holistic-integrative. The informants in this research were teenagers who had followed the Pinomau tradition, parents of teenagers, traditional leaders, and community leaders. As a first step in determining informants, the researcher asked permission from the Chief of the Nuaulu tribe and simultaneously asked several questions to make it easier to assess research informants. Data collection methods use in-depth interviews and observation. Data analysis uses domain analysis, presenting cultural domains that emerge from the interview results. This research was conducted in the Amahai District, Maluku Regency, in 2020. To check the validity of the data, sources and methods were analyzed.

RESULTS

Profile of Adolescent Informants

DA is a 12-year-old teenage girl from the Nuaulu tribe. She is a grade 1 junior high school student. DA was a bit shy, occasionally answering questions by lowering his head and looking at his mother. At the beginning of the interview, DA's mother still accompanied him, and then DA became more open in answering each of the researcher's questions. The first time we met DA at home, he had just returned from playing with friends after school. DA just underwent the Pinamou tradition in February 2020. DA told a lot about his first experience when he first entered Posune (an isolation hut for teenagers following Pinamou tradition). He said there were mixed feelings, fear, boredom, shame, and happiness to go through every stage in this Pinamou tradition.

IP is an 18-year-old young woman, a junior high school graduate who is married and has one child aged five months. He first joined the Pinamou tradition when he was 13 years old. IP underwent the Pinamou tradition for ± 40 days. IP is a young mother and, when interviewed, was very cooperative and enthusiastic in telling her story while living the Pinamou tradition. While carrying out the ceremony, he admitted that he was happy because there was a stage in this tradition he had been waiting for. Namely, at the end of the traditional setting, he received lots of gifts from the Nuaulu tribe people in his village.

KL is a 15-year-old teenager who did not finish junior high school. He is the second of five children. KL had only been carrying out the tradition for a week, so researchers were not allowed to interview him. However, researchers are allowed to observe the Pinamou ritual process. KL's father is a village secretary who has been active since 2016.

Pinamou Tradition background

The background to the existence of the Pinamou tradition, according to Chief Nuaulu SN (60 years old), is a tradition that has existed since the time of their ancestors. According to him, menstrual blood from women brings dirty things to society and his village:

".....This Pinamou tradition has existed since Katong had dolo-dolo ancestors. Parampong girls who get dirty must stay in a small house until they clean. Dong is dirty, so you have to stay separately. Because in a dirty "sorry" situation, they usually carry zinc bae things to this village. And especially for the child himself, until he grows up, good things always come for him. If it is now, it will happen someday. While some can grow healthy (sick), some can become victims (die). Usually, you realize that there is something wrong with this beta." (SM 60 years old, tribal chief).

According to other informants, the Pinamou tradition has existed since the time of our ancestors, and until now, this tradition is still carried out. Women who menstruate must stay in Posune until the end of their menstrual period. According to him, this tradition must continue to be carried out if it will bring bad things to his village. According to him, bad things will always follow the people of the Nuaulu Tribe. If it doesn't happen now, one day, they will. The Pinamou tradition must be carried out. If there are people in society who do not practice young women, they will grow up unhealthy (sickly) and could even become victims (die):

"..... Pinamou has been around since Katong had other ancestors. This tradition is still carried out by Katong, bro. Parampuans who can get dirty have to live in small houses. Zinc can go everywhere because they are dirty, so that they can bring good zinc to Katong, this village....." (DM 65, Community Figure).

This was also conveyed by another informant, WM, a traditional leader who used to carry out the traditions that girls now carry out. According to him, this tradition has existed since the ancestors' time, and menstruate women must live in Pune. Menstrual blood from women is considered to bring disaster. For example, if an adult man sees a woman menstruating, his maturity/virility will be lost. WM also continued because women whose menstrual blood is considered dirty and supernatural things always follow them:

".....This Pinamou came from Katong Pung; other ancestors, Katong dolo-dolo, also entered the small house. You'll have a lot of zinc if you're in a small house. For example, if the katong is in a small house and there is a man wearing a red cape looking at the katong, he has lost his skill. "Because katong can be dirty, it's something that seng bae also has with katong. You're welcome..." (WM 54 years old, traditional guide).

The Pinamou Tradition is implemented once a month, depending on the family's capabilities. Pinamou's exit ceremony from inside the Posune, waiting for the harvest and the results of the family's hunt in the forest. The families of teenagers who carry out the Pinamou tradition must be able to feed the community in their village. Currently, implementing the Pinamou tradition only lasts a maximum of two weeks. Many of the Nuaulu tribe's teenage girls have gone to school, so their time in Posune is shortened. As stated by informant NM (46 years) as follows:

".....This Pinamou tradition is said by older adults to stay in a small house for only one month. However, because the Balom family has preparations, it usually takes three or four months in a small house. This tradition means that Basar Katong must feed the same village's people. If the children are now in school, usually in two weeks, they will be out of the small house..." (NM 46, parent of a teenage girl whose child is married).

Informant WM (65 years old) also said that the Pinamou tradition, which his son had just finished carrying out in February 2020, lasted one month. WM's child wants to complete this tradition quickly because he is still in first grade at junior high school. Due to the limited ability of the parents, this tradition is carried out for one month with permission from the school:

".....My child just finished Pinamou in February. He was in a small house for a month. Katong wanted to give him out in due course, but there wasn't any preparation yet. He had school so he wanted to go out quickly, this tradition is too loose, you have to give village food so it costs a lot of money. Kamarin waits for him to send the money, and then Katong can give it to him....." (NM 46, parent of a teenage girl whose child has just finished undergoing the Pinamou Tradition).

Prohibitions during the Pinamou procession

Implementing the Pinamou tradition is mandatory for young women, so all forms of prohibitions during the performance of this tradition must also be avoided. Interviews with several informants stated that these prohibitions included being unable to make loud noises, guarding the resin fire, not being able to die within five days, and not going out except to defecate. The purpose of keeping a resin fire is to protect it from evil spirits:

".....As long as the paramount child is in Posune, dong song can make loud noises, the fire in the resin that the teacher gave him can die for five days, zinc can play outside the pose....." (DM 36 years old Public figure).

As stated by WM (54 years old), a traditional leader, there are many prohibitions that young women must obey while in Posune, young women are not allowed to bathe and wear sanitary napkins; what they wear is traditional cloth given by the Pinamou classic guide until later washed. All the daily activities usually carried out by Puri teenagers must be abandoned. Speak in a low voice, and learn to cook. The food you cook and eat must not be coconut milk. It must not be stir-fried. The food must only be boiled. Cooking activities using a fire stove, items used for cooking using bamboo, plates made from (coconut shells, sago leaves, banana leaves):

".....If you enter Posune Seng, you can make loud noises, sing, inside you can learn to cook, you can also cook with coconut milk, you can stir-fry, just cook gently. Dong cooks food with bamboo..." (WM 54 years old, traditional guide).

KL informants new to the Pinamou tradition said the same thing: while they are in Posune, they are prohibited from making prominent voices like singing. Previously, KL had never cooked. After joining Posune, KL was required to cook himself. The first dish that KL must cook is papeda. The papeda you make must be cooked and clear, and no lumps of raw sago should be visible. KL repeated failures in making papeda, so it was repeated secretly without the traditional guide knowing.

".....When I was in the pose, the teacher ordered zinc. You can have a loud voice, you can sing, you have to practice cooking. Beta, Seng knows how to cook, so when you made papeda, you were allowed to throw it away secretly, which the teacher saw" (KL, 15 years old, teenage informant).

The DA informant also said that while in Posune, you are not allowed to bathe or wear sanitary napkins. You are not allowed to be seen by adult men. Only allowed to leave Posune to urinate/defecate. If you must go out during the day, your head must be covered with a sack. Apart from cooking, he had to refine the charcoal. The crushed charcoal is rubbed all over the body three times a day: morning, afternoon, and evening.

".....Beta in Posune zinc can use a mat. Zinc can bathe. Only use charcoal, which makes it smooth three times a day. If you want to go out during the day, you have to cover your vessel with a sack and go out if you want to pee. Men with red zinc caps can see katong....." (DA 12 years old, teenage informant).

The same interview results were also conveyed by Informant IP (18 years), who is currently married, saying that in Posune, he only carried out what the traditional guide said. A prohibition that must not be violated is that you are not allowed to speak Indonesian but use the conventional language of Nuaulu.

The impact that young women get when they bring worldly items into Posune is that the things they bring can unexpectedly be damaged by themselves. Breaking the rules will cause trouble for your family, who are hunting to find animals in the forest for the next Pinamou Tradition procession.

".....Katong in the small house must listen to the teacher's advice. The teacher said that you can bring your cell phone. You might suddenly get burned if you keep your cell phone with you. Seng can speak Indonesian. He must speak the traditional Nuaulu language..." (18-year-old IP, teenage informant).

It was also conveyed by parents of teenage girls whose children were undergoing the Pinamou tradition that while they were in Posune, their children abandoned all elements of worldly life. Pinamou's goal is to return to living as one with nature. All forms of jewelry must not be worn, wearing cloth tied around the chest, no footwear, no cellphones or reading books. The equipment used for cooking comes from nature, using stoves for cooking and cooking utensils made from bamboo, woven bamboo, coconut shells, and banana leaves. Lighting was made from torches made from walnut resin wood. The following are the results of the interview:

".....Beta, the child who is now in that small house, entered only with a cloth on his chest. I'll give you all the things I use every day, bro. Zinc can wear sandals and jewelry. Zinc can carry a cell phone and books. Please, mamas with a zinc stove, use a stove, bamboo, tampering or banana, biking, and cooking utensils. Zinc can be candles at night. What you use is a lamp made of walnut resin....." (PP 39 years old, parent of a teenage girl living in the Pinamou Tradition).

According to the opinion of tribal chief SN (60 years old), the prohibitions in carrying out the Pinamou tradition are that young women are not allowed to meet adult men because it will remove their maturity/immunity. Keep the resin flame torch from going out for the next five days, and so on. It will become a light source. Posunes must wear a head covering during the day as a form of respect for the creator. Young women are not allowed to bathe; charcoal is used to remove dirt and odors.

".....Dong in Posune, there are rules, you can see men with red caps if you lose your knowledge, you can go out and wear a head covering, that's so that you respect the creator, when you bathe in katong there are special leaves. To clean the skin, use charcoal and remove dirt, so zinc bobou..." (SM 60 years old, Tribal Chief).

Pinamou Activities While in Posune

Due to the limited permission that the researcher obtained from the Nuaulu Chieftain, the researcher could only convey the facts obtained in the field. From the results of field observations, the results of interviews with informants, and several documentation results from the researchers themselves and other research, the researchers can say that the activities carried out by young women in Posune: cooking, washing dishes, sleeping, eating, smearing the body with charcoal three times a day (morning, afternoon and evening) these activities are carried out routinely. When they want to defecate and urinate (BAK/BAB), teenagers will go into the forest and try not to be seen by men. While in Posune, teenagers are not allowed to bathe. The teenager's entire body, feet, and face are covered in charcoal except for the palms of their hands, which they also use to scrub their bodies like a body scrub. When speaking, teenagers speak in whispers, using the traditional Nuaulu language. No man approaches the Posune; all Posune needs are assisted by conventional guides, mothers of young women, and sisters. Based on the results of observations, it can also be seen that Posune only has one room in which there is a bed made of bamboo and part of it made of earth.

DISCUSSION

The Pinamou tradition is a tradition that the Nuaulu people have carried out since the time of their ancestors. This tradition is still carried out and is mandatory for all young women of the Nuaulu tribe. The people believe that menstrual blood from teenage girls is dirty and can bring disaster to their community and village. They think they will be protected from bad things as long as they are in Posune. This tradition also teaches young women to refrain from life in the outside world, live independently, and be responsible for themselves. This tradition lasts one month and depends on the family's readiness. Many Nuaulu people attend school, so the Pinamou Tradition lasts one to two weeks.

Suyitno (2015) explains that culture is different from nature, meaning that culture is different from natural things, culture as knowledge implies something learned, culture is language communication, culture as a mediation system, and culture as a practice system. Culture is known, transmitted, and passed down from generation to generation. In this case, culture is inherited through human interactions through face-to-face interaction and language communication (12).

Tradition in the anthropological dictionary is the same as customs, namely magical-religious habits of the life of a native population, which include cultural values, norms, laws, and rules that are interrelated and then become a system or regulation, which is established and have all conceptions of the cultural system of culture to regulate social action (13).

The Nuaulu tribal community has values and norms that must be adhered to in carrying out the Pinamou Tradition. Cooperation values, religious values, and helping each other. The rules imposed include a ban on bathing, a prohibition on changing clothes, and a ban on using sanitary napkins. Pinamou is only allowed to go out when defecating and must not be seen by adult men because it will lose the man's courage. Menstrual blood is considered dirty and brings terrible things to the community and village. All forms of worldly life outside Posune are abandoned; they are forbidden to speak loudly, and they are not allowed to talk to Indonesians. All conditions of cooking equipment return to nature, using stoves, bamboo, coconut shells, and banana leaves. The food eaten is boiled food and comes from sago and tubers.

Tradition or culture is a part of behavior or beliefs known for a long time, so it has become customs and ideas passed down from generation to generation. Every aspect of life is a tradition. The Pinamou Tradition aims to teach life values to young women who have entered adulthood. This tradition teaches how to train oneself not to be influenced by life outside, to live at one with nature, and to learn to be independent.

There are several prohibitions or taboos for menstruating Nuaulu women, such as being prohibited from leaving the Posune house because they are considered impure and must wait until the menstrual blood is spotless. Apart from that, they are also forbidden from bathing until the period of exile ends because they are worried that it will pollute the water used by the community. Another prohibition is that you are not allowed to use sanitary napkins or cloth substitutes for sanitary napkins, such as pieces of cloth. This is due to improper cleaning of hygienic napkins and placing sanitary napkins in random places. There is a fear that pets will carry them and pollute the village.

Mark

According to the tribal chief, carrying out this tradition is mandatory for all young women of the Nuaulu tribe. This is a form of respect for their beliefs. The values interpreted are religious in carrying out ideas that have existed since the time of our ancestors. The value system is the highest and most abstract level in customs. Although values function as guidelines for human life in society, as a concept, a cultural value is very general, has a vast scope, and is usually difficult to explain rationally and concretely. In every society, whether complex or straightforward, several cultural values are related to one another to form a system, and this system, as a guideline for ideal concepts in culture, provides a decisive view of the direction of the life of the community members (14).

The values that apply in society influence health behavior, especially regarding the health behavior of young women from the Nuaulu tribe in the Pinamou Tradition. Weight responsibility by carrying out traditions by established rules. In carrying out traditions, the Nuaulu people also prioritize family values and cooperation; this

can be seen in the form and participation of the Nuaulu people in building Posune and eating pasta together, giving gifts as a form of thanks to the Pinamou.

While carrying out the ritual, Pinamou must be responsible for all the rules set as a sign that young women will enter the adult phase. Young women must endure life outside Posune. They are taught to cook and speak softly; all cooking utensils and food consumed must be natural.

Pelly (1994) stated that cultural values are a broad concept that lives in the minds of most citizens of a society regarding what is most valuable in life. This series of images is interrelated and constitutes a system of cultural values. The value system encourages individuals to behave as they determine. They believe that by acting in this way, they will succeed (15).

They view the use of cloth as much more comfortable than modern sanitary napkins. As explained by the informant, young women are not used to using stylish, hygienic napkins. Using material is considered more economical. It is feared that young women do not clean them properly and throw away sanitary napkins in random places so that they are carried away by their pets and pollute the village. Values are beliefs that already belong to oneself and become a barometer (16).

Theodorson in Pelly (1994) stated that values are abstract and can be used as guidelines and general principles in acting and behaving. The attachment of people or groups to values, according to Theodorson, is relatively strong and even emotional. Therefore, values can be seen as the goal of human life itself (15).

The values contained in the culture of the Nuaulu tribe are in line with research conducted by Prayogi et al. (2016), which found that the culture of the Bonai tribe is a civic culture, that the culture of the Bonai tribe there are cultural values that are considered to be the principles of community life. The Bonai tribe, whose customs are highly upheld by the indigenous community as a cycle of life that constantly forms the principles of life which become guidelines, guidelines, and regulations that must be obeyed by the Bonai tribe community which has been passed down from generation to generation by their ancestors (17).

Research conducted by Tuni, A. (2013) states that the Nuaulu tribal community is a social figure that, from time to time, from generation to generation, lives simply, obediently, sincerely, and firmly in maintaining and carrying out cultural rituals as a manifestation of religion. Nuaulu tribe, which is an ancestral heritage. They are very aware that for the sake of the establishment of their tribe, their traditional customs and origin must be maintained and preserved and passed on to their descendants orally, firmly, and progressively (18).

Research conducted by Kitabi, IAA. (2013), Posuo ritual among Butonese teenagers. The ritual is a system of instilling moral values and character building for teenage girls, which includes components of knowledge, awareness or will, and action to implement these values, where before they take part in the post-ritual, there is a sense of curiosity in the teenage girls so they try to become more excellent and worthy of being posts so that she can become an adult girl who is ready to settle down. The elements of education taught in the post-ritual are discipline education, household education, and social education, all of which significantly influence a teenage girl's future life as a married person (19).

Norm

Norms are requirements that are more operational in nature because of sanctions (16). Based on the results of interviews conducted with informants regarding the customary norms in the Pinamou Tradition which have an impact on behavior, they have several rules in the Pinamou Tradition which must be obeyed by all Nuaulu tribal people, especially young women, while in Posune, including the prohibition of bathing and the prohibition of changing clothes. Cloth used, prohibition on wearing sanitary napkins. Prohibitions during this tradition are closely related to health behavior.

Abstinence and prohibition are actually provisions that society should not violate as much as possible. Although some people think that abstinence is a myth. Judging from its content, taboos and prohibitions are norms that society must pay attention to in acting and behaving, therefore this culture of taboos and prohibitions contains values that guide society in acting. Abstinence and prohibition are quite closely related to customs and traditions (20).

Research conducted in Nepal by Parajuli (2018) shows that knowledge about menstrual hygiene and menstrual sanitation practices is still lacking. Of the 109 respondents, 45% did not use sanitary napkins, 44% had used sanitary napkins but the sanitary napkins were not maintained, 60% left the sanitary napkins alone, 16.5% buried them, 18.2% burned them. The huts they live in have no ventilation, electricity or toilets. Many health problems arise, including various infectious diseases (6).

The prohibition on bathing while in Posune is motivated by the Nuaulu tribe's belief regarding the impurity and dirtiness of the Pinamou's body due to blood which is considered unclean so that it can pollute the water which is also used by the Nuaulu tribe. They believe that to cleanse the dirt in Pinamou's body through a bathing procession carried out by someone they trust. The water used must come from a river, which means that dirt/uncleanness on the bodies of young women can flow with the river flow.

There are traditional rules that limit health behavior while in Posune and the limited information obtained. The importance of maintaining personal hygiene according to Kusmiran (2014), states that during menstruation women sweat more than on normal days. Therefore, to keep your body clean, you must diligently care for your body by taking a clean shower and washing your hair at least once every two days. Lack of maintaining cleanliness of the body and clothing has an impact on the growth of microorganisms that are dangerous to health (21).

The results of interviews with the main informants stated that while undergoing the Pinamou tradition, young women must use the traditional Nuaulu language. Language and culture are two terms that cannot be separated. Language and culture are closely related to ways of thinking, ways of behaving, and the influence of other people's behavior. Traditional language ethics are regulated by community norms and morality, which are internalized in the cultural context and local wisdom. The use of language is a reinforcement of culture itself. Language and culture as identities and dynamic in nature do not rule out the possibility of being hegemonized by other cultures. This means that culture will develop in line with the times (22).

According to Mulyana and Rakhmat (2006), when communicating with fellow tribes or people from different tribes and cultures, we will be faced with a system of values and rules that apply to each tribe and culture. This is because human life is greatly influenced by the social inheritance of previous generations. This inheritance is full of values which are the central point of an individual's experience and then serve as a guide for his actions (23).

For example, Foster (2005) states that the norms that apply in society greatly influence the health behavior of community members who support these norms (3). Based on the results of interviews with informants, while in Posune young women can refrain from consuming modern food. The food consumed is made from natural ingredients, not stir-fried, coconut milk or using kitchen spices. The cooking utensils they use are made from natural materials, sago shells and bamboo.

CONCLUSION

The Pinamou tradition is a coming-of-age ritual for Nuaulu tribal women during their first menstruation. This tradition has existed since the time of our ancestors. The Nuaulu people believe that menstrual blood carries impurities and is considered dirty. Prohibitions in the Pinamou tradition include not being able to be seen by adult men because it will eliminate men's power, bathing is prohibited because the body is impure and dirty, so it is believed to pollute the water used by the village community, it is not permitted to speak loudly, it is prohibited using a language other than the traditional language, using traditional cooking utensils to refrain from modern things, using charcoal to cover the face to protect the teenager from evil spirits. Sanctions for those who violate customary rules will be punishment for prolonged illness, bad luck, and danger/disaster, even death.

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