



Customary Ritual and Islamic Law: Legal Reflections on the *Pati Ka Du'a Bupu Ata Mata* of the Lio Tribe in Pemo Village

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Abstract

Pati Ka Du'a Bupu Ata Mata is a ritual of reverence practiced by the Lio tribe, in which offerings are presented to ancestral spirits. These offerings typically include cigarettes, betel nuts, brown rice, chicken, pork, pork heart, and beverages such as moke (palm wine). The ritual concludes with Mosalaki (traditional leaders) and participants consuming part of the offerings. However, the majority of the Lio tribe in Pemo Village have a limited understanding of Islamic teachings. This study aims to examine the practice of *Pati Ka Du'a Bupu Ata Mata* and assess its compatibility with Islamic law within the Lio tribe community in Pemo Village. A qualitative research approach is employed, with purposive sampling used to select key informants, including Mosalaki, as well as religious and community leaders in Pemo Village, Kelimutu District, Ende Regency. Data for this study were gathered through observation, interviews, documentation, and bibliographic analysis. The research follows a structured data analysis method consisting of data collection, reduction, presentation, and conclusion drawing. The findings reveal that *Pati Ka Du'a Bupu Ata Mata* is a tradition of offering tribute to deceased ancestors as an expression of gratitude to both the divine and the ancestral lineage that brought life to the present generation. These offerings – brown rice, palm wine (moke), areca nut, liver, and pork heart – serve as a means of strengthening communal ties and honoring heritage. However, from the perspective of Islamic law, this ritual is considered impermissible, as it involves elements of shirk (associating partners with God) and the consumption of pork and palm wine, which are explicitly prohibited in Islam. The implications of this study highlight the importance of religious awareness within the community, encouraging individuals to avoid rituals that conflict with Islamic teachings as prescribed in the Qur'an and Hadith.

Keywords: Islamic Law, Ritual, *Pati Ka Du'a Bupu Ata Mata* Tradition, Lio Tribe

Abstrak

Pati Ka Du'a Bupu Ata Mata adalah ritual penghormatan yang dilakukan oleh suku Lio, di mana persembahan diberikan kepada roh leluhur. Persembahan ini umumnya meliputi rokok, pinang, beras merah, ayam, babi, hati babi, dan minuman seperti moke (arak kelapa). Ritual ini diakhiri dengan para Mosalaki (pemimpin adat) dan peserta yang mengonsumsi sebagian dari persembahan tersebut. Namun, sebagian besar suku Lio di Desa Pemo memiliki pemahaman yang terbatas tentang ajaran Islam. Penelitian ini bertujuan untuk



mengkaji praktik Pati Ka Du'a Bupu Ata Mata dan menilai kesesuaiannya dengan hukum Islam dalam komunitas suku Lio di Desa Pemo. Pendekatan penelitian kualitatif digunakan, dengan pemilihan informan kunci melalui teknik purposive sampling, termasuk Mosalaki, serta pemimpin agama dan masyarakat di Desa Pemo, Kecamatan Kelimutu, Kabupaten Ende. Data untuk penelitian ini diperoleh melalui observasi, wawancara, dokumentasi, dan analisis bibliografi. Penelitian ini mengikuti metode analisis data yang terstruktur, yang terdiri dari pengumpulan data, reduksi, penyajian, dan penarikan kesimpulan. Temuan penelitian ini mengungkapkan bahwa *Pati Ka Du'a Bupu Ata Mata* adalah tradisi penghormatan kepada leluhur yang telah meninggal sebagai ungkapan rasa syukur kepada Tuhan dan garis keturunan leluhur yang membawa kehidupan ke generasi saat ini. Persembahan—beras merah, moke, pinang, hati babi, dan hati babi—berfungsi sebagai sarana untuk memperkuat ikatan komunitas dan menghormati warisan. Namun, dari perspektif hukum Islam, ritual ini dianggap tidak diperbolehkan, karena melibatkan unsur-unsur syirik (mempersekutukan Tuhan) dan konsumsi babi serta moke, yang secara eksplisit dilarang dalam Islam. Implikasi dari penelitian ini menyoroti pentingnya kesadaran agama dalam komunitas, mendorong individu untuk menghindari ritual yang bertentangan dengan ajaran Islam yang termaktub dalam Al-Qur'an dan Hadis.

Kata Kunci: Hukum Islam, Ritual, Tradisi Pati Ka Du'a Bupu Ata Mata, Suku Lio

Introduction

Indonesia is an archipelagic country that has a diversity of cultures, races, ethnicities, beliefs, religions and languages.¹ Local wisdom is influenced by the culture of each region. Local wisdom is born from values and behavior in the lives of people in a process that is not short and continues from generation to generation.² Various forms of local cultural heritage give us the opportunity to learn local wisdom in overcoming various problems faced in the past. The problem is, this local wisdom is considered to have no relevance to the present, let alone the future.³

Islam pays great attention to the customs and habits of society to be used as a source of Islamic law with certain improvements and limitations.⁴ Islamic teachings also do not prohibit Muslims from being cultured and behaving according to their culture, because culture is an inseparable part of human life, as long as they live in this world. As long as the culture and customs do not conflict with the established Islamic law, then it is permissible to continue to be implemented and preserved.⁵

One of the traditions or rituals that still continues in the Lio tribe, especially in Pemo Village, Kelimutu District, Ende Regency, is the *Pati Ka Du'a Bupu Ata Mata ritual* (Ritual of

¹ M Antara and M V Yogantari, "Keragaman Budaya Indonesia Sumber Inspirasi Inovasi Industri Kreatif," *SENADA (Seminar Nasional Manajemen, Desain Dan Aplikasi Bisnis Teknologi)* 1, no. 1 (2018): 292–301, <https://eprosiding.idbbali.ac.id/index.php/senada/article/view/68>.

² Nana Noviana, "Integritas Kearifan Lokal Budaya Masyarakat Aceh Dalam Tradisi Peusijek," *Deskovi: Art And Design Journal* 1, no. 1 (2019).

³ M Nukman, N Mariana, and H Subrata, "Upaya Pemertahanan Budaya Lokal Dalam Pembelajaran Bahasa Asing Pada Perspektif Glokalisasi," *Jurnal Review Pendidikan Dan Pengajaran* 7, no. 1 (2024): 276–83, <https://doi.org/10.31004/jrpp.v7i1.23491>.

⁴ Sunan Autad Sarjana and Imam Kamaluddin Suratman, "Konsep 'Urf Dalam Penetapan Hukum Islam," *Tsaqafah* 13, no. 2 (2019): 279–96.

⁵ B Buhori, "Islam Dan Tradisi Lokal Di Nusantara (Telaah Kritis Terhadap Tradisi Pelet Betteng Pada Masyarakat Madura Dalam Perspektif Hukum Islam)," *Al-Maslahah Jurnal Ilmu Syariah* 13, no. 2 (2019).

Feeding Deceased Ancestors). The *Pati Ka Du'a Bupu Ata Mata* ritual according to local beliefs is carried out to communicate and maintain relationships with spirits and the universe.

Pati Ka Du'a Bupu Ata Mata is a ritual of respect by giving offerings to ancestral spirits which is carried out at the peak of Lake Kelimutu every August 14. This ritual is carried out while waiting for the harvest momentum.⁶ The process of giving offerings or sacrifices in the form of slaughtering certain animals and offering their blood to the spirits of ancestors, gods, the earth, and other supernatural beings or the guardian spirits of the sea is basically intended to establish communication or a relationship between these beings and humans or as a form of human solidarity with supernatural beings, the spirits of ancestors, gods and the like, with the various offerings offered, a sense of satisfaction will emerge from humans who carry out religious rituals and believe that the ritual ceremonies they carry out are truly accepted by the gods, God, or the spirits of the ancestors.

The Lio tribe in Pemo Village who do not have sufficient understanding of Islam, prefer to maintain their ancestral heritage and practice it in their daily lives, even though it is contrary to the teachings of their religion. This phenomenon continues to this day.⁷ The Lio Tribe in Pemo Village still believes that offerings are sacred, so they are considered part of religious activities. In fact, when viewed in Islamic law, offerings are something that is very contrary to religious law because they are intended as offerings to spirits. For Muslim people who still use this ritual, they are often not considered as Muslims.⁸

In the *Pati Ka Du'a* ritual *Bupu Ata Mata* makes offerings containing cigarettes, betel nuts, brown rice, chicken, pork and pork heart, and drinks in the form of *moke* (palm wine). After finishing feeding the ancestors at the spirit stone, the ritual ends with the *Mosalaki* (traditional leaders) eating some of the offerings presented to the ancestors. In this case, there are *Mosalaki* (traditional leaders) who are Muslims who eat pork and heart and drink palm wine, which are foods and drinks that are forbidden in Islam.

The prohibition on eating pork or pork heart has been explained in the Qur'an, which explicitly states that it is forbidden to consume pork, namely in QS. Al-Baqarah [2]: 173). Furthermore, according to Ibn Hazm, it is haram to eat anything from pigs. The haramness of pigs is not only limited to their meat, but also includes other organs of the body as follows:

“Abu Muhammad said, it is not permissible to eat anything from pigs, whether meat, fat, skin, tendons, cartilage, intestines, brain, bones, head, other organs, milk, and hair, whether male or female, small or large. Likewise, it is not permissible to take advantage of pig hair either for beads or anything else”.

Apart from that, palm wine is also a drink that is forbidden in Islam. Because it can be intoxicating, *khamr* was banned in stages because it had been a habit since the time of ignorance. The law on drinking alcohol or *khamr* in the Qur'an is contained in QS. Al-

⁶ Ariesty Victoria Kartina, “Ansambel Musik Nggo Lamba Dalam Upacara Pati Ka Du'a Bapu Ata Mata Di Danau Kelimutu Ende Flores Nusa Tenggara Timur,” *Selonding* 12, no. 12 (2017): 1–15.

⁷ Ayu Artika Sari, *Tinjauan Hukum Islam Terhadap Tradisi Sesajen Dalam Pernikahan Masyarakat Adat Jawa Desa Bukit Lingkar Kecamatan Batang Cenaku* (Riau: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2023).

⁸ A F Hermenda and M P Sari, “Sesajen Dalam Perspektif Islam Kejawaen (Studi Kasus Dalam Masyarakat Jawa Jati Ombo),” *Javano Islamicus* 1, no. 1 (2023): 14–28, <https://doi.org/10.15642/Javano.2023.1.1.14-28>.

Baqarah: 219). The law of drinking alcohol or khamr is also mentioned in Imam Ahmad who narrated a hadith from Abu Musa Al- Ash'ariy that the Messenger of Allah SAW said:

khamr will not enter heaven, the person who believes in or condones magic, and the person who breaks ties of kinship. Whoever dies while drinking khamr (drunk) then Allah will give him a drink from the river Ghuthah. Namely the water that flows from the genitals of prostitutes, the smell of which is very disturbing to the inhabitants of hell".

Due to the prohibition of consuming some of the offerings containing pork meat, heart and palm wine by the Mosalaki (traditional leader) of the Lio tribe who are Muslim in carrying out the *Pati Ka Du'a Bupu Ata Mata ritual*, the tradition of the *Pati Ka Du'a Bupu Ata Mata ritual* in Pemo Village needs to be studied more deeply, especially from the perspective of Islamic law.

This study is in line with the results of Mohtarom's (2022) research with the title "Responding to the Tradition of Offerings from the Perspective of the Hadith" that the giving of food to ancestors carried out by the indigenous people of the Lio tribe in Ende Regency is similar to the practice of giving food carried out by the Javanese people, namely offerings, also called banten, sesajen, semah, or semah are food and other objects, such as flowers and incense, which are offered in religious ceremonies or traditional ceremonies which are carried out symbolically with the aim of communicating with supernatural powers. The power in question could be the highest power that has been given to live and become the center of hope for various positive desires of the community.⁹

Novelty research in this study, namely there has been no research that discusses the *Pati Ka Du'a Bupu Ata Mata Ritual* in the Lio tribe community in Pemo Village, Kelimutu District, Ende Regency and the Islamic law review. Therefore, this study aims to determine: (1) the practice of the *Pati Ka Du'a Bupu Ata Mata ritual* in the Lio tribe community in Pemo Village, Kelimutu District, Ende Regency and (2) the Islamic law review of the *Pati Ka Du'a Bupu Ata Mata ritual* in the Lio tribe community in Pemo Village, Kelimutu District, Ende Regency.

This research is important to conduct because the results of this research are expected to provide positive input and can provide additional input in the development of Islamic legal thinking, along with the development of Islamic legal problems, so that it continues to be studied to distinguish between what is right and what is wrong based on the Qur'an and As- Sunnah.

This study uses a qualitative research approach, namely a method based on postpositivism, while to research on natural objects, where the researcher is the key instrument, data collection techniques are carried out by triangulation (combination). Data analysis is inductive or qualitative and the results of the study emphasize meaning rather than generalization.¹⁰ This type of research is field research. research).¹¹ The focus of this research is to discuss the ritual practice of *Pati Ka Du'a Bupu Ata Mata* in the Lio tribe community in Pemo Village, Kelimutu District, Ende Regency and the Islamic law review of the *Pati Ka*

⁹ Ali Mohtarom, "Merespon Tradisi Sesajen Dalam Perspektif Hadits," *Jurnal Mu'allim* 4, no. 1 (2022): 104-18.

¹⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: CV Alfabeta, 2018). 10

¹¹ I Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif Dan Kualitatif* (Yogyakarta, 2020). 15

Du'a Bupu Ata Mata ritual in the Lio tribe community in Pemo Village, Kelimutu District, Ende Regency. The location used in this research is in Pemo Village, Kelimutu District, Ende Regency.

In data collection techniques, the types of data used in this study are primary data and secondary data. Primary data is an object in the form of an original document from the perpetrator called *first-hand information*. Primary data is a data source that directly provides data to data collectors. Data collection can be obtained from the results of observations, interviews, documentation. While secondary data used in this study is in the form of literature studies. In this study the author uses data sources, Observation, Interview, and Documentation. use *in-depth interview*, this aims to collect complex information that mostly contains opinions, attitudes, and personal experiences. The method used by the author to avoid losing information is by asking permission from the informant, namely mosalaki (Customary Leader of the Lio Tribe) in Pemo Village, Kelimutu District, Ende Regency, as well as religious and local community leaders in Pemo Village, Kelimutu District, Ende Regency to use a recording device.¹²

The data analysis technique in this study uses qualitative data analysis according to Miles & Huberman in Sugiyono, namely: (1) Data Collection. Data collection is carried out by means of observation, interviews, and documentation. All data collected from various sources are read, studied, and reviewed. Data analysis can be carried out since data collection in the field, although intensive analysis is only carried out after data collection ends. Data obtained from observation, interviews, and documentation are still very raw data, from all of which data is collected to facilitate the next steps to be taken by the researcher.¹³ The first thing to do is field observation and survey of the location and target informants to be interviewed. Data collection was carried out on mosalaki (Customary Leader of the Lio Tribe) in Pemo Village, Kelimutu District, Ende Regency as well as local religious and community leaders in Pemo Village, Kelimutu District, Ende Regency. The data that the author obtained in interviews with informants is accompanied by interview recordings, supporting documentation data, and written data to complete the existing interview data, (2) Data Reduction. Data reduction is defined as summarizing, taking the main and important data, making categorizations based on capital letters, lower case letters, and numbers. In reducing data, each researcher will be guided by the objectives to be achieved. Data that has been reduced will provide a clearer picture and make it easier for researchers to collect data and search for it if needed.

The Sacred Meaning and Ritual Process of Pati Ka Du'a Bupu Ata Mata in Pemo Village, Ende Regency

Related to the Second Even Bupu Genap Mata, the researcher himself conducted an interview with the Xaverius Pame Rada as a traditional leader of Pemo Village, Kelimutu District, Ende Regency, he said that:

“The Pati Ka Du'a Bupu Ata Mata Ritual is a Tradition or Ritual of Giving Food or Offerings to Deceased Ancestors, giving food to Pati Ka Dua Bupu Ata Mata in the form of red rice, palm wine or moke (traditional drink), betel nut, liver

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*.

¹³ Sugiyono.

and pig heart of several tribes or communities. This tribe or indigenous community consists of several villages, namely Woloara, Pemo, Nuamuri, Mbuja, Tenda, Wiwipemo, Wologai, Saga, Puutuga, Sokoria, Roga, Ndito, Detusoko, Wolofeo, and Kelikiku."

Pati Ka Du'a Bupu Ata Mata is highly believed by the Kuda indigenous community, especially in Pemo Village . According to Bapak, Pati Ka is a belief of the indigenous community, especially in Pemo Village , which is carried out during post-harvest or other general customary activities. *The Pati Ka Du'a Bupu Ata Mata* ritual has its own value and has many meanings contained in it.

"This ritual has three important meanings, the first is a request to God Himself because God is the creator of the world and its contents, the second is a request to nature which has given us life, then the third is we ask our ancestors because it was our ancestors who gave birth and raised us."

From the results of the observations made, the "Pati Ka Du'a" Ritual Bapu Ata Mata" is interpreted as a way to feed and drink deceased ancestors. However, behind it there is actually a deeper meaning, namely as a form of gratitude that has been given by nature so that nature can always provide life. Nature is a manifestation that is also closely related to the creator of nature itself. By making offerings to nature, they have unconsciously maintained harmony between humans and the creator who is often referred to as Du'a Bupu. Likewise, the Ende Lio tribe is aware of the highest manifestation that is eternal and everlasting. They believe that everything in life is driven and supervised by a supreme being. The Ende Lio community conceptualizes the highest manifestation of God in local terms, namely Du'a Bupu or Pray Not.

As the name suggests, "Pati Ka Du'a Bapu Ata Mata" means "feeding the spirits of the deceased" this tradition is a ceremony of "feeding the ancestors" which is carried out in the area of the three-colored lakes of Kelimutu. "Giving food or offerings to the ancestors which is carried out at the peak of Lake Kelimutu is a request, namely a request to the God of the universe, a request to nature, and a request to the ancestors who have given birth to and raised us, where there is a three-colored lake at the peak of Mount Kelimutu which has different meanings, Tiwu Ata Bupu which is red to blackish, now jet black, which is the place where the spirits of the elderly reside, Tiwu Ata Polo, the lake is dark green/dark, now light blue, believed to be the place where the spirits of the deceased who during their lives did evil, and huu Nuwa Muri Ko'o Fai; the place where the spirits of young people reside.

From the results of observations that have been made, the Ende community, especially in Pemo Village, Kelimutu District, makes *the Pati Ka Du'a Bupu Ata Mata ritual* (feeding deceased ancestors) an annual traditional ceremony that has become an icon, especially for the Lio tribe, especially the Pemo Village community, especially in every traditional house with the aim of remembering deceased ancestors. *The Pati Ka Du'a Bupu Ata Mata ritual* is generally held every August 14th.

Ende Regency, East Nusa Tenggara (NTT), tradition of feeding ancestral spirits (*Pati Ka Du'a Bupu Ata Mata*). The traditional ritual " *Pati Ka Du'a Bupu Ata Mata*", is then followed by all indigenous people in the Lio tribe area. According to the Village Head/ Customary Leader , "What is meant is to pray to deceased ancestors, in addition to warding off disasters,

also so that the Ende area is kept away from disasters and its nature is maintained which can provide welfare for its people"

From the results of observations that have been made, this activity was held by the Ende Regency Government as a form of preserving regional culture. From traditional ceremonies that have been carried out for generations, giving food to ancestors is only done in the homes of each resident, village, or tribe. Now a traditional ceremony is being held at the peak of Kelirnutu involving the Lio tribe. As a form of understanding and preserving the heritage of the beliefs of the people on the mainland of Flores, especially in Pemo Village , considering that the people of Pemo Village are a society that still has its own authenticity and uniqueness related to the management system of this belief.

According to Mr. Donatus Pani Manggo, a resident of Pemo Village who plays an active role in *the Pati Ka Du'a Bupu Ata Mata ritual*, he said:

"*The Pati Ka Du'a ritual two powder* This ritual has been going on for a long time and has become an annual event in the Lio tribe, especially in Pemo Village. This ritual has become an important icon, and we as a community are also proud and play an active role in this ritual."

The community strongly supports the existence of *the Pati Ka Du'a Bupu Ata Mata Ritual*, which makes this ritual considered sacred for the community or parties involved in this ritual. This ritual is carried out at Lake Kelimutu, according to Mr. Xaverius Peme Rada as the Village Head and Worker (Traditional Figure) of Pemo Village said, "The pati ka ritual two powder This ata mata is carried out at the peak of Mount Kelimutu, where according to the beliefs of the local community, Mount Kelimutu is a very sacred place, which means that if the Pati Ka Du'a Bupu Ata Mata Ritual is carried out, it involves the spirits of deceased ancestors who "reside at the peak of Mount Kelimutu which is believed by the Lio Tribe, especially the Pemo Village community".

In the ritual procession of Pati Ka Du'a Bupu Ata Mata there are several stages. The ritual procession of "Pati Ka Du'a Bupu Ata Mata" "Bapu Ata Mata" begins with the indigenous people carrying out rituals from their respective traditional houses. According to the Xaverius Pame Rada as the Village Head/Customary Leader, "Each indigenous community through rituals in their respective traditional houses carries out the *Pati Ka Du'a Bupu Ata Mata* ritual before heading to the peak of Mount Kelimutu with the Mosalaki (customary leaders), the Mosalaki (customary leaders) and related parties entering a door called Pere Konde. Pere Konde is believed to be the first door before carrying out the ritual and it is believed that there is a figure guarding the door and before entering the door, permission must be asked first."

For the Lio-Ende tribe, every time they start a ritual they must pass through the Mutiara Conday door because at the door there is a guard who asks permission first from the ancestors who live in their place to pay their respects. In *the Pati Ka Du'a Bupu Ata Mata* Ritual procession cannot be separated from the mantras or prayers recited in the ritual.

According to the Xaverius Pame Rada as the Village Head/Customary Leader:

"Mosalaki put cigarettes and betel nuts in the lodo nda which functions as a place to put offerings. Mosalaki when giving cigarettes and betel nuts to ancestors while reading a mantra that each has a meaning contained in it, this mantra is read or chanted by the tribal chief or Mosalaki , after entering through

the pere konde door, Mosalaki will start by reading the mantra for the ritual. Leja ina kami mai do you know our two or powder or the eyes are there, there rina mui May tau sama leka loka tana ina (God in the sky and on earth, the ancestors on the ground want gadho . At this time I want to give food to the ancestors and I make offerings on the altar. I ask all the ancestors to come and eat together on this altar)"

After entering through the Pearl Conday Ritual door, the ritual continues by providing food that has been prepared by members or the indigenous community, then Mosalaki places the food in a place that has been provided, while reciting a mantra. The mantra that is recited first is the ritual mantra, then continued by reciting other mantras. According to the Xaverius Pame Rada as the Village Head/Customary Leader:

"To start the pati ka ritual event two powder At first there are 3 (three) mantras or prayers that will be recited by the Mosalaki , the first is a mantra to ask for this activity to be carried out and ask the ancestors to come and enjoy the food or offerings that have been provided, the second is a mantra to put or give cigarettes and areca nut, then the third is a mantra to cut or slaughter pigs which will be recited by the Mosalaki to give cigarettes and areca nut: Du'a gheta Lulu wula , not the god wena tana i know bewa O no five du'a powder dew mom is hungry for nata no Mbako . I'm there rina leka mui two powder dew mom know enemy you mbako no mengi nata ina. ancestors in the land of Mau Ghado . Today I am the extension of the hands and feet of my ancestors. I come to give betel nut and cigarettes. I ask all ancestors to smoke cigarettes and eat betel. So that when eating betel you don't get dizzy and when smoking cigarettes you don't get drunk." After the process of giving food or cigarettes and betel is complete, it is continued with the slaughter of animals (pigs) and the mosalaki will begin the slaughter or cutting by reciting mantras or prayers, prayers or incantations for the slaughter or cutting of pigs: I hold a spear to stab or kill you, until I ask for bile, the liver should not be injured ("I dheo busu know s you I 'm Rina there is no pusu ate "I'm sorry").

Pig slaughtering is done by the Worker (Customary Leader), According to Mr. Xaverius as Village Head, he said:

"The pig slaughtering is done by Mosalaki Ria Bewa . If the pig's liver has spots or is not good, then Mosalaki asks the ancestors that nothing will happen. The pork given for offerings is only boneless meat".

The Worker (Customary Leader) plays an important role in this ritual procession starting from entering the Pere Conde door , giving and placing food, followed by reading prayers or mantras, until the ritual procession ends.

"Pati Ka (feeding) Du'a Bupu Ata Mata (deceased ancestors). Placed on a spirit stone, the ancestral spirits are fed (are toro) red rice, pork side dishes, (mbako) tobacco, and drinks made from coffee and water. Before performing the death ritual, Mosalaki (traditional leader) recites a poem in the Lio language " du'a gheta Lulu wow , no ghale wena tana " (god above the sky and under the ground) while circling the spirit stone and accompanied by the gawi dance (a typical dance of the Ende tribe). After feeding the ancestors, the final ritual will continue. According to Mr. Xaverius Pame Rada, he said, "After finishing feeding the ancestors at the spirit stone, the ritual ends with the Mosalaki (traditional leaders) eating

some of the offerings presented to the ancestors. After the Mosalaki (traditional leaders) leave the event location, tourists approach”.

Traditional ritual "Pati Ka Du'a" Bapu Ata" This ritual is followed by all indigenous people in the Lio region. At the same time, this ritual is a regional and national cultural arts asset that should be preserved. This ritual can also unite the Lio tribe. The Ende Regency area consists of two native tribes, namely Ende and Lio. The Ende tribe's territory is dominant from west to south, while the Lio tribe is from Ende City to east to north.

The main function of this ritual is derived from the meaning of the ritual itself, namely as an expression of gratitude to God, asking nature to be given a good life, and gratitude to the ancestors who have looked after and cared for them, even from this ritual itself can build a sense of concern between communities or between tribes that inhabit Ende Regency.

As discussed above, the tradition of the pati ka ritual two powder ata mata is a tradition that has been passed down from generation to generation carried out by indigenous people, especially the people of Pemo Village . In this ritual practice, namely giving food to deceased ancestors, which in Javanese tradition is usually known as sesaji. Based on several sources, they give food to ancestors in the form of red rice and tuak (flour) pork liver and others are traditions that have been passed down from generation to generation from previous ancestors.

Before starting the *Pati Ka Du'a Bupu Ata Mata Ritual tradition*, each indigenous community first performs a ritual from their respective traditional houses, then *the Pati Ka Du'a Bupu Ata Mata ritual will be carried out* . This ritual is highly believed and recognized as a sacred ritual, the main purpose of this ritual is as a form of gratitude after the harvest or in the form of other traditional events. Each indigenous community prepares equipment and ceremonial equipment such as cigarettes, betel nuts, red rice, chicken, pork and pork heart, as well as drinks in the form of moke (palm wine) and others before heading to the top of Lake Kelimutu.

Based on several sources, the *Pati Ka Du'a Bupu Ata Mata* ritual holds three significant meanings in the lives of the local people, particularly the Pemo Village community. The primary purposes of the ritual are: (1) to express reverence and gratitude to God Almighty, the Creator of the universe and all within it; (2) to show appreciation for nature, which sustains human life; and (3) to honor and thank the ancestors who gave life to and nurtured the community.

As its name implies, *Pati Ka Du'a Bupu Ata Mata* means “feeding the spirits of deceased ancestors.” This ritual is a traditional ceremony passed down through generations. Over the past four years, it has been formalized as an annual event held at the peak of Lake Kelimutu. The *Pati Ka Du'a Bupu Ata Mata* ritual has become a cultural icon for the people of Ende, particularly the indigenous community of Pemo Village, and serves as a unique attraction for both domestic and international tourists.

Before the ritual reaches the peak of Mount Kelimutu, the traditional leaders—referred to as the *workers*—first pass through a symbolic gate called *Pere Konde* (the entrance), accompanied by ceremonial salutes. They are followed by the entire group of ritual leaders and members of the traditional village community, all walking together toward the ritual site at the summit of Mount Kelimutu.

Upon arriving at the ceremonial location, the *Mosalaki* (traditional leader) places offerings—such as cigarettes and areca nuts—at a designated spot known as the *lodo nda*, which serves as the altar for these offerings. As this is done, the *Mosalaki* recites a series of mantras: the first to commence the ceremony, the second for placing the cigarettes and areca nuts, and the third to prepare for the pig sacrifice. The pig is then slaughtered by designated ritual workers, who extract the bile to be used as part of the sacred offerings.

After completing the traditional *Pati Ka Du'a Bupu Ata Mata* ritual, some of the *workers* (traditional leaders) partook in a small portion of the offerings that had been presented to the ancestors. This was followed by the indigenous participants performing the traditional Ende dance, known as the Gawi Dance, while circling the sacred stone used during the ritual. The ritual concluded with the *workers* leaving the ceremonial site, again accompanied by the Gawi Dance. Afterward, members of the public and foreign tourists who had been observing the ritual were invited to enter the ritual area to take photographs and learn more about its significance.

The *worker* (customary leader) plays an essential leadership role throughout the ritual process. Although the *worker* is a Muslim, he is selected based on lineage or ancestral descent. For this reason, Muslim *workers* continue to participate fully in the ritual from beginning to end, maintaining their cultural and spiritual responsibilities.

Islamic Law and Local Tradition: An Examination of the *Pati Ka Du'a Bupu Ata Mata* Ritual in Pemo Village

Islam, as a religion rooted in the teachings of the Qur'an and Sunnah, emphasizes universal principles that govern the relationship between humans and their Creator, as well as among one another. However, when these teachings intersect with the social and cultural life of local communities, particularly in areas where traditional customs are deeply embedded, a process of adaptation takes place, resulting in a range of interpretations. In Indonesia, a country rich in cultural diversity and customs, local traditions often evolve alongside Islamic teachings, giving rise to practices that blend religious values with indigenous cultures. One intriguing example of this is the *Pati Ka Du'a Bupu Ata Mata* ritual practiced by the Lio people in Pemo Village, Ende Regency, which combines local tradition with Islamic beliefs.

This ritual, which has been carried out for generations, is a manifestation of the convergence between religious belief and ancestral customs passed down through the ages. Although rooted in animist traditions and ancestral worship, the *Pati Ka Du'a Bupu Ata Mata* ritual is now performed by the local Muslim community, with modifications that align with Islamic principles. However, this intersection between Islamic law and local tradition has not always been seamless, and has sparked debates, particularly regarding practices that are perceived as inconsistent with Islamic teachings. Through this analysis, we will explore how Islamic law interacts with local traditions in the context of this ritual, and to what extent this interaction influences the religious understanding and practices of the people of Pemo.

*Islamic Law on Making Offerings for the *Pati Ka Ata Mata* Ritual*

Islam regulates the customs that develop in Indonesia, especially village communities that are still thick with their traditional rituals. One of the traditional communities that still implements its traditional rituals is the community of Pemo Village, Kelimutu District, Ende

Regency in the form of the Pati Ka Du'a Bupu Ata Mata ritual. In the application and implementation of the Pati Ka Du'a Bupu Ata Mata ritual, Mr. Haji Ibrahim as a religious figure in Pemo Village regarding the customs of Pati Ka Du'a Bupu Ata Mata from an Islamic legal perspective stated:

"...the ritual of the pati ka two powder The eye ritual that is still maintained in the Pemo village community is a long-standing ritual that is still maintained and developed until now and makes this ritual the main icon in the Lio tribe, especially in Pemo Village, the purpose of this ritual is to pray to the God of the universe, namely Allah and the ancestors who have died, and the process is also by giving food or offerings such as red rice, pig heart, moke (palm wine) and betel nut. If we look at the Islamic religion or Islamic law, it is indeed a little deviant, namely Islamic teachings do not recommend giving offerings to ancestors.

In Islam there is also a ritual where this ritual in Islam is to get closer to God in terms of worship in accordance with the recommendations in the Qur'an and the Sunnah of the Prophet.

The Lio people are generally Catholic.¹⁴ The belief of the Lio tribe, especially in Pemo Village, Kelimutu District, towards the Pati Ka Du'a Bupu Ata Mata ritual is so strong that with the belief in their ancestors, almost all of the community relies on their ancestors and the existing powers that often provide clues about what will happen to the community. "The rituals related to the local customs that have been strongly believed in for a long time and passed down from generation to generation cannot be broken, we as the community and Muslims who live in Pemo Village only support the Pati Ka Du'a Bupu Ata Mata ritual process. two powder ata mata, because these rituals become power. Its own attraction for the people of Ende city, especially the people of Pemo Village and foreign tourists.

Du'a traditional ritual Bapu Ata Mata is held once a year and begins with "Kai Pere Lesu Usu" at Pere Konde (entrance), Mosalaki performs a ritual asking permission from the konde or queen, or ancestors to open the door so that the traditional procession runs smoothly and safely. Then continued with "Mega" or greeting to guests in the yard of Sao Ria or traditional house. Next, the group walks barefoot in silence towards the ritual location in the Kelimutu Lake area.

Then, continue to Sa'o Ria Tenda Bewa (big house) to perform the ritual of wearing the lesu or called pake sare nago mosalaki dai pu enga keli to the Head of Kelimutu National Park Office. All participants of the procession head towards the procession route of about 700 meters towards the peak of Kelimutu on foot and accompanied by traditional I Lio Ende music. All participants are required to wear traditional Lio Ende clothing. Men wear special sarongs woven for men (Luka) and wear destar and batik (Lesu), as well as ikat (Semba) or shawls. While women wear ikat sarongs (Lawo) and traditional clothes (Lambu).

A gong player and Mosalaki Pu'u walks in front, followed by two women carrying baskets made of woven palm leaves and pottery. Behind him, followed by a line of Mosalaki, then the indigenous people and tourists. Lake Kelimutu was designated as the location for the ritual because the Lio tribe believes that the spirits of all those who die will go to the lake. The Lio people call the spirits of parents tiwu or rice, cassava you fay nuwa muri (young

¹⁴ T S Mbere, W B Nugroho, and G Kamajaya, "Kajian Sosiologi Tradisi Pati Ka Ata Mata Pada Masyarakat Suku Lio Di Desa Flores Nusa Tenggara Timur," *Jurnal Ilmiah Sosiologi* 1, no. 2 (2022): 1-8, <https://jurnal.harianregional.com/sorot/id-84401>.

spirits) and tiwu ata polo (spirits of people who during their lives committed many crimes against humans and nature).

Lake Kelimutu is one of the places where the Pati Ka traditional ritual is held two father eyes. Traditional elders (Mosalaki Pu'u) led the peak of the Pati Ka Ritual from a special place. Then Mosalaki and all the residents were present circling the stone, which is believed to be the place of ancestral spirits by reciting traditional poetry in the form of special requests for the welfare of the Ende Lio community.

In the Pati Ka Ata Mata ritual, the sacred nature is seen from the position of Pere Konde as a place to the place offerings and sacrificial animals. Pere Konde is perceived as a "bridge" that connects the Lio people with their ancestors and the highest being. In addition to Pere Konde, the sacred in the Pati Ka Ata Mata ritual are the offerings and sacrifices during the procession of feeding the ancestors. There is also a stone where the offerings are placed and traditional poetry and certain body movements that cannot be done by just anyone. While the profane is more general because it can be touched, mentioned and used by the wider community. In the Pati Ka Ata Mata ritual, the profane things are the traditional clothes worn when carrying out the ritual and the Gawi dance followed by the Lio people when starting and closing the Pati Ka Ata Mata ceremony.¹⁵

The Lio Tribe in the Kelimutu National Park area has a very strong spiritual bond with the three lakes in the crater of Mount Kelimutu. The three lakes are believed to be the abode of ancestral spirits and the destination of their spirits in the future.

In the Pati Ka Ata Mata ritual, the Lio tribe consciously acknowledges the existence of the Supreme Being (Du'a geta lulu) Wula, Ngga'e gale wena tana). By feeding the ancestors and forefathers, the community simultaneously expects help and protection in life. This form of belief is evident in the daily lives of the community. In other words, it can be said that the Pati Ka Ata Mata rite is a form of traditional religion. It is a social fact that is recognized together by the entire Lio tribe.

The main aim of the Pati Ka Du'a Bupu Ata Mata ritual is to convey gratitude to the god who owns the universe, so that in carrying out this ritual there are several concepts including being a form of gratitude to the god who owns the universe (Allah), gratitude and a sign of gratitude to nature, as well as gratitude to the ancestors who gave birth to them so that good relations can be established between local communities.

"..in this ritual there are three important meanings , namely a request to the creator of nature (Allah), then a request to nature because nature has given us a source of life, and thirdly a request to the ancestors for caring for and raising us." (Xaverius Pame Rada as the Village Head)

"We only respect what has become a tradition in society, but to carry out and follow this ritual, it is better for us to just leave it, I hold fast to what has been taught in the Qur'an and the hadith of the Prophet, as contained in the surah al-Kafirun verses 1-6" (Haji Ibrahim as a Religious Figure)

The implementation of this ritual or ceremony is to ask for prayers for the Kelimutu mountain area. The implementation of the pati ka ritual two powder ata mata is a place of worship. The purpose is to give gratitude to nature and offerings to the spirits of the

¹⁵ Mbere, Nugroho, and Kamajaya.

ancestors to always provide good blessings to the community. In addition, to ask for prayers for the safety of all life on earth. The form of ritual with various offerings made is a symbol as a medium of communication to nature.

The ritual of pati ka is performed as an expression of gratitude to the ancestors who gave birth to and raised them, in this case maintaining harmony and friendship between tribes and local communities. The tradition of the pati ka ritual two powder This eye ritual is a form of carrying out ancestral traditions that have been preserved for a long time.

In the implementation and tools needed in the pati ka ritual two powder The ritual is very different from Islamic Sharia law , where there are still offerings which include the slaughter of pork as one of the requirements in the process of providing food to the ancestors and flour (tuak) as a drink offering for the ancestors.

Du'a Bupu Ata Mata Ritual is related to praying to the God of the universe as a sign of gratitude to the God of the universe who has provided fertile land as agricultural land, where one of the livelihoods of the village community itself is farming. In Pemo Village there are still traditional customs that are still thick with the beliefs of their ancestors.

The Pati Ka Du'a Bupu Ata Mata ritual according to Mr. Haji Ibrahim as one of the religious figures in Pemo Village is "The pati ka ritual two powder ata mata is a form of symbol of people's gratitude to the God of the universe which is manifested in the form of rituals and giving food or offerings, as long as what we do is not regulated in the Qur'an and Al-Hadith then it is permissible to do it, if there are rules that have been stipulated in the Qur'an and Al-Hadith then it is haram."

In an interview session with Mr. Haji Ibrahim as a religious figure in Pemo Village , he said;

"Traditions or anything that exists in the community as long as it has nothing to do with worship and does not conflict with Allah's law, then we are allowed to do it."

"Rituals related to the local customs that have been strongly believed in for a long time and passed down from generation to generation cannot be simply cut off. We as the community and Muslims who live in Pemo Village only support the pati ka ritual process. two powder ata Mata, because the ritual becomes a power. The attraction itself for the people of Ende City, especially the people of Pemo Village and foreign tourists, as Muslims who understand the rituals in the teachings of Islam as regulated in the Al- Qur'an and As- Sunnah which teach not to follow ritual practices, most of which are rituals that deviate from the teachings of Islam."

The community carries out the tradition of offerings in the Pati Ka Ata Mata Ritual because of the dependence on the impact that will be experienced. The community will continue to present offerings because it is a requirement in maintaining oneself.¹⁶

The Pati Ka Ata Mata ritual is a must (kodhuh) among the Lio tribe in Pemo Village. However, such a pattern of behavior is a form of weak faith (asking other than Allah) because humans still do other alternatives in fulfilling their needs in the form of presenting

¹⁶ Nuri Wahda Salsabila Usmany and Hamdani, "Shontengan: Tradisi Sesajen Dalam Pesta Pernikahan Menurut Kacamata Hukum Islam (Studi Sumur Mortandek Di Desa Pragaan Laok Sumenep)," *Journal of Linguistics and Social Studies* 2, no. 1 (2025): 1-11, <https://doi.org/10.52620/jls ISSN 3031-9439>.

offerings which are considered to have an effect on the good blessings received by the community. In fact, no matter how small the act of shirk causes humans to fall into hell.¹⁷

Offerings intended for other than Allah is a process of forced unification between tradition and religion (syncretic) so that offerings are still made in the Pemo Village community even though in this tradition it is a wasteful traditional act and is not considered a form of servitude to Allah SWT and is also not supposed to be done by Muslims.¹⁸

In the practice of giving food to the jinn, it is a form of asking the jinn for safety, which has very nuances of shirk in Islam. Shirk is the only major sin that is not forgiven by Allah SWT as long as the person concerned does not repent during his lifetime. Therefore, offerings aimed at asking jinns for safety and prosperity are something that is prohibited in Islam.¹⁹

The Quran as a role model for humans does not only forbid those who do offerings, but in the Quran, there is a solution on how to act when responding to a problem, especially social problems such as the practice of offerings in the midst of the Pemo Village community. Islam provides a way and invites humans to return and ask Allah, as Allah has called on humans to ask Him which is stated in Surah Al-Baqarah verse 5, in the Quran Surah Al A'raf verse 128 when the prophet Moses warned his people to be patient and return to Allah, and QS Al-Anbiya 'verse 112 when the prophet prayed for justice and help from Allah. Thus (Allah) is a place for anyone who wants to return and ask for help, indeed Allah is most gracious and most merciful. So, in an effort to make things run smoothly, humans should also ask Allah, not Satan. There are several ways for anyone who wants to hold a hajatan so that it can run smoothly, namely by continuing to involve Allah, such as by praying, tahajjud, praying or dhikr, making Allah the only help and salvation and these efforts as a form of effort.²⁰

The results of this study are in line with the results of the study by Regel & Matheos (2019)²¹ with the research title "Traditional Harvest Ceremony of "New Rice/Bira Mahihawu" of the Modole Tribe Community in Bailengit Village, West Kao District, North Halmahera Regency. (Anthropological Study)" which states that the new rice harvest ceremony is carried out as an expression of gratitude for the abundant harvest and blessings.

According to Sheikh Sulaiman Ahmad in the book *Summary of Fiqh Sunnah Sayid Sabiq*, the souls of Muslims are truly at peace in the *barzakh* realm. They cannot possibly roam the world to ask for offerings and so on. Therefore, the belief that the souls need offerings is polytheistic. Muslims are prohibited from believing in and welcoming their arrival, including by giving offerings. This matter has been explained in the Qur'an, Surah An-Nisa, verse 48, which reads:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

¹⁷ Usmany and Hamdani.

¹⁸ Usmany and Hamdani.

¹⁹ Usmany and Hamdani.

²⁰ Usmany and Hamdani.

²¹ H Regel, J N Matheosz, and D' Deeng, "Upacara Adat Panen 'Padi Baru/Bira Mahihawu' Masyarakat Suku Modole Di Desa Bailengit Kecamatan Kao Barat Kabupaten Halmahera Utara," *HOLISTIK: Journal of Social and Culture* 12, no. 4 (2019): 1-14, <https://ejournal.unsrat.ac.id/index.php/holistik/article/view/26284>.

Meaning: "Indeed Allah will not forgive (the sin of) associating partners with Him (shirk), and He forgives what (sins) other than that (shirk) for whomever He wills. Whoever associate partners with Allah, then indeed, he has committed a great sin."

In addition to not getting forgiveness from Allah, the act of shirk also has a negative impact on human life. They will find it difficult to accept the truth of Islam shown to them. Buya Yahya in his short lecture on *the Al -Bahjah TV YouTube Channel* said that the belief in the existence of spirits wandering in the world is wrong. Because in reality, all spirits are eternal in the *barzakh* realm. Those who are pious receive pleasure from Allah SWT. While those who are infidels and sinners will be tortured in their graves by angels. So, it can be concluded that the majority of scholars say that the law of offerings in Islam is haram.

In addition, scholars also say that the law of offerings is haram. In a narration, Ibn Hajar said:

"Whoever slaughters an animal to get closer to Allah in order to avoid being disturbed by the jinn, then it is not haram (permissible). Or slaughtering it with the aim of getting closer to the jinn is haram"

Islamic Law on Eating Offerings Containing Pork Meat, Liver, and Heart

The pig is slaughtered by Musolaki, then its blood and liver are placed on a coconut shell placed at the ceremony site or on rocks at the ceremony site. This site has been determined by the ceremony leader. Offerings in the form of red rice, palm wine or moke (traditional drink), betel nut, liver, and cooked pig heart are placed on the rocks. Pork is prepared as consumption by the ceremony participants when the ceremony is over.²²

The ritual is accompanied by the recitation of prayers by a representative of Mosalaki and after the ceremony is finished it ends with the Gawi dance. Sodha (traditional Lio dance) by the Mosalaki Pu'u is accompanied by singing traditional poetry in Lio Language (Sodha) from the art studio in the Lio Ende community while surrounding the location of the offering altar. The remains of the offerings are given to the people who watch. People usually fight to get it because it is believed to be a blessing for the future.

Pig sacrifice is the Lio tribe's ultimate offering. Pigs are a belief of the community that represents that respect for ancestors and forefathers must be born from sincerity and a high sense of belonging.²³

The prohibition on eating pork has been explained in the Qur'an, which explicitly states that it is forbidden to consume pork, including:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: "Indeed, Allah has only forbidden you carrion, blood, pork, and animals which (when slaughtered) are called (names) other than Allah. But whoever is forced to (eat them) and does not want them and does not (also) transgress limits, then there is no sin for him. Indeed, Allah is Forgiving, Most Merciful". (QS. Al-Baqarah [2]: 173).

²² I Wayan Rupa, I Gusti Ngurah Jayanti, and Yufiza, *Tradisi Memberi Makan (Persembahan) Kepada Roh Leluhur (Pati Ka Du'a Bapu Ata Mata) Di Kecamatan Kelimutu, Kabupaten Ende, Provinsi Nusa Tenggara Timur* (Bali: Direktorat Jenderal Kebudayaan Balai Pelestarian Nilai Budaya, 2015).¹⁷

²³ Mbere, Nugroho, and Kamajaya, "Kajian Sosiologi Tradisi Pati Ka Ata Mata Pada Masyarakat Suku Lio Di Desa Flores Nusa Tenggara Timur."

The prohibition of pork was also stated by Abu Ishaq Asy-Syirazi, Al- Muhadzdzab fi Fiqhil Imam Asy- Shafi'i, Beirut, Darul Fikr as follows:

"As for pigs, they are unclean animals because their condition is worse than dogs, besides that it is recommended to kill them not because they are dangerous, and it has been mentioned in the texts its prohibition. If dogs are unclean then pigs are even more unclean. "Meanwhile, something that is born from pigs and dogs or one of the two is unclean because it is a creature that comes from unclean things, therefore its legal status is the same," (Abu Ishaq Asy-Syirazi, Al- Muhadzdzab fi Fiqhil Imam Asy- Shafi'i, Beirut, Darul Fikr, juz I, page 47).

According to Ibn Hazm, it is haram to eat anything from pigs. Even using their hair, according to Ibn Hazm, is not allowed. The consequence is that the haramness of pigs is not only limited to their meat, but also includes other organs as follows:

قَالَ أَبُو مُحَمَّدٍ: لَا يَحِلُّ أَكْلُ شَيْءٍ مِنَ الْخِنْزِيرِ لَأَحْمِهِ وَلَا شَحْمِهِ وَلَا جُلْدِهِ وَلَا عَصَبِهِ وَلَا عُضْرُوهُ وَلَا حَشَوَتِهِ وَلَا مَخْجِهِ وَلَا عَظْمِهِ وَلَا رَأْسِهِ وَلَا أَطْرَافِهِ وَلَا لَبَنِهِ وَلَا شَعْرَهُ الذَّكَرُ وَالْأُنْثَى وَالصَّغِيرُ وَالْكَبِيرُ سَوَاءً، وَلَا يَحِلُّ الْإِنْتِفَاعُ بِشَعْرِهِ لَا فِي خِرَزٍ وَلَا فِي غَيْرِهِ

Meaning, "Abu Muhammad said, it is not permissible to eat anything from pigs, whether meat, fat, skin, tendons, cartilage, intestines, brain, bones, head, other organs, milk, and hair, whether male or female, small or large. Likewise, it is not permissible to take advantage of pig hair, whether for beads or anything else".

Islamic Law on Drinking Offerings Containing Palm Wine

Tuak is offered to the spirits of ancestors by traditional leaders. This offering is done as a form of respect for the ancestors and is given a drink so that this offering is similar to our everyday life.²⁴

Tuak has the same substance law as khamr which is forbidden in Islamic law. People who are Muslim more or less know the teachings of Islam which prohibits the production, consumption and sale of khamr. Khamr is one type of object mentioned in the Qur'an, including in the letter Al-Maidah (5: 90-91) and Al-Baqarah (2: 219). Further explanations about khamr are also found in the hadiths of the Prophet Muhammad SAW. In this verse of the Qur'an and Hadith it is explained that consuming Khamr is one of the prohibited acts and those who do it are severely punished with certain punishments. Every person who consumes khamr, whether in small or large quantities, whether he is drunk (iskar) or not, then he can be subject to hadd punishment al-syurb as explained in the hadith narrated by Anas ibn Malik. In the hadith it is mentioned that the Prophet SAW lashed a man who drank khamr 40 times using a date palm stem.²⁵

The law on drinking alcohol or khamr in the Qur'an is contained in Surah Al-Baqarah verse 219. Allah SWT says:

²⁴ Rupa, Jayanti, and Yufiza, *Tradisi Memberi Makan (Persembahan) Kepada Roh Leluhur (Pati Ka Du'a Bapu Ata Mata) Di Kecamatan Kelimutu, Kabupaten Ende, Provinsi Nusa Tenggara Timur*.

²⁵ S Salma, R Revianda, and T Hidayat, "The Perspectives of Islamic Law (Hadd Al-Syurb) on Aia Niro and Tuak (Khamr) Activities in Nagari Batu Payuang Halaban," *Society* 8, no. 1 (2020): 249–63, <https://doi.org/10.33019/society.v8i1.168>.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْغَفْوَةُ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Meaning: "They ask you about *khamr* and gambling. Say: "in both there is a great sin and some benefit for humans, but the sin of both is greater than the benefit ". (QS. Al-Baqarah: 219).

Apart from that, there is also evidence that explains the prohibition of drinking alcohol, namely the letter An-Nisaa verse 43:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِينَ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

Meaning: "O you who believe, do not pray, while you are drunk, until you understand what you are saying, (neither approach the mosque) while you are in a state of *junub*, except just passing by, until you have bathed. And if you are sick or are on a journey or have come from a place of urination or you have touched a woman, and you do not get water, then pray on good (holy) ground; sweep your face and your hands. Indeed, Allah is Almighty Forgiving, Most Forgiving." (QS An-Nisa verse 43).

The hadith about *khamr* is also mentioned in Imam Ahmad who narrated a hadith from Abu Musa al-Ash'ariy that the Messenger of Allah SAW said:

khamr will not enter heaven, the person who believes in or condones magic, and the person who breaks ties of kinship. Whoever dies while drinking *khamr* (drunk) then Allah will give him a drink from the river Ghuthah . Namely the water that flows from the genitals of prostitutes, the smell of which is very disturbing to the inhabitants of hell" (Narrated by Ahmad (4/399), Al-Hakim (4/146), Ibnu Hibban (5346)

" *Khamr* or liquor has been cursed by its essence , the person who drinks it, the person who pours it, the person who sells it, the person who buys it, the person who squeezes it, the person who asks to squeeze it, the person who brings it, the person who asks to bring it and the person who eats the price" (Narrated by Ahmad (2/25,71), Ath- Thayalisi (1134), Al-Hakim At- Tirmidhi in Al-Manhiyaat (p.: 44.58), Abu Dawud (3674)).

These hadiths convey a clear and strong prohibition in Islam against any involvement with *khamr* (intoxicating drinks), a stern warning against belief in or endorsement of magic, and an emphasis on the vital importance of maintaining kinship ties. The prohibition extends beyond personal consumption to encompass all aspects of production, distribution, and commercial dealings involving *khamr*, with all parties involved subject to divine curse. In practical life, these teachings underscore the necessity of preserving individual and communal moral integrity by avoiding not only direct sinful acts but also any form of complicity in facilitating them. Furthermore, they highlight the significance of nurturing familial and social bonds as an essential component of faith and devotion in Islam,

reinforcing the idea that moral and social responsibilities are inseparable from religious commitment.

Conclusion

Based on the findings of the research conducted in Pemo Village, Kelimutu District, Ende Regency, the *Pati Ka Du'a Bupu Ata Mata* ritual is an annual tradition practiced by the local indigenous community as an expression of gratitude to ancestral spirits through offerings such as red rice, betel nut, pork liver, pig's heart, and palm wine. This practice reflects deep spiritual beliefs, particularly among the Lio people, who maintain a strong connection with the three crater lakes of Mount Kelimutu, believed to be the resting place of ancestral souls. However, from the perspective of Islamic law, this ritual poses significant theological and legal concerns. The act of presenting offerings to spirits is classified as *shirk* (associating partners with God), which is a major sin in Islam. Furthermore, the ritual involves elements prohibited in Islamic teachings, such as the consumption and use of pork and intoxicants like palm wine, both of which are explicitly forbidden in the Qur'an and Hadith. Islamic scholars, including Ibn Hazm, assert that not only is the consumption of pork unlawful, but so is the use of any part of the pig. Likewise, *khamr* (intoxicants) such as palm wine are condemned in several Islamic sources, and their use is associated with severe spiritual consequences. Islam also rejects the belief that the souls of the deceased require offerings, asserting instead that they remain in the hereafter without need of material provisions from the living. Consequently, while the *Pati Ka Du'a Bupu Ata Mata* ritual is culturally meaningful and rooted in local tradition, it is considered incompatible with Islamic principles. This research underscores the importance of understanding and evaluating indigenous practices through the framework of Islamic law, thereby encouraging communities to honor their heritage while avoiding actions that contradict religious teachings.

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