

The Tradition of the Use of Pig's Blood in the Traditional Rituals of the Islamic Community in the Mole Ethnic

Maria Yulita C. Age

{cagemariayulita@gmail.com}

Sekolah Tinggi Pastoral Atma Reksa Ende, Indonesia

Abstract. The tradition of using pig blood in traditional islamic rituals by mosa laki (tribal chief) of the mole flores tribe is still carried out today. Islamic teachings forbid its followers to touch or consume pork because it is considered as something haram. in the tradition of the mole tribe, the use of pig's blood has been carried out for generations and has become something that is mandatory. in the implementation of traditional rituals, pig's blood is only held or smeared not to be eaten. This study use a qualitative approach. The theory used is semiotics according to charles shanders peirce. the results show that the meaning of pig's blood in the traditional rituals of the mole tribe is the interpretation of success in people's lives in the field of livelihood between the two religions that coexist, and the harvest success of the mole tribe who are catholic and muslim.

Keywords: Mole tribe, Mosa Laki, pig blood, Islamic society, traditional rituals

1 Introduction

Indonesia is a country consisting of islands and is rich in diversity, one of which is cultural diversity [1], [2]. With the culture that develops in everyday life, Indonesian people can find out what the reasons are so that cultures are maintained and become a hereditary tradition [3], [4]. Long before the existence of religion, Indonesia was familiar with customs and culture. In the Big Indonesian Dictionary [5] adat is a form of cultural ideas and rules or habits that have been carried out since time immemorial consisting of cultural values, legal norms, and one another. Traditional ceremonies and traditional ceremonies are a series of human activities or actions that are arranged by custom and apply in society related to belief.

The word culture comes from the Sanskrit word buddhaya, which is the plural form of the word buddhi which means reason or mind [6]. Djodjodigono distinguishes between the meaning of culture and culture [6]. According to him, culture is the power of mind in the form of creativity, initiative and taste; Culture is all creation, initiative and taste. The word culture is the development of a compound word cultivation, meaning the power of the mind.

Culture can be considered as an abstraction of the overall human ability to act that has been inherited from generation to generation by a group of people who have the same traditions or customs; Culture does not only include arts and sciences, religion and way of life, but also includes technological systems, practices or systems of government, daily ways of life such as cooking food to state administration, for example, changes to the constitution and the election of prime ministers and presidents [7]. It can be concluded that culture is human knowledge that is believed to be true by the person concerned and human work that must be accustomed from the mother's womb so that when a person is an adult he becomes accustomed to it.

When religion was born and developed in the territory of Indonesia, each culture was increasingly preserved and juxtaposed with religion [8]. However, it is not uncommon to find

several cultural traditions that are contrary to religious teachings. One of the tribes that maintains its cultural traditions from generation to generation is the Mole tribe. The Mole tribe is spread over two sub-districts, namely in Ndori District and Wolowaru District, Ende Regency, Flores Island, NTT Province. The Mole tribe community is led by a main leader Mosa Laki Pu'u (supreme leader) and Mosa Laki Aji Ana (Brothers of Mosa Laki Pu'u). Currently, the Mole people embrace two religions, namely Catholicism and Islam. Even though some are Muslim, the Mole tribe still uses pig blood in various tribal rituals along with the Catholic tribal community [9], [10].

The meaning of the use of pig's blood in various traditional rituals in the Mole tribe which specifically involves tribal communities who are Muslim is certainly contrary to Islamic teachings. Things cannot be explained scientifically but must use the science of semiotics. Semiotics is a science that studies and studies about signs. In a more modern world, the science of Semiotics develops interpretation and deepening of various signs, to find out the origin and meaning of signs used by humans at various levels of civilization in everyday life.

Charles Sanders Pierce (1839-1914) was an American philosopher, one of the semioticians who argued that human life is characterized by the mixing of signs and how they are used in representative activities [11]. The explanation identifies signs created by humans which are representations of their cultural background. Therefore, in a certain area or area have different signs according to their cultural background. Peirce argues that something can be a sign that is interpreted by other people or the meaning one has in mind about the object being referred to if it presents three main elements contained in significant semiotics, namely: Representation (X): the nature of the relationship in the referent, Referent (Y): the object which is referred to by the sign, and Interpretation ($X=Y$): the experiential relationship between the interpreter and the meaning.

The sign refers to the referent in the area of representation that underlies the sign according to its function: what it refers to, how, and for what purpose. The meaning of a sign will be created when the reader of the sign can decode the basis of the representation, and can interpret the difference between sign and experience. Peirce divides signs into three types, namely: as indexes (pointing to a clear and universal direct meaning), icons (signs that have associative or analogical meanings), and symbols (signs that have symbolic meaning and can only be understood if the cultural background is understood).

Based on the background described above, I'm interesting to writing about "The Tradition of Using Pig's Blood in Traditional Rituals of the Islamic Community in the Mole Tribe". As for interpreting the meaning of pig's blood used in traditional rituals, the author uses semiotics according to Charles Shanders Pierce.

2 Method

This research is a qualitative descriptive research. According to Bogdan and Taylor quoted by [11], they define qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative research is carried out under natural conditions and is inventive in nature. In qualitative research, the researcher is the main instrument that is required to be able to adapt to the research environment [12]–[14]. Thus, researchers applying qualitative methods must be armed with broad theory and insight in order to be able to conduct direct interviews, analyze and construct the object under study to make it clearer. Research with this approach emphasizes more on meaning and is tied to values [15]. The relationships obtained in this study are generally based on scientific logic [16].

The formulation of the problem in this study is what is the reason for the Mole tribe to use pig blood in their traditional rituals? and what is the meaning of pig's blood in the traditional rituals of the Mole tribe? In this study, the data analysis and interpretation techniques went through two stages. First, the authors classify the data from interviews and observations into two parts, the first part is the involvement of Muslims in traditional rituals in the Mole tribe that use pig blood. The second part is the reason for the use of pig blood in various traditional rituals that use blood in the Mole tribe of Islamic society.

The location of this research was carried out in the Mole tribe in Ndori and Wolowaru sub-districts, Ende district, Flores, East Nusa Tenggara Province.

3 Results and Discussion

The Mole tribe is one of the tribes that inhabits the Ndori and Wolowaru sub-districts, Ende district, Flores Island, NTT province. The tribe is led by a Mosa Laki Pu'u (main leader) and Mosa Laki Aji Ana (another leader who is the brother of Mosa Laki Pu'u). The tribal leader is chosen based on the negotiation of all tribal members by applying predetermined criteria.

The center of this tribe is in Mole Village, at the foot of Mount Keli Samba in Ndori District. The Mole tribe area in the east is bordered by Liabeke Village, Lio Timur District, in the north by Wolosoko Village, Wolowaru District, in the south by the Sawu Sea and in the west by Mbuli Weralau Village, Wolowaru District.

Residents of the Mole Tribe in coastal areas work as fishermen who depend on marine fisheries and coconut farmers for their livelihood. Meanwhile, the Mole people who live in the mountains work as breeders and farmers with agricultural products such as candlenut, cocoa, nutmeg, coconut, and cloves. There are also some women who work as weavers of local traditional fabrics (Lawo and Ragi).

In terms of belief, the Mole people who live in coastal areas are predominantly Muslim and those who live in mountainous areas are predominantly Catholic. The Mole tribe's Islamic religion was influenced by traders from Bima, West Nusa Tenggara, this was because the coast of the Mole tribe was directly adjacent to the Sawu Sea. Meanwhile, Catholicism is closely related to the Polish missionaries of Societa Verbum Dei (SVD).

Language is one of the most important elements in human life. Without language, communication and relationships between people will not occur. The Mole community basically uses the Lio regional language and has the customs and habits of the Ende-Lio ethnic group. The unifying cultural heritage of the Mole tribe is very thick and there are many historical relics from the time of the ancestors, so that the tribal community still adheres to the traditions and customs that are inherited.

From the facts above, one thing that is very interesting about this tribe is the use of pig's blood in various traditional rituals, and the Islamic community is also actively involved in various traditional rituals together with tribal communities who are Catholic. This of course violates the rules and teachings of Islam which forbid pork. Pigs are considered as dirty and unclean animals. All products originating from pigs, whether blood, meat, or fat, are forbidden for consumption.

Pigs are a type of ungulate animal that has a long nose and a flat nose and is an animal that originally came from Eurasia. Sometimes known as *Khinzir* (Arabic word). Pigs are omnivores, which means they eat both meat and plant-body. In addition, pigs are one of the smartest mammals, and are reported to be smarter and easier to care for than dogs and cats.

Pigs are the filthiest and dirtiest animals, like to eat carrion and their own feces and even human waste. Pigs really like to be in a dirty place, do not like to be in a clean and dry place. Pigs are lazy animals and do not like to work (looking for food), cannot stand the sun, are not agile, greedy (prefers to eat and sleep), even the greediest among other tame animals. If you get older, you become lazier and weak (no desire to pounce and defend yourself). Like with kind and not jealous.

Here are some facts from the Quran that forbid pork: 1) Al Quran Surah AL Baqarah verse 173. "Indeed, Allah only forbids you carrion, blood, pork and slaughtered animals to be called a name other than Allah's name, but whoever is forced to eat it while he does not want it and does not exceed the limit, then there is no sin for him. Verily Allah is Forgiving and Merciful". 2) Al Quran Surah Maa'idah verse 3. It is forbidden for you to eat carrion, blood, pork, meat of animals slaughtered in the name of other than Allah, which is strangled, beaten, fallen, horned, and devoured by wild animals, except for those that you had time to slaughter and it is forbidden for you to be slaughtered for idols. And it is also forbidden to draw fate with arrows is sin. This day I have perfected for you, your religion, and have spoken to you of my favor. So whoever is compelled by hunger to commit a sin, verily, Allah is Most Forgiving and Most Merciful. Muslims must avoid all forbidden foods and consume halal foods in order to avoid committing sins. 3) Ibnu Kathir Rahimahullah's commentary on the Qur'an al-Azim. "It is also forbidden to eat meat that either dies by slaughter or dies in an unnatural state. It is also forbidden to eat pork fat like the meat because the mention of meat in the verse only shows its generality (aghlbiyah) or the fat also includes fat in the meat, or the punishment is taken by way of qiyas (analogy).

Good human instincts, of course, will not like it, because pigs eat something dirty and unclean. Medical science now admits, that eating pork is very dangerous for the whole area, especially in hot areas. This is obtained based on scientific investigations, that eating pork is one of the causes of the emergence of very dangerous tapeworms. Perhaps the next modern knowledge will be able to reveal more about the secret of the illegitimacy of this pig than today, so what Allah affirms is correct: "and Allah forbids those who are filthy" (al-A'raf: 156). Meanwhile, investigators argue that getting used to pork can weaken feelings of jealousy towards forbidden things.

So, it is certain that in everyday life the Mole community in the Mole tribe certainly forbids pork as something unclean to eat or touch. Customary demands that have been rooted in when various tribal rituals are carried out, then tribal communities who are Muslim or Catholic like it or not, like it or not, have to use pig's blood in traditional rituals. The process of using pig's blood in various traditional rituals is to be smeared, rubbed or dripped on human body parts, objects, or something that is traditionally sacred but not consumed. The Mole use pig blood in various traditional rituals such as:

Ka Po'o Teu (ceremony to repel pests from pests symbolized by *Te'u* = rat). In this ritual the tribal people will go to the forest which is located on the edge of the river. The ritual begins with cooking the rice by burning it using a *po'o* (a tubular bamboo container), then the cooked rice will be smeared with pork blood along with *telo modi* (rotten egg), *bene* (weed), *mise* (ants), and others which will then be washed away in a small pond as a form of repulsion for pests. After this ritual is completed, tribal people are prohibited from going to the garden, lighting fires in the open, sweeping or cleaning the home environment, digging soil, and drying clothes outside the house.

Kuwi Roe (the ceremony of feeding the ancestors and supernatural beings in *Tubu Musu Mase* = menhirs, *Heda* = mini traditional houses, *Bhaku Rate* = old graves, and *Hanga* =

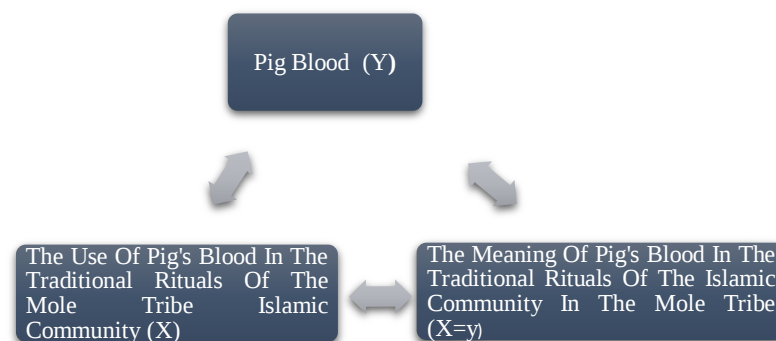
sacred courtyards). Mosa Laki will smear the blood of pigs and place offerings on buildings and locations that are considered sacred.

Wake men (ceremony for the inauguration of the chief of the chosen tribe). In this ritual, the tribal chief who has been elected through long negotiations with certain conditions, will be smeared (anointed) with pig's blood on the forehead, hands, and feet. With this polishing, Mosa Laki is legal as a tribal leader. *Welu Watu* (Laying stones), in this ritual the blood of pigs will be smeared on the stone. Then the stone will be placed on the foundation of a house or certain buildings. The order of laying starts from *Mosa Laki*, *Pu'u Hamu* (the uncle), and then followed by the owner of the house. The meaning of pig's blood in "the tradition of using pig's blood in Islamic society in the Mole tribe, Ndori sub-district", cannot be interpreted clearly. Therefore, it can be interpreted if it is interpreted using the science of Semiotics developed by Charles Shandlers Peirce.

Charles Shandlers Peirce developed significant semiotics, namely: Representation (X): the nature of the relationship to the referent, Referent (Y): the object referred to by the sign, and Interpretation (X=Y): the experiential relationship between the interpreter and meaning. He also divided the markings into three major groups, namely: Icons, Indexes, and Symbols. Icons are physical objects that resemble what is presented, for example: pictures, statues, paintings, and so on. Icons are signs that are similar between real objects and what they represent, for example: portraits and maps. While the index is a causal relationship, because the sign in the index will not appear if the sign is not present.

Blood is a thick red liquid that is thick and contained in the blood vessels. Blood functions to regulate the balance of acids and bases; transport Oxygen, Carbohydrates, and metabolites; regulate body temperature by means of conduction or conduction, carry heat from the body and regulate hormones by carrying and delivering from the glands to the target. If there is a lack of blood, then living things will die. In everyday life, blood is often interpreted as a sacrifice, a source of life, fertility, success, appreciation, victory, and so on. The use of pig's blood in various traditional rituals in the Mole tribe is included in the Index because of the causal relationship with the cultural background of the Mole tribe.

The following describes the semiotics of the use of pig's blood in various traditional rituals of the Mole Islamic community:



Note:

Representation (X): the nature of the relationship on the referent

Reference (Y): the object the sign refers to,

Interpretation (X=Y): experiential relationship between interpreter and meaning.

The reasons that cause the Mole tribal community (including tribal communities who are Muslim) to use pig blood in various traditional rituals include: 1) The use of pig's blood in

various traditional rituals is a customary order that has been passed down from generation to generation and has been implemented before the Mole community embraced Catholicism and Islam; 2) The ancestors used pig blood in various traditional rituals because pigs are one of the livestock kept by tribal communities and are easy to obtain because they are cheap; 3) If the blood of pigs is not used in traditional rituals, then the traditional rituals are certainly not accepted and approved by the spirits of ancestors and supernatural beings; will even cause a disaster such as: drought, madness, and death; and 4) There is a family relationship (blood relationship) in the tribe that has been rooted for generations before the existence of religion. Thus, the Islamic community also uses pig's blood in various tribal rituals such as tribal communities who are Catholic.

4 Conclusion

Meaning of pig's blood in the traditional rituals of the Mole tribe is the interpretation of all the successes in the life of the Mole people both in the field of livelihood, harvest success, increasing the number of tribal communities, and reparation for the mistakes that have been made by the Mole tribe. Mole people. This of course also influences why tribal communities who are Muslim are also actively involved and preserve various rituals that use pig blood even though pigs are haram animals in Islamic teachings. Here are some suggestions to (a) For *Mosa Laki Pu'u* and *Mosa Laki Aji Ana*, to continue to carry out traditional rituals that use pig blood. (b) For local governments, to continue to build cooperation with traditional institutions and provide support in maintaining the authenticity of various traditional rituals that use pig blood. (c) For the Mole ethnic community, in order to continue to comply with customary norms to maintain the values contained in various traditional rituals that use pig's blood. (d) For the younger generation, in order to be able to appreciate and preserve the various cultures that exist in Indonesia. In the end, the author would like to express his gratitude to all those who have assisted in this research process, especially the Mole Ethnic community and tribal leaders as well as all those who have been extraordinary for maintaining the cultural heritage of their ancestors.

References

- [1] S. Winiarti, U. Ahdiani, and A. Pranolo, "Tradition Meets Modernity: Learning Traditional Building using Artificial Intelligence," *Asian J. Univ. Educ.*, vol. 18, no. 2, pp. 374–385, 2022.
- [2] S. Syahril, A. Asrial, D. A. Kurniwan, N. D. Kiska, and L. Damayanti, "Teaching Primary School Students through Local Cultural Games for Improving Positive Characters," *Int. J. Instr.*, vol. 15, no. 3, pp. 1047–1078, 2022, doi: 10.29333/iji.2022.15356a.
- [3] D. Wahyuni, Y. Maulina, A. Mulia, and Sunardi, "Cultural Discourse in Reading Texts of Indonesian Language Proficiency Test," *Int. J. Lang. Educ. Vol.*, vol. 5, no. 4, pp. 356–371, 2021, doi: 10.26858/ijole.v5i4.23590 Cultural.
- [4] A. N. Ekasiwi and B. Bram, "Senior High School English Textbooks and Religious Aspects," *J. English Teach.*, vol. 8, no. 3, pp. 366–377, 2022, doi: 10.33541/jet.v8i3.4177.
- [5] J. M. L. Jayma, "Indigenous Peoples Engagement to Mainstream Local Politics: A Southern Philippines Narrative," *Indig. Peoples Engagem. to Mainstream Local Polit.*,

- vol. IX, no. 2, pp. 32–41, 2017.
- [6] R. Asfina and R. Ovilia, “Be proud of Indonesian cultural heritage richness and be alert of its preservation efforts in the global words,” *Humanus*, vol. 15, no. 2, pp. 195–206, 2016.
 - [7] M. Mead, *An Anthropologist at Work: Writings of Ruth Benedict*. 2011.
 - [8] D. Lubis, “Religious Education for Aliran Kebatinan Community in Contemporary Indonesia,” *J. Soc. Stud. Educ. Res.*, vol. 10, no. 2, pp. 270–289, 2019.
 - [9] S. Astuti, “Mosalaki : Central Point of Traditional Leadership System in Lio Ethnic Group in Sikka District , East Nusa Tenggara,” in *Annual International Conference on Natural and Social Science Education (ICNSSE 2020)*, 2020, vol. 547, no. Icnssse, pp. 25–32.
 - [10] K. Rambut, J. Kusi, D. Reero, and M. Gorety, “The Religious Role of the Leadership of the Mosalaki Wonda , Ndori Clan , Lio Ethnicity , Ende District,” *Int. J. Soc. Sci. Humanit.*, vol. 7, no. 1, pp. 37–49, 2023, doi: 10.53730/ijssh.v7n1.13860.
 - [11] P. Arndt, *Du’ a ngga’e wujud tertinggi dan upacara keagamaan di wilayah Lio. Maumere, Indonesia: Puslit Candraditya*, 2002.
 - [12] M. Pieridou and M. Kambouri-Danos, “Qualitative doctoral research in educational settings: Reflecting on meaningful encounters,” *Int. J. Eval. Res. Educ.*, vol. 9, no. 1, pp. 21–31, 2020, doi: 10.11591/ijere.v9i1.20360.
 - [13] P. Aspers and U. Corte, “What is Qualitative in Qualitative Research,” *Qual. Sociol.*, vol. 42, no. 1, pp. 139–160, 2019, doi: 10.1007/s11133-019-9413-7.
 - [14] S. Elo, M. Kääriäinen, O. Kanste, T. Pölkki, K. Utriainen, and H. Kyngäs, “Qualitative Content Analysis,” *SAGE Open*, vol. 4, no. 1, p. 215824401452263, 2014, doi: 10.1177/2158244014522633.
 - [15] K. T. John, *Ecology in Christianity and Islam a Transformative Encounter Towards Ecological Dialogue*. Yogyakarta, Indonesia: Archipelago Library Foundation, 2008.
 - [16] Y. Kurmawati and Z. Siti, “Halal dan haram makan dalam Islam [Halal and Haram food in Islam],” *Suhuf*, vol. 17, no. 1, pp. 25–35, 2005.