



Social Reconciliation of Atoni Pah Meto Community Through Tae Lilo Ritual Communication

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Abstract

This research is about the importance of *Tae Lilo* ritual communication in terms of restoring social relation or social reconciliation among *Atoni Pah Meto* community in relation to the form of interaction between society and surrounding environment, both natural environment and social environment. The *Tae Lilo* ritual is actually an expressive form of *Atoni Pah Meto's* belief system. The important roles of *Tae Lilo* ritual as a form of social reconciliation of *Atoni Pah Meto* community are: to eliminate conflict; can overcome divisions and build social solidarity among community members; able to unite two conflicting principles in society; enabling *Atoni Pah Meto's* indigenous peoples to gain new motivation and strength in order to return to normal life as usual in daily life; can be a powerful tool in conditioning social situations. The method used in this research was communication ethnography, which is the application of ethnographic methods on the patterns or ways of interacting or communicating in any event or communication process in a community group. The community intended in this case is the *Atoni Pah Meto* community group that runs the *Tae Lilo* ritual communication.

Keywords: *Social Reconciliation; Atoni Pah Meto; Tae Lilo Ritual; Ritual Communication*

Introduction

Atoni Pah Meto tribe community, the major population who inhabits the island of Timor, can be categorized as a group of people who are still traditional. The *Atoni Pah Meto* community is an agrarian society. Peasant activity is a journey full of meaning and romantic culture; it is closely related to the typical spirituality and culture that is still firmly inherent in their souls.

The agricultural cycle of *Atoni Pah Meto*, always begins with rituals that each has its own meaning. The cycle of rituals is a critical period that determines the life span of *Atoni Pah Meto* in making decisions and / or decision choices.

The rituals performed at each stage tend to intertwine and maintain harmonious relationships and communication between *Atoni Pah Meto* with a power that is believed to be more sacred, greater, and higher beyond *Atoni's* abilities. This is evident from the high level of *Atoni Pah Meto's* compliance with

the various norms associated with the local religious system, primarily traced through their high level of adherence in the practice of various customary ritual processions.

The ritual for the *Atoni Pah Meto* community actually has social value or what Clifford Geertz calls the 'value system' or 'evaluative aspect' of the culture can also be viewed as a model for *Atoni Pah Meto* in interacting with the surrounding social and natural environment. In other words, ritual is actually a model of ('model of') or 'cognitive aspect' that represents *Atoni Pah Meto's* knowledge system of the environment. In addition, the ritual is also a model for ('model for') or reference for *Atoni Pah Meto* community to conduct rigorous and accurate evaluation in order to perform its various interactive acts, not only with the surrounding natural environment but also with its social environment, both social interaction with fellow community members *Atoni Pah Meto* himself or with other people outside the community group *Atoni Pah Meto*.

Ritual has a very important role in various aspects of *Atoni Pah Meto* community life. The importance of the existence and role of ritual for the life of *Atoni Pah Meto* community also appears in relation to the form of interaction between the society and the surrounding environment, both the natural environment and the social environment.

Prior to the implementation of rituals in various agricultural ritual activities of *Atoni Pah Meto* community, always preceded by the activity of reading the ancestral messages through the internal organs of the intestine, bile and, the cache of the animal being the intermediary, usually brokers are often used are chickens. However, when used as an intermediary animal is a pig, cow, goat, or buffalo, then *Tae Lilo* performed on liver and bile organ.

This research is about the importance of ritual communication in terms of restoring social ridge or social reconciliation among fellow *Atoni Pah Meto* community in relation to the form of interaction between society and surrounding environment, both natural environment and social Reconciliation is basically one of the referent ways that can be used as a reference in fixing the problems of life that continues to exist. Such as social conflict, religious conflict, chaos among others and so forth. Reconciliation is always used in an effort to resolve the conflict. This is as according to Aziz Abdul (2006), defines reconciliation as an action to create the process of rearrangement of order or rules that exist within society. The pursuit of reconciliation requires two equally important dimensions in creating the stability of people's lives. First, reconciliation requires action based on law and capability in the provision of comparable compensation among conflicting parties. Second, it is more psychological and spiritual to create reconciliation. The two dimensions are efforts to create human beings who can seriously maintain peace among conflicting parties.

Research Methods

This research uses a method of communication ethnography that contains how researchers perceive reality, how to study phenomena, the methods used in the research and the ways used in interpreting the findings. The communication ethnography approach is the application of ethnographic methods of patterns or ways of interacting or communicating in any communication event or process within a community group. The community intended in this regard is the *Atoni Pah Meto* community group that runs *Tae Lilo's* ritual communication.

The results of research are highly dependent on the researcher's ability to describe and explain how *Atoni Pah Meto* as a ritual performer shapes their own reality so as to be familiar with the ritual. The point is this paradigm is trying to reveal how (how) social reality is formed and maintained by using certain individuals and how they interpret it. Key informants are community leaders and informal leaders who act as *maveva* (custom spokesman) and *tobe* (person in charge of customary land). The resource persons or key informants the researchers specify based on their respective understanding of the data and

specific research problems that researchers did. The numbers of resource persons that the researcher chose were those who comprehensively comprehend the history, kinship system and structure of Atoni Pah Meto's indigenous peoples.

Data collection techniques is based on Creswell's opinion in Kuswarno (2008: 47), which uses three main techniques of data collection in the study of communication ethnography, in observer participants, in-depth interviews and document review. In Participant Observation, is a field strategy that simultaneously integrates document analysis, interviews, participation and direct observation as well as introspection? In relation to this, in field research the researcher was directly involved in various activities conducted by community of *Atoni Pah Meto*. Through this technique, as the researchers conducted, the researcher attempted to enter the symbolic life of *Atoni Pah Meto's* indigenous people to be able to know exactly what subjective logic was built between *Atoni Pah Meto's* communities. Meanwhile, in-depth interviews conducted with the aim of collecting information or data about the object of research that is the communication of informants in their daily life in *Atoni Pah Meto* environment. Document analysis, conducted to find a picture of life experience or events that occur, along with the interpretation of the subject of research on it. Documents used by researchers are documents in the form of notes that apply in the *Atoni Pah Meto* customary community that is related to *Tae Lilo's* ritual communication.

Results and Discussion

Every society has a religious system, which is the existence of human belief in the existence of supernatural powers that are considered higher position than humans. Similarly, the community of Atoni Pah Meto also has a religious system. Atoni Pah Meto's customary religious system is manifested in a distinctively condensed form in ritual practices that are carried out with various standards and rules adopted. The standards and regulations or general rules adopted by Atoni Pah Meto to govern how people or their members relate to each other including in performing rituals are in fact inseparable from the culture and religious system they profess. These cultural norms are cycles of rituals performed at each period of the growing season that runs on the basis of their local culture and religion.

Land Opening or New Garden

Opening a particular forest or land as a new land for *Atoni Pah Meto* community is not done freely in its own accord but should refer to what has been mandated in *Atoni Pah Meto* customary religious system by performing certain rituals in order to obtain permission from *Uis Neno* and *Uis Pah*.

The opening of new land for *Atoni Pah Meto* begins with the implementation of *ta'sine ume* (customary prayer). Customary prayer is done by each farmer in their home. After the customary prayers are performed on their homes, then the adat prayer is continued or done jointly at the tribal level in *hau teas* (branched cultic pyramid) which is stuck to the east of each *sonaf* (tribal house). Furthermore, *ta'sine ume* (customary prayer) is again carried out simultaneously at the *kuan* (village) level at the *bakitola* (meeting hall) location in the *tobe* garden or *amaf* (tribal chief). The series of activities indicate that there are efforts to seek blessings that reflect the existence of a holy intention to do a job.

The sequence of *ta'sine ume* (customary prayer) at several different locations by including all the citizens of the tribe and even the villagers, means a serious effort to gain the blessing not only of *Uis Neno* (God, high heaven) and *Uis Pah* (god of the earth, the god of the land) through *Be'i nai* (ancestral spirits), but also from fellow citizens in the tribe, and even the blessing of all citizens who live together in one *kuan* (village).

Tae Lilo (The Reading of Ancestors' Message Ritual)

The customary prayer or *ta'sine ume* is basically a reflection of the awareness of each member of Atoni Pah Meto's indigenous peoples. Reflection of the identity is a reflection that will lead every member of the Atoni Pah Meto community to be aware of who is right and who he is, where he was standed, and how he should behave toward God and others, and how he should behave and interact with the natural environment that is in the vicinity. In other words, if someone wants to cultivate a piece of land to earn a living in order to meet the needs of his life, then he must first do self-introspection, free himself from all things to avoid the wrath of Uis Neno, Uis Pah, and Be'i nai.

In every customary ritual performed, the *Atoni Pah Meto* people always read the messages of their ancestors through certain organs of animals sacrificed. In *Dawan* (Timorese), reading the messages of the ancestors through the organs of the animals is known as *tae lilo*.

If the sacrificial animal is a chicken, then *tae lilo* (reading the ancestral message) is usually done on the intestines or belly, bile, and cache. If the sacrificial animal is a pig, a goat, a cow or a buffalo, then *tae lilo* is usually performed on the liver and bile of the sacrificial animal.

The sacrificial animals are slaughtered carefully and the attendees are usually waiting for the ancestral messages or *tae lilo* in a quite stressful atmosphere. This happens because the content of messages that can be read through *tae lilo* is greatly affect the psychological atmosphere of indigenous peoples Atoni Pah Meto, both individually and in groups, however, the contents of the message of the ancestors are obtained through *tae lilo* intended will greatly determine their decision about what is done next. If the ancestral messages through *tae lilo* are good enough (positive), then the activities continued with the preparation of the event *sea teke* or eat together as a customary form of thanksgiving.

When in the reading *tae lilo* there are signs that indicate disharmony, which is marked by a sign of defects in the intestine, bile or liver in sacrificial animals that are slaughtered. This is a sign that the relationship between Atoni Pah Meto society with Uis Neno, Uis Pah and Be'i nai is not harmonious, so usually tobe (person in charge of customary land), a maveva (custom spokesman), or one of the other local leaders who attended the occasion immediately decided to find out the cause the occurrence of disharmony of the relationship, and attempts to re-communicate it with Be'i nai through the offering of new sacrificial animals. This event by Atoni Pah Meto community is called *ta'tetun lilo*. The *tae lilo* ritual is through the act of *ta'tetun lilo* which is a form of social reconciliation for the Atoni Pah Meto community. This act of reconciliation was conducted to determine the future of Atoni Pah Meto's community. Therefore, through the action of *ta'tetun lilo* local leaders will deliver to Atoni Pah Meto society to sincerely forget all forms of dispute, conflict, resentment, and the pain of all actions that occurred in the past. It is important that, in daily life in the future always to geting the blessing of Uis Pah, Uis Neno, and Be'i nai.

Reflection of self-made by every member of the community *Atoni Pah Meto* is *Atoni Pah Meto* community strategy to anticipate the occurrence of various forms of disaster or catastrophe in his life. Local indigenous peoples generally believe that every disaster, like natural disasters, famines, accidents, and epidemics, which often afflict them, is actually the result of the anger of *Uis Neno* and *Be'i nai*. The anger is due to disharmony of relationships within the *Atoni Pah Meto* indigenous community which is usually caused by human actions as well as adultery, theft, murder, and a host of other commendable acts.

Signs indicating disharmony of the relationship between *Atoni Pah Meto* and *Uis Neno*, *Uis Pah* and *Be'i nai* are usually caused by several things, among others:

1. The existence of errors in the execution of some custom rituals that have been done some time before;

2. the existence of the disharmony of relationships within the local indigenous community which is usually caused by human actions as well as adultery of theft, murder, and a series of other commendable acts;
3. the activities of community members who damage or injure the earth such as cutting down forests and trees around the site of *faat kanaf* (sacred stone)-*oe kanaf* (source of sacred water) and ancestral graveyard, including the activity of digging the soil to cause a large hole and in in certain places believed to be the residence of *Uis Neno* (Lord, the high heaven god), *Uis Pah* (god of the earth or the god of the land) which is usually also called *Pah Tuaf*.



Figure. 1. Animal Sacrifice at *Tae Lilo* Ritual



Figure. 2. *Tae Lilo* Ritual

The formulation of *onen* (custom prayer) for *ta'tetun lilo* is as follows.

"Hoi ... uis'kin ma tua'kin es Puna Tunbaba, Mamun Femnasi, ije lelo unakab want kulib neu mone ha ma feto ne. Oket molki'i on'na lelo unakab neukiben ma ukulib neuba mitaim miniki, ma mitaim es'i, sulatka na leok, ho atu kana naleok. Neu tao you ksele es ijeben es ail ana ma upen ane on atu ka naleok, sauce kana naleok et mes uab oki utoin oki. Na'nane le sultan kanakleot'fa ben nok atu kanaleok faben es u, uaben neu ki mone ha feto ne, he nait noka mail mane ha.

Mupen man kai nai, he nait noka am nemte leko-leko amusabomane leko-leko, he nait noka kai fa fekau bubka ma kai fa fekau ksele, nait nekja alekot nai misabe nai, on alekot he nait noka sulat kai nam leu nai, kai san nai.

Nane on ite es ije ben ma uhin le es'I, neu nak maut ekse'set u'wabko fain he nait'ta lia mamobani ma fain oum, hetamen neu poelna ma munaobe he tam nai neu una ben, nak on nan kaisa muspapi ma kai muskakek.

Usine ki ma uetub ki, neu sule amleute-atu amleuta ben, ait an nafuf'i ma oef ijeben, he unakab fain ma ukulif fain neu mone ha, feto ne, on mu'wab nai mok afu, mu uab nai mok naijana, he nokat tao neu kai alekot, musaban ne alekot, fun nane onat tamen useseko unaobe es nai, he kaimuspapin kai, kai muskakeken kai.

Nane on usine ma utonan kijan, hoe mail man kai, hoe ..., usine kijan want tonun'ki ona ijeben, ama mone ha mok ena feto ne, mu etub nai mutusib nai, neu afu leu ma neu naija le'u, he afu leu naija leu kaisa muspapi, kaisa muskakeken ten you nai, au ait an nafuf ijeben-oef ijeben unakbe leko-leko u kulib leko-leko, neu sukin ma neu in akinin ben, nane on unakab au afu leu ma au naija leu, nane on afu nak sele na lajen, ma naijan naksele nalaljen, on ait an nafuf ije ma oef'I, he lelje alekot-usane alekot, he nait noka kai muspapi you kai muskakeken you nai.

Oetub ona'i ma utusib ona'i ben, nane on mit main jenmuhin manje. Afu leu, naija leu nait musabne alekot. Fun naiat maif play you, play you play, fun nasiat mfait you ma leol play you ben. Fun namat sus ain'ko ma muil nainko.

Lasi pen u, uben ona ijen ma ukilib ona ijeben kaisa muspapi kai muskaken you nane he ukata ukeok eben nane ho sufa you ho kauf you. Ice on naman ena nai, Lasi uetub ona ijeben utusib ona ijeben, lasi tuk tuka lasi nutmeg. "

The customary prayer above actually contains a sign that contains a moral message for the farmers, so that at this stage of ritual they can realize the real existence in the middle of the community and is expected also that every farmer will be able to position himself appropriately in accordance with the status and his role in *Atoni Pah Meto's* indigenous peoples, especially in relation to their awareness of how peasants should, individually and in groups, be able to react with the surrounding natural environment.

Through the ritual *ta'tetun lilo*, the peasants, indirectly, are guided to recall, reflect, and realize the beginnings of their lives. It also indirectly reminds and simultaneously limits the peasants not to recklessly make their own decisions in planning and carrying out a farming or farming work within the *Atoni Pah Meto* customary community. Through the ritual process of *ta'tetun lilo*, the peasants again build social solidarity in their respective canons through various conscious efforts to pay attention to one another, reminding each other of those who might make mistakes, reinforce each other, encouraging each other, and helping each other physically through the workings of mutual cooperation and so forth.

The local meaning or logic behind the *ta'tetun lilo* ritual, basically to interpret the agricultural activity that will be carried out by the new prospective farmers, also contains a very deep moral message for local farmers. This moral message relates to various activities of daily life, especially in relation to the interaction between man and the surrounding natural environment, the peasants are expected to always strive to build, nurture, and maintain or maintain good relationships between them with *Uis Neno* (the god of the heavens) and *Uis Pah* (God, the god of the earth or the god of the land) and *Be'i nai* (ancestral spirits) residing in the *pah maisokan* (dark world, the occult, including the whole forest area in general, *nasi leu* or sacred forests) as representations of the universe.

This moral message is closely linked to the various norms and values contained in *Atoni Pah Meto's* indigenous belief system. *Atoni Pah Meto's* indigenous belief system centers on *Uis Neno*, a source of power that is so remote and untouchable, and *Uis Pah* and *Be'i nai* as two sources of power that are very close to his life. Indigenous people of *Atoni Pah Meto* also believes in the various forces of *nijabu* (evil spirits) that always disrupt the harmony of indigenous life of local communities.

The *tae lilo* ritual for indigenous people of *Atoni Pah Meto* is seen as a bridge that mediates communication between indigenous people of *Atoni Pah Meto* with *Uis Neno* along with *Uis Pah* and especially with *Be'i nai* residing in the *pah maisokan* as a representation of the universe. The *tae lilo* ritual itself is actually an expressive form of *Atoni Pah Meto's* indigenous belief system which plays a crucial role together between *Uis Neno*, *Uis Pah*, and especially *Be'i nai* in participating in determining and simultaneously observing all the attitudes and actions of their daily lives, agricultural activities. Similarly, the contents of the formulation of *onen* (traditional prayer) are offered. In principle, the contents of the *onen* (custom prayer) are intended to appeal to *Uis Neno* and *Be'i nai* so that they avoid anger of danger.

This *onen* fragment actually reflects some important points in the context of *Atoni Pah Meto's* customary life as follows:

1. To cultivate a piece of agricultural land is an easy task, this work is a sacred and noble task that must be carried out with full sincerity.
2. Local indigenous peoples also realize that for many years, even since their ancestors migrated to seek the center of the earth, many of their relatives and relatives were scattered and separated for various situational reasons.
3. Through *Uis Neno* and *Be'i nai*, they ask that all tribal forces be restored, united, and reinforced through the *faat kanaf-oe kanaf* as a symbol believed to be a source of unity and strength of all the members of the *kanaf* (tribe).

The *tae lilo* ritual is basically a highly functional local medium for *Atoni Pah Meto's* indigenous people to reflect on their various activities, including agricultural activities, as a tangible form of interaction between humans and the surrounding natural environment, as well as reflection on the awareness of indigenous people of *Atoni Pah Meto* about the real conditions experienced in his life. It also represents the awareness of local indigenous peoples about how sacred and noble they are to earn their living through agricultural activity, the severity of physical farming activities has required them to continue to rebuild and maintain social solidarity amongst the tribe's peers in order to create harmonious or reconciliatory cooperation.

The important roles of *tae lilo* ritual as a form of social reconciliation of *Atoni Pah Meto* community are:

1. Ritual *tae lilo* can eliminate conflict. The point is that in rituals, people who participate in ritual activities can feel the presence of interpersonal similarities and relationships. In this case, the ritual acts as a channel for jealousy, envy, anger, and fear. These feelings are expressed through symbols.
2. The *tae lilo* ritual can overcome divisions and build social solidarity among the members of the *Atoni Pah Meto* community. It is said that, because in principle the society is made up of individuals who are diverse. The diversity of character and individual behavior is what often leads to enmities and even tragic divisions, because each individual in the community group wants to maintain its existence. In this case, the ritual offers a new value that is able to arouse a sense of solidarity between individuals and even individual groups. The trick is to reinforce the core values and principles of social organization.
3. The *tae lilo* ritual is able to unite two conflicting principles in *Atoni Pah Meto's* society.
4. The *tae lilo* ritual enables *Atoni Pah Meto's* indigenous peoples to gain new motivation and strength in order to return to normal life as usual in daily life. That is, through rituals, members of the community can understand each other, forgive each other, and reinforce each other, so that the more

they form together the stronger and stronger the group. And along with that, the group's values are deepened and increasingly internalized within each member of the community.

5. Ritual *tae lilo* can be a powerful tool in conditioning social situations (social conditioning). The point is that through rituals, the potential power that already exists in social life can be optimized in order to strengthen the structure.

The relationship between the five important ritual roles above with the rituals run by the *Atoni Pah Meto* community can be understood by the conditions that must be met before carrying out various agricultural rituals. For example, before performing the ritual, for *Atoni Pah Meto's* indigenous peoples, if a person or group of people wishes to cultivate a piece of land, they must first avoid all evil attitudes and ways of life that not only harm themselves but also disturb, hurt, even harming others around him. In other words, they are required to have the ability to build and foster harmony with others and God.

The *tae lilo* ritual for indigenous people of *Atoni Pah Meto* is a good time for every member of the indigenous community to reflect on their attitude and way of life. Deep reflection on the attitude and way of life is actually done in an effort to see how far a person is able to build a harmonious relationship not only with *Uis Neno* and *Uis Pah*, but also with others, and even with the universe or the natural environment that exists around it through *Be'i nai* that is in *Pah Maisokan*.

Reflection of self-made by every member of the community *Atoni Pah Meto* is *Atoni Pah Meto* community strategy to anticipate the occurrence of various forms of disaster or catastrophe in his life. Local indigenous peoples generally believe that every disaster, like natural disasters, famines, accidents, and epidemics, which often afflict them, is actually the result of the anger of *Uis Neno* and *Be'i nai* in *Pah Maisokan*. The anger is due to disharmony of relationships within the *Atoni Pah Meto* indigenous community which is usually caused by human actions as well as adultery, theft, murder, and a host of other commendable acts.

In connection with this, the ritual offers a new value that is able to arouse a sense of solidarity among individuals and even between groups of individuals. The trick is to reinforce the core values and principles of social organization. The ritual in this case is traditional media in the form of local policies to overcome divisions and build social solidarity among *Atoni Pah Meto's* indigenous peoples.

Reconciliation not only talks about how to build that has been cracked due to conflict or conflict, but also about a concept and praxis that seeks to re-unite the meaning of conflict positively. Reconciliation in the context of *tae lilo's* rituals in *Atoni Pah Meto's* community refers to rebuilding relations between fellow *Atoni Pah Meto* alienated and separated during the conflict. The reconciliation of *Atoni Pah Meto* society is not only in relationship, but also on the spiritual, social, structural, and ecological level.

Social reconciliation is an absolute necessity for the people of *Atoni Pah Meto*, to a peaceful future. By abandoning hatred, anger, and violence, it will provide new energy in building a better future for the people of *Atoni Pah Meto*. Reconciliation must be something of a continuous nature, in order to ensure the continuity of the social process of *Atoni Pah Meto* society so that it can run smoothly without disturbed conflicts that arise later.

Understanding social reconciliation through the *tae lilo* ritual of the *Atoni Pah Meto* community, there are two important elements in it, namely reconciliation as a focus and reconciliation as a locus. As a focus, reconciliation can be viewed as a perspective built and directed at improving or restoring relational aspects. As a locus, it means reconciliation as a social phenomenon, in which it represents a space, a meeting place for the parties to the conflict.

The corporate *tae lilo* ritual is a potential condition for creating a value of unity and religious values in an effort to avoid sources of conflict and create stability in the social life of indigenous people

of *Atoni Pah Meto* who are present and gathered to offer prayers of petition to *Uis Neno*, *Uis Pah* and *Be'i nai*. All agricultural rituals carried out by *Atoni Pah Meto's* indigenous peoples are collective, indicated by their obligation by customary rules to engage in each of these rituals. The presence of indigenous people of *Atoni Pah Meto* is an integral part of the ritual.

Based on the characteristics of ritual communication, then in this study the researchers elicited a transcendental model of communication ritual *tae lilo*. The transcendental model in ritual communication is intended as a model imposed in the form of symbols and communication processes. In this case the symbol of the sacrificial animal through the *tae lilo* process or reading the heavenly message through the farm animals. This model aims to describe ritual communication as a transcendental communication. The transcendental nature of Indigenous *Atoni Pah Meto's* ritual communication can be seen in the form of *tae lilo* (reading heavenly messages through livestock organs). Indigenous people of *Atoni Pah Meto* interprets the content of *tae lilo* as a divine or divine idiom which is not to be denied or questioned, as it is believed and believed by the indigenous people of *Atoni Pah Meto* as a sign of heavenly blessing (*Uis Neno* and *Uis Pah*, and *Be'i nai*). For more details can be seen in the following model:

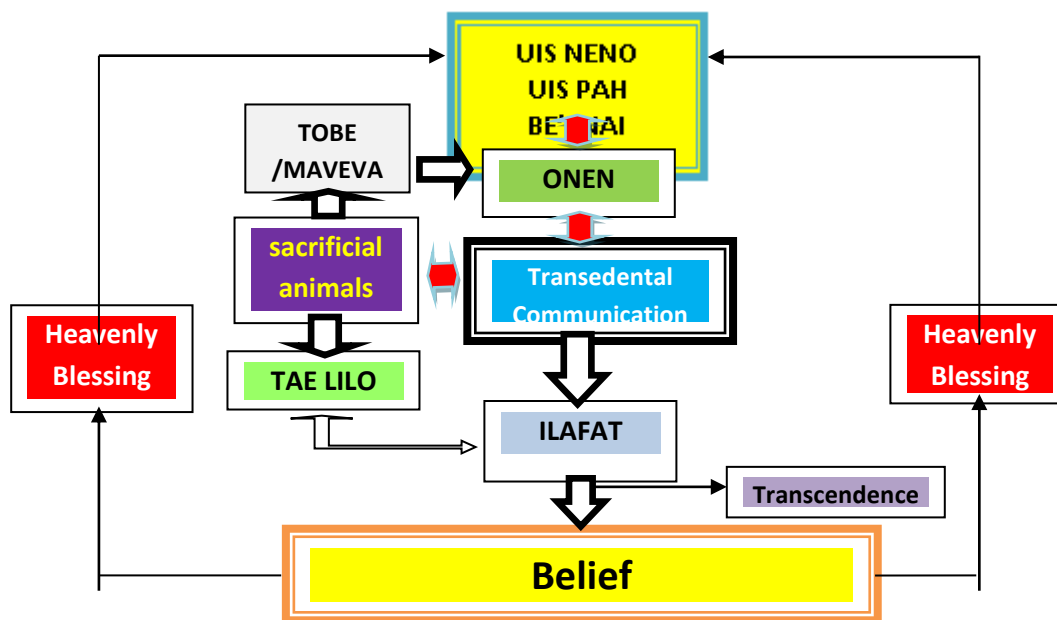


Figure. 3. Transcendental Model of Tae Lilo Ritual Communication

Conclusion

The *tae lilo* ritual for indigenous people of *Atoni Pah Meto* is seen as a bridge that mediates communication between indigenous people of *Atoni Pah Meto* with *Uis Neno*, *Uis Pah*, and *Be'i nai* who are believed to determine and simultaneously monitor all the attitudes and actions of their daily lives. In principle, the contents of *onen* (custom prayer) in the *tae lilo* ritual are intended to appeal to *Uis Neno*, *Uis Pah*, and *Be'i nai* so that they avoid being angry. To realize harmonization in the life of *Atoni Pah Meto* society, it needs social reconciliation.

Reconciliation not only talks about how to build that has been cracked due to conflict or conflict, but also about a concept and praxis that seeks to re-unite the meaning of conflict positively. Reconciliation in the context of *tae lilo's* rituals in *Atoni Pah Meto's* community refers to rebuilding relations between fellow *Atoni Pah Meto* alienated and separated during the conflict. The reconciliation of *Atoni Pah Meto* society is not only in relationship, but also on the spiritual, social, structural, and ecological level.

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