

ABSTRAK

Simforianus Gadu, 18.75.6444. Menyelisik Makna Teologis dalam Ritus *Sese Topok* di Wilayah Nonggu Manggarai Timur. Skripsi Program Sarjana, Program Studi Agama Katolik, Sekolah Tinggi Filsafat Katolik Ledalero, 2022.

Penelitian ini bertujuan (1) untuk memperkenalkan Ritus *Sesek Topok* (2) Menganalisis Makna Teologi Ritus *Sese Topok* (3) Menyelisik Makna Teologis dalam Ritus *Sese Topok* di Wilayah Manggarai Timur.

Dalam penelitian ini, sumber data yang digunakan adalah penelitian kualitatif yang memanfaatkan metode wawancara. Penulis mengumpulkan data dengan mengajukan pertanyaan langsung kepada beberapa orang inform kunci atau pribadi-pribadi yang mempunyai otoritas.

Penelitian ini dilakukan di Kabupaten Manggarai Timur, Desa Beka Lando Kecamatan Kota Komba Utara, sehingga yang menjadi informan dalam penelitian ini adalah *Tua Adat*, *Tua Teno*, dan tokoh masyarakat dengan kriteria penentuan informan yakni berusia 45 tahun ke atas.

Hasil penelitian menunjukkan bahwa ritus *Sese Topok* memiliki makna teologis yang sangat mendalam. Proses pelaksanaan upacara *Sese Topok* terdiri dari beberapa tahapan upacara, antara lain: tahap persiapan, kesepakatan dalam suatu kampung, letakan *Naga Beo*, *Barong Boa*, *Barong Wae*, *Penti*, dan *Paki Kaba Congko Lokap* sebagai upacara penutup.

Pada tahap persiapan, dilaksanakan musyawarah untuk menentukan pemimpin upacara serta hewan yang akan dikurbankan dalam upacara *Sese Topok*. Selanjutnya pada tahap pelaksanaan upacara, beberapa rangkaian acara dilaksanakan mulai dari letakan *Naga Beo* (pelindung sebuah kampung), *Barong Wae* (arakan ke sumber mata air) *Barong Boa* (mengundang para leluhur dan seluruh arwah dari anggota suku yang telah meninggal dunia), *pent* sebagai syukuran kepada wujud tertinggi dan kepada leluhur atas segala hasil panen juga memohon berkat Tuhan atas tempat pengunian yakni kampung, (*berkak golo lonto/beo*), berkat halaman kampung (*nataslabar*), berkat tempat sesajian dikampung (*compang*), berkat ditempat air minum (*wae teku*), rumah tinggal (*mbaru kaeng*), kebun tempat bekerja (*lingko*).

Pada tahap akhir atau sebagai penutup dari upacara *Sese Topok*, dilaksanakan beberapa acara seperti ungkapan syukur kepada wujud tertinggi dan roh nenek moyang serta diakhiri dengan acara peresmian status kebun menjadi kampung. Upacara *Sese Topok* yang biasa dilaksanakan mengandung makna-makna teologis yang sangat penting seperti makna syukur, makna Solidaritas, permohonan dan kerendahan hati, kesatuan (communion), makna rekonsiliasi, makna keselamatan, makna gotong royong.

Kata Kunci: Ritus *Sese Topok*, Makna Teologis, kampung Nonggu Manggarai Timur

ABSTRACT

Simforianus Gadu, 18.75.6444. Examining the Theological Meaning in the *Sese Topok* Rite at Nonggu, East Manggarai Region. Undergraduate Thesis Program, Catholic Religious Studies Program, Ledalero Catholic Philosophy College, 2022.

This study aims (1) to introduce the rite of *Sese Topok* (2) to analyze the theological meaning of the *Sese Topok* rite (3) to investigate the theological meaning of *Sese Topok* rite in the East Manggarai region.

In this study, the method of this research uses a qualitative method that utilizes the interview. The author collects the data by asking direct questions to several key informants or individuals who have the authority.

This research was conducted in Beka Lando Village, North Kota Komba District, East Manggarai Regency where *Tua Adat*, *Tua Teno*, and community leaders with the criteria of 45 years old and over are informants of this research.

The results showed that the rite of *sese topok* has a very deep theological meaning. The process of implementing this *Sese Topok* ceremony consists of several ceremonial stages, including: the preparation stage, the agreement in a village, placing the *Naga Beo*, *Barong Boa*, *Barong Wae*, *Penti*, and *Paki Kaba Conko Lokap* as the closing ceremony.

At the preparatory stage, a deliberation is held to determine the leader of the ceremony and the animal to be sacrificed in the *Sese Topok* ceremony. Furthermore, at the stage of the ceremony, several series of events were carried out starting from laying the *Naga Beo* (protector of the village), *Barong Wae* (the procession to a spring of water) *Barong Boa* (inviting the ancestors and all the spirits of the deceased tribe members), *Penti* as thanksgiving to the highest form and to the ancestors for all the harvests. It is also to ask God's blessing on the place of residence, namely the village, (*Berkak Golo Lonto/Beo*), blessing for the village yard (*Nataslabar*), blessing for the place of offerings in the village (*Compang*), blessing for the place of drinking water (*Wae Teku*), blessing for a house (*Mbaru Kaeng*), blessing for a garden (*Lingko*).

In the final stage or as the closing of the *Sese Topok* ceremony, several events are held, such as an expression of gratitude to the highest form and ancestral spirits and ending with an inauguration of the status of the garden as a village. The *Sese Topok* ceremony usually carried out contains very important theological meanings such as the meaning of gratitude, the meaning of solidarity, supplication and humility, unity (communion), the meaning of reconciliation, the meaning of salvation and the meaning of mutual cooperation.

Keywords: *Sese Topok* Rite, Theological Meaning, Nonggu Village, East Manggarai