

ABSTRAK

Krisantus My Fantri Sripengasi, 20.75.6849. *Makna Tradisi Ya Nana pada Masyarakat Oja dalam Terang Ajaran Surat kepada Orang Ibrani mengenai Konsep Korban Darah Kristus*. Skripsi. Program Sarjana, Program Studi Filsafat, Institut Filsafat dan Teknologi Kreatif Ledalero, Maumere. 2024.

Penulisan skripsi ini bertujuan untuk (1) menjelaskan makna tradisi *Ya Nana* dalam kebudayaan masyarakat Oja, dan (2) mengkaji hubungan antara makna tradisi *Ya Nana* dengan konsep korban darah Kristus menurut Surat kepada Orang Ibrani.

Metode yang dipakai dalam penulisan karya ilmiah ini ialah metode kualitatif. Metode ini kemudian ditunjang oleh dua macam instrumen pengumpulan data yang dipakai penulis, yakni wawancara dan penelitian kepustakaan. Objek penelitian dari karya ilmiah ini ialah makna tradisi *Ya Nana* dan relasinya dengan konsep korban darah Kristus pada Surat kepada Orang Ibrani. Sumber utama dalam tulisan ini ialah narasumber-narasumber yang memahami makna tradisi *Ya Nana* dan memiliki keprihatinan khusus terhadap praktik kebudayaan masyarakat Oja. Sementara itu, sumber pendukung yang digunakan penulis ialah sumber-sumber yang sesuai dengan tema yang diangkat penulis, baik yang berupa kamus, ensiklopedia, dokumen, buku-buku, artikel dalam jurnal, dan sebagainya.

Berdasarkan hasil penelitian disimpulkan beberapa hal berikut. *Pertama*, tradisi *Ya Nana* adalah ritual pengorbanan hewan yang penting bagi masyarakat Oja, di mana ia bertujuan memulihkan hubungan antara yang hidup dan yang mati, khususnya dengan roh leluhur, serta memohon perlindungan dan berkat. *Kedua*, dalam kaitan dengan konsep korban darah Kristus menurut Surat kepada Orang Ibrani, terdapat kemiripan antara keduanya. Kemiripan tersebut tampak dalam peran sebagai sarana keselamatan dan perdamaian dengan Allah. Namun, terdapat perbedaan signifikan dari keduanya. Korban darah Kristus bersifat kekal dan universal, sementara korban dalam tradisi *Ya Nana* bersifat temporal dan terbatas pada masyarakat Oja saja. *Ketiga*, bertolak dari persamaan dan perbedaan keduanya, penulis menganjurkan perlu adanya upaya pastoral untuk memberikan pemahaman yang benar kepada masyarakat Oja tentang makna korban darah Kristus.

Kata Kunci: Tradisi *Ya Nana*, Masyarakat Oja, Surat kepada Orang Ibrani, Korban Darah Kristus, Silih Dosa, Roh Leluher.

ABSTRACT

Krisantus My Fantri Sripengasi, 20.75.6849. *The Meaning of Ya Nana Tradition in Oja Society in the Light of the Teaching of the Epistle to the Hebrews on the Concept of Christ's Blood Sacrifice*. Undergraduate Thesis. Undergraduate Program, Philosophy Study Program, Ledalero Institute of Philosophy and Creative Technology, Maumere. 2024.

The writing of this scientific work aims to (1) explain the meaning of the *Ya Nana* tradition in the culture of the Oja people, and (2) examine the relationship between the meaning of the *Ya Nana* tradition and the concept of the blood sacrifice of Christ according to the Epistle to the Hebrews.

The method used in writing this scientific work is qualitative method. This method is then supported by two kinds of data collection instruments used by the author, namely interviews and library research. The research object of this scientific work is the meaning of the *Ya Nana* tradition and its relation to the concept of the blood sacrifice of Christ in the Epistle to the Hebrews. The main sources in this paper are sources who understand the meaning of the *Ya Nana* tradition and have special concerns about the cultural practices of the Oja society. Meanwhile, the supporting sources used by the author are sources that are in accordance with the theme raised by the author, both in the form of dictionaries, encyclopedias, documents, books, articles in journals, and so on.

Based on the results of the research, the following conclusions were drawn. *First*, the *Ya Nana* tradition is an important animal sacrifice ritual for the Oja society, where it aims to restore the relationship between the living and the dead, especially with the spirits of ancestors, as well as asking for protection and blessings. *Secondly*, in relation to the concept of Christ's blood sacrifice according to the Epistle to the Hebrews, there are similarities between the two. The similarity appears in the role as a means of salvation and reconciliation with God. However, there are significant differences between the two. The blood sacrifice of Christ is eternal and universal, while the sacrifice in the *Ya Nana* tradition is temporal and limited to the Oja society only. *Third*, based on the similarities and differences between the two, the author suggests that pastoral efforts are needed to provide the Oja society with a correct understanding of the meaning of Christ's blood sacrifice.

Keywords: *Ya Nana* Tradition, Oja Society, Epistle to the Hebrews, Blood Sacrifice of Christ, Penance, Ancestral Spirit.