

ABSTRAK

Fransiskus Gula Iri, 22.75.7301, **Studi Komparatif Persiapan Perkawinan Gereja Katolik dan Persiapan Perkawinan Adat Boru serta Relevansinya bagi Pastoral Perkawinan**. Program Studi Filsafat, Institut Filsafat dan Teknologi Kreatif Ledalero, 2025.

Tulisan ini mengkaji secara komparatif persiapan perkawinan dalam Gereja Katolik dan dalam tradisi adat Boru serta relevansinya bagi pengembangan pastoral perkawinan. Latar belakang penelitian berangkat dari realitas keberagaman budaya di Indonesia yang memengaruhi praktik perkawinan, sekaligus meningkatnya persoalan rumah tangga seperti perceraian, kekerasan, dan konflik keluarga yang menunjukkan lemahnya persiapan perkawinan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi lapangan melalui wawancara serta studi kepustakaan terhadap dokumen Gereja dan literatur terkait.

Hasil penelitian menunjukkan bahwa dalam Gereja Katolik, perkawinan dipahami sebagai perjanjian sakramental antara pria dan wanita yang bersifat monogam, tak tercerai, dan terarah pada kesejahteraan pasangan serta kelahiran dan pendidikan anak. Oleh karena itu, Gereja menekankan pentingnya persiapan perkawinan yang berjenjang: persiapan jauh, dekat, dan langsung, yang mencakup aspek iman, psikologis, dan kanonik. Sementara itu, dalam adat Boru, perkawinan dipandang sebagai peristiwa sakral dan komunal yang bertujuan menjaga keberlangsungan keturunan dan keharmonisan relasi sosial. Proses persiapannya dilakukan melalui tahapan adat yang sistematis seperti geter, pertemuan keluarga, pertunangan, dan penyerahan belis, yang menekankan validasi sosial dan kultural sebelum pengesahan religius.

Analisis komparatif menunjukkan adanya persamaan dalam hal kesakralan, tujuan membangun keluarga, serta pentingnya persiapan yang matang. Namun, terdapat perbedaan mendasar pada dimensi teologis-sakramental dalam Gereja Katolik yang tidak ditemukan dalam adat Boru, serta perbedaan pada penekanan antara aspek individual-sakral dan komunal-kultural. Relevansi penelitian ini menegaskan perlunya integrasi nilai-nilai positif dari kedua perspektif dalam pastoral perkawinan, khususnya melalui pendekatan inkulturatif yang menghargai budaya lokal tanpa mengabaikan ajaran Gereja. Dengan demikian, pastoral perkawinan tidak hanya berhenti pada persiapan sebelum menikah, tetapi berlanjut dalam pendampingan berkelanjutan demi membangun keluarga yang kokoh, beriman, dan harmonis.

Kata Kunci: persiapan perkawinan, Gereja Katolik, Adat Boru, Keluarga, pastoral perkawinan, inkulturasi.

ABSTRACT

Fransiskus Gula Iri, 22.75.7301, **A Comparative Study of Catholic Church Marriage Preparation and Boru Traditional Marriage Preparation and Their Relevance to Marriage Pastoral Care**. Philosophy Study Program, Institute of Philosophy and Creative Technology, 2025.

This paper conducts a comparative analysis of marriage preparation within the Catholic Church and within the Boru indigenous tradition, as well as its relevance to the development of marriage pastoral care. The research is grounded in the reality of cultural diversity in Indonesia, which influences marriage practices, alongside the rise in domestic issues such as divorce, violence, and family conflicts—all of which indicate a lack of adequate marriage preparation. This research employs a qualitative method using a field study approach through interviews, as well as a literature review of Church documents and related literature.

Research findings indicate that within the Catholic Church, marriage is understood as a sacramental covenant between a man and a woman that is monogamous, indissoluble, and oriented towards the well-being of the couple as well as the birth and upbringing of children. Therefore, the Church emphasises the importance of a phased marriage preparation: long-term, short-term, and immediate preparation, covering aspects of faith, psychology, and canon law. Meanwhile, in Boru custom, marriage is viewed as a sacred and communal event aimed at ensuring the continuity of the lineage and the harmony of social relations. The preparation process is carried out through systematic traditional stages such as *geter*, family meetings, engagement, and the presentation of the *belis*, which emphasise social and cultural validation prior to religious sanction.

A comparative analysis reveals similarities in terms of sacredness, the aim of building a family, and the importance of thorough preparation. However, there are fundamental differences in the theological-sacramental dimension within the Catholic Church that are not found in Boru customs, as well as differences in the emphasis placed on individual-sacred versus communal-cultural aspects. The relevance of this research underscores the need to integrate the positive values of both perspectives into marriage pastoral care, particularly through an inculturative approach that respects local culture without neglecting the teachings of the Church. Thus, marriage pastoral care does not merely end with pre-marital preparation, but continues through ongoing accompaniment to build a happy, harmonious, and faith-filled family.

Keywords: marriage preparation, the Catholic Church, Adat Boru, family, marriage pastoral care, inculturation.