

## ABSTRAK

Ironius Waso, 21.75.7092. **Makna Kedewasaan dalam Upacara *Gua Fa'u* dan Ritus Sakramen Krisma: Kajian Antropologis-Teologis Komparatif Pada Suku Nataia, Desa Olaia, Kecamatan Aesesa, Kabupaten Nagekeo**. Skripsi. Program Sarjana, Program Studi Ilmu Filsafat, Institut Filsafat dan Teknologi Kreatif Ledalero. 2026.

Penelitian ini bertujuan untuk: (1) mendeskripsikan dan menganalisis makna kedewasaan yang terkandung dalam upacara *Gua Fa'u* dalam kehidupan masyarakat Suku Nataia, Desa Olaia, (2) menjelaskan makna kedewasaan dalam Sakramen Krisma sebagai proses pendewasaan iman dalam ajaran Gereja Katolik, dan (3) menjelaskan relevansi Upacara *Gua Fa'u* dan Ritus Sakramen Krisma dalam perspektif antropologis dan teologis.

Penulisan karya ilmiah ini dibuat oleh penulis dengan menggunakan metode kualitatif dengan pendekatan antropologis dan teologis. Metode kualitatif dibuat dengan studi kepustakaan dan wawancara. Penulis mengumpulkan informasi melalui buku-buku, artikel-artikel, dan dokumen yang berhubungan dengan tema tulisan ini. Penulis juga mencari dan mengumpulkan informasi melalui wawancara dengan beberapa tokoh adat dan tokoh masyarakat yang mengetahui secara mendalam tentang Upacara *Gua Fa'u*.

Berdasarkan hasil penelitian, ditemukan beberapa poin persamaan sebagai berikut. *Pertama*, Upacara *Gua Fa'u* dan Sakramen Krisma merupakan perayaan peralihan menuju kedewasaan dan pembentukan identitas di mana individu memperoleh tugas dan tanggung jawab yang harus diemban dalam lingkungan masyarakat. *Kedua*, Upacara *Gua Fa'u* dan Sakramen Krisma merupakan perayaan legitimasi dari komunitas masyarakat. Dalam hal ini, Upacara *Gua Fa'u* dilegitimasi oleh komunitas masyarakat adat Suku Nataia, sedangkan Sakramen Krisma merupakan perayaan legitimasi dari komunitas Gereja melalui Uskup dan disaksikan segenap umat. *Ketiga*, Upacara *Gua Fa'u* dan Sakramen Krisma memiliki dimensi simbolik sebagai sarana transformatif manusia. Adapun perbedaan mendasar yang ditemukan dalam penelitian ini ialah sebagai berikut. *Pertama*, Upacara *Gua Fa'u* bersumber dari tradisi budaya masyarakat Suku Nataia, sedangkan Sakramen Krisma bersumber dari Kitab Suci, Tradisi Gereja, dan ajaran resmi Gereja. *Kedua*, Upacara *Gua Fa'u* melegitimasi individu untuk berperan aktif dan mengemban tugas dan tanggung jawab dalam tatanan masyarakat adat, sedangkan Sakramen Krisma melegitimasi individu untuk bersaksi tentang Kristus dan melayani sesama. *Ketiga*, basis Sakramen Krisma ialah Roh Kudus di mana individu menerima pencurahan Roh Kudus sebagai tanda pendewasaan iman, sedangkan Upacara *Gua Fa'u* berbasis pada nilai dan norma adat, serta tradisi leluhur yang diwariskan turun-temurun.

**Kata kunci:** Upacara *Gua Fa'u*, Suku Nataia, Sakramen Krisma, Roh Kudus, dan Gereja Katolik.

## ABSTRACT

Ironius Waso, 21.75.7092. **The Meaning of Maturity in the *Gua Fa'u* Ceremony and the Sacrament of Confirmation: A Comparative Anthropological-Theological Study of the Nataia Tribe in Olaia Village, Aesesa Subdistrict, Nagekeo Regency.** Thesis. Undergraduate Program, Philosophy Science Study Program, Ledalero Institute of Philosophy and Creative Technology. 2026.

This study aims to: (1) describe and analyze the meaning of maturity embodied in the *Gua Fa'u* ceremony in the life of the Nataia tribe in Olaia Village, (2) explain the meaning of maturity in the Sacrament of Confirmation as a process of maturing in faith within the teachings of the Catholic Church, and (3) explain the relevance of the *Gua Fa'u* Ceremony and the Rite of Confirmation from anthropological and theological perspectives.

This academic paper was written by the author using a qualitative method with anthropological and theological approaches. The qualitative method was conducted through literature review and interviews. The author gathered information from books, articles, and documents related to the topic of this paper. The author also sought and gathered information through interviews with several traditional leaders and community figures who possess in-depth knowledge of the *Gua Fa'u* Ceremony.

Based on the research findings, several points of similarity were identified as follows. *First*, the *Gua Fa'u* Ceremony and the Sacrament of Confirmation are rites of passage marking the transition to adulthood and the formation of identity, during which individuals are entrusted with duties and responsibilities to be fulfilled within the community. *Second*, the *Gua Fa'u* Ceremony and the Sacrament of Confirmation are celebrations of legitimization by the community. In this regard, the *Gua Fa'u* Ceremony is legitimized by the indigenous community of the Nataia Tribe, whereas the Sacrament of Confirmation is a celebration of legitimization by the Church community through the Bishop and witnessed by the entire congregation. *Third*, the *Gua Fa'u* Ceremony and the Sacrament of Confirmation possess a symbolic dimension as transformative means for humanity. The fundamental differences identified in this study are as follows. *First*, the *Gua Fa'u* Ceremony originates from the cultural traditions of the Nataia tribe, whereas the Sacrament of Confirmation is rooted in Scripture, Church Tradition, and official Church teaching. *Second*, the *Gua Fa'u* Ceremony legitimizes individuals to play an active role and carry out duties and responsibilities within the indigenous social order, whereas the Sacrament of Confirmation legitimizes individuals to bear witness to Christ and serve others. *Third*, the basis of the Sacrament of Confirmation is the Holy Spirit, through which individuals receive the outpouring of the Holy Spirit as a sign of the maturation of their faith, whereas the *Gua Fa'u* Ceremony is based on indigenous values and norms, as well as ancestral traditions passed down through generations.

**Keywords: The *Gua Fa'u* Ceremony, the Nataia Tribe, the Sacrament of Confirmation, the Holy Spirit, and the Catholic Church.**