

ABSTRAK

Yeremias Dagan Lamanepa. 19.75.6712. **Perbandingan Makna *Nama* sebagai Altar Perjamuan dalam Masyarakat Wulublolong dan Makna Altar Ekaristi**. Skripsi. Program Sarjana, Program Studi Filsafat, Institut Filsafat dan Teknologi Kreatif Ledalero. 2026.

Penelitian ini dilatarbelakangi oleh kekayaan budaya masyarakat Wulublolong yang masih mempertahankan tradisi *Nama* sebagai bagian penting dalam kehidupan religius dan sosial masyarakat. Nama dipahami sebagai tempat sakral yang digunakan untuk ritual adat, perjamuan bersama, persembahan sesajian, serta penghormatan kepada leluhur dan Wujud Tertinggi. Di sisi lain, dalam Gereja Katolik altar Ekaristi memiliki makna sebagai meja Perjamuan Tuhan dan tempat kurban Kristus dihadirkan dalam Perayaan Ekaristi. Penelitian ini bertujuan untuk memahami makna Nama dalam masyarakat Wulublolong serta membandingkannya dengan makna altar Ekaristi dalam Gereja Katolik.

Metode yang digunakan dalam penelitian ini adalah metode kepustakaan dengan pendekatan analisis deskriptif-kualitatif. Penulis menggunakan sumber-sumber tertulis berupa buku, jurnal, dokumen Gereja, serta wawancara dengan tokoh adat dan masyarakat Wulublolong guna memperoleh data yang mendukung penelitian ini.

Hasil penelitian menunjukkan bahwa *Nama* memiliki makna religius, sosial, dan budaya yang sangat mendalam. *Nama* berfungsi sebagai altar perjamuan, tempat sesajian, simbol persekutuan masyarakat, dan altar kurban persembahan. Tradisi yang dilakukan di sekitar Nama mengandung nilai persaudaraan, solidaritas, penghormatan terhadap leluhur, dan rasa syukur kepada Wujud Tertinggi. Sementara itu, altar Ekaristi dalam Gereja Katolik dipahami sebagai pusat liturgi, tempat kurban Kristus dihadirkan kembali, serta lambang persatuan umat beriman dalam Kristus.

Perbandingan antara *Nama* dan altar Ekaristi menunjukkan adanya persamaan dan perbedaan. Persamaannya terletak pada fungsi keduanya sebagai tempat perjamuan, tempat berkumpulnya umat atau masyarakat, serta simbol relasi manusia dengan Yang Ilahi. Sedangkan perbedaannya terletak pada dasar iman dan makna teologisnya. Nama berakar pada tradisi adat dan penghormatan terhadap leluhur, sedangkan altar Ekaristi berakar pada misteri keselamatan Kristus dalam iman Katolik.

Penelitian ini menegaskan bahwa budaya lokal memiliki nilai-nilai luhur yang dapat dipahami secara positif dalam terang iman Kristiani. Oleh karena itu, Gereja diharapkan terus membangun dialog dengan budaya lokal melalui semangat inkulturasi agar nilai-nilai budaya yang baik tetap dihargai dan dilestarikan.

Kata Kunci: *Nama*, altar, perjamuan, Ekaristi, budaya Wulublolong, inkulturasi.

ABSTRACT

Yeremias Dagan Lamanepa. 19.75.6712. *A Comparative Study of the Meaning of Nama as a Communion Altar in the Wulublolong Community and the Meaning of the Eucharistic Altar*. Undergraduate Thesis. Bachelor's Program, Philosophy Study Program, Ledalero Institute of Philosophy and Creative Technology. 2026.

This research is motivated by the cultural richness of the Wulublolong community, which continues to preserve the tradition of *Nama* as an important part of the community's religious and social life. *Nama* is understood as a sacred place used for customary rituals, communal feasts, offerings, and the honoring of ancestors and the Supreme Being. On the other hand, in the Catholic Church, the Eucharistic altar is understood as the table of the Lord's Supper and the place where Christ's sacrifice is made present in the Eucharistic Celebration. This study aims to understand the meaning of *Nama* in the Wulublolong community and to compare it with the meaning of the Eucharistic altar in the Catholic Church.

The method used in this research is a library research method with a descriptive-qualitative analytical approach. The writer uses written sources such as books, journals, Church documents, as well as interviews with traditional leaders and members of the Wulublolong community in order to obtain data supporting this study.

The results of the study show that *Nama* possesses profound religious, social, and cultural meanings. *Nama* functions as a communion altar, a place for offerings, a symbol of community fellowship, and an altar of sacrificial offerings. The traditions carried out around the *Nama* contain values of brotherhood, solidarity, respect for ancestors, and gratitude to the Supreme Being. Meanwhile, the Eucharistic altar in the Catholic Church is understood as the center of the liturgy, the place where Christ's sacrifice is made present again, and a symbol of the unity of the faithful in Christ.

The comparison between *Nama* and the Eucharistic altar reveals both similarities and differences. Their similarities lie in their functions as places of communion, gathering places for the community or congregation, and symbols of the relationship between humanity and the Divine. Their differences, however, lie in their foundations of faith and theological meanings. *Nama* is rooted in customary traditions and respect for ancestors, whereas the Eucharistic altar is rooted in the mystery of Christ's salvation in the Catholic faith.

This research affirms that local cultures possess noble values that can be understood positively in the light of Christian faith. Therefore, the Church is expected to continue building dialogue with local cultures through the spirit of inculturation so that positive cultural values may continue to be appreciated and preserved.

Keywords: *Nama*, altar, communion, Eucharist, Wulublolong culture, inculturation.