

ABSTRAK

Tesis ini mengkaji dinamika resolusi konflik dan relasi oekumenis di Oeluan, Timor Tengah Utara, pasca peristiwa pengrusakan gedung Gereja GMT Betlehem Oeluan pada 28 Oktober 2013. Penelitian ini bertujuan untuk mendeskripsikan strategi masyarakat dalam membangun relasi sosial dan oekumenis, mengkonstruksi ruang dialog teologis-kultural melalui falsafah lokal "Nekaf Mese Ansaof Mese" sebagai *In Between Space*, serta merefleksikan nilai-nilai tersebut untuk memperkuat kehidupan kebersamaan dan pelayanan antara umat Protestan dan Katolik. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan pendekatan analisis tematik sistematis. Pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam, dan *Focus Group Discussion* (FGD) yang melibatkan tokoh agama, tokoh adat, pemerintah desa, serta jemaat dan umat setempat. Hasil penelitian menunjukkan bahwa di tengah ancaman keretakan relasi dan munculnya trauma ("memori luka") akibat insiden 2013, masyarakat Oeluan berhasil merawat kerukunan dengan menjadikan falsafah *Nekaf Mese Ansaof Mese* (satu hati, satu jiwa) sebagai jembatan misi oekumenis. Falsafah ini berfungsi sebagai *In Between Space* (Ruang Di-Antara) yang mempertemukan teks iman universal dengan realitas kultural lokal tanpa adanya dominasi sepihak. Hal ini memungkinkan terwujudnya praksis *koinonia* (persekutuan) dan *diakonia* (pelayanan kasih) lintas denominasi, yang secara nyata dihidupi melalui tradisi gotong royong budaya seperti *Koroleli* dan *Fole Mako*, serta pembentukan Ikatan Keluarga Besar Oeluan (IKBO). Meskipun relasi sosial di permukaan telah pulih dan semakin erat, penelitian ini juga menemukan bahwa memori luka akibat peristiwa tersebut masih tersimpan di ruang batin jemaat. Oleh karena itu, sebagai refleksi teologis dan kultural, tesis ini merekomendasikan perlunya pengintegrasian ritus adat *Naketi* (pengakuan kesalahan untuk pemulihan) dan *Hela Keta* (pemutusan ikatan dendam masa lalu). Penerapannya berdasarkan dua instrumen kearifan lokal yaitu: "*Nekaf Mese Ansaof Mese* sebagai *In-Between Space* Rekonsiliasi yang Memulihkan" serta "Memperkenalkan *Nekaf Mese Ansaof Mese* melalui *Three-Way Conversation* (Percakapan Tiga Arah)" sebagai konstruksi paradigma lokal dalam membangun hubungan sosial dan oikumenis yang sehat serta tulus di tanah leluhur. Inilah dipandang krusial sebagai sarana penyembuhan spiritual dan sosiologis, guna memastikan bahwa perdamaian dan relasi oekumenis di tanah leluhur benar-benar tulus, membebaskan, dan tidak bersifat semu.

ABSTRACT

This thesis examines the dynamics of conflict resolution and ecumenical relations in Oeluan, North Central Timor, following the vandalism of the GMT Betlehem Oeluan Church on October 28, 2013. This study aims to delineate the community's strategies in fostering social and ecumenical relations, construct a space for theological-cultural dialogue through the local philosophy of "*Nekaf Mese Ansaof Mese*" as an *In-Between Space*, and reflect upon these values to fortify communal life and ministry between Protestants and Catholics. The method utilized in this research is descriptive qualitative, employing a systematic thematic analysis approach. Data collection was conducted through participant

observation, in-depth interviews, and Focus Group Discussions (FGD) involving religious leaders, traditional elders, village government officials, as well as local congregants and parishioners. The findings indicate that amidst the threat of relational fracture and the emergence of trauma ("wounded memories") resulting from the 2013 incident, the Oeluan community has successfully preserved harmony by operationalizing the philosophy of *Nekaf Mese Ansaof Mese* (one heart, one soul) as a bridge for ecumenical mission. This philosophy functions as an *In-Between Space* that converges universal faith texts with local cultural realities, devoid of unilateral domination. This facilitates the actualization of cross-denominational *koinonia* (fellowship) and *diakonia* (ministry of love) praxes, which are tangibly lived out through traditional cultural mutual assistance practices such as *Koroleli* and *Fole Mako*, as well as the establishment of the Oeluan Extended Family Association (IKBO). Although social relations have superficially recovered and strengthened, this study also reveals that the wounded memories from the event remain embedded within the inner consciousness of the congregation. Therefore, as a theological and cultural reflection, this thesis recommends the necessity of integrating the traditional rituals of *Naketi* (confession of faults for restoration) and *Hela Keta* (severing the ties of past grudges). Their implementation is based on two instruments of local wisdom, namely: "*Nekaf Mese Ansaof Mese* as a Restorative *In-Between Space* of Reconciliation" and "Introducing *Nekaf Mese Ansaof Mese* through a Three-Way Conversation" as a local paradigm construction in building healthy and genuine social and ecumenical relations in the ancestral land. This is deemed crucial as a medium for spiritual and sociological healing, to ensure that peace and ecumenical relations in the ancestral land are truly genuine, liberating, and non-superficial.

Kata Kunci/Keywords: *Misi Oekumenis, Resolusi Konflik, Nekaf Mese Ansaof Mese, In Between Space, Teologi Interkultural, Theree Way Conversation*