

**ABSTRAK**

Bagaimana mengakarkan kabar gembira (injil) keselamatan dalam suatu kebudayaan tertentu, menghormati dan tidak mengabaikan kebudayaan yang telah ada, merupakan pertanyaan dasar yang akhirnya melahirkan skripsi ini.

Peristiwa pentekosta membuat injil berkontak dengan bermacam-macam-budaya dan bahasa (Kis. 2). Sebagaimana diketahui bahwa sepanjang sejarah Gereja telah diusahakan terus-menerus inkulturasi. Oleh karena itu inkulturasi warta gembira (injil) keselamatan menjadi syarat penting untuk pelayanan yang bermakna dari sabda. Sebagai konsekwensinya ialah bahwa Gereja harus memperbaharui, tanpa kenal lelah, cara pewartaannya serta mengembangkan suatu hermeneutika baru dalam menafsirkan firman.

Skripsi ini mencoba merefleksikan faham keselamatan yang dimiliki khususnya oleh orang Dayak Kalimantan Barat dalam lingkup upacara gawai sesudah panen. Refleksi bertitik tolak dari uraian tentang upacara gawai dengan latar belakangnya. Melalui tinjauan kritis diperlihatkan perjumpaan antara faham keselamatan suku Dayak sebagaimana terdapat dalam upacara gawai dengan faham keselamatan kristen khususnya yang terdapat dalam kitab suci. Refleksi akhirnya sampai pada suatu titik yang memperlihatkan konsep faham keselamatan macam apa yang sebenarnya dimengerti dan dimiliki oleh masing-masing pihak.

Dikaitkan dengan tujuan skripsi ini, refleksi mengenai kedua faham keselamatan akhirnya menghasilkan beberapa kesimpulan dan saran dalam rangka pewartaan iman akan keselamatan kristiani. Meskipun demikian usaha refleksi teologis kontekstual ini tidak bisa dianggap sudah selesai sampai di sini. Refleksi macam ini harus senantiasa dilaksanakan supaya pewartaan Gereja tentang kabar gembira (injil) keselamatan semakin berkembang serta mengakar.

## **ABSTRACT**

How to root the Good News (the Gospel) of salvation within a particular culture, how to reverence and not ignore the existing culture, constitutes the basic question which finally gives rise to this thesis.

The experience of Pentecost brings the Gospel into contact with a variety of cultures and languages (Acts.2). As is already known, throughout its history the Church has continually endeavoured to be inculturated. Therefore, the inculturation of the Good News of salvation becomes an important condition for the meaningful service of the word. As a consequence the Church must renew itself, without limitation, in the way of proclaiming the Good News, as well as develop a new hermeneutic in the interpretation of the word.

This thesis endeavours to reflect the understanding of salvation which is held by the Dayak people of West Kalimantan, within the scope of the service of thanksgiving after harvest. The reflection begins from the explanation about the thanksgiving ceremony (after harvest) together with its background. By means of this critical observation, the meeting point between the understanding of salvation of the Dayak tribes as occurs in the thanksgiving ceremony, and the understanding of christian salvation especially as seen in the Holy Gospel, can be seen. The final reflection in this thesis is to that point where we can see the particular concept of interpretation of salvation which is actually understood and held by each respective party.

Related to the goal of this thesis, the reflection concerning the two understanding of salvation, ultimately leads to several conclusion and suggestion within the framework of the proclamation of the faith in christian salvation. Even so, this attempt of reflection in contextual theology cannot be assumed to be conclusive. This type of reflection must continually be done so that the Church's proclamation of the Good News of salvation (the Gospel) can be rooted and develop.