

## Research Article

# Meaning of Forgiveness in the Naketi Rite Performed by the East Amanuban Community

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**Abstract.**

*Naketi Uab* is a rite performed by the atoin meto community to prevent a problem from happening by involving certain parties. Another purpose of the *Uab atoin meto naketi* rite is to reorganize the damaged order of life of the community. The *Uab naketi* rite aims for openness, giving advice, as a means of communication, and also for restoring relationships with oneself, with others, and with God as the owner of life. Therefore, in this article, the author uses the theory of theological anthropology to examine and critically analyze human spiritual life, existence, and work in the culture of *naketi Uab atoin meto* for the restoration of communication relations. This research is a qualitative research with a phenomenological approach. Data were collected by way of observation, interviews, and documentation. The results show that *naketi uab* helps one to self-reflect, correct mistakes, and reconcile oneself with others and God as a form of relationship restoration.

**Keywords:** *naketi uab*, theological anthropology, relations

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## 1. INTRODUCTION

East Nusa Tenggara, South Central Timor District is an area rich in traditional traditions and culture. One tradition that is still practiced and maintained today is the Naketi rite. The Naketi Rite literally means “relocation/moving, fit, reorganization of an order that is scattered and damaged by human behavior (sin/weakness) (Ruku, 2017). In addition, Naketi is carried out for positive purposes, namely to arrange or order someone to perform a rite (for example, it is usually recommended for unmarried couples not to deviate before marriage. Oktovianus Tunliu explains that *naketi* rites are rites that involve a series of activities to prevent various life challenges (accidents, future fate, demands for blessings, constant sorrow, the same disease in one family, looking for causes due to social problems, solutions to these events. According to the Big Indonesian Dictionary (KBBI, 2021), rites are acts in religious ceremonies. Meanwhile George Knight in his book *Religion And Ritus; The Problem Of Definition* defines rite as a general category of

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behavior in which the relationship between the means and the end is neither essential nor irrational) both magical and religious acts fall under this definition, but can be distinguished according to other criteria (Knight George, 2009).

The naketi rite is carried out by the Atoen Meto people in East Timor, usually carried out together. The naketi uab ritual is carried out by the East Amanuban community if a family faces a crisis or problem as above, they immediately inform the family directly and share meeting times together. The naketi process that was carried out only consisted of the people concerned, the Aotenaus customary elders, and the church (priests/assemblies) involved. In addition, other families wish to join the rites with the aim of knowing exactly what is causing the problem. The practice of naketi is usually carried out by the person concerned to think for himself in order to know, recognize and admit that he has been guilty or injured. Therefore, after confession, the rite of confession is carried out by mentioning and acknowledging the crime committed and the compensation for the mistake in the form of money and traditional clothing (Thais, Mau, or Mau ana) as a form of apology. This rite is commonly referred to as naketi with the aim of creating a return to normal or orderly life which is commonly referred to as taketilation (Ruku, 2017)

Basically the naketi rite culture is carried out with the aim of solving various problems faced by the people in East Amanuban. However, there are several problems that have occurred to date, namely the lack of public understanding of the importance of carrying out naketi rites before and after a problem occurs. In addition, there is a lack of the role of the church to participate in providing understanding and being involved in carrying out naketi rites as a form of carrying out the function of pastoral service in church life. As a result, some church members think that the naketi rite is a rite that is not important to carry out because there is an understanding that without carrying out the naketi rite one can also be free from various problems which are the result of mistakes that have been made. Based on the Gap Research Overview of the satisfactory results of implementing the naketi rite as a means of building relationships. (Sakan Efrayim, 2015) found that naketi is a means of repairing relationships between people and relationships with God that are damaged in order to solve problems that occur properly. besides that, the writing was done by (Benu wasti, 2018) who found that naketi was carried out as a means to correct, regulate, straighten, purify, and purify oneself from sins/errors.

The results of writing that are unsatisfactory regarding the implementation of the naketi rite as a means of building relationships are carried out by (Engel, 2020). The results of the writing are that the Naketi Rite is a means of solving problems but has not

been carried out seriously so that forgiveness between parties has not been carried out sincerely. In addition, the writing was carried out by (Okris Pytai, 2020) who found that naketi was found as a tribal tradition in confession but has not been fully understood so that people still live in sin. Based on the research gap above, it is clear that the naketi ritual as a means of improving relations has not been carried out. So what is the phenomenon of the gap is that in the life of the Dawan people they have not carried out the naketi rite as a form of relationship restoration. In accordance with the results of observations and interviews regarding the naketi atoin meto rite in Amanuban Timur District, South Central Timor Regency, the authors found that naketi is also carried out to prevent problems in the family which are commonly called naketi uab. In other words, carrying out investigations through naketi is an important way for the East Timorese dawan community to be able to resolve the problems or life problems they face and to repair the damaged order of life. Therefore naketi can be understood as one of the healing therapies for problems encountered, as well as repairing crises or problems experienced by individuals in the family, nature and in relation to society and God and preventing unwanted problems from occurring.

The problem that the writer found is the Naketi uab culture which has not been taken seriously. As a result, the people in East Amanuban became less confident, embarrassed and afraid of finding mistakes made during the Naketi process. As a result, the results of the Naketi rite are not in accordance with the expectations of the subject who performs the Naketi rite. Moreover, the current Naketi culture is still seen by some people as a form of worship of ancestral spirits, so it cannot be accepted by certain communities. In the life of the Atoin Meto community, the naketi rite is also used as a means of building relationships. Relationships are usually created through uab meto customary speech with the aim of expressing opinions, providing solutions, giving messages with a specific purpose. However, in building communication relations, the authors also found that there were damaged communication relations due to differences in views, social problems, and differences in beliefs. This problem has caused some communities to experience various difficulties due to the notion that naketi today is a rite that does not need to be performed. The result is that people's relationships become damaged with themselves, between people and God are also considered as things that do not need to be repaired.

As for the misunderstanding of society and the church which still adopts dogma regarding the forgiveness of sins. The mistake meant is that society and the church still adhere to a principle that a person will only receive forgiveness if he has performed

the naketi uab rite or confession of sins. This understanding clearly emphasizes that if a person does not admit the mistakes made then his sins will not be forgiven. For this reason, this issue needs to be seriously considered and criticized by the church because this understanding will continue to be practiced today. This understanding is also found in liturgical practices by the GMIT church where in the liturgy of worship there is a stage of confession and messages of grace accompanied by praise. This practice clearly gives an understanding that a Christian will only obtain forgiveness of sins if he has confessed the sins he has committed. For this reason, the church must pay serious attention that the forgiveness of sins has been given by God in advance so that people's understanding of the purpose of doing naketi uab is not only about confessing sins to make peace with oneself, others, the universe and God but the naketi uab rites should be seen as a form of honesty and expression of gratitude for the gift of forgiveness of sins that has been given by God to sinful human beings so that a person can be released from the feelings of guilt he is experiencing.

In addition, there are some church members who also claim that naketi uab is less important and is still considered useless. This is due to differences in views regarding the implementation of the naketi rites which are considered heretical and ancient. In accordance with the problems found, it greatly impacted communication relations which resulted in communication between the community, youth and the church becoming tenuous and damaged. Therefore, the author is interested in doing writing entitled *The Meaning of Forgiveness in the Naketi Rate in the East Amanuban Community, South Central Timor District*.

## 2. METHOD

The research method used is a phenomenological qualitative approach. The researcher chose a phenomenological approach to investigate the situation in the field. Phenomenological studies examine human experience through detailed descriptions of the subject of study. As explained by Rudestam and Newton in Subagyo's work, it emphasizes that the experiences of local residents have become the focus of phenomenologists. In other words, research seeks to explain what lies behind explanations of people's experiences. Wijaya explained that phenomenology is the depiction of general phenomena using descriptions using a single personal subject. The researcher chose the research location in Oeekam Village, East Amanuban District, South Central Timor Regency because the researcher is one of the people who is familiar with

the cultural characteristics of Oeekam Village, East Amanuban District. The research subjects determined by the researchers in this study were 2 Oeekam village community leaders and 2 people from the church who understood well the naketi uab cultural rituals for restoring communication relations. The data analysis techniques used in this study were data collection, data reduction, data presentation and drawing conclusions in order to describe the theological anthropological study of naketi uab culture for the restoration of communication relations in Oeekam Village, East Amanuban District, South Central Timor District.

### 3. RESULTS AND DISCUSSION

#### 3.1. Results

Naketi uab as a rite that aims to arrange, arrange or arrange words or talks that are or have deviated from the real truth. This rite has been adhered to by the people of Timor Dawan since ancient times during the war between 1750-1962. The aim is to make people aware of the importance of improving and creating peace in building relationships with others as social beings. In addition, the meaning contained in the naketi uab rite is a process of self-reflection to admit mistakes that have been made or rites to confess sins for mistakes that have been made.

In accordance with the times, the naketi rite (confession) is still adhered to today by the people of Dawan Timor but the implementation process has changed where at present the naketi rite is carried out based on the religious teachings professed by the Timorese people. The naketi (confession) ritual today is carried out by presenting the parties involved in the naketi (confession) process, namely the family who has experienced a disaster, the government, religious leaders (priests or assemblies), traditional elders and other witnesses. The purpose of performing the naketi (confession) rites today is to liberate or release someone from calamities such as sickness, death, bad luck and other misfortunes. In carrying out the naketi rite, the party experiencing trials will do self-reflection (*fe'nekaf*) to find out or recall any mistakes that have been made.

After that, if a mistake has been made, for example killing another person, then the person who made the mistake will apologize by saying the phrase "Au manauk neu au moe sanat, es le' au lol u maet atoni. So onenat au toit sorry neu au aok nok Usi neu ale sanat le ever au moe he nati kaisan mu' in nten ale right menas ai suseh bian. (I admit that I made a mistake where I killed that person. So because of that, I apologize

to the family and God about the mistakes I made so that pain or other difficulties do not occur again.

After the narrative in naketi is carried out, the two families involved in the naketi (confession) process will open their hearts to one another, forgive each other, make peace by shaking hands, hugging and kissing the nose as a sign of peace. After making peace, the family, especially the person who made a mistake (for example killing) must slaughter an animal such as a chicken, goat or pig as a sacrifice as a sign of solving the problem. So the purpose of the naketi rite (confession of sins) is to make people aware of the importance of repairing and creating peace in building relationships with others as social beings. In addition, naketi rites (confession) nowadays are also found not only to solve problems but also to prevent unwanted problems from happening. This is usually referred to as naketi uab (confession for specific speech). In the process of naketi rites (confession of sins) which are carried out based on conversations that aim to prevent problems from occurring. An example is naketi uab (confession for certain conversations) for two partners who are in a relationship to get married immediately so that unwanted problems do not occur such as pregnancy out of wedlock or elopement (na aenab bife). And if there has been a problem outside of marriage/na aenab bife (elope) then naketi uab (composing/arranging the conversation) will also be carried out.

The Naketi uab (confession of sins for certain conversations) rites are often performed to carry out the rites of engagement or toit bife (enter for requests). The parties involved in carrying out naketi uab (confession for certain conversations) for toit bife (entering request) are the families of the two spouses, the government, religious parties (priests/assembly) and traditional elders, these parties are presented to be witnesses that it is true that the proposing event is carried out based on the correct time and regulations. In addition, objects that must be provided in the proposal are oko mama (place for betel nut), betel nut, sarongs, blankets and shawls, sopi, trays containing all the needs of women and men and ok tuke (place for betel nut made of bamboo ) for the continuity of the engagement ceremony. If the proposal is made when the woman is pregnant out of wedlock, the man must pay a dowry in the form of money, an animal (usually a cow), or a sarong and blanket. The amount of dowry that must be given by the man will be determined by the family of the woman. The rites of engagement will be carried out with representatives from the male and female parties who are usually referred to as spokespersons (spokesperson). It is these spokespersons from each party who will deliver messages from the men's and women's parties. Before delivering the message, the spokesperson will place an oko mama filled with money according to the

wishes of the man, five or seven marriage proposal trays, then the spokesperson will ask permission from the religious and government parties to convey messages from both families.

After the spokespersons from both the couple's parties have received the proposal from the man's side, the two families will determine the time of the church wedding and traditional wedding. If the agreement has been mutually agreed upon, a thanksgiving prayer will be held led by the church as a form of asking for God's blessing so that all plans that have been agreed upon are carried out properly. In the implementation of the proposal, there are also several things that must be done as a form of respect for the groom for the bride, namely the need to provide a dowry or usually termed breast milk, which in Dawan language is nekaf Mese ansao mese (one heart, one body). The giving of this dowry will be carried out from generation to generation but is not in the nature of a demand that must be fulfilled because in accordance with the times, Timorese people are trying to understand the situation of men so that expensive payments do not have to be demanded by the woman's family.

Naketi (confession) conceptually means to restore wrong relationships and behavior in the past, that is, to find out what could be the cause of the problem. Naketi (confession) can be performed before or after the problem has occurred. Naketi's goal before a problem occurs is to prevent a problem that is prone to occur, and Naketi's goal after a problem occurs is to find and solve the cause of the problem. Naketi (confession) is held so that all the individuals involved in the matter come together and open up to one another. Individuals need to express what is in their hearts, such as acknowledging the pain that individuals in the group may feel and the mistakes they have made. During the execution of naketi (confession), all individuals must be honest with each other and then accept and forgive each other. Thus, the Dawan people, especially in East Amanuban, believe that the problems they face have found a solution if the naketi (sin confession) ritual is carried out. Naketi (confession) is divided into two types, namely naketi uab which is done before a problem occurs with the aim of preventing unwanted problems from happening. While naketi lasi is a rite that is performed after a problem has occurred to resolve the problem that has occurred.

### 3.2. Discussion

The purpose of carrying out the naketi uab ritual (confession for certain conversations) is to release someone from the suffering experienced because of a mistake that was

made and there has been no settlement from the family involved in it. This view is also reinforced by (Muhammad Abdulkadir, 2011) which states that the suffering experienced by a person is an expression of the pain experienced by humans in living their lives because of a mistake. Suffering here means to bear bad feelings, to bear unpleasant feelings, and to bear painful feelings. The suffering experienced by someone who makes a mistake can be in the form of physical suffering and psychological / mental suffering. (Muhammad Abdulkadir, 2011) also explains that the cause of a person experiencing suffering is the existence of human bad deeds towards other people. Therefore, it can be said that the suffering experienced by the perpetrator is a consequence that must be borne because of the mistakes that have been made. Thus, the people in East Amanuban need to perform the *naketi uab* rite (confession for certain conversations) so that the difficulties experienced can be handled.

According to (Muhammad Abdulkadir, 2011) explains that one way to overcome the difficulties experienced by someone is to build communication again, work together and participate with others who have succeeded in overcoming a difficulty. In addition, one must also be able to listen to and live up to constructive advice that contains moral values that can strengthen one's belief in God Almighty. With the effort to do *naketi uab* (confession of sins for certain conversations) accompanied by awareness to stop the suffering experienced by the people of Dawan Timor, this is the result of various experiences that have occurred and trying to understand and practice every value that applies in society with the aim of strengthening return to one's relationship with himself, others and with God as the owner of life.

After the traditional speech is conveyed by both families, there will be peace which is marked by shaking hands, kissing the nose and hugging. After the reconciliation is carried out, there will be a joint worship led by the church as a form of thanksgiving for solving the problems that have been carried out. In the thanksgiving service for the peace that has been done, both families will also prepare their respective vows as a form of gratitude for the forgiveness given by God. We can also find this in the story of Jacob who asked Esau to accept the offerings given because Jacob realized that he had been loved and forgiven by Esau. His main goal is to improve the relationship between his brothers and also his relationship with God who is the source of life by giving the right offerings to God. The offering given to God is a form of agreement and thanksgiving for the grace and peace given by God to both sides of the family. As for the story of Joseph and his brothers who teach that the forgiveness given can be a blessing for the restoration of life in the future.



The culmination of the culture of naketi uab (confession of sins for certain conversations) in the Timorese tradition is making peace with oneself, others and God who is the source of salvation. Therefore, it can be said that peace made by both sides of the family is a form of grace from God. Likewise the theory pioneered by (Guthrei Donald, 1993) which explains that kharizomai also provides teachings about forgiveness, namely the view of grace that is applied both to God's actions towards us regarding sin and regarding our actions towards fellow human beings. So it can be said that the tradition of naketi uab (confession of sins for certain conversations) carried out by the people in East Amanuban is a form of compassion for God and also for humans or in other words every community must love one another because they were previously loved by God.

In addition, the church needs to provide a new understanding regarding the purpose of carrying out the naketi uab rite (confession of sins for certain conversations), namely to guide a person to be honest about the mistakes he has made. This understanding is very important to be taught to the community because basically the community still understands that they will only receive forgiveness if they have performed the naketi uab rite (confession of sins for certain conversations). This erroneous understanding must be corrected by the church because basically God has given forgiveness to sinners because God already knows the mistakes that have occurred and He has given forgiveness in advance. So actually the purpose of naketi uab culture (confession for certain conversations) is to guide a person to realize that he must realize the mistakes he made by being honest about the mistakes he made so that he can be released from the feelings of guilt he is experiencing.

Based on the results of interviews regarding the perceptions and ideology of naketi uab (confession for certain conversations) for restoration of relations in Oeekam Village, Amanuban Timur District, it was found that the culture of naketi uab (confession for certain conversations) is a rite of restoration and also a rite to prevent the occurrence of a problems in people's lives. This is also explained by the results of writing conducted by Ruku, 2017: 65 which explains that naketi uab (confession for certain conversations) is carried out to prevent and resolve various life challenges such as accidents, future fate, demands for blessings, continuous sadness, the same disease in one family, looking for causes due to social problems, solutions to these events.

For this reason, it can be explained that the culture of naketi uab (confession for certain conversations) is a form of recovery both physically and psychologically with the aim of saving a person from various life challenges that will be or are being experienced due to a mistake made. In addition, naketi uab (confession for certain conversations) is

also explained as a rite that is carried out to arrange, direct, organize or straighten out a conversation that has gone astray. In this way, it can be said that naketi uab (confession for certain conversations) is a ritual performed to restore problematic communication relations in the life of the people in Oeekam village.

The people of Oeekam Village, East Amanuban District explained that the main purpose of the culture of naketi uab (confession for certain conversations) is to direct a person to build and improve communication relations that have been tenuous due to a problem. Communication relations in the life of the East Amanuban community is one of the supporting factors for a better life. In the tradition of naketi uab (confession for certain conversations), the communication that is built is based on the belief of the East Amanuban people in God as a savior and parents who are descended from ancestors who have always been role models for building relationships with others. Respect for God and parents in the naketi uab cultural rite greatly determines the success of the naketi uab rite (confession of sins for certain conversations) itself.

In the naketi uab culture (confession for certain conversations) it also clearly teaches the Oeekam village community to be wise in solving a problem. In addition, naketi uab (confession for certain conversations) also teaches a person to understand and appreciate human values and the virtues of life in building relationships with others. With the naketi uab culture (confession of sins for certain conversations) it can awaken the people in Oeekam village to make a life change for the better. This is demonstrated through a change in way of life from violence to compassion and peace. In addition, naketi uab (confession for certain conversations) can also help the community in Oeekam village to continue to maintain and cultivate rituals that have a positive impact.

The ideology contained in naketi uab culture (confession for certain conversations) is the ideology of sociological, anthropological, theological, cosmic values from naketi uab culture (confession for certain conversations). The notion of social values in naketi uab culture is based on the understanding that naketi uab culture (confession for certain conversations) is a rite of establishing communication with the aim of helping someone to prevent or resolve a problem by involving the norms prevailing in society in which Oeekam village, East Amanuban sub-district. In addition, the social values contained in the naketi uab culture (confession for certain conversations) are respecting God and others, being wise in making a decision by conducting a deliberation (mutual agreement) and becoming the prevailing norms in the Oeekam village community. as a benchmark in building relationships with God and others.

Meanwhile, in terms of spirituality, the culture of naketi uab (confession of sins for certain conversations) has a positive impact on survival based on the teachings of the religion adhered to. This is clearly demonstrated through an attitude of loving and caring for God and others, realizing and acknowledging mistakes made, giving yourself to make peace with yourself, others and God as the owner of life. In the culture of naketi uab (confession of sins for certain conversations) it is also accompanied by thanksgivings spoken in the Dawan language, prayers and offerings given to God because the people of Oekam village realize and acknowledge that they have God who has provided safety and blessings while undergoing life. Naketi uab (confession of sins for certain conversations) also teaches the people of Oekam village to continue to reflect on themselves and make peace so that new humans are created who live according to God's will.

Based on the views of (Neonbasu Gregor, 2020), it explains that the involvement of religious values in a culture is very closely related to human life experiences, human culture and the history of human life. Therefore, the naketi uab ritual (confession for certain conversations) from a religious point of view is done based on experience. The naketi uab ritual (confession for certain conversations) when viewed from a religious perspective, the people of Oekam village do it because it is based on all the events of human life, is always centered on human relationships and experiences or encounters with God and is fundamental because it touches the whole core of human life. In addition, the naketi uab rite (confession for certain conversations) is also one of human efforts to stay alive because the naketi uab rite (confession for certain conversations) which is based on religion is a basic guarantee for the life of the Oekam village community to help them build values, moral-ethics and art in the village of Oekam.

In addition, the naketi uab ritual (confession for certain conversations) when viewed from a religious perspective in a social perspective can help people to appreciate the environment in a more appropriate way. The naketi uab (confession for specific speech) rites are performed based on the knowledge and correct practices related to religious life. Thus it can be said that the naketi uab ritual (confession for certain conversations) is the right way to guide the Oekam village community in taking the right attitude in the environment in which they are located. Naketi uab (confession for certain speech) rites are also based on the history of human life because it is proven that the foundation of human life and the cultural basis of every life is never apart from a religious perspective. Therefore the naketi uab (confession for certain speech) rites

are based on the history of human life and the right context with the aim of creating a harmonious living environment.

The ideology of anthropological values in naketi uab culture (confession for certain conversations) is the way for society to respect and apply human values in implementing naketi uab culture (confession for certain conversations). In addition, by carrying out the culture of naketi uab (confession for certain conversations) a person will better understand and respect himself and fellow human beings as a whole. The attitude of appreciating and respecting humans as God's noble creation is shown through how to build communication, the language used and the awards given. By maintaining the culture of naketi uab (confession for certain conversations) people's lives understand that the existence of culture can regulate or direct someone to continue to love as they want to be loved. The people of Oeekam village believe that culture that is still being maintained is a form of God's gift that must be interpreted and maintained.

The ideology of the Oeekam village community mangenai naketi uab culture (confession for certain conversations) and its impact on people's lives is still maintained today. The people of Oeekam village believe that the culture of naketi uab (confession for certain conversations) is a culture created by their ancestors because of a problem. However, nowadays the culture of naketi uab (confession for certain conversations) is believed to be a ritual that can save someone from a problem. In addition, society also believes that the suffering experienced by a person is the result of mistakes that have been made by him or his family for generations and have not been resolved. Therefore, the culture of naketi uab (confession of sins for certain conversations) is intended for people who experience distress due to the consequences of sins that have been committed. Naketi uab culture (confession of sins for certain conversations) is used as a means of solving a problem so that a person can be released from sins that have been carried out for generations. It is for this reason that in carrying out the naketi uab culture (confession for certain conversations) the spokesperson always utters a speech which explains that as a person who believes in God and has parents or is descended from ancestors.

#### 4. CONCLUSION

The people of Oeekam village believe that hereditary sins are still believed to this day. Therefore, the culture of naketi uab (confession for certain conversations) has been maintained until now so that people can carry out this culture to avoid the misery that is

the result of sins in the past. This is supported by (Schulte Nordholt, 1971) who explains that the conception of illness (sickness conception), in the ethnomedical model, where a person is said to be sick if he deviates from cultural norms, violates the boundaries of religious beliefs and sins, violates the law, experiences interpersonal problems. So it can be said that the culture of naketi uab (confession for certain conversations) carried out by the people in Oekam village is in line with or in accordance with the ethnomedical model.

The naketi uab rite is seen as an ethnomedical model because in the process of its implementation, the success of this rite is largely determined by how one honestly admits to every mistake that has been made. In this writing it is clearly found that if the acknowledgment of mistakes made is not carried out seriously then a person will not get recovery in his life. Vice versa if a person confesses honestly and earnestly then he will get social and spiritual recovery. Thus, the value of the naketi uab rite as a rite of confession can also be considered correct because it can guide a person to remain honest about the mistakes he has made. By maintaining this belief, the anthropological value (sacredness) contained in the naketi uab rite will be maintained.

The recovery meant here is that people who have successfully carried out the naketi uab rite will get recovery from social embarrassment. The recovery experienced has a positive impact on people's lives in East Amanuban where there will be self-acceptance in building relationships with others without feelings of shame or guilt. Apart from that, the spiritual restoration that is meant is that someone who has succeeded in carrying out the naketi uab rite will get spiritual restoration where he will return to a better life based on God's Word. Thus, the naketi uab rite is also a rite of recovery from shame socially and spiritually.

In addition, the church's perception of the naketi uab culture explains that the naketi uab culture (confession for certain conversations) is a rite that has a positive impact on the life of the congregation. With the culture of naketi uab (confession of sins for certain conversations) the congregation will realize and self-reflect to acknowledge and ask for forgiveness from God and others. The culture of naketi uab (confession of sins for certain conversations) is also used as a means of carrying out pastoral functions in ministry in the congregation. The pastoral function within the scope of the congregation carried out by the church is the function of healing, guiding, sustaining/supporting and reconciling or repairing relationships. The pastoral function of healing in naketi uab culture (confession of sins for certain conversations) is carried out with the aim of healing a person from the psychological and physical pain that is being experienced due to mistakes made.

The church also views the culture of naketi uab (confession for certain conversations) as a means of carrying out the pastoral guiding function. This is based on the goal of naketi uab culture (confession for certain conversations), namely guiding a person to live according to the norms and teachings of the religion he adheres to. With the implementation of naketi uab culture (confession of sins for certain conversations) it can help the congregation to live according to God's Word. In addition, the existence of a culture of naketi uab (confession for certain conversations) can help a person in facing various life challenges that are happening at this time because of the times.

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