

ABSTRAK

Penelitian yang berjudul “Makna *Tawan Basi* Pada Kendaraan: Studi Kasus Masyarakat Nagari Silantai Kecamatan Sumpur Kudus Kabupaten Sijunjung”. Tujuan penelitian ini adalah untuk mendeskripsikan tradisi *tawan basi* yang dilakukan oleh masyarakat di Nagari Silantai. Teori yang digunakan dalam skripsi ini adalah teori interpretatif simbolik oleh Clifford Geertz. Skripsi ini menggunakan metode kualitatif, dengan teknik pengumpulan data yaitu observasi langsung, wawancara, dan dokumentasi.

Hasil penelitian menunjukkan bahwa sejarah tradisi *tawan basi* dimulai pada tahun 1980, dimana kendaraan yang masuk pertama kali yaitu motor. Latar belakang masyarakat melakukan tradisi *tawan basi* yaitu *mambang* yang terdapat pada kendaraan tidak membahayakan penggunanya. Makna umum dalam pelaksanaan tradisi *tawan basi* yaitu mengharapkan keselamatan dan perlindungan kepada Allah SWT. Selanjutnya terdapat makna dalam bahan-bahan yang digunakan dalam tradisi *tawan basi*, seperti ayam kampung dimaknai sebagai benda pengganti, *tawagh nan ompek* dimaknai sebagai 4 sahabat nabi dan 4 malaikat, dan *limau puwuik* diartikan sebagai kelemahan besi.

Kata kunci: Proses, *Tawan Basi*, Makna

ABSTRACT

The research entitled “The Meaning Of Tawan Basi On Vehicles: Case Study Of The Nagari Silantai Community Sumpur Kudus District Sijunjung Regency”. The aim of this research is to describe the tawan basi tradition carried out by the people of Nagari Silantai. The theory used in this thesis is symbolic interpretive theory by Clifford Geertz. This thesis uses qualitative methods, with data collection techniques namely direct observation, interviews, and documentation.

The research results show that the history of the tawan basi tradition began in 1980, where the first vehicle entered was a motorbike. The background of the community is carrying out the tawan basi tradition, namely that the mambang found on vehicles does not harm the user. The general meaning of implementing the tawan basi tradition is to hope for safety and protection from Allah SWT. Furthermore, there are meanings to the ingredients used in the tawan basi tradition, such as native chicken which is interpreted as a substitute object, tawagh nan ompk which is interpreted as the 4 companions of the prophet and 4 angels, and limau puwuik which is interpreted as the weakness of iron

Keywords: Process, Tawan Basi, Meaning

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