

ABSTRAK

Darlina Safar, 2023. Makna non-verbal ritual *toan tapin* dan implikasinya terhadap kehidupan di masyarakat desa Ake Jailolo, kecamatan Kayoa Utara. Pembimbing 1 Justam Wahab, S.Pd., M. Pd dan pembimbing II Taib Abdullah, S.Pd., M.Hum

Rumusan masalah (1) apakah makna non-verbal *ritual toan tapin* dan implikasinya terhadap kehidupan di masyarakat desa Ake Jailolo, kecamatan Kayoa Utara (2) bagaimanakah makna non-verbal *ritual toan tapin* dan implikasinya terhadap kehidupan di masyarakat desa Ake Jailolo, kecamatan Kayoa Utara. Tujuan penelitian (1) mendeskripsikan makna non-verbal ritual *toan tapin* dan implikasinya terhadap kehidupan di masyarakat desa Ake Jailolo, kecamatan Kayoa Utara (2) mendeskripsikan implikasi *ritual toan tapin* terhadap kehidupan di masyarakat desa Ake Jailolo, kecamatan Kayoa Utara.

Metode penelitian yang digunakan adalah metode penelitian kualitatif yaitu untuk mendeskripsikan suatu fenomena atau peristiwa, aktivitas sosial, sikap, kepercayaan persepsi pemikiran orang serta menemukan makna yang terkandung dibalikinya, sebagai makna tersembunyi. Analisis data adalah proses mencari dan menyusun secara sistematis data yang diperoleh dari hasil wawancara, dan dokumentasi dengan cara memilih mana yang penting dan mana yang akan dipelajari sehingga mudah dipahami.

Hasil penelitian ritual *toan tapin* merupakan tradisi yang sudah menjadi kebiasaan masyarakat desa Ake Jailolo, kecamatan Kayoa Utara yang dilaksanakan dalam setiap peristiwa kematian seseorang. *Toan tapin* dalam bahasa makian yaitu *toan* yang berarti (menyiapkan) dan *tapin* yang berarti (dapur), ritual ini akan dilaksanakan di rumah duka tepatnya didalam kamar dan berlangsung sejak dina ke-3 sampai pada dina ke-40. Terdapat beberapa media yang di gunakan dalam ritual yaitu berupa segelas air putih, tanah, cermin, daun pandan, manyian, pakaian, yang di tata rapih di atas meja yang sudah disiapkan. Masing-masing mempunyai makna non verbal yaitu segelas air dimaknai sebagai air susu dari seorang ibu, tanah dimaknai sebagai jasad, cermin dimaknai sebagai bentuk ingatan, bunga rampe dimaknai sebagai makanan roh, manyian dimaknai sebagai perantara atau penghubung, pakaian dimaknai sebagai merawat serta menjaga almarhum/almarhuma, beberapa prabotan dapur sebagai alat makan yang digunakan.

Kata kunci: makna non verbal ritual *toan tapin*

ABSTRACT

Darlina Safar, 2023. The non-verbal meaning of the toan tapin ritual and its implications for life in the community of Ake Jailolo village, North Kayoa sub-district. Supervisor I Justam Wahab, S.Pd., M. Pd and supervisor II Taib Abdullah, S.Pd., M.Hum

Problem formulation (1) what is the non-verbal meaning of toan tapin ritual and its implications for life in the community of Ake Jailolo village, North Kayoa sub-district (2) what is the non-verbal meaning of ritual toan tapin and its implications for life in the community of Ake Jailolo village, North Kayoa sub-district. The objectives of the study (1) describe the non-verbal meaning of the toan tapin ritual and its implications for life in the community of Ake Jailolo village, North Kayoa sub-district (2) describe the implications of the toan tapin ritual on life in the community of Ake Jailolo village, North Kayoa sub-district.

The research method used is a qualitative research method, which is to describe a phenomenon or event, social activities, attitudes, beliefs, perceptions of people's thoughts and find the meaning contained behind it, as a hidden meaning. Data analysis is the process of systematically searching and compiling data obtained from interviews, and documentation by choosing which ones are important and which ones will be studied so that they are easy to understand.

The results of the study of the toan tapin ritual is a tradition that has become a habit of the people of Ake Jailolo village, North Kayoa sub-district which is carried out in every event of someone's death. Toan tapin in swear language, namely toan which means (prepare) and tapin which means (kitchen), this ritual will be carried out in the funeral home precisely in the room and lasts from the 3rd to the 40th day. There are several media used in the ritual, namely in the form of a glass of water, soil, mirrors, pandan leaves, manyian, clothes, which are neatly arranged on a table that has been prepared. Each has a non-verbal meaning, namely a glass of water is interpreted as milk from a mother, soil is interpreted as a body, a mirror is interpreted as a form of memory, rampe flowers are interpreted as spirit food, manyian is interpreted as an intermediary / liaison, clothes are interpreted as caring for and caring for the deceased / deceased, some kitchen furniture as cutlery used.

Keywords: *non verbal meaning of toan tapin ritual*