

The Symbolic Meaning of the *Lemon Basidakah* Tradition in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province

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ABSTRACT

This research is entitled "The Tradition of *Basidakah Limau* in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province". The purpose of this study is to describe the procession of the *lime basin* tradition in Nagari Kinari and to describe the symbolic meaning of the *lime basin* tradition. The theory used in this study is the symbolic interpretive theory of Clifford Geertz. The methods used in this study were carried out by observation, interview and documentation methods. The data analysis technique in this study uses steps including data reduction, data presentation, and conclusion drawing and verification. The results of this study show that the procession of the *lime basidakah* tradition starts from determining the date and day, making *pucuak*, making *musajik-musajik* cakes, making *lime* water, picking up *pucuak* by *pasumandan* to the place where *pucuak* is made, the *lime sidakah event* takes place, and the delivery of *pucuak* to the cemetery by *Pasumandan*. Furthermore, the symbolic meaning of the *lime basidakah* tradition is *pucuak* which means as an intermediary or the meaning of apology for people who have died, banana stems mean the Nagari Kinari community which is the foundation and support of tradition, *carano* means traditional meaning and also the meaning of respect for ancestors, flowers mean life and beauty, *musajik-musajik* cakes means hope for life that is lived full of sweetness and always an abundance of affection, *lime* water means to cleanse the heart and mind from bad intentions, grudges, or past mistakes and also symbolizes hope and renewal of life, baju *bundo khanduang* means depicting the role, dignity, and responsibility of women in Minangkabau, and coins mean alms and generosity.

Keywords: Symbolic Meaning, Tradition, *Basidakah Limau*, Nagari Kinari

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INTRODUCTION

Nagari Kinari is one of the areas in Solok Regency that has a variety of traditions and customs that are still thick. This nagari is located in Bukit Sundi District, approximately 30 minutes from the center of Solok. Nagari Kinari is still strong in its socio-cultural values until now, and is still upheld by its people. This can be seen that various kinds of cultural activities and traditions are still being carried out, one of the traditions that is still carried out to this day is the *tradition of the lime basidakah*.

According to Qutuby tradition refers to a belief, thought, understanding, attitude, habit, method, or individual or social practice that has been going on for a long time in society and is inherited from generation to generation by ancestors from generation to generation (Qutuby, 2019: 10). The transmission or inheritance of traditions from generation to generation is usually carried out orally from word of mouth or by practices and examples carried out by the older generation to the younger generation, not through written instructions. The meaning of tradition is also discussed from the results of research by Salamah Najma, et al, who explain that tradition is the result of human creation and human work of material objects, beliefs, fantasies, events, or institutions that are inherited from one generation to the next (Najma, 2023).

The *tradition of lime basidakah* is a cultural activity carried out by the people of Nagari Kinari, Bukit Sundi District, Solok Regency at most two days before entering the holy month of Ramadan which is also called "*balimau harum Nagari*". This activity was carried out in front of the office of the Wali Nagari from after Asr at around 16:45 WIB until before Maghrib at 18:00 WIB which was accompanied by arts such as *talempong, various kinds of dances, and silek* typical of the studio in Nagari Kinari. This definition is also discussed from the results of research by Eka Oktavia, who explains that *the lime basin tradition* is a local tradition that is passed down from generation to generation and is carried out the day before the month of Ramadan (Oktavia, 2022).

The important thing about *the lime basin tradition* is the *pucuak* brought by *pasumandan*. *Pucuak* is made the day before the *lime baciak event* begins, *pucuak* is made from young coconut leaves which are made in such a way, not all Nagari Kinari people can make *pucuak* because the process of making *pucuak* is quite complicated and takes a lot of time. Every year there will always be people who donate *pucuak*, because this is a form of respect for people who have died, not only in that year but also a few years before. In the past, *maanta pucuak* to the cemetery for some people of Nagari Kinari was considered shirk because in the cemetery people burned *kumayan* while praying, but now after there is a misunderstanding and considered shirk, the people in Nagari Kinari no longer burn *kumayan* in the cemetery but only deliver *the pucuak* and then pray.

This tradition was attended by *angku-angku ninik mamak ampek jinih*, namely *penghulu, malin, dubalang, manti* and was also attended by the chairman of KAN, alim ulama, Wali Nagari Kinari, *bundo kandung*, representatives of the Solok tourism office, Bukit Sundi sub-district, chairman of the Solok Regency DPRD and the local community. The purpose of the *lime basin* tradition is to forgive each other, remember deceased family members and also preserve the arts and culture in Nagari Kinari.

The *tradition of lime basidakah* is different from the *balimau tradition* which is generally carried out by the Minangkabau people. The tradition *of this lime basin* does not go to bathe in the river together but makes an event in front of the office of the Wali Nagari and escorts *the pucuak* to the cemetery as the closing of the event. Meanwhile, the *tradition of balimau* in Minangkabau is generally synonymous with the activity of going to bathe in the river together.

The highlight of *this lime basin* event is located in the procession of *watering lime water* and throwing coins, where this part of the procession is highly awaited by the community because everyone both children and adults cheer happily and scatter to pick up coins that are scattered in the air and fall to the ground. The problem in this study is, how is the procession of the *lime basidakah* tradition in Nagari Kinari, Bukit Sundi District, Solok Regency and what is the symbolic meaning contained in *the lime basidakah* tradition in Nagari Kinari, Bukit Sundi district, Solok Regency, West Sumatra Province

METHOD

The research method used in this study is qualitative, the qualitative research method is a research method based on the philosophy of positivism, used to research on the condition of natural objects where the researcher is the key instrument, data collection techniques are carried out in triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2008: 9). Through qualitative methods, observations, interviews, and document reviews. The research data is collected and processed using data analyst techniques by reducing and displaying data to draw conclusions. The object of research in this study is the *lime basidakah* tradition, those involved in this study are the people in Nagari Kinari. This research is located in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province.

FINDINGS AND DISCUSSION

RESEARCH RESULTS

The results and findings in this study are:

a. Procession of *lime basin tradition* in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province

The *tradition of lime basin* is one of several traditions in kinari. The tradition of *lime badua* is carried out no later than two days before entering the month of Ramadan. There are several processions carried out in the *tradition of the lime basidakah* such as joint deliberations to determine the date and day of *the lime bacuak*, making *pucuak*, making *musajik-musajik* cakes, making *lime water*, picking up *pucuak* by *pasumandan*, taking place in the *lime basidakah* event, watering *lime water* as well as throwing coins and finally delivering *pucuak* to the grave.

b. The meaning of *the lime basin* tradition in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province

The *tradition of lime basidakah* has a general meaning as a form of expression of gratitude to Allah SWT, because it has been given the opportunity to meet again with the holy month of Ramadan, besides that this tradition is also a place to forgive each other between fellow communities, strengthen the bond of friendship between the community, not only that *lime basidakah* It also has a deep spiritual meaning, namely as a form of respect and reminder to family members who have passed away.

In addition, the meaning in the *tradition of basidakah limau* is the presence of niniak mamak from ampek jinih, namely pengulu, malin, dubalang and manti who are traditional figures in the community structure. Their presence at this event provides an opportunity for children, especially the younger generation, to find out and recognize who their niniak mamak is that they may not have known before. This is very important considering that currently many young generations are starting to be disconnected from their own knowledge of lineages and customary structures.

In addition to the meanings contained in the *tradition of the lime basin* as a whole, there is also the meaning of the symbols found in the tools and materials used in the *lime basin tradition*. Based on the results of observations, there are several tools and materials used in the *tradition of lemon basidakah*, namely *pucuak*, banana stems, *caraano*, flowers, *musajik-musajik* cakes, *lime water*, *potpourri*, *bundo kundang clothes* and coins.

To find out the meanings contained in the tools and materials used in the *lime basin* tradition, in this study the researcher used symbolic interpretive theory. Symbolic interpretive theory emphasizes attention to the concrete form of the meaning of a human culture, in order to grasp the meaning of a culture, knowledge of how to interpret the symbols that are used at all times in human life (Geertz, 1992: 6-7).

To interpret the meaning of the *lime basin* tradition will go through the following steps: (Geertz, 1992: 5-27)

1. Identify the symbol

Identifying symbols in the form of ceremonial or traditional tools contained in the tools and materials used in the tradition of *lime badua* such as *pucuak*, *pucuak* made in such a way or shaped such as *anggau-anggau*, keris, birds. Banana stalks, *carano*, flowers, *musajik-musajik-musajik* cakes, lime water have three ingredients, namely *kambelu*, *limau kapeh*, and *potpourri*. *Bundo clothes and* coins.

2. *Thick description*

In the tradition of *lime baidakah*, *thick description* is described as a physical form, its use and meaning for the community from *pucuak*, banana stems, *caraano*, *flowers*, *musajik-musajik-musajik* cakes, lime water, *bundo kundang clothes* and coins. The meaning of the equipment used is the meaning obtained from interviews with the community.

3. Cultural context

Every meaning contained in traditional tools such as *pucuak*, *pucuak* is formed such as *anggau-anggau*, keris, birds, banana stems, *carano*, flowers, *musajik-musajik-musajik* cakes, *lime water* has three ingredients, namely *kambelu*, *limau kapeh*, *potpourri*, *bundo kundang clothes* and the coins will be interpreted according to the cultural context and tradition of *the lime basidakah*.

4. Interpretation of meaning

After the symbol is identified, explained through *thick description* and analyzed in a cultural context, then the last step is to interpret the deepest meaning of the

symbol for the people who carry it out, then the author will interpret the meaning of the symbol contained in the *tradition of the lime basidakah*.

DISCUSSION

A. Procession of *lime basidakah* tradition in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province.

The *tradition of lime basin* is one of several traditions in kinari. The tradition of *lime badua* is carried out no later than two days before entering the month of Ramadan. There are several processions carried out in the *tradition of the lime basidakah* such as joint deliberations to determine the date and day of the *lime bacuak*, making *pucuak*, making *musajik-musajik* cakes, making *lime* water, picking up *pucuak* by *pasumandan*, taking place in the *lime basidakah* event, watering *lime* water as well as throwing coins and finally delivering *pucuak* to the grave which the researcher will explain as follows:

1. Date and Day Determination

Before the *tradition of lime basin* is carried out, there is an important stage that is first carried out by the Nagari Kinari community, namely holding deliberation as a form of joint decision-making. The deliberation was carried out with *the Nagari customary rights, the Nagari Wali, the Nagari apparatus, the youth, and the mamak niniak*. This deliberation aims to reach an agreement on the time of implementation of the tradition, especially in determining the date and day that is considered most appropriate and agreed upon by all parties involved. This deliberation activity is usually carried out no later than one week before the day of the implementation of the *lime basin* tradition, so that the community has enough time to do all the preparations.

Based on an interview with Alfian Syahrul, he explained that the first thing to do before the implementation of the *lime basidakah* tradition event was a joint meeting to determine the date and day when the *lime basidakah* tradition event would be held. The meeting involved Nagari customary density, Nagari Kinari Wali, Nagari officials, youth, and *niniak mamak*, the deliberation was carried out no later than a week before the *lime basidakah tradition* event was carried out (Syahrul 10, 2025)

2. Making Shoots

After determining the date and day of the event, the next stage is the process of making *shoots*. *Pucuak* is made from young coconut leaves that are shaped in such a way. The day before the *lime baitkah* event is held, people who want to donate *pucuak* will start preparing all the equipment and needs for its making. The person who contributes the *pucuak* is the family of the person who has died.

For people who have skills in making *pucuak*, they will do it themselves, but for those who do not have the ability to make *pucuak*, but want to donate *pucuak*, usually they will ask for help from residents who are experts in making *pucuak*, as a form of appreciation for these services and skills, they will give wages to the maker. The process of making *pucuak* is quite time-consuming, namely the preparation starts

from the day before the *lime sidakah* event starts until one hour before the *lime sidakah tradition* event will start.

Based on the results of Yeni Oktavia's interview, he explained that people who will donate shoots will usually make their own shoots. However, for those who don't have the expertise to make *shoots*, they will ask someone else who is more proficient to make them, and in return they will give them a reward in the form of money. The process of making *pucuak* itself is not easy, although it looks simple, it is actually quite complicated because it requires skill, patience, and quite a long time (Oktavia's, 2025).

3. Making *Musajik-Musajik* Cake

The next step taken in this series is the process of making *musajik-musajik* cakes, which is one of the traditional cakes typical of Nagari Kinari, where these *musajik-musajik* cakes are made by the person who makes *the pucuak*. In addition to being a symbol of local culinary wealth, *musajik-musajik* cakes also reflect local wisdom inherited from generation to generation by the people of Nagari Kinari from generation to generation, the ingredients needed to make this cake are relatively easy to obtain.

Based on the results of an interview with Geri explaining *that musajik-musajik* cakes are a typical traditional food originating from Nagari Kinari, this cake has a distinctive shape and taste. The main ingredients used to make *musajik-musajik* cakes are grated coconut and rice flour which are then neatly wrapped using banana leaves. The naming of *musajik-musajik* itself comes from the physical shape of this cake which resembles the roof of a mosque (mosque in Minang is often called *musajik*). *Musajik-musajik* cakes usually appear at important moments, especially in traditional community events. One of the traditions that is very synonymous with the existence of this cake is *the lime basidakah*, the *musajik-musajik* cake is brought by *the pasumandan* and assisted by the family or relatives of the deceased person to bring *the musajik-musajik* cake to the location of the *lime basidakah* (Haulandani, 2025).

4. Lime Water Brewing

After the process of making *pucuak* is almost complete, the next stage is the making of *lime* water, the making of *lime* juice is carried out on the day of the *lime baidakah* event, this *lime* juice is made by the person who makes *the pucuak*. The preparation is carried out four hours before *the lime baidakah* event begins, the main ingredients used in making *lime* water are *kambelu* (white galangal), *potpourri* flowers, and fresh orange juice (*limau kapeh*).

Based on the results of an interview with Mulfi, he explained that *lime* water is a type of traditional fragrance/perfume that has an important role in the implementation of *the lime basin* tradition. *This lime* juice is not an ordinary perfume, but a natural processed product that is traditionally blended. *This lime* juice is made using natural ingredients that are distinctive and easy to find in our environment, the three main components used in the manufacturing process are *kambelu*, *potpourri*, and *lime* (*limau kapeh*) as a source of fresh aroma (Gusnedi, 2025).

The process of making *lime* juice begins by mixing all the ingredients into clean water in a balanced dose, the oranges are squeezed to release the essence of the juice,

then mixed with the ground *kambelu* and the potpourri that has been prepared beforehand. After all the ingredients are well mixed, the mixture is then filtered to produce clear and fragrant lime water, *pasumandand* assisted by the family or relatives of the deceased person to bring *lime juice* to the location of the *lime basim* event.



Figure 1: Made lime juice

(Documentation: Mila Rahmawati, February 27, 2025)

5. Pick-up of *Pucuak* by *Pasumandan* to the *Pucuak* Manufacturing Site

On the day of the *lime baciak* event, all the equipment and process of making *pucuak* have been prepared, the next step is the process of picking up *pucuak* by the family of the orderer. *The pucuak* is picked up by *the pasumandan*, which is the wife of the brother or family member of the *pucuak* orderer, who is appointed by the family to carry out the task, *the pucuak* is picked up at the house where *the pucuak* is made after the Asr prayer when *the lime basidakah* event will begin, the interesting thing about this process is that *the pasumandan* who pick up *the pucuak* will wear traditional Minangkabau clothing, namely *bundo kanduang* clothing, as a form of respect for traditional values and traditions. *The pucuak* is then in *jujuang* and brought slowly to the location of *the limau basidakah* event usually on foot, the purpose of *the pucuak* in *jujuang* while walking is so that the public knows and witnesses the procession of *the limau baciaga* tradition that is taking place, upon arrival at the *place of the pucuak* event It is not immediately handed over, but placed on the table that has been provided beforehand.



Figure 2: *Pucuak* is brought by *pasumandan* to the location of the *lime basin*
(Documentation: Mila Rahmawati, February 27, 2025)

6. Sidakah Limau *Event* Takes Place

After the *pasumandan* who brought *pucuak* arrived at the location of the *limau bacikah* event, the entire series of events officially began with a solemn and atmosphere full of traditional nuances and community togetherness. The event was opened with a performance of the *pasambahan* dance, which is a typical Minangkabau welcome dance which was presented as a form of respect to the guests of honor and all attendees who attended the activity. This dance is a symbol of warm welcome as well as the opening of the event atmosphere with a strong cultural touch.

After the opening dance performance, the event continued with a traditional Minangkabau martial art performance, namely *silek* (silat), which this time was performed specifically by *Sanggar Bungo Sarumpun*. This *silek performance* is not only entertainment, but also reflects the values of local wisdom, agility, and the spirit of preserving ancestral cultural heritage. Then, as a form of spiritual strengthening in every traditional activity, the event continued with the reading of the holy verses of the Qur'an which were read with tartil and full of appreciation, followed by the reading of prayers that were offered so that the event ran smoothly, brought blessings, and strengthened the bond of friendship between residents.

The next series of events featured performances from *Sanggar Baringin Sati*, which also enlivened the atmosphere with regional cultural art performances that depicted the rich local traditions of Nagari Kinari. Then, the remarks session began, beginning with the Chairman of the Nagari Customary Density (KAN) who conveyed traditional messages, the value of togetherness, and the importance of preserving the *tradition of lime baidakah* as an ancestral heritage. After that, the event continued with a dance performance from the *Pamenan Rumah Gadang Studio*, which also showed the beauty of movement and the meaning of Minangkabau culture.

The next series of remarks were delivered in sequence by several important regional figures, starting with the remarks of Wali Nagari as the highest leader at the Nagari level, then continued with remarks from the Sub-district Head representing the sub-district government, as well as remarks from the Chairman of the Solok Regency DPRD as a form of support and appreciation from the regional legislature for this customary preservation activity. Finally, the event was closed with a closing prayer to mark the end of the entire series of activities, which are expected to bring blessings, safety, and sustainability of cultural traditions to the people of Nagari Kinari and its surroundings.

After the entire series of traditional events and official remarks were completed, it arrived at one of the most anticipated moments by the participants, especially children, and even aroused the enthusiasm of adults, namely the procession of *watering lime water* and throwing coins. This moment is the most festive and joyful part of the *lime baidakah* event, because it unites all levels of society in an atmosphere

of joy and togetherness. The watering of *lime water* and the throwing of coins was carried out by *the bundo kanduang*, Wali Nagari, Sub-district Head, KAN, the chairman of the DPRD and the invited guests.

Watering *lime water* is carried out en masse, using a medium-sized glass that has been prepared in advance one glass for one flush. The *lime water* was poured to the community as a symbol of self-purification and hope for blessings, accompanied by the throwing of coins towards the crowd of children and residents who had been waiting eagerly, the coins had been provided by *Pasumandan* and it was not determined how much the nominal was. The throwing of coins became the highlight of the event, where everyone both children and adults cheered happily and scattered to pick up coins that were scattered in the air and fell to the ground.



Figure 3: *Lemonade* is poured en masse and coin toss
(Documentation: Mila Rahmawati, February 27, 2025)

7. Delivery of *Pucuak* to the Cemetery by *Pasumandan*

Furthermore, the last event of the *lime basin tradition*, namely the procession of delivering *pucuak* to the grave, *the pucuak* is delivered to the grave of the family who has died by *pasumandan*. Based on the results of an interview with Mulfi Gusnedi (March 10, 2025), explained that the last procession of the *lime basin event* is the delivery of *the pucuak* to the grave, based on the observations of the researcher *The pucuak* that had previously been prepared was then delivered to the cemetery by *Pasumandan* by being in *jujuang* and on foot, upon arrival at the location of the cemetery *the pucuak* was placed near the tombstone or *the Pasumandan* family tomb which was the main purpose of the delivery. After *the pucuak* is placed and then prayed alone, this prayer is offered as a form of respect so that the soul gets a noble place by God's side. After all the processions of *the lime basin tradition* are completed, in the evening all the people of Nagari Kinari carry out tarawih prayers together to the mosque because tomorrow they will fast Ramadan.



Picture 4: *Pucuak* placed on top of the grave by *pasumandan*
(Documentation: Puja Aprillia Putri, February 27, 2025)

B. The meaning of *the lime basin* tradition in Nagari Kinari, Bukit Sundi District, Solok Regency, West Sumatra Province.

The *tradition of lime basidakah* has a general meaning as a form of expression of gratitude to Allah SWT, because it has been given the opportunity to meet again with the holy month of Ramadan, besides that this tradition is also a place to forgive each other between fellow communities, strengthen the bond of friendship between the community, not only that *lime basidakah* it also has a deep spiritual meaning, namely as a form of respect and reminder to family members who have passed away.

In addition, the meaning in the *tradition of basidakah limau* is the presence of *niniak mamak from ampek jinih*, namely *pengulu*, *malin*, *dubalang* and *manti* who are traditional figures in the community structure. Their presence at this event provides an opportunity for *children*, especially the younger generation, to find out and recognize who *their niniak mamak* is that they may not have known before.

In addition to the meanings contained in the *tradition of the lime basin* as a whole, there is also the meaning of the symbols found in the tools and materials used in the *lime basin tradition*. Based on the results of observations, there are several tools and materials used in the *tradition of lemon basidakah*, namely *pucuak*, banana stems, *caraano*, flowers, *musajik-musajik* cakes, *lime water*, *potpourri*, *bundo kundang clothes* and coins.

1. *Squirt*

In the tradition of *the lime basidakah* in Nagari Kinari, there are various traditional symbols that are full of meaning and spiritual value, namely *pucuak*. *Pucuak* is a wreath of flowers brought to the cemetery by *pasumandan* made of young coconut leaves, where the young coconut leaves are made in various shapes such as *anggau-anggau*, *keris*, *birds*, as well as as a support on banana stems that are cut 40 cm long and there is a *carano* as a container where the banana tree is also *pucuak* which has been made and there are various varieties of flowers as decorations of *the pucuak*.

Based on the results of an interview with Maifendri, explaining the meaning of *the pucuak* itself as an intermediary or the meaning of apology for a deceased person represented by his family or relatives, in addition to that *the pucuak* is made in such a

way or shaped and has the meaning of each of its forms. The following is an explanation of the meaning of each *pucuak* that has been formed (Maifendri,2025).

- a. *Pucuak* is made of various unique shapes, one of which is in the form of *anggau-anggau*, which is a type of aquatic insect that has eight legs. The form of *anggau-anggau* has a meaning, namely the eight tribes in Nagari Kinari, these *anggau-anggau* are pierced into the trunk of a banana tree that has been provided previously using a skewer where in one skewer there are four *anggau-anggau* which depict *ampek jinih* (a type of element of traditional leaders), namely *pengulu*, *malin*, *manti*, and *dubalang*.



Figure 5: Figau-anggau

(Documentation: Mila Rahmawati, February 27, 2025)

Based on the results of an interview with Mulfi explaining the meaning of *anggau-anggau*, which symbolizes the eight tribes in Nagari Kinari because *anggau-anggau* has eight legs and also means *ampek jinih* (four types of elements of traditional leaders), namely *pengulu*, *malin*, *manti* and *dubalang* because in one stick that is pierced into a banana stem there are four *Squirrel* (Gusnedi,2025).

- b. Furthermore, coconut leaves are also shaped to resemble keris where as a support in it there is a skewer to make the keris look sturdy and also to make it easier to pierce the banana stem that has been provided, the keris is pierced into the banana stem as many as five keris, where the number five in Minangkabau culture is often associated with perfection and balance of life. Based on the results of an interview with Mulfi explaining that keris has a deep meaning. The keris is not only seen as a weapon, but also symbolizes the protection of society. In addition, keris also means preparedness in maintaining the honor and security of Nagari (Gusnedi 2025).



Figure 6: Keris

(Documentation: Mila Rahmawati, February 27, 2025)

- c. Next, the young coconut leaves are shaped like a bird, where the bird is pierced along with the *angala-anggau*, the bird is placed at the end of the skewer while the *angau-anggau* is under the bird. The number of birds pierced amounted to five birds. Based on the results of an interview with Mulfi, explaining the meaning of coconut leaves shaped to resemble birds, which means harmony and peace where the Nagari people live in harmony and peace like in flower gardens (Gusnedi 2025).



Figure 7: Birds

(Documentation: Mila Rahmawati, February 27, 2025)

2. *Banana Stem*

In addition to *the shoots*, another element that is no less important is the banana stem that has been cut 40 cm long and functions as a support *for the shoot*, the banana stem is placed on the *carano* and then the banana stem is tied to the legs of *the carano* into four sides using a neat rope so that the banana stick stands firmly.

Based on the results of an interview with Mulfi, explaining the meaning of banana stems, namely the Nagari Kinari community which is the foundation and support of tradition. Banana stems are made as a support place when *the coconut leaf shoots* after they are formed will then be pierced into the banana stem, the banana

stem is not hard so that it makes it easier for the *shooter* to pierce the skewer found in the young coconut leaves that have been made in such a way (Gusnedi, 2025).



Figure 8: Banana stalks tied to carano legs
(Documentation: Mila Rahmawati, February 27, 2025)

3. *Carano*

Carano is a container shaped like a large bowl with legs made of Minangkabau brass or silver, the *carano* was prepared by *pasumandan* when the making of the *carano pucuak* was given to the person who made the *pucuak*. All the *pucuak* that has been formed and also the banana stalks that have been cut along 40 cm are placed in the *carano*, after the *pucuak* is finished in such a way and assembled on the *carano*, after that it will be taken by *pasumandan* to the place of the *lime basin tradition*.

Based on the results of an interview with Mulfi, explaining the meaning of *carano*, namely the meaning of customary and also the meaning of respect for ancestors, *carano* is not just a traditional equipment, but contains its own meaning for the community. Its presence in various traditional events reflects an appreciation for cultural heritage that has been passed down from generation to generation (Gusnedi, 2025).

Fikri explained that the general meaning of *carano* for the Minangkabau people is a symbol of communication in society, symbolizing the power of consensus generated through deliberation, a symbol of communication in society (Fikri, 2021).



Figure 9: *Carano*

(Documentation: Mila Rahmawati, February 27, 2025)

4. *Flower*

Furthermore, to beautify *the shoots*, there are various types of flowers, it does not have to be determined what type of flower, flowers that are tied using a neat rope at each end of the skewers of coconut leaves that have been formed such as on *the wings*, *keris*, and also birds. Based on the results of an interview with Mulfi, explaining the meaning of flowers, namely the meaning of life and beauty. In addition, the beauty of flowers also reflects the harmony and aesthetics that are an important part of human life (Gusnedi, 2025).

This meaning is also discussed from the results of research by Nurmailisa, who explains the meaning of flowers symbolizing new life, beauty, fertility, and full of hope for newlyweds (Nurmailisa, 2024).



Figure 10: Flowers

(Documentation: Mila Rahmawati, February 27, 2025)

5. Lemon water (Orange water)

Lime water is a type of traditional fragrance or perfume that has an important role in the implementation of *the lime basidakah* tradition. *This lime* juice is not an

ordinary perfume, but a natural processed product that is traditionally concocted, *lime juice* is made using natural ingredients that are distinctive and easy to find in our environment, the three main components used in the manufacturing process are *kambelu* (white galangal), potpourri and lime (*limau kapeh*).

Based on an interview with Geri explaining the meaning of *lime water* is as cleansing the heart and mind from bad intentions, grudges, or past burdens and also symbolizes hope and renewal of life. Furthermore, the meaning of ingredients in making *lime juice* such as *kambelu* which is believed to be able to calm the mind, because *kambelu* emits a natural and distinctive fragrance, *bungo rampai* means beauty, blessings, hope for a happy life in the future and the fragrance of the soul and oranges are meaningful as a symbol of spiritual preparation to welcome the month of Ramadan (Haulandani, 2025). Vadisa, also explained *that lime water* symbolizes an effort to cleanse oneself from all sins and mistakes, *lime water* itself is believed to have refreshing and cleansing properties (Vadisa, 2024).

6. *Musajik-Musajik cake*

Musajik-musajik cake is a typical Nagari Kinari cake, where this cake reflects local wisdom inherited from generation to generation by the Nagari Kinari people. The manufacturing process is also quite easy and the ingredients are quite easy to find



Figure 11: *Musajik-Musajik-Musajik cake*
(Documentation: Mila Rahmawati, February 27, 2025)

Based on an interview with Yeni explaining that *musajik-musajik cakes* are not just traditional Nagari Kinari cakes, but also have a meaning for the people of Nagari Kinari, namely the hope that the life lived is full of sweetness and always an abundance of affection. These *musajik-musajik cakes* also have the meaning of blessings where at the end of the *lemonade basidakah* event *musajik-musajik cakes are distributed to the people who are present at the limau basidakah event where distributing means spreading blessings* (Oktavia 2024).

7. Bundo Kandung Shirt



Figure 12: *Pasumandan* wearing a *bundo kanduang* shirt
(Documentation: Mila Rahmawati. February 27, 2025)

Baju *bundo kanduang* is a traditional clothing typical of Minangkabau women that has a very deep meaning, especially in depicting the role, dignity, and responsibility of women in Minangkabau. *Kandung* itself is a customary title given to married women who are considered mature in social and customary life

Based on an interview with Geri and it is explained that *the pucuak* is picked up by *the pasumandan* where *the pasumandan* is the wife of a brother or family member from the buyer's side. *This Pasumandan* wears typical Minangkabau clothes, namely *bundo kanduang* clothes which have the meaning of honor and responsibility, a symbol of politeness, a form of traditional philosophy and a symbol of motherhood and leadership, the meaning of the black color of the *bundo kanduang shirt* is to symbolize the dignity of *bundo kanduang* and *tikuluak* which means the greatness of *bundo kanduang* and songket or sarong, the bottom of the *bundo kanduang shirt* means reflecting the personality of the Minang girl or *the Minangkabau bundo kanduang* (Haulandani, 2025).

Geri Haulandani's opinion is supported by the results of an interview with Linda as the chairman of *the bundo kanduang* in Nagari Kinari saying: The clothes made of velvet are the oversized clothes of the Nagari Kinari's *bundo kanduang*, black velvet clothes with a piece of basiba scissors stitching, why is it black, because black symbolizes the dignity of *the bundo kanduang*, the basiba is loose and should not fit on the body. While *tikuluak tanduak* symbolizes or means the greatness of *bundo kanduang*, then there is songket or sarong cloth under baju kuruang which means reflecting the personality of Minang girls and *Minangkabau bundo kanduang* if in traditional events it is not allowed to wear clothes carelessly (Komalasari, 2024).

This meaning is also discussed from the results of research by Ahda, who explain the meaning of *bundo kanduang* having a big soul, an open heart, and having broad insight and also having good manners and easy to get along with (Sabila, 2023).

Lula Najwa et al. also explained that the meaning of the black color of *the bundo kundang* shirt symbolizes strength, steadfastness and maturity (Kamila,2025).

8. Coins



Figure 13: Coins in a glass

(Documentation: Mila Rahmawati. February 27, 2025)

In the tradition of *basidakah*, the money lime is put into a glass and then thrown to the community, where the throwing of coins is an event that is awaited by children and also adults Based on the results of an interview with Maifendri, explained that the coins thrown symbolize alms and generosity from the ritual implementers to the community. This action is considered a form of sharing sustenance and inviting blessings (Maifendri,2024). More than that, the coin is also interpreted as luck and hope for the coming of fortune. Zuhro and Devi Ainun also explained that coins mean an expression of gratitude to Allah which is worth *sodaqoh* and worship (Zuhro, 2020).

The symbolic meaning contained in the *tradition of the lime basin* is obtained through the steps to interpret the meaning that has been explained by Geertz through identifying the symbol after it is identified later on there will be a *thick description* where *thick description* is a detailed description of the action or symbol of a culture, after *the thick description* There will be cultural contexts in which the cultural context of the symbol cannot be universally understood, but must be linked to the net of the distinctive meaning of the society, and the final step in interpreting the deepest meaning of the symbol is the interpretation of meaning, which is to explore the meaning of the symbol that is closely related to the cultural context in which the symbol appears.

CONCLUSION

The *tradition of lime basidakah* is an activity carried out by the people of Nagari Kinari, Bukit Sundi District, Solok Regency at most two days before entering the holy month of Ramadan which is also called "*balimau harum Nagari*". This activity was carried out from after Asr at around 16:45 WIB until before Maghrib at 18:00 WIB which was accompanied

by arts such as talempong, various kinds of dances, and *silek* typical of the studio in Nagari Kinari. The procession of the *lime basidakah tradition* begins with a deliberation to determine the date and day of implementation, making *pucuak*, making *musajik-musajik* cakes, making *lime* water, taking *pucuak* where the taking of this *pucuak* is carried out by *pasumandan*, the event takes place when the event takes place all the arts in Nagari Kinari will be displayed, Lime water was poured en masse accompanied by the throwing of coins and at the end of the event the *delivery of pucuak* to the grave.

The *tradition of lime basidakah* in general means as a form of gratitude to Allah SWT for being reunited in the holy month of Ramadan, besides that this tradition is also an important moment to forgive each other between communities and strengthen the bonds of friendship in the midst of the Nagari Kinari community, commemorate deceased family members and preserve the arts and culture in Nagari Kinari. The symbolic meaning contained in the *tradition of lime basidakah* is first, such as *pucuak*, in *pucuak* there are several forms of elements such as *anggau-anggau* which means the eight tribes in Nagari Kinari, *keris* means a weapon to protect the community, birds which mean the people of Nagari Kinari who live in harmony and peace like in flower gardens. Second, banana stems mean the Nagari Kinari community which is the foundation and support of tradition. Third, *carano* which means customs and the meaning of respect for ancestors. The four flowers mean life and beauty. The five *lime* water has three ingredients, namely *kambelu* which means calming the mind, potpourri means beauty, blessings, hope for life and *lime* means cleansing oneself from all past sins and mistakes.

The six *musajik-musajik* cakes that mean the life lived is full of sweetness of sustenance and always an abundance of affection. The seven *bundo kanduang* shirts which mean honor and responsibility, a symbol of wisdom, a form of traditional philosophy and a symbol of motherhood, leadership, the meaning of the black color of the *bundo kanduang* shirt symbolize the dignity of *bundo kanduang* and *tikuluak* which means the greatness of *bundo kanduang* and *songket* or sarongs under clothes *bundo kanduang* means reflecting the personality of a Minang girl or *Minangkabau bundo kanduang*. The eight coins mean alms and generosity.

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