

MANTRA *TETULUNGAN*: STRUCTURE AND MEANING REVIEW

Yanti Sariasih

Universitas Tidar

Alamat: Jalan Kapten Suparman No. 39, Tuguran, Kota Magelang, Jawa Tengah

Nomor HP: 081373264380¹⁾

E-mail: yantisariasih@untidar.ac.id

Abstrak

Mantra adalah bagian dari sastra lisan yang masih banyak ditemui dalam kehidupan masyarakat Indonesia. Mantra Tetulungan merupakan salah satu mantra Jawa yang masih lestari dalam kehidupan masyarakat desa Cahaya Mas. Penelitian ini dilakukan untuk memerikan struktur dan makna mantra Tetulungan yang ada dalam kehidupan masyarakat Jawa desa Cahaya Mas kecamatan Mesuji Makmur. Penelitian ini berjenis penelitian lapangan yang dilakukan menggunakan metode deskriptif kualitatif. Data penelitian berwujud kutipan kata atau kalimat yang terkandung dalam mantra Tetulungan. Mantra diperoleh melalui proses wawancara yang dilakukan kepada tetua yang menguasai mantra Tetulungan. Setelah seluruh data mencukupi, selanjutnya dilakukan proses analisis menggunakan teknik interaktif. Hasil penelitian menunjukkan bahwa mantra berbahasa Jawa tersebut memiliki fungsi utama untuk menolak berbagai balak, musibah, bencana, dan segala penderitaan yang bisa datang dalam kehidupan manusia. Mantra tersebut memiliki struktur yang unik dibandingkan dengan struktur mantra pada umumnya. Secara berturut-turut, struktur mantra Tetulungan meliputi unsur pembuka, tujuan, sugesti, dan penutup. Mantra diawali dengan mengingat Allah dan diakhiri dengan kepasrahan penuh kepada Allah, zat yang berkuasa atas segala sesuatu. Hal itu juga menunjukkan bahwa mantra Tetulungan hanya bisa dirapalkan oleh orang-orang yang mempercayai Islam sebagai agamanya. Selain itu, mantra Tetulungan juga mengandung makna yang sangat dalam mengenai keyakinan terhadap kuasa Allah, kepasrahan kepada Allah, dan cara pandang manusia terhadap ciptaan Allah swt.

Kata Kunci: struktur, makna, mantra Tetulungan

Abstract

Mantra is a part of oral literature that is still commonly found in the lives of Indonesian people. The Tetulungan Mantra is one of the Javanese mantras that is still sustainable in the life of the people of the village of Cahaya Mas. This research was conducted to describe the structure and meaning of the Tetulungan mantra in the life of the Javanese people of Cahaya Mas village, Mesuji Makmur district. This research is a type of field research conducted using a qualitative descriptive method. The research data is in the form of quotations of words or sentences contained in the Tetulungan mantra. Mantras are obtained through an interview process conducted with elders who master the Tetulungan spell. After all the data is sufficient, then the analysis process is carried out using interactive techniques. The results of the research show that the Javanese mantra has the main function of rejecting various logs, calamities, calamities, and all the suffering that can come in human life. The spell has a unique structure compared to the structure of spells in general. Successively, the structure of the Tetulungan mantra includes opening, aim, suggestion, and closing elements. The mantra begins with the remembrance of Allah and ends with complete submission to Allah, the one who has power over all things. It also shows that the Tetulungan spell can only be recited by people who believe in Islam as their religion. In addition, the Tetulungan mantra also contains a very deep meaning regarding belief in God's power, submission to God, and the human perspective on God's creation.

Keywords: structure, meaning, the Tetulungan mantra

1. INTRODUCTION

Mantra is a part of oral literature that is still widely found in the lives of Indonesian people. Mantra is defined as a series of words or

sentences that have supernatural powers or aura (Febriyanto et al., 2021; Suharso & Retnoningsih, 2020). In terms of its structural structure, mantra is also defined as oral literature in the form of

poetry that is constructed coherently by certain elements (Wardani et al., 2021: 57). This is in line with Taum's statement (2011) which states that mantra is also believed to be the initial form of poetry in Indonesia (Taum, 2011).

In terms of its distribution, mantra is said to be old literature in the form of oral literature, namely a type of old literature that is passed down from generation to generation through oral media (Andalas, 2017). Strictly speaking, the existence of mantra is not built through written media, but through oral delivery by community groups.

Mantras in Indonesia have various forms and functions. Some examples of mantras in Indonesia are the Demmong mantra which functions as a rain summoning mantra (Maknuna et al., 2013), the Dayak Salako mantra which has various forms and functions in the lives of the Bawak Sahwa village community (Triani et al., 2019), the Ajian Jaran Goyang love mantra (Sariasih et al, 2019), and also the Aji Pemikat mantra which is closely related to the lives of the Margotani village community, East OKU district (Efriana et al., 2021). The mantras found in various regions show that Indonesia is an archipelagic country rich in classical literature, especially in the form of mantras. This study is based on several previous studies that attempted to describe the various forms of mantras found in various regions in Indonesia. Some of these studies have been conducted by Purwanti & Wahyuni (2020), Sari et al. (2021) and Febriyanto et al. (2021). The three studies focused on the study of the meaning, function, value, and process of inheritance of mantras. The structure of the mantra is not one of the things that is focused on in these studies.

Previous studies that also focused on the study of the structure of the mantra include the Mantra of Love: Study of Structure, Narrative Context, Function, and Inheritance Process (Nurjamilah, 2015), Analysis of the Structure and Function of the Dayak Suru'k Mantra in South Putussibau District (Olang et al., 2020), and the

Structure of the Mantra in the Book "Jangjawokan Inventarisasi Puisi Mantra Sunda": Studi Ethnolinguistik (Wardani et al., 2021). If observed closely, these studies, in addition to studying the structure of the mantra, also study the meaning, value, and context of the speech in the mantra.

The Tetulungan Mantra is a Javanese mantra that exists in the lives of the Cahaya Mas village community, Mesuji Makmur district. Javanese society itself can be understood as a unified group of people bound by norms of life that are born from history, tradition, and unique religion (Amin in Sholikhah & Mardikantoro, 2020). In the context of this study, mantras are part of the tradition that binds Javanese society in terms of belief in art and things that are beyond human logic.

Judging from the title, "tetulungan" or "help", it can be seen that in general the tetulungan mantra has the function of "helping" by rejecting various evils that may arise in everyday life. In a broader context, the people of Cahaya Mas village, Mesuji Makmur district often use the tetulungan mantra as part of an effort to distance themselves and their families from various disasters that will come.

Based on this description, this study focuses on describing the structure and meaning of the Tetulungan mantra. Both of these things are used as the focus of research because they are seen as the most basic things that everyone needs to know. Through structure and meaning, someone will indirectly know the function of a mantra. Apart from that, through these two things a person is also expected to be able to understand the context of the use of mantras, especially the Tetulungan mantra in everyday life.

2. METHOD

This research is a field research conducted using a qualitative descriptive method (Moleong, 2014; Sugiyono, 2017). This method is used because the research is intended to describe the

structure, meaning, and function of the *Tetulungan* mantra. The research data is in the form of quotes or sentences contained in the *Tetulungan* mantra. The mantra was obtained through an interview process conducted with elders who master the *Tetulungan* mantra. The interview process was also conducted to explore the meaning and function contained in the mantra. After all the data is sufficient, the analysis process is carried out. The analysis process is carried out using interactive analysis techniques which include; (1) data identification stage, (2) data reduction, (3) data presentation, (4) data interpretation, and (5) concluding the results of the interpretation.

3. RESULTS AND DISCUSSION

This section describes the form of the *Tetulungan* mantra, the structure of the mantra which includes the title, opening, suggestion, and closing. In addition to these two things, this section also describes the meaning contained in the *Tetulungan* mantra in each verse. The following is a description of the points that are the focus of the research

The Form of the *Tetulungan* Mantra

Bismillahirrahmanirrahim
ono molo soko ngetan tak tolak bali ngetan
ono molo soko ngidul tak tolak bali ngidul
ono molo soko ngulon tak tolak bali ngulon
ono molo soko lor tak tolak bali ngalor

Singgah-singgah kolo singgah
suminggaho seng adoh
seng kemlendang seng kemlending
seng kemluar seng kemluar
lebur luluh musno ilang
ketiban iduku puteh
sakeng kersane Allah

giling-giling sejatine gumiling
seng etan parane
seler-seler mambu gandane mbok nyai
yo aku tedak turune si kebo renggi
sak kutu-kutu walang atogo
teko kedep teko lerep lerep sakeng kersane Allah

toret-toret ponorogo
malatue mblambangan
luncupe tembawur
potrojoyo mbarean
nyai ageng mancingan
sak kutu-kutu walang atogo
teko kedeb teko lerep lerep sakeng kersane Allah

Translate in English

In the name of Allah the most gracious and the most merciful
There is a disaster from the east I reject it back to the east
There is a disaster from the south I reject it back to the south
There is a disaster from the west I reject it back to the west
There is a disaster from the north I reject it back to the north

Move away, it's time to move away
Move away those who are far away
Those who are swaying, those who are swaying
Those who are coming out, those who are coming out
Melted, melted, destroyed, lost
The fall of my (white) saliva
By the will of Allah

Giling giling is truly gumiling
From the east it comes
It feels like there is the smell of Mbok Nyai
Yes, I'm awake the kebo renggi
As big as the grasshopper lice of Atogo
Come blinking, coming, disappearing by the will of Allah

Toret-toret Ponorogo
malatue mblambangan
The buds of tembawur
potrojoyo mbarean
Nyai Ageng mancingan
As big as Atogo grasshopper infestation
It comes and flickers, comes and goes,
disappears according to God's will

Structure of the *Tetulungan* Mantra

The structure of a mantra is generally formed from elements that include the title

element, the opening element, the suggestion element, and the purpose/closing element (Anggoro, 2011; Maknuna in Kasmilawati & Effendi, 2012). Based on the elements that build the mantra, the Tetulungan mantra is classified as a mantra that has a complete structure. The elements contained in the Tetulungan mantra will be mapped through the following table.

Table 1. Structure of the Tetulungan Mantra

Structural Elements	Contents of Structural Elements
Title	Tetulungan Mantra
Opening	<i>Bismillahirrahmanirrahim</i> Stanza 1 <i>ono molo soko ngetan tak tolak bali ngetan</i> <i>ono molo soko ngidul tak tolak bali ngidul</i> <i>ono molo soko ngulon tak tolak bali ngulon</i> <i>ono molo soko lor tak tolak bali ngalor</i>
Purpose	Stanza 2 <i>Singgah-singhah kolo singhah suminghah seng adoh seng kemlendar seng kemlending</i> <i>seng kemluar seng kemluer lebur luluh musno ilang</i> Stanza 3 <i>giling-giling sejatine gumiling seng etan parane seler-seler mambu gandane mbok nyai</i> <i>yo aku tedak turune si kebo renggi</i>
Element of suggestion	<i>sak kutu-kutu walang atogo</i>
	Stanza 4 <i>toret-toret ponorogo malatue mblambangan luncupe tembawur potrojoyo mbarean nyai ageng mancingan sak kutu-kutu walang atogo</i>
Closing	Stanza 2 <i>ketiban iduku puteh sakeng kersane Allah</i> Stanza 3 & 4

teko kedep teko lerep lerep sakeng kersane Allah

If observed through the table above, the Tetulungan mantra has a fairly long form. The mantra is composed in the form of stanzas, which consist of four stanzas. The first stanza contains the opening and purpose of the mantra, the second stanza contains the purpose and closing of the mantra. The third and fourth stanzas contain suggestions, purposes, and also the closing of the mantra. To be precise, each stanza in the Tetulungan mantra contains a suggestion and hope that is closed with surrender to Allah SWT. The first stanza is slightly different because it is still related to the second stanza. That is why there is no closing element in the first stanza.

Title Elements

The title can be interpreted as the head of the mantra (Suharso & Retnoningsih, 2020: 207). The title is an important element in a mantra. This is because through the title, a mantra can be known its contents or function in general.

Judging from the title, "mantra tetulungan" or "help mantra", it can be seen that in general the tetulungan mantra has the function of "helping". Helping here can be interpreted as a repellent or antidote to various dangers. In a broader context, the people of Cahaya Mas village, Mesuji Makmur sub-district, often use the tetulungan mantra as part of an effort to distance themselves and their families from various disasters that will come. This also shows that the Cahaya Mas community still has more or less faith in the supernatural powers caused by the tetulungan mantra.

Opening Element

Generally, every mantra has an opening element. The opening element is usually not always the same as the language of the mantra. In the Tetulungan mantra, the opening element is marked by the Arabic sentence Bismillahirrahmanirrahim. The Arabic opening

sentence when translated into Indonesian becomes "In the name of Allah, the most gracious and the most merciful".

The Arabic opening sentence as seen in the Tetulungan mantra is also found in many other types of mantras. One type of mantra that uses a similar opening sentence is the Kagancangan mantra which generally uses the Banjar language as its communication medium (Hidayatullah, 2018).

However, if observed more deeply, not all mantras contain a clear opening element. This can be seen through several mantras that have been studied in previous studies, such as some of the Pengasih mantras (Nurjamilah, 2015). In this mantra, the first sentence immediately contains a suggestion that is directly related to the purpose or function of the Pengasih mantra.

Purpose Element

The purpose element is closely related to the intention to be achieved in reciting a mantra. The purpose element in the Tetulungan mantra is located after the opening section. This is different from other types of mantras, for example the Primbon Ajimantrawara mantra whose purpose element is located below the suggestion element (Anggoro, 2011). The purpose element in the Tetulungan mantra can be observed through the following verse.

Stanza 1

*ono molo soko ngetan tak tolak bali ngetan
ono molo soko ngidul tak tolak bali ngidul
ono molo soko ngulon tak tolak bali ngulon
ono molo soko lor tak tolak bali ngalor*

Stanza 2

*Singgah-singgah kolo singgah
suminggaho seng adoh
seng kemlendang seng kemlending
seng kemluar seng kemluer
lebur luh musno ilang*

Stanza 1 and stanza 2 as depicted above are the main objectives of the Tetulungan mantra.

Verse 1 describes the rejection of disaster that may come at any time from various directions. Therefore, verse 1 always uses words that indicate the four cardinal directions, namely ngetan (east), ngidul (south), ngulon (west), and ngalor (north).

The word units that indicate these directions are actually symbols that contain an understanding that in the first verse, the reader of the mantra hopes for protection from Allah from all calamities, disasters, and suffering that come from various directions. In the first verse, the hope and request are focused on the direction where the disaster could come.

As for the second verse, the hope is focused on the rejection of the 'form' of disaster in everyday life. This focus can be observed through the lines *seng kemlendang seng kemlending // seng kemluar seng kemluer*. The two lines imply a symbol related to the various forms of disaster. To be precise, in the second verse, the mantra reader hopes that Allah will keep away from various calamities, disasters, and disasters that will come in life. The various calamities referred to can be accidents, black magic, sorcery, sudden death, and so on.

Element of Suggestion

The element of suggestion is closely related to metaphors or various analogies used in a mantra. Various metaphors and analogies are believed to be able to awaken the mystical elements in a mantra. The element of suggestion in the Tetulungan mantra can be observed through verses 3 and 4 below.

Stanza 3

*giling-giling sejatine gumiling
seng etan parane
seler-seler mambu gandane mbok nyai
yo aku tedak turune si kebo renggi
sak kutu-kutu walang atogo*

Stanza 4

*toret-toret ponorogo
malatue mblambangan*

*luncupe tembawur
potrojoyo mbarean
nyai ageng mancingan
sak kutu-kutu walang atogo*

The third and fourth stanzas shown above are stanzas whose meanings are difficult to understand. Both stanzas contain many metaphors and analogies that cannot be interpreted literally. Some of the metaphors and analogies in question are linguistic units such as *gandane mbok nyai*, *si kebo renggi*, *walang atogo*, *toret-toret ponorogo*, *potrojoyo mbarean*, and *nyai ageng mancingan*.

Based on interviews conducted with elders who have mastered the Tetulungan mantra, these words cannot be interpreted literally like the other parts. However, that does not mean that it is a mistake or meaningless words. In fact, these words that cannot be interpreted literally contain secrets that cannot be reached by human logic.

Closing

The closing element of a mantra is related to the ending pattern of the mantra. Generally, many closing elements of mantras use Arabic (Anggoro, 2011). However, there are also quite a few that use the original language of the mantra. This is like the closing part of the Tetulungan mantra which still uses Javanese as the original language. Although the opening part uses Arabic, the closing element of the mantra still uses Javanese. The following is a verse that shows the closing element in the Tetulungan mantra.

Stanza 2

*ketiban iduku puteh
sakeng kersane Allah*

Stanza 3 & 4

teko kedep teko lerep lerep sakeng kersane Allah

The Tetulungan Mantra contains three closing elements, namely in the second, third, and fourth stanzas. If observed through the excerpt of the stanza above, every hope or request contained in

the mantra is always closed with submission to Allah. This can be observed through the lingual markers *sakeng kersane Allah*, *teko kedep teko lerep lerep sakeng kersane Allah*. The various requests and hopes depicted in the mantra are ultimately submitted to Allah SWT, the Lord of the universe. In the end, everything that happens is by the will of Allah SWT.

Based on this, it is known that the tetulungan mantra is classified as a mantra with a complete structure because it consists of title elements, opening elements, suggestion elements, and purpose/closing elements. This structure is in line with findings in modern folklore and linguistic studies which show that traditional mantras generally have a narrative or semi-narrative form that is systematically arranged, reflecting its magical and social functions. For example, research conducted by Severi and Tambiah (2021) emphasized that the structure of traditional mantras consists of an opening (invocation or summoning of power), a main part containing symbolic suggestions or commands, and a closing that strengthens the hopes or goals of the mantra.

These elements not only function in a ritualistic context, but also as linguistic devices that create psychological and performative effects on the listener (Severi & Tambiah, 2021). In addition, Wood (2022) in his analysis of the structure of mantras in Southeast Asian oral traditions stated that the presence of elements such as openings, suggestions, and closings in mantras reflects narrative cohesion and distinctive rhetorical power, which allows mantras to function as a medium of communication between humans and supernatural powers. Therefore, the presence of a complete structure in the Tetulungan mantra shows that the mantra not only functions as a form of cultural expression, but also has a deep linguistic systematicity, as has been proven by various cross-cultural studies on mantra structure.

The meaning of the Tetulungan Mantra

The Tetulungan Mantra is a Javanese mantra that requires meaning. This mantra also indirectly shows the reader's firm belief in the power of Allah SWT. A stanza that shows the reader's faith in Allah SWT. It can be observed through the following stanza fragment.

Stanza 1

Bismillahirrahmanirrahim

Stanza 2

*ketiban iduku puteh
sakeng kersane Allah*

Stanza 3 & 4

teko kedep teko lerep lerep sakeng kersane Allah

The above verse excerpt implies the strong belief of the mantra reader in the existence of Allah SWT. The mantra begins with the recitation of Bismillahirrahmanirrahim which if translated into Indonesian means By mentioning the name of Allah the most gracious and the most merciful. This recitation is a very strong foundation that the recitation of the mantra or belief in the power of the mantra actually comes from Allah SWT. Therefore, Allah is the substance that must first be present in the process of reciting the mantra.

The closing element in the second stanza also includes God as a symbol of surrender to all requests that have been uttered in the mantra. This is marked by the lingual marker *ketiban iduku puteh, sakeng kersane Allah*. In this stanza, it appears that saliva is a means of warding off disaster in the Tetulungan mantra. However, the next line contains an acknowledgment that in the end everything happens by the will of God, the only God who has absolute power over everything.

Through the opening and closing elements of the Tetulungan mantra, it is also known that the mantra is only used by people who are Muslim. Strictly speaking, people who are not Muslim are not allowed to recite this mantra. This is because

there are fragments of the mantra that are built on the basis of belief in Allah SWT, the God whose existence is believed by people who are Muslim.

Next, in the element of purpose section, it describes two main hopes, namely about the direction of the disaster and the form of the disaster. Regarding these two hopes, it can be observed through verses 1 and 2. Both verses at least imply a meaning that Allah SWT. Is a being who is able to stop various types of disasters or calamities on humans that come from various directions of the wind. Because of this belief, the mantra contains a full request, not half-heartedly regarding the direction and form of the disaster..

The suggestion part of the Tetulungan mantra implies a meaning that in this world there are things that cannot be expressed by a series of letters and words. There are various things that cannot be understood by human logic. However, it does not mean that the presence of these unusual things has no meaning at all. Allah did not create everything in this world but there is wisdom in it.

This is in line with the view in the study of cultural anthropology and philosophy of religion regarding the existence of a transcendent dimension in the practice of traditional beliefs. Mantra, in this context, is not just a series of words, but a sacred communication medium that bridges the real world and the metaphysical world. This phenomenon is reflected in Tambiah's research (1968) which states that "magical language is performative and ritualistic in nature, often operating beyond semantic content, evoking power through rhythm, repetition, and sacred association".

Furthermore, in his study of the phenomenology of religion, Eliade (1959) stated that "the sacred manifests itself as something wholly different from the profane. It evokes awe precisely because it is beyond human comprehension, yet deeply meaningful" (The Sacred and The Profane). This strengthens the statement that things that cannot be understood by

human logic still hold significant wisdom and value.

Within the framework of Islamic epistemology, this view is also in line with the thinking of Seyyed Hossein Nasr (1991) who asserts that "the unseen (al-ghayb) is not irrational, but suprarational—beyond the bounds of reason, but not contrary to it" (Knowledge and the Sacred). Therefore, the presence of things that seem unreasonable in the structure of mantras such as Tetulungan can still be interpreted as a form of stored divine wisdom, reflecting the belief that none of God's creations are in vain (QS. Ali Imran: 191).

Thus, the deep meaning of the suggestion part in the Tetulungan mantra is part of the way traditional humans respond to and absorb realities that cannot be fully reached by reason, but still have high spiritual, philosophical and existential value.

4. CONCLUSION

Based on the study conducted on the Tetulungan mantra, it can be concluded that the Javanese mantra has the main function of warding off various disasters, calamities, disasters, and all suffering that can come into human life. The mantra contains a unique structure compared to the structure of mantras in general. Consecutively, the structure of the Tetulungan mantra includes the elements of opening, purpose, suggestion, and closing. The mantra begins with remembering Allah and ends with full surrender to Allah, the One who has power over everything. This also shows that the Tetulungan mantra can only be recited by people who believe in Islam as their religion. In addition, the Tetulungan mantra also contains a very deep meaning regarding belief in the power of Allah, surrender to Allah, and the human perspective in responding to all of Allah SWT's creations, both good and bad, which can be understood or which cannot be understood at all.

5. REFERENCE

- Andalas, E. F. (2017). Dampak dan Fungsi Sosial Mitos Mbah Bajing Bagi Kehidupan Spiritual Masyarakat Dusun Kecopokan, Kabupaten Malang, Jawa Timur. *Jurnal Puitika*, 13 (1), 20- 31.
- Anggoro, H. (2011). *Struktur Mantra Primbon Ajimantrawara*. Skripsi. Tidak Diterbitkan. Universitas Negeri Semarang.
- Efriana, A., Missriani, M., & Fitriani, Y. (2021). Struktur, Makna, Fungsi, dan Nilai Budaya Dalam Mantra Aji Pemikat Di Desa Margotani Ii Kecamatan Madang Suku II Kabupaten OKU Timur. *KREDO: Jurnal Ilmiah Bahasa dan Sastra*, 5(1), 35-61.
- Eliade, M. (1959). *The Sacred and The Profane: The Nature of Religion*. Harcourt, Brace.
- Febriyanto, D., Rusminto, N. E., & Samhati, S. (2021). Mantra-Mantra Jawa: Kajian Makna, Fungsi, dan Proses Pewarisannya. *Sosial Budaya*, 18(2), 87-96.
- Hidayatullah, D. (2018). Struktur Mantra Kagancangan dalam Naskah Mantra Mistik. *Undas*, 14(2), 171-182.
- Kasmilawati, I. & Effendi, R. (2012). Struktur Dan Fungsi Mantra Masyarakat Dayak Deah Desa Pangelak Kecamatan Upau Kabupaten Tabalong. *Jurnal Bahasa Dan Sastra*, 126-138.
- Maknuna, L. L., Mustamar, S., & Ningsih, S. (2013). Mantra dalam Tradisi Pemanggil Hujan di Situbondo: Kajian Struktur, Formula, dan Fungsi. *Publika Budaya*, 1(1), 1-15.
- Moleong., L. J. (2014). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Nasr, S. H. (1991). *Knowledge and the Sacred*. State University of New York Press.
- Nurjamilah, A. I. (2015). Mantra Pengasih: Telaah Struktur, Konteks Penuturan,

- Fungsi, dan Proses Pewarisannya. *Riksa Bahasa*, 1(2), 123-131.
- Olang, Y., Astuti, S., & Jubang. (2020). Analisis Struktur dan Fungsi Mantra Dayak Suru'k Kecamatan Putussibau Selatan. *Jurnal KANSASI*, 5(2), 198-205.
- Purwanti., & Wahyuni, I. (2020). Fungsi dan Nilai Mantra dalam Masyarakat Banjar. *Calls*, 6(2), 211-220.
- Sari, N. I., Anshari., & Asri, A. (2021). Makna Mantra Kesaktian Boe pada Masyarakat Galesong Kabupaten Takalar. *Indonesian Journal of Social and Educational Studies*, 2(1), 85-97.
- Sariasih, Yanti & Yulianto, Agus. (2019). *Analysis of The Meaning of Mantra Ajian Jaran Goyang (Riffaterre Semiotic Study)*. Prosiding. Second Conference on Language, Literature, Education, and Culture (ICOLLITE 2018). Vol. 257 p.69-72.
- Severi, C., & Tambiah, S. J. (2021). *The Anthropology of Magic and Ritual Language*. Cambridge University Press.
- Sholikhah, U. N., & Mardikantoro, H. B. (2020). Satuan-Satuan Lingual dalam Tradisi Ngalungi di Desa Sekarsari Kecamatan Sumber Kabupaten Rembang. *Jurnal Sastra Indonesia*, 9(1), 28- 37.
- Sugiyono. (2017). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suharso., & Retnoningsih, A. (2020). *Kamus Besar Bahasa Indonesia: Edisi Lux*. Semarang: Widya Karya.
- Tambiah, S. J. (1968). The Magical Power of Words. *Man, New Series*, 3(2).
- Taum, Y. Y. (2011). *Studi Sastra Lisan Sejarah, Teori, Metode, dan Pendekatan Disertai Contoh Penerapannya*. Yogyakarta: Lamalera.
- The Holy Qur'an, Surah Ali Imran (3): 191.
- Triani, S. N., Yanti, L., & Kurniawan, K. (2019). Struktur, Fungsi, dan Makna Mantra Dayak Salako di Desa Bagak Sahwa Kecamatan Singkawang Timur. *Cakrawala Linguista*, 2(2), 89-94.
- Wardani, A. P., Darmayanti, N., & Sofyan, A. N. (2021). Struktur Mantra dalam Buku "Jangjawokan Inventarisasi Puisi Mantra Sunda": Kajian Etnolinguistik. *Kajian Linguistik dan Sastra*, 6(1), 54-71.
- Wood, M. R. (2022). Oral Traditions and the Structure of Ritual Language in Southeast Asia. *Journal of Folklore Research*, 59(3), 234-251.
<https://doi.org/10.2979/jfolkrese.59.3.03>