

SYMBOLIC MEANINGS OF THE *DOLOB* CUSTOMARY MANTRA: A LITERARY ANTHROPOLOGY STUDY OF THE *DAYAK TENGGALAN* COMMUNITY

Ria Farawita¹⁾, Widyatmike Gede Mulawarman²⁾, Bibit Suhadmady³⁾, Syaiful Arifin⁴⁾, Masrur Yahya⁵⁾, Alfian Rokhmansyah⁶⁾

^{1,2,3,4,5,6} Master's Program in Indonesian Language and Literature Education, Universitas Mulawarman Gedung K Pascasarjana FKIP. Jl. Muara Pahu, Kelurahan Gunung Kelua, Kecamatan Samarinda Ulu

¹Email: riafarawita078@gmail.com

²Email: widyatmike@fkip.unmul.ac.id

³Email: bibitsuhadmady@fkip.unmul.ac.id

⁴Email: syaifularifin@fkip.unmul.ac.id

⁵Email: masruryahya@fkip.unmul.ac.id

⁶Email: alfianrokhmansyah@fkip.unmul.ac.id

Abstrak

Mantra tradisional Dolob merupakan bagian dari sastra lisan sakral masyarakat Dayak Tenggalan yang berfungsi sebagai media spiritual sekaligus sebagai instrumen hukum adat dalam penyelesaian konflik. Penelitian ini bertujuan untuk mendeskripsikan makna simbolik mantra Dolob dari perspektif antropologi sastra serta mengungkap nilai-nilai kearifan lokal yang terkandung di dalamnya. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode etnografi, melalui wawancara mendalam dengan para pemimpin adat, observasi partisipatif, serta dokumentasi dan transkripsi teks mantra. Analisis data dilakukan menggunakan teknik analisis tematik dan interpretasi hermeneutik. Hasil penelitian menunjukkan bahwa mantra Dolob mengandung simbol-simbol kosmologis yang merepresentasikan hubungan antara manusia, leluhur, alam, dan kekuatan transenden. Makna simbolik tersebut mencerminkan nilai-nilai religius, moralitas, keadilan, keseimbangan sosial, serta kepatuhan terhadap hukum adat. Mantra ini tidak hanya berfungsi sebagai media ritual, tetapi juga sebagai sarana transmisi nilai, pembentukan identitas budaya, dan penguatan pendidikan karakter dalam masyarakat Dayak Tenggalan. Dengan demikian, mantra Dolob dapat dipahami sebagai teks budaya yang mengintegrasikan dimensi sastra, agama, hukum, dan pendidikan ke dalam suatu sistem makna yang utuh.

Kata kunci: mantra tradisional, Dolob, makna simbolik, antropologi sastra, kearifan lokal.

Abstract

Dolob traditional mantra is part of the sacred oral literature of the Dayak Tenggalan community, functioning both as a spiritual medium and as an instrument of customary law in conflict resolution. This study aims to describe the symbolic meanings of the Dolob mantra from the perspective of literary anthropology and to reveal the local wisdom values embedded within it. The research employs a descriptive qualitative approach with an ethnographic method, including in-depth interviews with customary leaders, participant observation, as well as documentation and transcription of the mantra texts. Data analysis was conducted using thematic techniques and hermeneutic interpretation. The results show that the Dolob mantra contains cosmological symbols representing the relationship between humans, ancestors, nature, and transcendent forces. These symbolic meanings reflect religious values, morality, justice, social balance, and obedience to customary law. The mantra functions not only as a ritual medium but also as a vehicle for transmitting values, shaping cultural identity, and fostering character education within the Dayak Tenggalan community. Thus, the Dolob mantra can be understood as a cultural text that integrates the dimensions of literature, religion, law, and education into a unified system of meaning.

Keywords: traditional mantra, Dolob, symbolic meaning, literary anthropology, local wisdom.

1. INTRODUCTION

Indonesia, as a multicultural nation, possesses a rich oral tradition that reflects the values, beliefs, and worldview of its diverse communities. One of the most meaningful forms of oral literature is the mantra, which functions as a sacred medium of communication between humans and supernatural forces (Taum, 2011). Within indigenous communities, mantras are understood not merely as magical utterances but as cultural texts that embody religious systems, social norms, and mechanisms of collective behavioral regulation (Endraswara, 2015). They constitute an integral part of ritual practices that connect humans with transcendent powers, ancestral spirits, and the cosmological order believed to maintain the balance of life ((Oktarina et al., 2023).

Among the Dayak Tenggala community in Malinau Regency, North Kalimantan, mantras play a central role in the *Dolob* customary ritual, which serves as a traditional mechanism for resolving conflicts when deliberation fails to reach consensus (Meko, 2021). *Dolob* is a ritual performed by two disputing families who are unable to settle their disagreement through customary deliberation. During the ritual, the opposing parties dive into a river while holding onto a *kelambuku* log to determine who is right and who is wrong. Throughout the ceremony, the *Dolob* mantra is recited by a customary elder to invoke the presence of ancestral spirits as the ultimate authority in establishing truth and administering justice (Andarias, 2022). Consequently, the *Dolob* mantra functions not only as a religious expression but also as a complex cultural text encompassing legal, social, and symbolic dimensions (Siga et al., 2025).

From the perspective of literary anthropology, oral literature is regarded as a cultural product that reflects the social structure, belief system, and collective values of the community that sustains it (Ratna, 2011). Within this framework, the *Dolob* mantra can be

understood as a symbolic text representing the relationship between humans, nature, ancestral spirits, and the customary norms governing social life (Endraswara, 2015). Symbolic elements embedded in the mantra, including references to supernatural entities, ritual commands, and repetitive linguistic structures, form an interconnected network of meanings that can only be fully interpreted within the cultural context of the *Dayak Tenggala* community (Agustin & Setyawati, 2025).

To date, studies on *Dolob* have predominantly been conducted within the fields of legal anthropology and religious studies, emphasizing its function as a customary mechanism for proof and dispute resolution (Andarias, 2022; Meko, 2021). Andarias (2022) focused on the legal procedures and customary legitimacy underlying the *Dolob* ritual, whereas Meko (2021) examined *Dolob* as an expression of Dayak religiosity within a Durkheimian framework of belief systems. Meanwhile, studies by Lastry Monika (2020) and D. Rahmawati (2021) explored oral traditions and customary rituals from the perspective of literary anthropology but did not specifically investigate the *Dolob* mantra as a symbolic text within customary law. This review indicates that the oral literary dimension and symbolic meanings embedded in the *Dolob* mantra have received limited scholarly attention, particularly from the perspective of literary anthropology that integrates linguistic structure, cosmological symbolism, and character education values. Previous studies have largely concentrated on the legal and religious functions of the ritual without explaining how the symbolic elements of the mantra construct meanings related to justice, morality, cosmological balance, and the cultural identity of the Dayak Tenggala people. This constitutes the research gap addressed by the present study.

Based on this background, the present study investigates the symbolic meanings of the

Dolob customary mantra from the perspective of literary anthropology. Specifically, it aims to reveal its symbolic structure, system of meanings, and the local wisdom values embedded within the text (Endraswara, 2015; Ratna, 2011). Furthermore, this study seeks to explain the role of the mantra as a medium for cultural transmission, identity formation, and character education within the *Dayak Tenggalan* (Annisa et al., 2024; Setyami, 2021). The novelty of this research lies in positioning the *Dolob* mantra as an oral literary text that is analyzed not only in terms of its ritual and customary legal functions but also through its symbolic meanings, cultural cosmology, and relevance to strengthening character education based on local wisdom.

2. LITERATURE REVIEW

Literary Anthropology

Literary anthropology is an interdisciplinary approach that views literary works as an integral part of the cultural system embedded within society. From this perspective, literary texts are understood not merely as linguistic structures but also as representations of the collective values, norms, beliefs, and worldview of the communities in which they are created and transmitted (Endraswara, 2015; Ratna, 2011).

This perspective is consistent with Clifford Geertz's conception of culture as a system of meaning expressed through symbols (Geertz, 1973, as cited in (Susen, 2024). Accordingly, every cultural text, including oral literature, embodies a network of meanings that can only be fully understood within the social and cultural context in which it is produced.

Kahanna (2025), further argues that culture encompasses systems of ideas, human actions, and material creations, all of which are reflected in oral traditions. Within this framework, the *Dolob* customary mantra can be regarded as an integral component of the cultural system of the *Dayak Tenggalan* community,

incorporating religious values, social norms, and mechanisms of customary law. Recent scholarship has also emphasized that oral traditions should no longer be viewed as static cultural artifacts but rather as dynamic practices that continuously reproduce and reconstruct meaning within society (Finnegan, 2019; Foley, 2020). This perspective suggests that mantras function not only as cultural heritage but also as cultural media through which collective identity is continuously constructed, maintained, and reinforced.

Accordingly, this study employs the perspective of literary anthropology to examine the *Dolob* mantra as a cultural text that represents the relationship between humans, nature, and the belief system of the *Dayak Tenggalan* community.

The Concept of Symbols in Culture

Symbols constitute a fundamental element of culture because they function as carriers of meaning that are collectively recognized and shared within a community (Mayasari, 2021). According to Peirce, a symbol is a type of sign whose meaning is established through social convention rather than through inherent resemblance or causal connection (Peirce, 1931–1958, as cited in Yahya, 2025). In traditional societies, symbols are manifested not only in material objects but also in spoken expressions, rituals, and oral texts, including mantras (Yahya, 2025). Within oral traditions, symbols serve to connect the empirical world with the spiritual realm through sacred language (Rahmawati, 2021).

Febrianti, (2025), conceptualizes culture as a symbolic system that provides individuals with a framework for interpreting the world and regulating human behavior. From this perspective, rituals and mantras function as symbolic systems that link human experience to cosmological and moral orders (Alfaris & Yuniawan, 2025). Every expression contained in

a mantra embodies multiple layers of meaning that refer to the relationships among humans, ancestral spirits, nature, and transcendent powers (Endraswara, 2015). These symbolic elements form a coherent structure of meanings that can only be fully understood through knowledge of the local cultural context (Ratna, 2011).

From the perspective of cultural semiotics, the symbols embedded in mantras represent religious values, justice, harmony, and adherence to customary norms (Mayasari, 2021). The invocation of ancestral spirits, repetitive linguistic patterns, and ritual commands within the *Dolob* mantra function as symbolic signs that establish the sacred authority of customary law (Meko, 2021). These symbolic expressions reinforce the community's belief in the intervention of supernatural powers in determining truth and administering justice (Alfaris & Yuniawan, 2025).

Mantra as Oral Literature

Mantras constitute a form of traditional oral poetry that is considered sacred and transmitted across generations through oral tradition (Oktarina et al., 2023). According to Taum (2016), mantras represent a prototypical form of Indonesian poetry characterized by rhythmic patterns, repetition, symbolic language, and an intrinsic association with supernatural forces. Their phonological structure and repetitive expressions function not only as aesthetic devices but also as mechanisms for creating a sacred atmosphere and reinforcing the suggestive power of ritual utterances (Febrianti et al., 2025). Within traditional societies, mantras serve not merely as magical formulas but also as a medium of spiritual communication between human beings and the supernatural realm (Yanti, 2021). Danandjaja (2007) classifies mantras as a category of oral folklore that performs multiple social functions, including religious expression, moral education, the reinforcement of social norms, and the symbolic legitimization of

authority. In the context of customary law, mantras function to validate ritual procedures and invoke ancestral spirits as metaphysical witnesses during the adjudication process (Meko, 2021). They also reinforce collective belief in the legitimacy of customary decisions reached through sacred ritual mechanisms (Bata & Rona, 2022).

The *Dolob* Mantra of the *Dayak Tenggalan* community represents a ritual mantra employed in customary truth-determination practices (Siga et al., 2025). Its linguistic structure is highly formulaic and relatively fixed, reflecting the defining characteristics of an oral tradition transmitted from one generation to the next (Hestiyana, 2020). The textual content of the mantra encompasses invocations of ancestral entities, petitions for justice, and symbolic directives that initiate the ritual process (Endraswara, 2015). As a form of oral literature, the *Dolob* Mantra cannot be understood independently of its performance context, including the identity of the ritual specialist who recites it, the situational setting in which it is performed, and the cultural purpose it serves (Dwipayana, 2023).

Symbolic Interpretation

To interpret the symbolic meanings embedded in the *Dolob* Mantra this study adopts a cultural hermeneutic approach. This perspective emphasizes that textual understanding extends beyond literal meaning and emerges through a dialogical relationship among the text, its sociocultural context, and the interpreter's horizon of understanding (Ardiansyah, 2023). Meaning is therefore regarded as historically constituted and shaped by the traditions and collective experiences of the community in which the text is embedded (Seli, 2021). Drawing upon the perspectives of literary anthropology and cultural semiotics, the *Dolob* Mantra is analyzed as a cultural representation of local wisdom, encompassing values of religiosity, justice,

cosmological balance, social solidarity, and adherence to customary law (Ratna, 2011; Endraswara, 2015). The symbolic elements articulated in the mantra not only reflect the spiritual worldview of the *Dayak Tenggalan* community but also construct and reinforce its moral order and cultural identity (Prasetyo & Puspytasari, 2021). Accordingly, the *Dolob* Mantra can be understood as a cultural text that integrates aesthetic, religious, legal, and character-building dimensions into a coherent and interconnected system of meaning.

Theoretical Synthesis and Analytical Model

The three approaches discussed above are not applied separately. Instead, they are integrated into a complementary analytical framework. Literary anthropology provides the basis for understanding the cultural context of the *Dolob* Mantra. Cultural semiotics examines the structure of symbols and their meanings. Hermeneutics enables a deeper interpretation of meaning within its cultural and historical setting. The integration of these approaches is necessary because each has specific limitations. Literary anthropology tends to emphasize cultural description. Semiotics focuses on the structure of signs. Hermeneutics prioritizes interpretive depth. By combining these three perspectives, this study can explain the relationship among text, symbol, and meaning in a more comprehensive manner (Hasanah, 2017; Ratna, 2011; Susen, 2024)

Based on this theoretical synthesis, the analytical model employed in this study consists of three sequential stages.

- Descriptive analysis, which aims to identify the cultural context and social functions of the *Dolob* Mantra.
- Symbolic analysis, which examines the structure of signs and the relationships among symbolic meanings embedded in the mantra.

- Interpretive analysis, which interprets the symbolic meanings by situating them within the cultural context of the *Dayak Tenggalan* community.

This three-stage analytical model facilitates a systematic examination that progresses from contextual understanding to symbolic interpretation. Consequently, the study not only explains the function of the *Dolob* Mantra as a customary ritual but also reveals how its symbolic elements construct and reinforce concepts of justice, morality, and cosmological balance within the worldview of the *Dayak Tenggalan* community.

3. METHOD

This study employed a qualitative approach using an ethnographic design within the framework of literary anthropology. This approach was selected because the *Dolob* Mantra cannot be adequately understood as a textual artifact alone. Rather, it must be examined within its cultural context, ritual practices, and the worldview of the *Dayak Tenggalan* community that performs and transmits it. Accordingly, the study sought to understand the meaning of the mantra not only through its linguistic expressions but also through the lived experiences and cultural interpretations of community members.

The study involved six informants selected through purposive sampling based on their knowledge and experience of the *Dolob* tradition. The participants consisted of two customary elders who served as ritual leaders, two community members who had directly participated in *Dolob* ritual practices, and two community members who had inherited knowledge of the tradition through intergenerational transmission. This sampling strategy ensured that the data were obtained from individuals possessing extensive knowledge of the ritual practices and symbolic meanings of the mantra.

Data were collected through in-depth interviews, participant observation, and documentation. Semi-structured interviews were conducted using open-ended interview guides, allowing participants to describe their experiences and cultural understandings in detail. Participant observation was undertaken during the *Dolob* ritual to examine how the mantra was performed and functioned within its natural cultural setting. Documentation included audio recordings of the mantra recitations, field notes, photographs, and other relevant supporting materials.

To enhance the credibility of the findings, this study employed methodological triangulation. Information obtained through interviews was compared with observational findings and documentary evidence. In addition, member checking was conducted by returning preliminary interpretations to the participants for confirmation. These procedures were intended to ensure that the interpretations accurately reflected the participants' perspectives and the cultural meanings embedded in the tradition.

Data analysis was conducted in several sequential stages. First, the recorded *Dolob* Mantra was transcribed verbatim and organized into textual units relevant to the research objectives. Second, these textual units were analyzed using a cultural semiotic approach to identify symbolic structures and the relationships among signs and meanings embedded in the ritual discourse. Third, the identified symbols were interpreted within their sociocultural context through the perspective of literary anthropology, emphasizing the relationship between the oral text and the cultural practices of the *Dayak Tenggalan* community. Finally, a hermeneutic approach was employed to develop an in-depth interpretation by integrating the textual evidence, cultural context, and the community's worldview. The analytical findings were subsequently organized into thematic categories to identify

recurring symbolic patterns and cultural values represented in the *Dolob* Mantra.

The research was conducted within the Dayak Tenggalan community of *Belayan* Village, *Malinau* Regency, North Kalimantan, Indonesia, where the *Dolob* customary law continues to be practiced in resolving complex disputes and determining truth and justice within customary legal proceedings. The research participants included customary elders, ritual leaders, and community members possessing direct knowledge and experience of the *Dolob* ritual and the recitation of its mantra. Participant selection was based on their cultural authority and active involvement in preserving and transmitting the oral tradition. The primary data comprised the *Dolob* Mantra as performed in its ritual context and in-depth interviews with customary leaders and community members who had participated in the ritual. These data were supplemented by documentary sources, previous studies, and scholarly literature on literary anthropology, oral literature, cultural symbolism, and customary law, which served as supporting and comparative materials throughout the analytical process.

4. RESULTS AND DISCUSSION

Symbolic Meanings of the *Dolob* Mantra from the Perspective of Literary Anthropology

The *Dolob* Mantra begins with the invocation of supernatural entities and ancestral spirits:

“Mangun, Aki Kulung, Adu Lawang, Setan Tanah, Setan Timug, Anyampul, Tambulayan, Lumayab, Panandung, Muoy.”

This sequence of names symbolizes the cosmic powers believed to govern the living spaces of the *Dayak Tenggalan* community, encompassing the terrestrial realm, aquatic environments, and the spiritual world. The invocation of these supernatural entities functions

not merely as a symbolic enumeration but also as a system of signs that can be interpreted through Peirce's semiotic framework. Within this perspective, these names are classified as symbols, as their meanings are constructed through the cultural conventions shared by the *Dayak Tenggalan* community (Alfaris & Yuniawan, 2025).

From the perspective of literary anthropology, the invocation represents the symbolic expression of the community's local cosmology, in which the human world, the natural environment, and the spiritual realm are understood as interconnected components of a unified system of meaning (Geertz, 1973, as cited in Susen, 2024).

From a hermeneutic perspective, the invocation of these entities can be interpreted as an attempt to establish transcendent legitimacy within the customary process of conflict resolution. Accordingly, truth is understood not solely as a socially negotiated construct but also as a reality validated through spiritual authority.

The subsequent utterance states:

“Matong lumutud akau da sodo aqilong damon, anak-anak angkupu-angkupumu da intok gitu,”

“Come, gather here in our presence, and witness us, your children and descendants, assembled in this place,”

This utterance expresses the relationship between the living community and their ancestral predecessors. The self-identification as "children and descendants" (*anak-anak angkupu-angkupumu*) symbolizes adherence to customary law as a sacred ancestral inheritance. Within this context, the *Dolob* Mantra functions as a medium connecting the present generation with its ancestors, affirming that truth originates from the cosmological order established by the ancestral tradition.

The relationship between humans and their ancestors in this utterance is not merely genealogical but also profoundly symbolic. From the perspective of cultural semiotics, the expression "children and descendants" functions as a symbol of traditional legitimacy, affirming the continuity of cultural values and customary authority across generations. From a hermeneutic perspective, this expression reflects the community's historical consciousness, in which truth is understood as originating from ancestral tradition and transmitted through successive generations (Hasanah, 2017).

Religious and Cosmological Values

The invocation of ancestral spirits expressed in the following utterance:

“Sino masalah nu angkupu-angkupumu giatu. Ajai aki tulung... akilong yatu yang bonor yatu yang ingka bonor,”

"Your children and descendants are faced with a dispute. We humbly ask for your guidance to witness this matter and to reveal who is truthful and who is not."

The utterance reflects the belief that ancestral and supernatural spirits serve as spiritual arbiters in the resolution of customary disputes. From a cosmological perspective, the human world, the natural environment, and the spiritual realm are conceived as an integrated and interdependent system. Consequently, truth is understood not merely as a social construct but as a sacred principle grounded in the cosmological order.

The transfer of authority for judgment to supernatural powers is further emphasized in the following passage:

“Yama ni... gitu ki yang bonor atau yama ni... yang bonor,”

"Is the father of [Name] the one who speaks the truth, or is the father of [Name] the one who speaks the truth?"

This utterance signifies that both disputing parties submit to the authority and judgment of the ancestral spirits. The religious value embedded in the mantra is reflected in attitudes of humility, surrender, and trust that the ancestors possess the ability to discern truths that remain hidden from human perception.

The ritual reaches its symbolic climax with the act of submersion performed after the recitation of the *Dolob* Mantra, representing a process of spiritual purification:

"Satu, dua, tiga, tolop kami duo."

"At the count of one, two, three, both of you shall submerge yourselves."

The river functions as a cosmological space that connects the human world with the spiritual realm. Within the *Dolob* ritual, submersion is not merely a physical act but a symbolic expression of surrender to the authority of nature and the Supreme Being as understood within the cosmological worldview of the *Dayak Tenggalan* community. Accordingly, the river serves not only as a physical setting but also as a cosmological symbol linking the human and spiritual domains. From the perspective of cultural semiotics, water can be interpreted as a symbol of purification, transformation, and transition.

From a hermeneutic perspective, the act of submersion represents a liminal process, marking the transition from the profane to the sacred. Through this symbolic passage, truth is tested by means of a ritual mechanism in which the natural environment functions as a mediator between the human and spiritual realms (Kau, 2024)

Moral Values and Social Justice

The customary oath is articulated in the following passage:

"Monong po yama ni... nangulu nangkala ja da... gitu sumila..."

"If the father of [Name] is indeed the rightful person who first carried out the work at [place/activity], then let it be so."

This oath conveys the belief that anyone who gives false testimony will be subject to immediate punishment by supernatural powers. In this context, the *Dolob* Mantra functions as a moral covenant that compels individuals to uphold honesty. Truthfulness is therefore understood not merely as a social obligation but also as a spiritual responsibility grounded in customary beliefs.

The principle of justice is further reflected in the equal treatment of both disputing parties before the ancestral spirits:

"Ayah si... kah yang benar atau ayah si... kah yang benar."

"Which of the two is in the right: the father of [Name] or the father of [Name]?"

This utterance signifies that both disputing parties are treated equally before the ancestral spirits. From a semiotic perspective, such equality functions as a symbol of justice. From the standpoint of literary anthropology, it reflects an egalitarian customary legal system in which every individual is subject to the same moral and spiritual principles. Hermeneutically, justice in this context is not understood as a procedural or institutional process but as a sacred principle determined by a transcendent authority believed to surpass human judgment.

Within the *Dolob* ritual, social status, power, and material wealth offer no protection or

privilege. The ultimate criterion is the inner truth of each individual. Consequently, the *Dolob* tradition represents a concept of sacred justice that transcends the principles of formal legal systems, grounding legitimacy in spiritual rather than institutional authority.

Social Functions and Cultural Identity

The *Dolob* Mantra is recited in the presence of both the community and the ancestral spirits, thereby serving a social function as a mechanism for reinforcing collective norms. The invocation of the ancestors is expressed in the following utterance:

“Datang hadir berkumpul kalian di sini melihat kami, anak-anak cucu-cucumu,”

"Come and be present among us. Gather here and witness us, your children and descendants."

From a semiotic perspective, this utterance functions as a symbol of collectivity. From the standpoint of literary anthropology, it reflects the understanding that the community consists not only of the living but also of the ancestors, who remain integral members of a symbolic social community. Hermeneutically, the invocation of the ancestors can be interpreted as a mechanism for the internalization of social norms, whereby individuals perceive themselves as being subject to continuous moral supervision.

This symbolic presence affirms that both the living and the deceased serve as moral witnesses to the customary proceedings. Consequently, the ritual reinforces social solidarity, a sense of moral accountability, and collective responsibility within the community. As a form of oral literature, the *Dolob* Mantra also functions as a marker of the cultural identity of the *Dayak Tenggalan* people. Its ritual language, repetitive structure, and recurring symbols of water, ancestral spirits, and the customary oath

represent distinctive features of a local knowledge system that has been transmitted across generations through oral tradition.

Implications for Character Education

The values of character education are explicitly reflected in the following utterance:

“meluruskan siapa yang benar dan siapa yang tidak benar.”

"reveal who is truthful and who is not."

The *Dolob* Mantra promotes values of honesty, the courage to acknowledge one's mistakes, obedience to customary law, and restraint from dishonest behavior through the belief that all actions are observed by a transcendent authority. The religious, moral, responsibility, and justice-oriented values embodied in the *Dolob* tradition provide a valuable foundation for character education grounded in local wisdom. Accordingly, each verse of the *Dolob* Mantra constitutes not merely a sequence of ritual utterances but a cultural symbol that encapsulates the cosmological worldview, ethical principles, customary legal system, and character values of the *Dayak Tenggalan* community.

These ritual utterances embody the core values of honesty, responsibility, and justice. From the perspective of cultural semiotics, such values function as symbols representing the moral principles embedded within the community's cultural system. From the standpoint of literary anthropology, these moral values constitute an integral component of the cultural heritage transmitted through oral tradition across generations. Hermeneutically, these values are understood not merely as abstract concepts but as lived experiences enacted through ritual performance. Consequently, they possess a greater capacity for internalizing moral principles than formal normative regulations alone.

5. CONCLUSION

The *Dolob* Mantra of the *Dayak Tenggalan* community represents a form of sacred oral literature that embodies complex symbolic meanings and reflects the community's belief system, moral values, and sociocultural structure. From the perspective of literary anthropology, the mantra is understood not merely as a ritual utterance but as a cultural text that mediates the relationship between human beings, their ancestors, the natural environment, and transcendent forces in the pursuit of truth and justice.

This study demonstrates that the *Dolob* Mantra constitutes a symbolic system that represents the cosmological worldview, moral values, and customary legal mechanisms of the *Dayak Tenggalan* community. Through the integrated application of literary anthropology, cultural semiotics, and hermeneutics, the study reveals that symbolic elements within the mantra, including the invocation of ancestral spirits, the use of natural elements, and the ritual structure of the utterances, function to establish both sacred and social legitimacy in determining truth.

These symbolic meanings extend beyond expressing the relationship between human beings and the spiritual realm. They also construct and reinforce the values of justice, honesty, and cosmological balance that govern the social life of the community. Consequently, the *Dolob* Mantra functions not only as a ritual medium but also as a symbolic mechanism that integrates religious beliefs, customary law, and moral values into a coherent cultural system.

The principal contribution of this study lies in strengthening an interdisciplinary approach to the study of oral literature by synthesizing literary anthropology, cultural semiotics, and hermeneutics as complementary analytical perspectives for interpreting ritual mantras as cultural texts. Furthermore, the findings broaden the understanding of ritual mantras beyond their ceremonial functions by

demonstrating their roles as instruments of meaning-making, social legitimization, and character education grounded in local wisdom.

6. REFERENCES

- Agustin, N., & Setyawati, M. (2025). Analisis Bentuk, Fungsi, Dan Makna Tuturan M'bei'i Dalam Ritual Kematian Masyarakat Kutai Adat Lawas Desa Kedang Ipil. | *LITERASI*.
- Alfaris, L., Yuniawan, T., Universitas,), & Semarang, N. (2025). Makna Ritual Dan Simbolik Dalam Mantra Brendung: Kajian Semiotik Michael Riffaterre. *PENDISTRA*.
- Andarias. (2022). *Penyelesaian Kasus Perselingkuhan Melalui Hukum Adat (Dolop) Suku Dayak Agabag Desa Apas Kecamatan Sebuku Kabupaten Nunukan*. 9, 356–363.
- Annisa, A. N., Ismail, M. S., & Mabruri. (2024). Pendidikan Karakter Persepektif Thomas Lickona (Analisis Nilai Islami Dalam Buku Educating for Character). *El-Madib: Jurnal Pendidikan Dasar Islam*, 4(1), 102–115. <https://doi.org/10.51311/el-madib.v4i1.611>
- Ardiansyah. (2023). Mantra Melaut Pada Etnis Mandar Lontar Interpretasi Semiotika Riffaterre. *Sastra Dan Pembelajarannya*, 13(1), 2089–0117.
- Bata, F., & Rona, M. (2022). Tuturan Adat Dalam Ritual Puju Awu Pada Masyarakat Desa Wolofeo Kecamatan Detusoko Kabupaten Ende. *Jurnal Retorika*, 3(1).
- Dwipayana, I. K. A. (2023). Humanisasi Melalui Pembelajaran Sastra Lisan dalam Perspektif Tri Hita Karana: Kajian Etnopedagogik. *Pedalitra III: Seminar Nasional Bahasa, Sastra, Dan Pengajarannya*, 3(1), 229–237.
- Endraswara, S. (2015). Model Pembelajaran Antropologi Sastra Berbasis Kearifan Lokal Untuk Penanaman Karakter Berpikir Positif. *Sasindo*. <http://103.98.176.9/index.php/sasindo/article/view/2074>
- Febrianti, F., Huda, N., & Soetomo, U. (2025a). Analisis Simbolis Mantra dan Ritual dalam Kesenian Bantengan di Kecamatan Pacet Kabupaten Mojokerto. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, 10(1).

- Febrianti, F., Huda, N., & Soetomo, U. (2025b). Analisis Simbolis Mantra dan Ritual dalam Kesenian Bantengan di Kecamatan Pacet Kabupaten Mojokerto. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, 10(1).
- Hasanah, H. (2017). Hermeneutik Ontologis-Dialektis Hans-Georg Gadamer (Produksi Makna Wayang Sebagai Metode Dakwah Sunan Kalijogo). *Jurnal At-Taqaddum*.
- Hestiyana. (2020). Struktur dan fungsi mantra Hidu-Mahidu Tatamba Anak Pada Masyarakat Dayak Bakumpai. Structure and Functions of the Mantra Hidu-Mahidu Tatamba Anak in Dayak Bakumpai Community. In *Desember* (Vol. 8, Number 2).
- Kahanna, M. (2025). *Pengantar Antropologi*.
- Kau, S. A. (2024). *Hermeneutika Gadamer dan Relevansinya dengan Tafsir*. <http://journal.iaingorontalo.ac.id/indek.php/fa>
- Lastry Monika, N. A. S. H. (2020). Strategi Produksi Kultural Melalui Kearifan Lokal Tradisi Lisan Masyarakat Perdukuhan Ngino XII Sleman Yogyakarta. *Gramatika STKIP PGRI Sumatera Barat*, 6(1), 80–92. <https://doi.org/10.22202/jg.2020.v6i1.3892>
- Mayasari. (2021). *Simbol Nonverbal Mantra Balako (Pendekatan Semiotik)*. 167–186.
- Meko, A. M. L. (2021). Riligiutas Dayak Agabag Dalam Tradisi Dolob (Kajian Antropologis Berdasarkan Konsep Sistem Religi Emile Durkheim. *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, 5(2), 28. <https://doi.org/10.20961/habitus.v5i2.56845>
- Oktarina, N., Wardiah, D., & Nuzulia, D. (2023). Makna Dan Struktur Sastra Lisan Dalam Mantra Pengobatan Di Sungai Liat Kabupaten Bangka. *Parataksis*.
- Prasetyo, D., & Puspytasari, H. H. (2021). Nilai-Nilai Hukum Adat Dan Kepercayaan Masyarakat Pada Tradisi Wiwitan. *Third Conference on Research and Community Services STKIP PGRI Jombang Berinovasi Di Masa Pandemi "Pengabdian Dan Pengabdian Masyarakat Di Era Kampus Merdeka-Merdeka Belajar*.
- Rahmawati, D. (2021). Nilai-Nilai Sosial Dan Budaya Dalam Tradisi Mantu Poci Di Kota Tegal Jawa Tengah (Kajian Antropologi Sastra). *Tabasa: Jurnal Bahasa, Sastra Indonesia, Dan Pengajarannya*, 2(2), 1–18. <https://doi.org/10.22515/tabasa.v2i2.3852>
- Rahmawati, R., Nurhadi, Z. F., & Suseno, N. S. (2017). Makna Simbolik Tradisi Rebo Kasan. *Jurnal Penelitian Komunikasi*, 20(1), 61–74. <https://doi.org/10.20422/jpk.v20i1.131>
- Ratna, I. N. K. (2011). *Imported from Interesting article: JURNAL Sosiologi Hukum (via @Mendeley_com)*.
- Seli, S. (2021). Mantra Tolak Bala Komunitas Dayak Kalimantan Barat: Kajian Semiotik Riffaterre. *Jurnal Ilmu Komunikasi*, 19(2), 172. <https://doi.org/10.31315/jik.v19i2.4326>
- Setyami, I. (2021). Pendidikan Karakter dalam Sastra Lisan Betawol. *Deiksis*, 13(3), 231. <https://doi.org/10.30998/deiksis.v13i3.8334>
- Siga, V., Hayong, B. S., Anselmus, L., Woda, W., Filsafat, I., & Ledalero, K. (2025). *Telaah Metafisik Ritual Dolop Dalam Masyarakat Dayak Agabag*. (1). <https://doi.org/https://doi.org/10.62383/wissen.v3i1.502>
- Sugiyono. (2018). Analisis Data Kualitatif. *Research Gate*, (March), 1–9.
- Susen, S. (2024). The Interpretation of Cultures: Geertz Is Still in Town. *Sociologica*, 18(1), 25–63. <https://doi.org/10.6092/issn.1971-8853/18664>
- Taum, Y. Y. (2011). *Study Sastra Lisan* (Lamalera, Ed.). Lamalera.
- Taum, Y. Y. (2016). *Teori-Teori Analalisi Sastra Lisan : Strukturalisme Levi-Strauss*.
- Yahya, A. M. (2025). Makna Simbolik Dan Nilai Budaya Dalam Mantra Pengobatan Bugis. *Jurnal Sosial Humaniora (JSHU)*, 1(1), 1–5.
- Yanti, N. (2021). *Mantra dalam Adat Istiadat Tijk Tanah di Desa Masbangun Kecamatan Teluk Batang Kabupaten Kayong Utara*. 167–186.