

# Comparison of Agricultural Mantra From the West Sakerta Kuningan With Agriculture Mantra Sri Baduga Museum Collection Bandung

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**Abstract.** The manuscript has various contents. Even though it has the same title and comes from the same area, it could be that the contents in it are different, it can be reflected in the agricultural mantra manuscripts from Sekerta Barat and also the agricultural mantra collections from the Sri Baduga Museum Bandung, this is due to the involvement of the interests of the copyist when copying the contents of the manuscript. Therefore, the aim of this research is to compare the contents of the agricultural mantra manuscripts from Sakerta barat kuningan with agricultural mantra manuscripts from the museum collection of Sri Baduga Bandung. The method used in this research is a descriptive analysis method with a qualitative approach. The results of his research include agricultural mantras originating from West Sakerta and from the Sri Baduga Museum which have the same meaning and purpose, although they have differences in the content of the text. Both agricultural mantras mention sri pohaci (the goddess of rice) for all mantras related to agriculture whose purpose is to ask for smoothness and good yields.

**Keyword:** Comparison, spell, agricultural manuscript

## 1. INTRODUCTION

West Sakerta Village, Darma District, Kuningan Regency has quite a large collection of manuscripts, one of the manuscripts originating from West Sakerta Village is the Agricultural Mantra Manuscript. This manuscript is well kept by Mr. Dadi and his wife, Mrs. Titi Iraianti as a legacy from their great grandfather who named Mr. Sastra Atmaja (alm) [1] the existence of this manuscript is very valuable in society because it contains various information needed, for example in terms of agriculture. In the script, various agricultural mantras are written for sowing seeds and ways to ward off agricultural pests. Agricultural Mantra Manuscripts contain noble values to preserve nature. All problems that often occur when farming can be solved easily and cheaply without destroying the environment [2].

In each area of course there are also many Agricultural Mantra Manuscripts such as those found in West Sakerta Village, but this is not a guarantee that Agricultural Mantra Manuscripts found in one area will be the same as those found in other areas even though they are still in an area (West Java). This is because each region has its own distinctive language and customs, apart from that factors within the copyist of the manuscript also played a role in the diversity of the manuscript.

This research will compare two Agricultural Mantra Manuscripts, namely the Agricultural Mantra Manuscript from the West Sakerta Village and also the Mantra Agriculture manuscript Collection of the Sri Baduga Museum Bandung. With this research, it is hoped that the community will become aware of the different mantras in each region.

## 2. METHODS

Method used in this research is descriptive analysis method by comparing or comparing two texts with the same title. While the object of this research is the Agricultural Mantra manuscript originating from West Sakerta Village, Darma District, Kuningan Regency, and the Mantra Agricultural Manuscript Collection of the Sri Baduga Museum Bandung.

## 3. RESULTS AND DISCUSSION

Mantra is a literary work of type and poetry element, which has elements of rhyme, rhythm, diction, image, and FIGURE of speech, contains a kind of incantation which has magical meaning and contains magical powers, for example it can heal, cause harm, etc. contains persuasion, curses, or challenges aimed at his opponent to achieve a goal through the forces that are within or behind him, uttered by a shaman or pawang to match other supernatural powers [3]. The use of mantras in modern society is starting to be

abandoned, even though as a community tradition that has been passed down from generation to generation, spells have local wisdom values that need to be explored [4].

According to Umar Junus [2] the characteristics of the mantra are as follows.

- Within the mantra are seductions and orders.
- Mantra emphasizes the beauty of the sound or the play of sounds.
- Mantra uses a unity of pronunciation.
- 4. Mantra is something that is complete, which cannot be understood through its parts.

- Mantra something that is not understood by humans because it is something serious.
- In the mantra there is an esoteric (special) tendency to the words.

This comparison of the West Sakerta Village Agricultural Mantra Manuscripts and the Agricultural Mantra Manuscripts from the Sri Baduga Museum Collection aims to see the similarities or differences between the two agricultural mantras. The differences and similarities can be seen from the following TABLEs:

**TABLE 1. Mantra Tandır**

Type Mantra	Agricultural Mantra Manuscripts in West Sakerta Village (1)	Agricultural Mantra Manuscripts in the Collection of the Sri Baduga Museum Bandung (2)
Mantra Tandır	<p><i>Sukma kang tandur, sukma kang den tandur</i>  <i>Rohani anungtun ...</i>  <i>Berka anembah cipta rasa</i>  <i>Sukma langging iki paré (sebut ngaran paré)</i>  <i>Iki sabdaning alloh</i>  <i>Lailaha ilalloh muhamad rasululloh</i>                      [2]</p>	<p><i>t putih bakaling sri,</i>  <i>sri putih madep ngidul ngukus.</i>  <i>Nyiuk caina,</i>                      .....  <i>mat putih bakaling sri,</i>                      .....  <i>baeu bangget Nyimas Puhaci Sangiyang Sri,</i>  <i>Dangdayang Terusnawati,</i>                      ..... [5]</p>

Two mantras above are the same is a tandur spell, although they are clearly different and there is nothing in common between the two spells. It's just that the two mantras implicitly mention the word padi, "Iki pare" in manuscript (1) and "bakaling sri"

in manuscript (2). "Iki pare" refers directly to the name of rice while "bakaling sri" implies rice because the goddess of rice in Sundanese is often called Nyai Sri Pohaci.

**TABLE 2. Mantra Menebar Bibit**

Type Mantra	Manuscripts of West Sakerta Village Agricultural Mantra(1)	Manuscripts of Agricultural Mantra Manuscripts of the Sri Baduga Museum Collection in Bandung (2)
Mantra menebar bibit	<p><i>Kakang rasa adi leuwih</i>  <i>Adi ari-ari muriyi maryayi</i>  <i>Aja sura arep sini gawe ing pagawean kaula</i>  <i>Ka Pohaci sanghiang sri</i>  <i>Ya sukma panduman nira</i>  <i>Kang metu ing buri</i>  <i>Sallahu alaihi wa salam</i> [2]</p>	<p><i>ukus sumereping banyu,</i>  <i>reping badan,</i>  <i>isun aci putih araning menyan,</i>                      .....  <i>ka Nyimas Cingkirik Manik Timbang Kasih,</i>  <i>ka nu geulis ka Nyimas Puhaci Sangiyang Sri,</i>  <i>Bul kukus sumereping banyu,</i>  <i>sumereping badan,</i>  <i>isun aci putih araning menyan,</i> [5]</p>

In the mantra of sowing the seeds both of them directly mention "pohaci sanghiang sri" as a goddess who is believed to be the goddess of rice.

**TABLE 3. Mantra Mipit**

Type Mantra	ScriptMantraFarms Village Sakerta West (1)	Manuscripts Collection Museum of Agriculture Mantra Baduga Sri (2)
Mipit	<i>Sukma anu mipit, sukma anu dipipit, tunggal badan kalawan nyawa Pohaci maya herang. Pohaci lenggang herang, ulah keder ulah reuwas Tunduk anu mupu. Datang anu ngala Nyawa ajeun sarasa tunggal kahanan Sri kadiman kadi candoli, Aji permata dewata aji asihan [2]</i>	<i>Batara Sari api kaula pangdongkapkeun, mangka sumuk ka nu agung, dongkap ka nu seja, sumping ka nu sakti, ka Nyimas Puhaci Sangiyang Sri, Dangdayang Terusnawati, [5]</i>

Although different words, the mipit / pluck mantra has the same meaning, one example can be seen from the words "*Tunduk anu mupu*" in the text (1) and

"*mangka sumuk ka nu agung*" on manuscript (2). Both of these mantras command to submit to the almighty as the ruler of nature.

**TABLE 4. Mantra Panen**

Type Mantra	Manuscripts of West Sakerta Village Agricultural Mantra (1)	Agricultural Mantra Manuscripts Collection of the Sri Baduga Museum Bandung (2)
Panen	<i>Bul kukus kaula ka manggung, ka sang ... ka batara guru Ka handap ka sang Nugrahan, Batara, Nagaran Nya ka indung bumi bapa langit, Ka Ibu Hawa, Bapa Adam Ka Kanjeng Nabi Sulaeman, nu kagungan dunya Ka Kanjeng Nabi Hidir nu nangtayungan cai Ka Kanjeng Nabi Ilyas nu kagungan pepelakan Kuring amit ngukusan para pohaci Kang ngaraksa para Dewata. Kuring ngahaturkeun pang baktos dupi tuangeun. Mangkana runtut di banju. Tetep di handap Mangkana mulet muket, diangén awaking Nini bagawal sang Sri. Aki Bagawal Sang Sri. Kuring ngamilkeun tatanduran kuring asuhan anjeun [2]</i>	<i>..... Pék kukusan Mat hérang bakaling manusa, mat putih bakaling sri, sri putih bakaling nyawa, ..... anu mipit cahaya anu dipipit cahaya, anu mipit rasa anu dipipit rasa, iya rasa Rasulallah. Dibuat nguriling ka kénca, maca solawat ulah pegat-pegat. maca dua rasul [5]</i>

Beginning with the word "*kukus*" the mantra for harvesting aims to get good yields or "*herang*". The difference lies in the name of the prophet who was mentioned while reciting the mantra. In text (1) the prophets mentioned are Prophet Adam, Prophet Sulaiman, Prophet Idir, and Prophet Ilyas while in text (2) the prophet mentioned is Prophet Muhammad SAW.

From the four mantras, it can be seen that although textually the reading of the mantras is different, the purpose of the mantras is the same, namely asking for protection, and a good harvest from the almighty, this is according to what was stated by Irwansyah [6]

that there is a narrative. a mantra is an attempt to ask for protection from the almighty outside of human power. This shows an awareness that humans have limitations and have the ability to try, one of which is praying to those who control life.

**4. CONCLUSION**

From the comparison of the two agricultural spells it can be concluded that each region has different agricultural spells even though the goal is the same, namely asking for results. good harvest. Nyai Sri Pohaci in her agricultural mantra has an important

place because she is the rice goddess who is trusted by the people.

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