

The Structure, Function, and Devolution of Katogun Mantra at Lubuk Patin Koto Baru Dharmasraya Regency

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ABSTRACT

This research is attracted by the lack of knowledge of the younger generation about oral folklor, especially mantras. The researchers found in katogun mantras are still used and trusted by a small number of communities as a means of traditional medicine. Thus, it can be deemed that this study aims to describe the structure, function, and devolution of the Katogun mantra so as not to become extinct. This research is conducted using qualitative research type with descriptive method. The source of this research data is an informant or katogun spell speaker. This research data was obtained by three data collection techniques: (1) recording, (2) interview, (3) and observation. Based on the analysis of the data, it is found that two types of structures in the katogun mantra text, including physical structure and inner structure. The physical structure consists of the introduction, the contents, and the cover. While there are 20 data in total in the inner structure, which are (1) the meaning of kias was 4, (2) straightforward meaning was 2 data, (3) denotative meaning was 1 data, (4) metaphorical majas was 4 data, (5) rhyme of row was 3 data, (6) rhyme of words was 1 data, (7) motion image was 1 data, (8) sense image was 2 data, (9) vision image was 1 data, (10) and auditory image as much as 1 data. There are three functions of katogun mantra, namely as a means of treatment, as a means of prayer, as a means of bringing good. The devolution process is done by means of teachers and descendants of the family.

Keywords: Oral Folklore, Katogun Mantra, Structure, Function, Devolution

1. INTRODUCTION

Oral literature is a story in oral form passed down through generations from generation to generation delivered by word of mouth. Therefore, in oral literature (folk poetry) can be reflected typical oral culture in Minangkabau (Salahuddin, 2015) which is likely to undergo changes from generation to generation, both the removal of certain grooves and in the grammar. Elements of myth, legend, fairy tales, history, customary law, and medicine are contained in oral literature, such as a mantra. Djamaris (2001) reveals the oldest poem in Minangkabau literature and in various other regional literatures is mantra. Mantra as oral literature created to gain supernatural and magical powers. The village of Lubuk Patin Koto Baru, Koto Baru district has a privilege when compared to other sub-districts in Dharmasraya District when it comes to oral literature, tradition, and culture. Mantra is one of the privileges found in Lubuk Patin, this mantra is used as a means of treatment of diseases (fever) traditionally. Mantras are

words and words that are considered to have magical powers (Wardani, 2021), such as diseases that can be healed, wretched, and others. The growth and development of mantras in the lives of Lubuk Patin people occurs through the process of inheritance that is hereditary by word of mouth. Mantra has a variety of functions, including traditional medical tools, as a tool of ratification of institutions and cultures, and as a tool of maintaining the norms of society (Hasanuddin, 2016). Mantra belongs to oral literature in the form of folk poetry genre. This is in accordance with the characteristics of folk poetry according to Danandjaja (2002) that the specificity of the genre of folk poetry is the sentence that is bound (Fix Phase) and not free form (Free Phase). In ancient times people made mantras as a tradition, both in traditional events, games, and in the process of medicine. But, in the era of globalization with the advancement of technology, the tradition contained in the mantra has begun to diminish, especially those who study mantra as a tool and treatment process because it is considered very difficult, the process can only be done by certain

people (Pawang), the next generation who do not inherit it, and because the pace of technology is very rapidly developing, especially in the medical field. This makes some people who still maintain and some people who no longer wear it, and there are some people who think that mantras are just plain reading. In fact, the mantra has benefits that when it is read by certain people, one of them is the Katogun mantra that is used as a means in the treatment process and is still believed by some people, it is in accordance with what researchers find in the field, that some people still believe to seek treatment to the Physician (Shaman). Mantra Katogun is one of the many oral literatures in the community of the Lubuk Patin Koto Baru Village of Koto Baru District, Dharmasraya Regency. Katogun spells actually exist in every area, but the mentioned name is different. Katogun mantra in Indonesian called 'mantra keteguran'. In minang language it is called 'tatagun', and in jorong lubuk Patin itself katogun mantra is also known by the name 'tasapo'. Mantra OfTeguran (Katogun) occurs because of the greeting of the subtle creatures incarnate ancestors who have died (Hairani, 2017). Literary works are a structure. An arrangement that describes the relationship between the forming elements of a literary work whose series is arranged in an integrated manner is called a structure. According to Soedjijono (2001) the term structure comes from three main ideas, namely wholeness ideas, ideas, transformations, and self-ideas. Siswantoro (2010) suggests that the structure is a complex overall form. Waluyo (1995) argues that a mantra has a structure in the form of physical structure and inner structure. The handler or shaman at the time of reciting the mantra relates directly to the supernatural power not only the skill of pronouncing the sound of spells, but also through a certain requirement or process that must be fulfilled. Atmazaki (2005) states that oral mantras or literature are not passed on to everyone, but are passed on to certain people only. This is because mantras are related to mysticism and beliefs. There are two stages in the process of inheritance mantra, diantranya devolution process of the first person (Shaman / Handler), and the process of inheritance of the second person (recipient) (Max, 2001). From the explanation above, the researchers intend to discuss and examine more deeply about the structure, function, and devolution of katogun mantra in the Village of Lubuk Patin, Koto Baru District. Katogun's mantra as oral literature, as well as its structure, function and devolution, is necessary to be studied with the aim of digging, exploring and documenting it. Hence, it will not become extinct. In addition, the research on katogun mantra in the Village of Lubuk

Patin Koto Baru, Koto Baru District, Dharmasraya Regency has never been done by researchers before. Therefore, it is necessary to do cultural research and documentation, especially about the Katogun mantra in Jorong Lubuk Patin

2. METHOD

This research was conducted using qualitative research type with descriptive method. Moleong (2009) reveals that research intends for research that aims to understand phenomena about something experienced by the subject of the study, such as perception of motivation, behavior, and overall actions performed by describe in the form of language and words in a special context that is scientifically conducted and using scientific methods. The data in this study is the primary data that is data in the form of text (mantra Katogun) spoken by the Handler or shaman and secondary data that is data outside of the katogun mantra text in the form of katogun mantra recordings, interviews with informants, and observations. The data source in this study is an informant or katogun spell speaker. The research instrument in this study is the researcher himself with the help of research tools (Phone and transkrip interviews). This study was conducted using three data collection techniques, namely recording, interviewing and observation. The text spells Katogun as data and informant as the source of the data. The researchers employ the research format in classifying data. Data validity techniques apply triangulation techniques with research places in the Village of Lubuk Patin Koto Baru, Koto Baru District, Dharmasraya Regency.

3. RESULT AND DISCUSSION

Result

The data that has been collected during the research is taken from the data collection and data analysis techniques presented in chapter III. The findings of this study are the text of the Katogun mantra. Katogun's mantra text was obtained through recordings while conducting interviews with four informants with a total of four katogun spell texts. The text recording of katogun's interview and mantra is transmitted into writing. Furthermore, the transcript result is transliterated into the general Minangkabau language, and then it transliterated into Indonesian. After the katogun mantra text was obtained, through the process of identification and analysis of the katogun mantra text, it was found its structure, function, and devolution process in the Village of Lubuk Patin Koto Baru, Koto Baru district

Dharmasraya Regency and its implementation in Indonesian language learning. Katogun in Minangkabau language is also called 'Tatagun', while in Indonesian it is called Keteguran. Hairani (2017) states that a disease happened due to the rebuke of demons or Jin incarnation of deceased ancestors called the mantra Of Teguran (Katogun). Based on this explanation, it can be concluded that Katogun is a thing that occurs due to the greeting of a subtle being (unseen) that causes fear, headache or fever. Katogun mantras are used in the traditional medical process through The Physician (Shaman), which belongs to the type of oral folkloric poetry of the people. From the findings of this study, it can be known the results of the study based on the purpose of this study is the structure, function, and devolution of katogun mantra in the village of Lubuk Patin Koto Baru, Koto Baru District, Dharmasraya Regency.

4. DISCUSSION

In this section of discussion, it is explained about the structure of the Katogun mantra text, the function, the Katogun mantra, the process of devolution of the Katogun mantra and the implementation of the Katogun mantra text in Indonesian language learning.

1. Katogun Mantra Text Structure

Structure is a series of elements that are solidly arranged that describe or show the relationship between the elements that make up a literary work. Based on the transcription of the data, the structure of the Katogun mantra text based on Waluyo's theory (1995) is divided into two, among them as follows.

a. Physical Structure

The physical structure of a spell is formed from the preparation of sentence patterns or linguistic construction. The opening, fill and closing sections are a form of composing sentence patterns in mantra text. The meaning of the opening and closing part in a spell is the presence of special words that are recited when opening and closing the spell in order to become mangkus. While in the content there are words that are considered important to convey an intent or request. The explanation is as follows.

1) Introduction

The examples of the introductory sections contained in the Katogun mantra are as follows.

Mantra I

*Bismillahirrahmanirrahim
Ashaduallah ilahailallah
wa ashaduanna
Muhammadarrasulullah*

Mantra II

*Bismillahirrahmanirrahim
Ashaduallah ilahailallah
wa ashaduanna
Muhammadarrasulullah*

Mantra III

Bismillahirrahmanirrahim

Mantra IV

Bismillahirrahmanirrahim

The opening part of this mantra aims to give surrender to Allah for everything where in this mantra Katogun begins with the words basmallah and Ashaduallah ilahailallah wa ashaduanna Muhammadarrasulullah.

2) Content

The examples of the contents contained in the Katogun mantra are as follows.

Mantra I

*Apo mulo ilu barakik
Itin diulak batu lembu
Apo mulo sianu sakik
Antu jo setan nan manyapo*

Mantra II

*Hak ibu ka maubat
Si gondu pocah di liyu
engkau*

*Soso iduik soso mati
Iduik mati karano Allah
Limwak namo ibuku,
Liyono namo ayahku
Engkau jangan menentang
kapado umat Muhammad,
kapado batang tubuh sianu
Engkau kok nak manontang
je kapado kapado umat
Muhammad, kapado
batang tubuh sianu
Engkau konai sumpah*

Allah,

*Konai sumpah Muhammad
Rasulullah*

*Ya Rahman Ya Rahim
Ya Rohman Ya Rohim
Aku tau asal engkau jadi
Tobu yang tumbuh di pusat
Minyang Manyawi'an asal
engkau jadi*

Mantra III

*Hai anak rajo cupang
jambak
Aku anak cucuang rajo
bacupang jambak*

*Janganlah engkau baniaik
salah
Basifaik dongki kapado aku
Kito basanak saudara
sanjak dulu sampai sekarang.*

Mantra IV

*Apo mulo aku barakik
Rotan nyanggo-
manyanggo
Apobilo aku sakik
Setan nan manyapo
Masuk sekalian tawau
Kalua sagalo panyakik*

In the content of the mantra there is a mantra that tells the cause of a person's illness which is a form of request submitted to God Almighty.

3) Closing

The example of the closing part contained in the Katogun mantra is as follows.

Mantra I

Allahu,,, Allahu,,, Allahu,,,

Mantra II

*Lailahaillallah
Muhammadarrasulullah
Lahaulawala kuwata illah
billahil ali yul azim.*

Mantra III

*Barakaiak kalimah
Laillahaiillallah*

Mantra IV

*Barakaiak kalimah
Laillahaiillallah*

*Berkat kalimat tiada Tuhan
selain Allah*

The closing part of katogun mantra aims to obtain blessings from Allah Almighty, which ends with the words Allahu, Lailahaillallah Muhammadarrasulullah and Lahaulawala kuwata illah billahil ali yul azim.

Based on the discussion above, it can be concluded that from the four mantras read by the four informants in the treatment process using the mantra Katogun always begins with praise of Allah and the Messenger of God as a form and proof of their belief with the power of Allah Almighty.

b. Inner Structure

The element contained in a poem is a form of inner structure in poetry, as is the case with mantras. Based on the table of identification of the inner structure of

the katogun mantra text, in total there are 20 inner structures in the katogun spell text among them diction (four meanings of kias, one straightforward meaning, and one dictionary meaning), figurative language (four metaphorical majas, three rhyme lines, one rhyme of words) and imagery (motion imagery, two tactile or tasteful images, visionary or visual imagery, and auditory imagery). The explanation is as follows.

1) Diction

The type of diction contained in this katogun mantra is, (a) diction that has the meaning of metaphor, namely diction that has an actual meaning, (b) diction with a straightforward meaning, namely diction that has a clear meaning, and (c) diction with denotative meaning that is the true meaning. Here's the explanation.

Apo mulo ilu barakik

The word 'hilir berakit' assembled in mantra I here contains the meaning kias. The meaning of metaphor is an in fact meaning. The meaning of the word 'hilir berakit' is a supernatural thing comes, meaning in this word explains how the disease begins to enter the body.

Itin diulak batu lembu

The word 'batu lembu' contained in mantra I here belongs to the meaning of metaphor. The meaning of metaphor is an in fact meaning. The meaning of the word 'batu lembu' is a type of medicine used as a medium of repellent, prevention and cure of disease.

Apo mulo sianu sakik

Antu jo setan nan manyapo

The word 'Apo mulo sianu sakik, Antu jo setan nan manyapo' contained in mantra I here belongs to the straightforward meaning. Straightforward meaning is a clear meaning. The word of the sentence 'mulo sianu sakik, Antu jo setan nan manyapo' has a clear meaning, meaning what is meant in the sentence is easy to understand. The meaning of the sentence explains the beginning of a person's illness caused by the greeting of ghosts and demons.

*Si gondu pocah di liyu
engkau*

The word 'Gondu' found in mantra II here belongs to the meaning of denotation. The meaning of denomination is the actual meaning or meaning of the dictionary. Gondu in Indonesian means Gundu which means marbles. The meaning of the sentence 'Si gondu pocah di liyu engkau' is a picture of pain experienced by a person such as broken marbles found in the throat (stranglehold).

*Miyang manyawi'an asal
engkau jadi*

The word 'miyang' contained in mantra II here belongs to the meaning of metaphor. The meaning of metaphor is an in fact meaning. The meaning of the word 'miyang' is ghost. As for the meaning of this sentence is the call of a subtle being to a person, if a person answers the call then, he will be sick.

*Hai anak rajo cupang
jambak
Aku anak cucu rajo
bacuppang jambak*

The word 'rajo cupang jambak' contained in mantra III here belongs to the meaning of metaphor. The meaning of metaphor is an in fact meaning. The meaning of the word rajo cupang jambak is ghost (Jin or devil). The meaning of this sentence is the name of the ghost that often urged people in the forest.

*Apobilo aku sakik
Setan nan manyapo*

The word 'Apobilo aku sakik, Setan nan manyapo' contained in mantra IV here belongs to the straightforward meaning. Straightforward meaning is a clear meaning. The word of the sentence 'Apobilo aku sakik, Setan nan manyapo' has a clear meaning, meaning what is meant in the sentence is easy to understand. The meaning of the sentence explains the beginning of a person's illness caused by the greeting of ghosts and demons.

2) Figurative Language

In the katogun mantra text it also contains figurative language. The division is allusion in the form of metaphorical majas and symbolism in the form of a symbol of sound (rhyme lines and rhymes of words). The explanation in katogun spell is as follows.

Apo mulo ilu barakik

The word 'hilir berakit' assembled in mantra I here contains a metaphorical majas. Majas metaphor is a parable about something. The meaning of the word 'hilir berakit' is a supernatural thing comes, meaning in this word explains how the disease begins to enter the body.

Itin diulak batu lembu

The word 'batu lembu' found in mantra I here belongs to the metaphorical majas. Majas metaphor is a parable about something. The meaning of the word 'batu lembu' is a type of medicine used as a medium of repellent, prevention and cure of disease.

*Miyang manyawi'an asal
engkau jadi*

The word 'miyang' in mantra II here is classified into a metaphorical majas. Majas metaphor is a parable about something. The meaning of the word miyang is ghost. As for the meaning of this sentence is the call of a subtle being to a person, if a person answers the call then, he will be sick.

*Hai anak rajo cupang
jambak
Aku anak cucu rajo
bacuppang jambak*

The word 'rajo cupang jambak' contained in mantra III here belongs to the meaning of metaphor. The meaning of metaphor is an in fact meaning. The meaning of the word 'rajo cupang jambak' is ghost (Jin or devil). The meaning of this sentence is the name of the ghost that often urged people in the forest.

*Limwak namo ibuku, (a)
Liyono namo ayahku (a)
Engkau jangan menentang
kapado umat Muhammad,
kapado batang tubuh sianu
(a)
Engkau kok nak manontang
je kapado kapado umat
Muhammad, kapado
batang tubuh sianu (a)*

The second verse in mantra II contains a rhyme line marked by the pattern of composing the verse, namely (a) (a) (a) (a).

*Engkau konai sumpah
Allah (a)
Konai sumpah Muhammad
rasulullah (a)
Ya rahman, ya rahim (b)
Ya rahman, ya rahim (b)*

The third verse in mantra II contains a rhyme line marked by the pattern of composing the verse, namely (a) (a) (b) (b).

Rotan nyanggo-manyanggo

In mantra III, it contains the rhyme of a word marked by a repetition of the word 'nyanggo-manyanggo'.

*Apo mulo aku barakik (a)
Rotan nyanggo-
manyanggo (b)
Apobilo aku sakik (a)
Setan nan manyapo (b)*

In mantra IV, it contains rhyme lines marked by the pattern of composing the verse, namely (a) (b) (a) (b).

3) Imagery

Imagery contained in the katogun mantra text is motion imagery, sense imagery, vision imagery and auditory imagery. The explanation in the katogun mantra text is as follows.

Itin diulak batu lembu

In mantra I here belongs to the image of motion. The meaning of the word 'batu lembu' is a type of medicine used as a medium of repellent, prevention and cure of disease. From this sentence is illustrated how the movement of 'pawang' in exorcising demons or diseases in the body.

*Si gondu pocah di liyu
engkau*

In mantra II here belongs to the image of taste. 'Gondu' in Indonesian means 'Gundu' which means marbles. The meaning of the sentence 'Si gondu pocah di liyu engkau' is a picture of pain experienced by a person such as broken marbles found in the throat (stranglehold).

Soso hiduik soso mati

In mantra II here belongs to the image of taste. The meaning of the sentence 'Soso hiduik soso mati' is a picture of anxiety felt by the sick between life and death.

Tobu yang tumbuh di pusat

In mantra II here belongs to the image of vision. As for the meaning of the sentence

'Tobu yang tumbuh di pusat' is a picture of how the picture of the unseen appears.

*Miyang manyawi'an asal
engkau jadi*

In mantra II here belongs to the image of hearing. The meaning of the word 'miyang' is ghost. As for the meaning of this sentence is the call of a subtle being to a person, if a person answers the call then, he will be sick.

2. Function of Katogun Mantra

Based on the translation and interview results of the four informants can be known that there are three functions contained in the text of the katogun mantra including: First, katogun mantra as a means to pray, meaning to pray to God Almighty can also be done by reciting a mantra containing a request about something. This is seen in the opening and closing part of the mantra accompanied by a compliment to Allah Almighty. Second, the mantra as a means of traditional medicine, this is in accordance with the type of mantra studied that is katogun spell as a process of healing diseases due to rebuke from Jin or demons. This second function is found in almost every type of spell, be it individual mantras, or social spells such as mantras to attract people's sympathy and subdue people, as well as spells that serve to treat and protect from danger. Katogun mantra is one type of mantra that is used as one of the means in the traditional medical process. Third, mantra as a means to obtain and do good, meaning that with this katogun spell one can do good by healing someone who is sick and helping someone in need.

3. Katogun Mantra Inheritance

Based on the transcription and interview results of the four informants, it can be known that in the process of devolution katogun spell is done in two ways, namely obtained based on family lineage and by the process of teaching. The process of inheritance of mantras obtained based on the family lineage is obtained by knowing oneself or the true self, meaning that a discussion is required with an introduction of who man really is consisting of physical and spiritual. Self-knowledge is usually done by cleaning up a lot by performing dhikr, prayer, and other worship, lust can be controlled, deepening the assessment of the nature of beings both supernatural and real beings, and a deeper knowledge of God Almighty, and His Messenger. While in the process of teaching is not enough with malalui pronunciation only, but also through certain processes or requirements fulfilled by prospective shamans or handlers. In the process of devolution spells prospective shamans or handlers

must meet the requirements such as knowing yourself or the true self, termination of review or termination of makrifat and practice requirements. In the sense that a prospective shaman who receives a mantra must know himself or herself must prioritize the validity of one's spirituality or spirituality. At the termination of the review is also required certain conditions so that the ownership of the spell can practice it so as to obtain supernatural power or magic for kemangkusan. The acquisition of Katogun mantras from shamans or handlers has certain other conditions that are sometimes not light. It requires a strong physique and a short time because it has to meet some requirements of a shaman or handler for a teacher, such as giving a white cloth along five cubits and a knife. The white thread here means that the knowledge is holy or clean, with the aim of helping someone, saving the world and bringing goods. And knife means sharp, meaning that the knowledge possessed can be powerful or mangkus if it is used. A person who only memorizes mantras or prayers cannot be called possessed or mangkus if it has not held a termination review. The requirements of simple life practice must be owned by a prospective shaman or handler such as simple living practices related to the nature of honesty, right, faithful, smart and moral that must be in the prospective shaman or handler.

5. CONCLUSION

Based on the results of research and discussion on the structure, function, and devolution of katogun mantra in the Village of Lubuk Patin Koto Baru, Koto Baru District, Dharmasraya Regency and its implementation on Indonesian language learning, it can be concluded that katogun mantra structure consists of two kinds, namely, physical structure and inner structure. The physical structure of the Katogun spell consists of the opening part, the fill part, and the closing part. While the inner structure of the Katogun mantra consists of diction, figurative language (stylistics), and imagery. Mantra Katogun has three functions, among them as a traditional medical process, to bring good, and as a means of praying to Allah Almighty. Katogun mantra inheritance process is done based on family lineage and teaching.

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