

Lexical Resonance of Makassarese Language in the Text of Red Brick-Making S in Gowa District, South Sulawesi: Language and Cultural Perspective

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ABSTRACT

This paper is the result of research that discusses how the types of mantras are in each stage of the red brick manufacturing process and how the effects of the Makassar language lexical resonance contained in the mantra text have succeeded in supporting the family economy for the red brick making job hundreds of years. This research is exploratory qualitative research that aims to explore the relationship between language and culture based on the reflection of the content of the mantra text in the Makassar cultural context. The data source of this research is the text of the mantra in Makassar language at the six stages of the red brick-making process. Data collection techniques were carried out by direct observation techniques, interviews, documentation techniques. Data analysis uses the Kramsch version of the language and culture theory framework. The results of this study found 6 (six) types of s at six stages of the red brick manufacturing process, namely s in the process of selecting clay, making bricks, drying bricks, arranging bricks, burning bricks, and closing the process of burning bricks. At all stages of the brick-making process indicate the substance of the is a request to the Creator and owner of the earth (land) and sun/fire for protection and blessings. In the process of compiling the bricks, the contents of the mantra contain a request for the union of the powers of the angels, the Prophet Adam, and the prophet Muhammad; while the process of burning the bricks contains a request to the angel Malik (the guardian of hell) who controls the hellfire to give fire to the red brick burning process. The mantra in the closing process of burning red bricks contains a wish for the hope that the results of burning red bricks are maximized so that the results can be used for the necessities of life during the world and the hereafter. The red brick making mantra is a local knowledge possessed by the Makassarese ethnic group in Gowa district and passed down from generation to generation which seems to have a very strong lexical resonance effect when the mantra is recited, which has been proven for hundreds of years by people who work as red brick makers. This is in line with Kramsch's concept of the relationship between language and culture that language expresses cultural reality where language can express facts, ideas, events, attitudes, beliefs of its people. The mantra of making red bricks in Makassar language as Makassar's ethnic identity proves that it can resonate strongly to knit a prosperous life for people who still believe in and believe in it.

Keywords: *mantra, resonance, Makassar, language, culture*

1. INTRODUCTION

Resonance is the vibration/echo of sound; The event also vibrates an object due to the influence of electromagnetic wave vibrations (KBBI, 2010). Resonance in the context of this study is a lexical resonance in the form of a mantra and is considered to have sound vibrations that can penetrate the throne of God so that the petition of the reader is granted by the Lord of the earth and everything in it.

Mantras are sounds, syllables, words, sentences that are considered capable of creating spiritual change. Etymologically the mantra comes from the

syllables man (manana) and the word tra (trana) which means liberation from the bonds of samsara or this world of phenomena. From the combination of man and tra it is called a mantra which means it can call forth (amantrana). The language used in s is considered to have magical powers. Mantras may only be recited or recited by a shaman or handler (Wikipedia).

Indonesian people understand mantras as incantations or words which if read or spoken at a certain time can have a magic value or power of their own for those who believe in it. Mantras are usually used or uttered at certain times and places to give rise to a certain ability for the person who

uses or chants the . Mantras are generally studied and mastered by certain people, such as shamans and handlers. Mantra has a fairly high survival it still survives today even though there are many changes in community values, advances in science, and technology that threaten its extinction.

To identify an expression of prayer, whether in the form of a mantra or not, several characteristics of a mantra according to Uniwati [1] can be referred to among others: consisting of several series of words that have rhythm; its contents relate to supernatural powers; in the form of poetry whose contents and concepts describe the beliefs of society at that time; created and practiced for a specific purpose; obtained by magical means; such as descendants or dreams or can also be inherited from the college that is followed; contains seductions and orders; use the unity of pronunciation; something whole and incomprehensible through every part of it; there is an esoteric or special tendency to every word in it and emphasize the beauty of the sound game.

The sacred nature of the brick-making is that it cannot be uttered by just anyone, only *Sanro* or the heir of the has the right and is deemed worthy to cast the . The pronunciation must also be accompanied by certain ceremonies, such as incense smoke, sitting cross-legged, hand movements, facial expressions, and so on. Only in such an atmosphere is this considered to have magical powers. Some s are spoken aloud and some are spoken in whispers, and only *Sanro* (or the person who has inherited the) understands how to invoke magical powers through s during brick-making. A mantra has strong not only in its verbal structure but also in its inner structure. Mantras are pronounced using language that sometimes does not understand the meaning, for example using ancient words, and looks out of sync but therein lies and creates a magical and sacred atmosphere. The peculiarity of the language of the is not only that it contains certain words whose meaning is not understood, but the words used in the are sometimes a mere sound play.

According to the belief of the brick makers, the success or failure of the bricks they make depends on the magic of the s they use. Related to this, the belief factor is very basic and even becomes something that is very decisive, because without belief the success of the mantra (desired result) will be in vain. According to the brick makers' assumption that a person has the right to learn a , he is asked first whether he believes or not about the he is learning, if he is sure about the truth and efficacy of the mantra then it is taught. The utterance of mantras as an activity that is religious and sacred, has certain conditions and methods that are carried out to achieve the goal. All these conditions and methods are aspects of supporting

the narrative of the mantra that has been determined by the owner of the . Mantras are not always spoken by shamans or traditional leaders, but can also be done by ordinary people who have inherited them. According to Anggoro [2], six elements make the structure of the mantra, including the title element, the opening element, the intention element, the suggestion element, the goal element, and the closing element.

This study will analyze the text of the mantra based on the meaning contained in it for all in the brick-making process. The meaning of the mantra is also the content of what is contained in the itself. Keraf [3] states that meaning is the aspect that causes a reaction in the mind of the listener or reader because of the stimulation of the aspect. The results of the semantic interpretation of the mantra are then analyzed using the Kramsch [4] version of the language and culture perspective. The relationship between language and culture, according to Kramsch [4] language carries out three roles at once, namely (1) language expresses cultural reality which means that the language spoken by a person refers to the cultural reality in his environment, which he knows, and has. . It can be an event, object, idea, and so on; (2) language embodies cultural reality, meaning that language allows humans to create a new reality in their culture, such as creation, naming, or identification and classification of events, objects, ideas, and so on ; (3) language symbolizes cultural reality. means that language is positioned as a sign system that has cultural values. Language appears as a result of the process of human reproduction of its culture which is actualized verbally. Humans identify themselves and others through language so that language can function as a symbol of social identity. The meaning of a mantra is what the intent and purpose of a mantra are.

2. METHODOLOGY

This research is a qualitative descriptive study. Primary data sources were obtained from key informants who work as *Sanro* (a kind of shaman) and brick makers; while secondary data were obtained from various references. The data collection technique was obtained by direct observation in the field, namely observing and seeing directly the chanting of the mantra in the brick-making process carried out by *Sanro* and the informant. The interview technique was carried out by asking several questions to the informant regarding the reading of the as a confirmation of the validity of the data in detail. Recording and documentation techniques are carried out to store data safely and can be viewed again if needed. The data analysis technique was carried out by semantic interpretation for the content of the mantra and analyzing the data using the Kramsch [4] version of

the language and culture relationship analysis framework.

3. DATA AND ANALYSIS

The process of making bricks is carried out by craftsmen who have worked as brick makers for decades as a source of livelihood and economic support for their families. The brick makers pass this profession down from generation to generation to their children, including the mantra that is usually recited by the *Sanro* (shaman) and can now be read by the brick maker himself to keep his business awake and successful. They believe that the chanting performed by *Sanro* (a kind of old man who has a certain skill in praying) at each stage of brick making has its power and the results are in line with expectations.

The process of making bricks and their s can be explained as follows.

1. s on Selection of Clay for Bricks

Making bricks begins with the selection of clay. The quality of the bricks depends on the selection of the clay used in making the bricks. Clay that can be used as a raw material in making bricks is soil that does not contain too much sand or lime so that the bricks are not easily broken or broken. To maintain the quality of the clay, it is believed that chanting mantras can help make it happen.

The mantra that is recited when choosing clay is as follows:

A`ūdzu billāhi minas-syaitānir-rajīm

I seek refuge in Allah from the temptations of the accursed devil'

Bismillahirrahmanirrahim '

In the name of Allah, the Most Gracious, the Most Merciful'

Kupassileokko anne tompokna butta

"I put the soil together with the top layer"

Kupassileokko anne kassi'

"I put the sand"

Kupassileokko anne butta tojeng

"I unite the original land"

Kupassileokko anne buttapik

"I put clay together"

Solla na bajik panjarina

"So that the results are good"

Bismillah. Allahu Akbar

'Bismillah. Allah is Greatest '.

Based on the contents of the mantra read by *Sanro*, it indicates a prayer request and hopes to God so that the chosen land is united with all the elements in the name of God so that the results are also good. The deeper the soil is taken, the quality of the brick itself will be better.

2. Spell at the time of making Bricks

The thing that needs to be considered in making bricks is the right composition in mixing sand and clay. Clay that has too much sand or lime composition will make the bricks break easily, while clay that lacks sand or lime will make the bricks warp or crack. In the process of mixing sand and soil as well as molding the brick makers recite a mantra in the manufacturing process, the mantras that are read include:

A`ūdzu billāhi minas-syaitānir-rajīmi '

I seek refuge in Allah from the temptations of the accursed devil '

Bismillahirrahmanirrahim 'In the name of Allah, the Most Gracious, the Most Merciful'

Eee.. Butta I yakkung (Name of Land)

'O land I Yakkung'

Iyanjo areng tojeng-tojengnu

'That's your real name'

Battu ri Allah Ta'ala

'from Allah Ta'ala'

I Nakke nakke iyukkung (name from Allah)

'I am I yukkung'

Bismillah Allahu Akbar

In the name of Allah, Allah is Greatest'

After reading the mantra and the mixture of stone-making dough is complete, the clay is put in a mold made of rectangular wooden planks of the desired size and shape.

3. Spell when drying bricks

The bricks will be dried after the molding has been completed, the drying time usually ranges from 1-2 to two days depending on the heat of the sun. The sun plays an important role in drying bricks because almost all brick makers in Bontonmpo sub-district still rely on the traditional way to dry bricks, namely with the help of the sun.

Before drying the printed bricks usually, the brick makers in Bontonmpo sub-district recite a mantra to ask Allah to make the sunshine and the brick drying process be completed quickly. The mantras that are recited are as follows:

Aūdzu billāhi minassyaitānirrajīmi

'I seek refuge in Allah from the temptations of the accursed devil'

Bismillahirrahmanirrahim

'In the name of Allah the Most Gracious, the Most Merciful' *Kupalaki ri Malaekakna alloa*

'I ask the angel for the day'

Sollana napacoranga singlarakna alloa

'to shine light the day'

Sollana na bajik todok kalotorokna

'to dry well'

lekbakka niparek

'printed stone'

Nasabak Kalotorokpi nabajik nitunu 'because later the stone dries up, it's good to burn it'

Bismillah Allahu Akbar

'In the name of Allah, Allahu Akbar'

4. Spell the arrangement of the bricks

The bricks that have been dried will be ready to enter the firing stage. The bricks will be arranged in such a way as to facilitate the burning process. The preparation of bricks requires energy and a certain formula in its preparation. One little then the arrangement of the bricks will collapse and cause the bricks to crumble. For this reason, brick makers in the Bontonompo sub-district usually recite a mantra before starting to lay the first stone arrangement so that the arrangement of the bricks goes smoothly. The spell that are recited are as follows:

Aūdzu billāhi minassyaitānirrajīmi

'I seek refuge in Allah from the temptations of the accursed devil'

Bismillahirrahmanirrahim

'In the name of Allah, the Most Gracious and Merciful'

Eee.. Malekak, Adam, Muhammad SAW

'O Angels, (Prophet) Adam, and Muhammad SAW'

Pappala tulungangnga

'I beg for help'

Nakugaukangmo passurona

'I have carried out his orders'

Battu ri Allah Ta'ala

'from Allah Ta'ala'

Bismillah Allahu Akbar

'In the name of Allah, Allah is great'

5. Spells Burning Bricks

Besides clay, burning is the main aspect that affects the quality of bricks. If there is not enough fire during the burning process, the bricks produced will be immature and tend to break easily, on the other hand, if the bricks are burned for too long, the bricks will be too ripe and tend to be curved so that the bricks cannot be used. For this reason, brick makers in the Bontonompo sub-district recite a mantra before starting the burning so that the quality of the fire produced is great and can ripen the bricks as quickly as possible. The mantra is recited as follows :

Aūdzu billāhi minassyaitānirrajīmi 'I seek refuge in Allah from the temptations of the accursed devil'

Bismillahirrahmanirrahim 'In the name of Allah, the Most Gracious and Merciful'

Eee. Malekak Malik

'O angel Malik'

Sungkeangnga Naraka

'Open Hell'

Manna cakdiangja

'Although smaller'

Nasokbolok jarungnga

'from the eye of a needle'

Bismillahi Allahu Akbar

'In the name of Allah, Allah is great'

6. Spell Closing of Burning Bricks

After the burning of the bricks is considered ripe, the arrangement of the burning of the bricks will be closed. The brick-maker must calculate the right time to close the brick arrangement that is being burned. This is where the most crucial moment in the process of burning bricks. If the arrangement of bricks is closed too soon most of the bricks will not be fully cooked, and vice versa if the arrangement of bricks is closed too long then most of the bricks will be damaged because the bricks will be warped.

Before closing the brick kiln arrangement, the brick-maker will recite a so that the bricks produced are of the best quality. The spells are read as follows:

Aūdzu billāhi minas-syaitānir-rajīmi.

'I seek refuge in Allah from the temptations of the accursed devil'

Bismillahirrahmanirrahim

'In the name of Allah, the Most Gracious and Merciful'

Didiko sanrapangko kunyi nitepok

'Turn it yellow like a broken turmeric'

Nakupake tallasak Ri lino

'I will use life in the world'

Sincerely mange ri allo Kiamaka

'Until the hereafter'

Based on the structure of each mantra at the stage of making bricks, it consists of opening elements with fixed words, namely the reading asking for protection from Allah from the cursed devil's temptation, then followed by the reading of "Bismillah"; the element of intention in the depends on the stages of the brick-making process so that the results are of the quality as expected; the element of suggestion is also revealed in each process based on the chanting of the spell; The element of the focus objective is revealed in the last stage, namely the closing of the bricks ("I will use life in this world to the hereafter"); and the closing element always ends with the phrase "Bismillah, Allahu Akbar" which means 'in the name of Allah, Allah is greater'.

4. CONCLUSION

The results of the research on brick-making s in Bontonompo sub-district indicate that the s recited at each brick-making process are in the form of a collection of words that are believed to have mystical or magical powers, which have been passed down for hundreds of years from generation to generation among brick makers. Shaped like poetry and the concept describes the beliefs of a

society that are made and practiced for a specific purpose. This spells is inherited from generation to generation, its contents contain prayers and requests, use a unified pronunciation, something that is intact and cannot be understood through each part, there is an esoteric or special tendency in every word in it. Mantra of making bricks also has a function as an effort to achieve a goal by going through activities that are magical and related to the supernatural for economic purposes (work). The structure of the spell follows the structure of the spells in general which consists of an opening element, an intention element, an element of suggestion, an element of purpose, and a closing element.

The results of this study indicate that language embodies cultural reality, which implies that language allows humans to create a new reality in their culture, such as creation, naming, or identification and classification of events, objects, ideas; including the creation of s that have been inherited and are still trusted by the community of their owners.

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