

The Metaphor of the Cosmos in the Cenninrara of Bugis Community

Firman Saleh^{1,*}, Elysmah Elysmah²

^{1,2} Faculty of Cultural Science, Hasanuddin University

*Corresponding author. Email: firmansalehsastradaerah@unhas.ac.id

ABSTRACT

This paper is the result of research that describes the form and meaning of the metaphor of the cosmos in the Cenninrara mantra of the Bugis community. The data collection technique was carried out using the field method. Interview and note-taking, starting with transliterating and translating the Cenninrara spell, classifying and describing the Cenninrara spell. Data analysis in this study used a qualitative descriptive technique that describes the form and meaning of metaphors based on Haley's theory. The results of the study show that the data of the Bugis people's *cenninrara* mantra that shows the metaphor of the cosmos is *matanna esso*, *keteng*, *uleng*, and *palaguna*. According to Haley, the metaphor of the cosmos (cosmos) is a metaphor that includes cosmic objects such as the earth, sun, sky, etc., so that these words indicate a metaphor for the cosmos or words that indicate cosmic objects as outlined in the Cenninrara mantra of the Bugis society which is analogous to the same as objects that mean beautiful, shine and bright.

Keywords: *Metaphor, Cosmos, Cenninrara, Bugis.*

1. INTRODUCTION

One aspect of culture that is interesting to study is the mantra as a form of cultural vitality which is very sensitive and closed in nature. Cultural vitality always touches the core aspects of community culture, including the values of social life. The relative changes in local culture, in addition to external cultural factors, are also a lack of public awareness of inheritance and weak cultural defence. However, the community as actors and connoisseurs of culture has not grown a sense of responsibility as heirs of tradition (Mattulada: 1995).

A mantra is a form of oral literature of the Bugis Makassar community which is still used in certain situations and functions in a limited environment. In Bugis-Makassar society, mantras are believed to be sacred things that have supernatural powers and can influence nature and its contents, so mantras occupy a special place in Bugis-Makassar society. Djamaris (2001:20), said that the mantra is a composition of language that is infused with belief in the supernatural and supernatural world.

Mantras are sentences that are repeated and recited specifically to bring about magical powers, the composition of words that contain elements of poetry

that are considered to contain supernatural powers (KBBI, 2002:713). According to Laelasari and Nurlaila (2006:12), the mantra is a word or speech that can bring magical power (for example, it can heal, bring harm, and so on). Meanwhile, according to Ade (2012: 3) Mantras are readings or prayers that can provide some kind of extraordinary power or strength beyond human reach. Mantras are words or pronunciations that are considered to contain supernatural powers, often used by shamans to treat sick patients or to harm others (Syamsuddin: 144).

Mantra contains meaning and function which is a form of oral poetry that belongs to the traditional poetry of society. Thus, the mantra in society can be categorized as a literary work that displays a picture of people's lives and social conditions. Mantra is the result of imagination that has been passed down from generation to generation and serves as a separate belief for the local community and the perpetrators themselves. To find out the function of the mantra contained in the words, it is necessary to conduct an assessment that is researched using an appropriate approach, the semantic approach is very relevant in revealing the meaning contained behind the mantra.

Mantras are considered sacred and supernatural, so generally only owned by rain handlers and certain people to pass them on to other people, the person concerned must have blood ties to the owner of the spell, the distribution in society is very closely related to cultural inheritance. But at this time it has begun to experience a shift even though the mantra is still owned by certain circles.

Mantras consist of several types based on their functions and uses, spells also require the selection of words that cannot be separated from the elements of language that have the meaning of one. In other words, it deals with the supernatural and uses the right choice of words to express it.

It is well understood that a literary work, both spoken and written, always contains a figurative meaning or not the true meaning and there is a separate meaning behind the literary work, either in Indonesian or in Bugis. Mantra belongs to oral literature. As mentioned above that to find out the content in it such as meaning and function, an assessment using the right approach is needed, so the researcher will first describe the Mantra obtained from the results of the study using sacred language. After that, a free translation or translation of meaning is held.

Saying a mantra, swearing, or prayer must strictly adhere to the conditions and taboos, such as good times and bad times. Every word that is spoken must be in the right rhythm (stressed word or sentence), in addition, the spell user must know the history and purpose of each word he says. The mind of the reader or spell user must be unified (unified), using *makrifat* as a means to penetrate the unseen world.

Mantras that bring supernatural power will appear or be magical, namely energy that can control spirits or certain animals (crocodiles and tigers). If the conditions are not met or the prohibition is not avoided, the activity can even conclude that the words in the mantra containing supernatural powers can not only charm or subdue ordinary humans, but can also affect animals and other spirits. The spirits and nature and their contents can be utilized, influenced, and even subdued by spells.

Cenninrara is a charm spell that people think can influence the feelings of the opposite sex, for example, someone who previously disliked could turn into liking if the spell was used. The *cenninrara* mantra contains magical elements that can be used to influence or control something to fulfil the wishes of the speaker. Among other things, a mantra is a verse that is read to perform magic, which is to do something spiritually. Like attracting women or attracting men. The practice of a mantra requires a firm belief, if the practitioner feels unsure, the spell will become tasteless/unreacted and ineffective (Raodah, 2018:6).

Cenninrara In Bugis Makassar cultural treasures it is placed as a charm to attract the opposite sex, the *cenninrara* mantra is used by some Makassar people as a shortcut if a man likes the woman he loves but is physically powerless or rejected by her love. The *Cenninrara* spell itself is considered capable of influencing the heart of someone who previously disliked then turned into liking. In some practices, *cenninrara* is done while dressing and grooming. For example, when you oil your hair with certain oils, when you do this activity, the text of the mantra is recited. When using the cap, certain spell texts are recited again. The spell is used or recited when it meets the target object. There are several requirements in reciting the mantra, namely, time, place,

One of the old pieces of literature that are still known today is the mantra. Mantra is a type of old literary work that has wording that looks aesthetic, poetic, and feels magical. Mantras are considered sacred and contain supernatural powers by some Bugis people and are considered capable of influencing the macro cosmos or nature and its contents.

2. THEORY

Mantra comes from the Sanskrit language, namely "mantra" or "manner" which refers to words that are in the Vedas, namely the Hindu scriptures. In Malay society, mantras are commonly known as *serapah*, *jampi*, or exclamations. Mantra is a collection of words that are believed to have mystical or magical powers. Mantra is also included in old/old poetry, which in Malay society is not considered a literary work, but is more related to customs and beliefs.

This study uses Michael C. Haley's semantic view to analyze the metaphors contained in the *Cenninrara* mantra. Haley, said that metaphor is a concept space for human perception to find a semantic field. The semantic field is part of the language system that describes the reality of life in a particular universe that is realized by lexical elements whose meanings are interrelated.

Haley made a semantic field category map with a psycholinguistic approach based on the hierarchy of human perception spaces in creating metaphors. The purpose of creating this linguistic model is to explain the psychological scope and the knowledge that a speaker has about a word that can be used. This semantic field consists of nine types, but this study examines one of them, namely the metaphor of the cosmos. Cosmos metaphor is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses.

3. METHOD

This research method is descriptive qualitative. The data collection technique was carried out using the field method. Interviews and note-taking, starting with transliterating and translating the Cenninrara spell, classifying and describing the Cenninrara spell. Data analysis in this study used a qualitative descriptive technique that describes the form and meaning of metaphors based on Michael C. Haley's theory.

4. DISCUSSION

Mantra has many types, one type of spell that is still known today is *Cenninrara*. *Cenninrara* is a type of spell that lives and develops in Bugis society. The recitation of the *Cenninrara* mantra is passed down by ancestors from generation to generation. The ancient Bugis used the *Cenninrara* spell for various things related to beauty, and to get a mate more quickly. So it has become a belief for the Bugis in ancient times that using *Cenninrara* will make people look beautiful, have charm and dance power and bring in a mate easily.

Etymologically, *Cenninrara* consists of two words, namely from the word *Cenning* which means sweet, and *rara* which means light or glow, which in essence is often associated with the sun or the moon. So *Cenninrara* can be interpreted as a sweet and radiant face. The sweet meaning for the Bugis people is nothing but meant to make oneself and appearance look beautiful, possess charm and attractiveness so that it attracts attention. *Cenninrara* literally can also be interpreted *Cenning* means sweet, *Rara* means blood which is identical to girls (virgins) so *Cenninrara* is a charm aimed at girls.

The word *Cenninrara* is usually interpreted by the Bugis people as "sweet face". The word *cenning* has a sweet meaning in the sense of the Bugis people, namely a face that looks sweet and attractive. The prayer used certainly has a meaning related to the relationship of love and affection. *Cenninrara* is used by both men and women. Which is described in terms of *pake-pake oroane* (male mysticism), *pake-pake makkunrai* (mystical science of women). The *Cenninrara* mantra which is packaged in the term *pake-pake oroane* has a more assertive meaning and function, by the existence of manhood (manliness), longing for romantic attention from the opposite sex, and when wanting to go or migrate to other countries.

Cosmos Metaphor In Spells

The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the

human senses. The form of the metaphor of the cosmos can be seen in the following data:

Data (1) *cenninrara* spell enchants women
tudang rimatanna essoe
sitting in the sun

The sentence above is a form of cosmos metaphor. The word *rimatana essoe* (sun) is followed by the previous word *tudang* (sit), where no one will be able to sit on the sun. The sun is a metaphor. The concept of the sun can be referred to as the concept of objects that are in space and use space so it can be classified as a cosmic metaphor. Thus, the creation of metaphorical expressions of mantra speakers with the metaphor of *tudang rimatana essoe* can be classified in the cosmos category in Halay's hierarchy of perception space. The metaphor of the cosmos (cosmos) is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

The spell above is a spell that is used to attract women, this spell is used by men to get the girl he likes. Usually, this mantra is recited through the eyes, cigarette smoke, touch, and so on.

In data (1) above, some sentences contain metaphors in the text of the *tudang rimatana essoe* mantra (sitting on the sun). Sitting in KBBi is placing the body or the location of the body resting on the buttocks. While the sun is one of the creations of Allah SWT. The name of the sun is a source of livelihood for humans on earth that emits light and light so bright that anyone admires it. The ancient Bugis until now see celestial bodies such as the moon and the sun in calculating time as well as calculating the Hijri calendar, determining good days and others. They believe in the circulation of the moon and sun as a natural process that at any time has a mythological meaning that influences all human activities.

Based on the explanation above, the intention of the speaker of the mantra is the majesty of the sun enveloping him. In the data, the metaphorical expression of the Cenninrara mantra text, the sun is depicted with (Signifier) or the metaphor *rimatanna essoe*, while the intended meaning (signified) by the speaker of the mantra is the majesty of the sun enveloping him. Conformity with the criteria of the cosmos category. This shows that there is a form of human interaction with the cosmos which includes a concrete example of the sun, and not only exists but becomes space in the universe. Based on the type of metaphor according to Haley in the line of the mantra above, it is included in the metaphor of the cosmos. Cosmos metaphor is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. Thus the concept of the sun can be

referred to as the concept of objects that are in space and use space.

Data (2) *cenninrara* spell enchants women
Ise' matakku natappa uleng seppulo eppa
my eyes glow with the full moon

The sentence above is a form of cosmos metaphor. Because likened to his eyes shining with the full moon, the first moon is a metaphor that has real meaning and meaning. The full moon is a concept of objects that are in space and uses space so that they can be classified into a cosmic metaphor. Thus, the creation of a mantra-speaking metaphor with the metaphor of *natappa uleng seppulo eppa* can be classified in the cosmos category in Halay's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

The data spell (2) above is a spell used to attract women. This spell is used by men to get the girl he likes. Usually, this mantra is recited through the eyes, cigarette smoke, touch, and so on.

Words that contain metaphors in data (2) above are found in *nattapa uleng seppulo eppa* (the light of the full moon), *ise matakku* (my eyeballs) so *ise matakku natappa uleng seppulo eppa* means my eyeballs glow with the full moon. The first moon is the state of the moon when it is in a direction opposite to the sun so that the part that is exposed to the sun can be seen fully. The full moon looks perfectly round from the earth and looks very clear and beautiful so that anyone who sees the full moon will be amazed by it Bugis people when the full moon occurs they strongly believe that this time is a very good time to do various things, especially for beauty making beauty potions, etc.

The full moon is depicted metaphorically (*signifier*Based on the explanation above, the intended meaning (signified) of the speaker of the mantra here is wanting or expecting his eyes to be sharp and beautiful like the full moon that shines brightly. Mantra speakers use a metaphor where the word sharp and beautiful eyes are likened to the full moon.

Based on the explanation above, data (2) is a metaphor because it uses the word *bulle* full moon which is followed by the sentence my eyeballs. have conformity with the criteria of the cosmos category. The cosmos metaphor is a metaphor covering cosmic objects such as the earth, sun, sky, and others according to Haley, in this case, the full moon.

Data (3) *cenninrara mabedda* (wearing powder)
Beddaqna ali- Fatimah upake ri matana esso
Ali-Fatima powder I use on the sun

The sentence above is a form of cosmos metaphor. Because he likens himself to wearing powder on the sun, according to our common knowledge that it is not would be possible for people to be above the sun. The sun here as a metaphor has real meaning and meaning. The sun is an object that is in space, uses space and is classified as a cosmic object.

Thus, the creation of a mantra-speaker metaphor with the *matana esso* metaphor can be classified in the cosmos category in Halay's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

Data (3) *cenninrara mabedda* (wearing powder)
Tamitti Ri Matana Ketengnge Menre Mallebbang Ri Rupakku
that drips from the rising moon's eyes spreads to my face

The sentence above is a form of cosmos metaphor. The word *tamitti* (drip) is followed by the word *matana ketengnge* (moon eye) which drips from the rising moon's eye spread over his face. The moon is a metaphor. A concept of objects in space, using space and classified as cosmic objects. Thus, the creation of metaphorical expressions of mantra speakers with the metaphor of *Tamitti ri matana ketengnge* can be classified in the cosmos category in Haley's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

The spell above is a spell that is used when you want to use the powder. The spell is used by women to make their appearance more attractive in everyday life to make the opposite sex attracted to them.

Kata which contains a metaphor in data (3) above is found in *bedda'na Ali-Fatimah "Ali-Fatima powder" rimatanna esso* "above the sun" means Ali-Fatimah powder I use on the sun. According to KBBI, the sun is the central star of the solar system. For humans, the sun is considered the source of life for all creatures on earth. Without the sun we will not be able to distinguish the time of morning, afternoon, evening, and night. While the word powder in the KBBI has the meaning of fine powder to beautify the face, the powder is an object that is synonymous with women who are often used in terms of beauty. The Bugis people in ancient times had a special herb or powder made to maintain the beauty of their face which was often called *bedda tett* powder

that was ground, this powder was applied to the face, hands,

Based on the explanation above, the word *ri matana essoe*, I use powder on the sun is a metaphor (signifier) which when viewed from the whole world has the intended meaning (signified) the speaker of the mantra is when he uses powder, it will emit an aura of beauty like sunlight so it makes people awestruck.

Data (3) above is a metaphor that can be seen from the expression *rimatanna essoe* "above the sun" where *sun* is a cosmic object. Spell speakers use metaphors to replace the word beautiful and radiate aura. Data (3) above have conformity with the criteria for the cosmos category. The cosmos metaphor is a metaphor that includes cosmic objects such as the earth, sun, sky, and others according to Haley, in this case, data (3) is the sun.

Data (4) *cenninrara mabaju* (when you want to wear clothes)

Keteng uwabowong

I make my head scarf/head protector

The sentence above is a form of cosmos metaphor. Because it uses the word *keteng* (moon) as a headscarf. The moon here is a metaphor that has real meaning and meaning. The moon is an object that is in space, uses space, and is classified as a cosmic object. Thus, the creation of metaphorical expressions of mantra speakers with *keteng* metaphors can be classified in the cosmos category in Halay's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

The spell above is a spell that is used when you want to wear clothes. This spell is used by women and men to make it look sweet and beautiful and people who see it will feel happy.

Words that contain metaphors in data (4) are found in *keteng* (moon), *uwabowong*, the origin of which is *bowong* which means hijab or which is usually used as head protection. So *keteng uwabowong* has the meaning of the moon I made a headscarf/head protection. The moon is a celestial body that orbits the earth shining at night because of the reflection of sunlight. The moonlight at night is very beautiful and beautiful, able to illuminate the earth with its light at night that is so dark and quiet, so it is not surprising that the moon is admired by many people. The moon for the Bugis is not just a celestial object that gives light at night, but the moon for the Bugis is used as a *pananrang* in determining the beginning of the month, good days, and so on.

Based on the explanation above, data (4) is a metaphor because it uses the word *month* as a metaphor (signifier). While the intended meaning (signified) of the speaker of the mantra is the hijab that he uses to make his appearance look authoritative. Judging from the criteria that the *keteng* (moon) metaphor has conformity with the cosmos category criteria, the cosmos (cosmos) metaphor is a metaphor that includes cosmic objects such as the Earth, the Sun, and others according to Haley in this case the *keteng* (moon).

Data (6) *cenninrara seduce women*

nurung palaguna tappaku

Moonlight on my face

The sentence above is a form of cosmos metaphor because it likens the moonlight to be on his face. Moonlight is a metaphor that has real meaning and meaning. The moon is an object that is in space, uses space, and is classified as a cosmic object. Thus, the creation of metaphorical expressions of mantra speakers with *palagunai* metaphors can be classified in the cosmos category in Halay's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

Data (6) *cenninrara seduce women*

wero ketengngi kedoku

I move like the moon

The sentences above are a metaphorical form of the cosmos because it equates their behaviour with the moon. The moon is a metaphor that has real meaning and meaning. The moon is an object that is in space, uses space, and is classified as a cosmic object. Thus, the creation of the metaphorical expression of the mantra speaker with the *ketengngi* metaphor can be classified in the cosmos category in Halay's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

Words that contain metaphors in data (6) are found in *cayya palagunai* "moonlight" *tappaku* "my face" whose whole sentence means moonlight on my face, the moon in KBBi is a celestial body that orbits the earth shining at night because of the reflection of sunlight. The moon for the Bugis is a natural process that at any time has a mythological meaning that influences human activities and is even believed to be a *pananrang*. *Pananrang* is used as a reference by the Bugis people in various activities in their daily lives so that it is written in the *lontara* script which in ancient times became the

language for all cultural activities of the Bugis including the calendar. So there is no doubt why the month of *keteng* is always used as a reference or hope for the Bugis.

The word moon is a metaphor (*signifier*) while the intended meaning (signified) that the speaker of the mantra wants to convey is that his face is beautiful and luminous like the moon. Spellcasters use metaphors to replace the real beauty and radiance. The data in (6) has conformity with the criteria for the cosmos category, the metaphor of cosmos (cosmos) is a metaphor that includes cosmic objects such as earth, sun, sky, and others according to Haley, in this case, is *palagunai* (moon) where the moon is a cosmic object have space and place.

Data (9) *cenninrara* wash face
Paccayangekka my appearance
Pacinnongenga sipada uwa'e
Matappa keteng seppulo eppa
 Shine my face
 Clear as water
 As bright as the full moon

The sentence above is a metaphorical form of the cosmos because he expects his face to be bright with the full moon. The light of the full moon is a metaphor that has real meaning and meaning. The moon is an object that is in space, uses space, and is classified as a cosmic object. Thus, the creation of metaphorical expressions of mantra speakers with the metaphor of *keteng seppulo eppa* can be classified in the cosmos category in Haley's hierarchy of perception space. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. The concept of the cosmos has a long distance as part of the horizon, however, cosmic objects have space and place so that they can still be observed by the human senses according to Haley.

The data of the *cenninrara* mantra of the Bugis community in Soppeng Regency shows the metaphor of the cosmos is *rimatana essoe, keteng/uleng/palagunai*. According to Haley, the metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others. So these words show the metaphor of the cosmos or words that show the objects of the cosmos.

The spell above is a spell that is used when you want to wash your face or wash your face. This spell is used by women, this spell is believed to make the face look clean and beautiful to look at so that it can attract the attention of the opposite sex. This spell belongs to the ageless spell.

Words that contain metaphors in data (2) above are found in *mattapa* (bright) *keteng seppulo eppa* (full moon). *Matappa uleng seppulo eppa* means as bright as the full moon. The first moon is the state of the moon

when it is in a direction opposite to the sun so that the part that is exposed to the sun can be seen fully. The full moon looks perfectly round from the earth and looks very clear and beautiful so anyone who sees the full moon will be amazed by it Bugis people when the full moon occurs they strongly believe that this time is a very good time to do various things, especially for beauty making beauty potions and others.

The word beautiful is described by the speaker of the mantra with the metaphor (signifier) of *keteng seppulo eppa* (full moon). This reflects the intended meaning (signified) of the speaker of the mantra is wanting or expecting a beautiful face to be seen like the full moon shining brightly. Based on the explanation above, data (2) has conformity with the criteria for the cosmos category. The metaphor of the cosmos is a metaphor that includes cosmic objects such as the earth, sun, sky, and others according to Haley, in this case, the full moon (*keteng*).

Bugis culture views beauty as something to be very proud of, especially for women. Physically, beauty in the criteria of the Bugis people is bright, clean skin and eyes that are likened to diamonds, the sun, the moon, or other expressions so talking about beauty is always associated with things that have a luminous, beautiful, clean, clear and natural nature. etc.

5. CONCLUSION

Based on the analysis of metaphors in the *Cenninrara* mantra of the Bugis society, the meaning of metaphors in the *matanaessoé, uleng/keteng/palagunai'* data is how the followers of the mantras metaphorize celestial objects such as the sun and the moon according to their nature, namely their beauty, beauty, bright light, and majesty which are metaphorized into himself as a hope, thus creating a metaphorical form of the cosmos according to Haley.

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