

Ethnopoetical Review of Treatment Mantras in Padang Sawah Village of Kampar Riau

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Abstract—This research investigated treatment mantras through local literary performances done by the people of Padang Sawah village in Kampar Riau. The problem observed in this study was the concept of performing treatment mantras of Padang Sawah village in Kampar Riau. This study used theopoetic theory with qualitative descriptive research methods. Data collection was done by doing observation, interview, and literalry technique. Findings of this research showed that, in Malay society, the mantra of treatment was closely related to their perception of meanings of diseases. According to them, diseases were not only caused by real factors, but sometimes also caused by factors or things that were not real or unseen. In this context, the mantras were used to break the connection between diseases and supernatural powers, which caused the diseases. Moreover, the treatment process of this kind of mantras contained the values of local wisdom. These values were religious values, health values, social solidarity values and welfare values.

Keywords—*ethnopoetical, mantra treatment, padang sawah village*

I. INTRODUCTION

Mantra is an old literary work, in a form of poetry, that is useful for certain purposes, for example healing a disease, conquering an enemy, taming wild beasts, harming others, as well as warding, and preventing diseases. Mantra is a series of words that contain rhyme and rhythm. The ancients believed that the mantra contained magical powers. Mantra is spoken by a shaman or tamer to fight magical powers. However, the main point of the mantra itself is a prayer spoken by a handler in a trance 'possessed' condition. The importance of mantra is not in terms of its word-for-word but rather in terms of suggestive sound power [1].

Mantra is related to human religious attitudes. To invoke something from God, the choice of words contains supernatural power. This is considered a communication to God by the creator of the mantra. Therefore, what is requested by the mantra speaker can be granted by God. Mantra readings may not be arbitrary, sometimes it was done with special rituals. Mantra is closely related to trust, one of community groups, which still maintains these principles, are the people of Padang Sawah village of Kampar Riau. In the village, Mantra is usually used for

treatment and other purposes, in accordance with their desired goals.

The rest of this paper is organized as follow: Section II describes the related works/literature review. Section III describes the material & methodology of this research. Section IV presents the obtained results and following by discussion. Finally Section V concludes this work.

II. LITERATURE REVIEW

Ethnopoetics comes from the words ethno and poetics. Ethno is etymologically related to ethnic or ethnic words, referring to a society as a cultural group. Poetics has a meaningful message function in language that is called by Jakobson as poetic language [2]. One of the functions of language is to produce beautiful poetic language. Jakobson-style poetic language does not only refer to poetry texts, especially in literary texts, but also refer to every text, which features are highlighted, in order to get special attention from listeners or readers [3].

Ethnopoetics is a combination of linguistic disciplines, folklore of oral literature, and anthropology. The prominence role of each discipline is highly dependent on skill backgrounds of ethnopoetic learners. If the user has an academic linguistic background, ethnopoetic studies focus on the main point from the field of linguistics. If ethnopoetic users have an academic background in anthropology, ethnopoetic studies focus on the anthropological side [4].

The emergence of Hymes and Tedlock ethnopoetics started from their dissatisfaction of Jakobson's poetic theory and the imperfection of Hymes' ethnography of communication. Most ethnopoetic experts agree to put ethnopoetics in the ethnographics of communication. It is also worth mentioning that ethnopoetics is the abbreviation of ethnographic poetics [5]. Hymes Ethnopoetics prioritizes the universality of the line, while Tedlock ethnopoetics emphasizes the importance of the art or aesthetics of sounding poetic texts. Hymes also underlined that ethnopoetics needs to be done with transcriptions of the texts or commonly called poetic narratives [6].

The main characteristic of ethnopoitics is mainly related to literary performances. First, Ethnopoitics focuses on literary performances or verbal art performance. Second, ethnopoitics tries to study the meaning of literary

performances and their implications by first understanding local knowledge. Third, the characteristics of local culture must be well known by researchers in order to provide an adequate description of their research in ethnopuitics. Fourth, understanding local knowledge is a prerequisite that cannot be left by researchers in the field of ethnopuitics. Fifth, local color is a very important and decisive factor in ethnopuitic studies. Sixth, the stage becomes the main part of the ethnopuitic study object. Seventh, ethnopuitics or poetic stage, by first understanding the values of local culture and focusing its attention on the literary stage, aims to explain the elements forming the structure and sound of language which are the main characteristics of the stage. Thus the characteristics of ethnopuitics in certain stages can be formulated. Eighth, ethnopuitic analysis moves from form to meaning [7].

Ethnopoetics is a new study in the world of literature and culture. This study focuses on the intrinsic aspects of literary works, especially in terms of performance. Thus the world of performances which is an ethnopoetic study should be investigated deeper. Ethnopoetics broadly examines traditional art or literature along with its supporting aspects. Two things that stand out in ethnopoetic studies are its attention to literary performances and local knowledge.

Using ethnopoetic references, researchers can examine the structure of the text and also the art of pronunciation of the text. At sentence level, the text can be analyzed by Jakobson poetic method; and at discourse level, the text can be analyzed by the Hymes ethnopoetics method. While the art of text pronunciation can be analyzed using the Tedlock ethnopoetic method.

Local cultural values are of course more particularistic, meaning typical of general application in the area of culture certain ethnic groups. Since childhood the individual has been impregnated by the cultural values of the society, so that the cultural values that are deeply rooted in the mentality and difficult to be replaced by other cultural values within a short time. Concretely, the manifestation of cultural values may reflect a certain stereotype, for example, the Malays were identified as people who are polite, gentle, smooth-spoken, etc [8].

III. RESEARCH METHOD

This research is a study of ethnographic study. The method used is descriptive qualitative method. Qualitative research is a study to analyze the events and social phenomena in depth [9]. Data collection techniques are observation and interview.

IV. RESULT AND DISCUSSION

A. Ethnopoetic Review of Hymes and Tedlock

In Malay society the mantra of treatment is related to their belief that every disease has its own meaning. According to them, disease is not only caused by real factors, but also by factors that are not real or unseen. In this context, spells of the mantra were used to break the connection between diseases and supernatural powers, which cause the diseases. In addition, mantra recitation can

also be applied to the effectiveness and effectiveness of the medicine, while the associated treatment process is always preceded by a mantra reading on the medicine. People who read mantras are shamans or people who gain trust from society to do it. Most of the people in Padang Sawah village of Kampar Riau took various actions of shaman services. Shamans use mantras as means of treatment.

According to the result of this research, the method of uttering the mantra and the mantra itself, in the village of Padang Sawah, are related to each other. When saying mantras, the shamans choose a group of words that expresses a hidden purpose. The choice of words has a sacred meaning. The shaman wearing ordinary clothes or daily clothes when reciting the mantra near the sick person or come to the person who is sick while reading the mantras with a loud voice but with an unclear pronunciation of the words that make it sound beautiful. This tradition is also witnessed by several residents or local neighbors. Mantra that was read had a certain style and specific language in its delivery.

Starting from Hymes and Tedlock ethnopoetics models can be concluded that ethnopoetics contains two main elements, (1) the material in the form of formal language and (2) the sound. The formal material in the form of literary language is written oral language. In this study, researchers found or observed several processes of treatment mantra in Padang Sawah village of Kampar Riau, they are wound healing, fever treatment, scabies medication, and eye pain treatment. Written language of ethnopoetics in the treatment mantra of the Padang Sawah village in Kampar Riau described as follows:

1) Mantra Ubek Luko (Mantra of Wound Healing)

<i>Bismilahirrohmanirrohim</i>	<i>Bismilahirrohmanirrohim</i>
<i>Bosa bijo, bosi saghe</i>	Steel, ordinary iron
<i>Tigo nan bosi, sembilan bijo</i>	Three irons, nine steels
<i>Kan apo bosi bijo bosi saghe</i>	What ordinary iron steel if for
<i>Maangkeen sakali biso</i>	Curing once
<i>Masuk sakali tawagh</i>	Take the bait
<i>Tawagh Allah, tawagh Muhammad</i>	Allah's bait, Muhammad's bait
<i>Barokat Laailaahaiallah</i>	Blessings Laailaahailallah

The mantra wound healing is used for healing flesh wounds such as wounds caused by knives, razors, sharp iron friction and others. Shamans recite mantras on flesh wounds when the wound is still wet. This mantra cannot be used on severe injuries such as wounds from animals beating and so on. Wounds are scratched body parts that are caused by falling or sharp objects.

Method of treatment: first, the shaman prepares three stones. Second, the stones are organized neatly. Third, the mantra of wound healing is read by the shaman in whispered speech. Fourth, the stones are rubbed into the affected areas. Basically, the affected part will feel sore if it is watered. After reading the wound medicine mantra, the wound will dry quickly.

2) *Mantra Ubek Domam (Fever Treatment)*

<i>Bismillahirrohmanirrahim</i>	<i>Bismillahirrohmanirrahim</i>
<i>Sikuke segalangik,</i>	Sisuke scolds the sky,
<i>Sigulang-gulang</i>	sigulang-gulang
<i>Antu sekalian yang</i>	All ghosts who take the
<i>mangambigh insan</i>	spirit of the human child
<i>samangek anak sianu</i>	
<i>Mintak diulangkan dimano</i>	Asking for getting back to
<i>tompek tatogugh</i>	its place

<i>Sabaligh tatanguik,</i>	A prone position on one
<i>sabaligh tacilontang</i>	side, A supine position on
	the other
<i>Diguru makobu di aku pun</i>	It is granted, I am sharp
<i>tajam</i>	
<i>Barokat Laailaahailallah</i>	Blessings Laailaahailallah

The Mantra fever treatment is only used if the patient has a fever because he is possessed. Fever due to heat of the midday sun, the body immediately gets hot and the body weakens, so this mantra will cure the fever. If the fever does not go down, it means that this mantra is not suitable for the disease. Fever which causes body weak, is often experienced by children. Fever also can also arise body temperature.

Method of treatment: first, shaman prepares turmeric. Second, the turmeric is split into two. Third, the shaman recites the mantra of fever treatment with a slow intonation that can be heard by the hearers. Fourth, the shaman puts the split turmeric on his palm. Fifth, the split turmeric is thrown to the floor. If one of the turmeric is in prone position and the other one is in supine position, it means that the fever can be healed. Sixth, the shaman rubs the split turmeric into the patient's foreheads in a form of plus sign. The benefit, after mantra fever treatment being read and the turmeric rub into patient's body, is making the patient feels better. After a few hours, the patient will feel healthier than before. The disease will disappear after the mantra tradition is done.

3) *Mantra Ubek Kode atau Kudis (Scabies Medication)*

<i>Bismillahirrahmanirrohim</i>	<i>Bismillahirrahmanirrohim</i>
<i>Mandei huu mandei ula</i>	Showering huu showering of snake
<i>Matei huu matei kuman</i>	Die huu die germs
<i>Matei dalam kalimat</i>	Die in the sentence of
<i>lailaahailallah</i>	laailaahailallah
<i>Barokat Laailaahailallah</i>	Blessings Laailaahailallah

Mantra scabies medication is used for healing scabies that affect feet because the patient fell from a motorcycle, fell from a tree and so on. This mantra can be used to make the scabies from getting worse, before the patient suffer from purulent scabies. Furthermore, the ways of treatment: first, shaman or bomo takes five stones. Second, he

recites the mantra by putting the stones in front of his mouth. Third, he rubs the stones into the affected areas, three times. The shaman rubs the stone up and down on the affected areas. The treatment is done every day until the scabies are totally healed.

Code (scabies) is a type of disease that can be contagious if it is not treated quickly. Children and adolescents can suffer from scabies. After the mantra scabies treatment is recited, the affected areas will feel a bit cold. After that, scabies will heal in a few hours after being treated with the mantra.

4) *Mantra Ubek Sakik Mato (Eye Pain Treatment)*

<i>Bismillahirrahmanirrohim</i>	<i>Bismillahirrahmanirrohim</i>
<i>Si jumalang si jumali</i>	The jumalang the jumali
<i>Si jumaroh namo pak engkau</i>	The name of your father is jumaroh
<i>Si jumaroh namo omak engkau</i>	The name of your mother is jumaroh
<i>Aku tontou mulo engkau</i>	I know where you are coming from
<i>Asok naroko mulo engkau</i>	You are coming from the hell
<i>Baligh engkau ka naroko</i>	Go home, go to hell
<i>Mulo engkau asal jadei</i>	The place where you are coming from
<i>Barokat Laailaahailallah</i>	Blessings Laailaahailallah

The Mantra of eye pain treatment is used if patient's eyes are irritated by dust or small animals that are accidentally get in the eyes. Red eyes produce yellow mucus. So, this eye pain mantra can be used to treat the irritation. After reciting the mantra, if the still eyes hurt, it means that this eye pain mantra cannot relieve pain. Eye pain mantra will initially feel itchy in the patient's eyes. Eye pain is a disease that makes eyesore that caused by small animals that get in the eyes or it can also cause by a virus.

Treatment methods: First, he shaman who treats eye pain prepares two kinds of leaves. Second, a bowl of water is prepared. Third, the shaman takes five *Coleus* leaves and five *Melastoma candidum* leaves. Then he recites the mantra with a soft and slow intonation, and then he washes the eyes of the patient with the water after the mantra is recited three times. The last step is that the shaman asked the patient to drink the water. The water is used to wash the eyes. The patient should also drink the water every day until the eyes heal.

The benefits of the eye pain medication is after doing this eye pain mantra treatment, our eyes will feel cold. The more we diligently use this mantra to treat the healing of the eyes will quickly react. By drinking the water, the eye pain will be felt after a few hours of reciting the mantra.

Previously, it has been stated that Hymes and Tedlock ethnopoetic model contains two main elements, namely (1) formal material that is in form of language and (2) sound [10]. *First*, the beauty of literary language, the literary language written above does not reflect its sound. The beauty of mantra language is very dependent on how

the shaman or bomo reads the mantra. There can be several cases with the same language material but, after being ethnopoetically recited, it shows different performances.

Second, in terms of the beauty of sound, Tedlock called it as the art or aesthetics of sounding the narratives text. As a single performer, the beauty of the appearance of the shaman or the reader of the mantra is strongly influenced by sound quality or vocal processing. In the case of the treatment mantra above, the vowel used is the independent vocal process, which is recited by the shaman himself. This combination of literary language and vocal process makes the beauty of the sound listened by listeners [11].

B) Cultural values or local wisdom of mantra treatment in Padang Sawah village of Kampar-Riau

Local wisdom or *local genius* is human intelligence which is owned by a group of people (ethnicity) obtained through their life experiences manifested in their cultural characteristics. In other words, a member of the cultural community becomes smart because of the life experiences he experiences. He has intelligence because of the learning process he does in the life experience journey [12].

There are four local values or wisdom of the mantra treatment in Padang Sawah village of Kampar-Riau:

1) Religious Value

The people in Padang Sawah village of Kampar-Riau are generally Moslem and still adhere to the customs passed down by their ancestors. Due to this Islamic bond, people still adhere to the concept of tradition, but they are afraid if they are considered as people who do not follow rules of Islam. The word *bismillahirrahmanirrahim* is said at the beginning of the recitation of the mantra and *laailaahailallah* is said as the closing statement. The closing statement is considered as an Islamic gateway, which is always used by the people of Padang Sawah village in various practices because they believe that all practices are based on the understanding of Islam by saying *Laailaahailallah Muhammadarasulullah*.

2) Health Value

In this case, we can see that the tradition of treatment using mantra is a tradition or belief of Padang Sawah village which is still done until this day. This shows that the people in Padang Sawah village of Kampar-Riau are still certain about the value of health.

3) Social Solidarity Value

The value of social solidarity is seen by the collaboration between the shaman and patient in the treatment process. Treatment cannot be done alone without the help of a shaman who completes every treatment process. Shamans make a tamer so that a person's illness can be cured quickly. Apart from the shaman and the patient, we can also see the solidarity values of the people who come to see sick patients and witness the treatment of sick people.

4) Welfare value

The value of welfare found in the mantra marks the request for protection of The Almighty for the safety of one's life. The request indicates the value of welfare in a society who believes that there is no deity worthy of worship except Allah and Muhammad is His messenger.

V. CONCLUSION

In Malay society, mantra of treatment is closely related to their perception of meaning of disease, the mantra recitation in the village of Padang Sawah is done by shamans, by wearing ordinary clothes or daily clothes, the shamans recite the mantra near the sick person or visit a person who is sick to read the mantra, this tradition is also witnessed by several residents or local neighbors and village people. Based on the discussion, it can be concluded that the treatment mantra in Padang Sawah village of Kampar-Riau has ethnopoetic value and it has a cultural value or local wisdom that is still being maintained. The values of local wisdom included religious values, health values, social solidarity values and welfare values.

ACKNOWLEDGEMENT

This research project was carried out by the support of the Indonesian Language and Literature Education Department, Yogyakarta State University.

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