

MANTRA FOR DISEASE TREATMENT (PHYSICAL) AND ITS TEXT MEANING IN TANJUNG PURA, LANGKAT, NORTH SUMATERA

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ABSTRACT: *Mantra is one of common form of culture in this archipelago. Mantra always uses verbal language and choice of typical words. Its meaning can only be known through cultural and scientific readings in depth, based on the culture in which the spelling is alive. In Tanjung Pura, Langkat, we can find mantra used by the people to cover their disease without using medical treatment. Mantra for common disease, headache and stomatache are some little examples explored in this articles.*

KEYWORDS: Mantra; Disease; Culture Values: Tanjung Pura: Language

INTRODUCTION

The word ethnic is rooted from the word *ethnos* (Greek) means a nation or group of people or as a social group that is wrapped by the construction of race, customs, traditions, language, set of values, and other cultural norms (Mbete, 2009: 16). Racial or ethnic group is either (1) a social group which has a tradition of culture and the same history. The similarity of identity as a subgroup within a broader society (nation). Ethnic groups can have their own language, religion, traditions and customs that are different from other groups; (2) a group of individuals who have different cultures, but among its members feel they have the same sort of subculture; (3) a group that has a specific domain called ethnic domain (Liliweri, 2005: 11-12). Malay is one of the ethnic in North Sumatra. Other ethnics which exist in North Sumatera are Toba, Simalungun, Pakphak Dairi, Mandailing and so forth. Every ethnics has a local area municipal level. While Malay occupies one district in Norh Sumatera called Langkat,

METHOD OF RESEARCH

Mantra

Mantra is one of common form of culture in this archipelago. Mantra always uses verbal language and choice of typical words. Its meaning can only be known through cultural and scientific readings in depth, based on the culture in which the spelling is alive. In Malay culture, there is a *mantra* called *ulit Mayang* aiming to treat people who are sick because of the disruption spirits/ghost ((*jembalang*). However, this spell is closely linked to the religious system and cosmology believed in an ethnic culture. According to Haron Daud (2001: 21), *mantra* is all kinds of speech in the form of poetry or rhythmic language, which contains

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elements of magic and practiced by certain people with good purposes or vice versa. *Mantra* has its own symbols you need to understand as oral literature, or more precisely, the oral tradition. Moreover, as an oral tradition, *mantra* is closely related to confidence and outlook on life (world view) community where the mantra exists.

Mantra is believed to originate from ancestral spirits. Word *ancestor* is also ascribed to God (Almighty). God's message is forwarded to the ancestors through different communications media. At the time of the ancestors to express articulation of God's message in an oral formula, then the message into speech. Mantra then becomes a means of communication that can be used to dealing with supernatural beings, and can also connect with the source of the hidden power. Pronouncing *mantra* or formula of the ancestors will be able to awaken spiritual powers and it had been done by our ancestors many years ago (Kang, 2005: 69). According to Goffman (1979), mantra covers three levels: (a) God as the supreme mantra speakers, (b) the ancestors is the writer (author), and (c) the perpetrator now as an animator. Outside the change of speakers, *mantra* remains effective because the words themselves contain magical powers. Even with repeated those words in the context of today, will bring the same creative power as when it was used by the ancestors. By similar words to those spoken by the ancestors, people can carry magical powers in the present context.

Mantra Language

Language plays an important role in the spell as text. Without language, there would be no form of text. Text is a language which performs certain tasks in the context of the situation (Halliday & Hasan, 1992: 13). Text is an example of the interaction lingual society where the actual use is language; spoken or written; in the context of the operational (operational context) as distinguished from the context of the quote (a citational context), such as the words listed in the dictionary (Halliday, 1978: 109). Text related to what is actually done, interpreted, and said by people in real situations. Sutjaja, (1990: 74) said that text is a choice of semantic (semantic choice) in a social context, a way of disclosure of meaning through language spoken or written. All living languages that take a certain part in the context of a situation can be called a text. Halliday (1978: 135) provides some explanations among others that the text be interpreted dynamically. Text is a language which performs certain tasks in the context of the situation (Halliday & Hasan, 1992: 13). Halliday (1978: 135), gives some explanation. First, the text is a semantic unit. Texture quality is not defined on the size. Text is a semantic concept. A text does not composed of a sentence or clause, but realized in sentences.

Ritzer (2003: 18-20) shows the characteristics of the postmodern as follows. First, the postmodern tends to criticize everything that is associated with modernity. Second, postmodern tends to reject what is known as a world view (world view), metanarrative, and totality. Third postmodern tends touting the great premodern phenomenon, such as emotions, feelings, intuition, reflection, speculation, personal experience, habit, hardness, metaphysics, tradition, cosmology, magical, mythical, religious sentiment, and mystical experience. Fourth, postmodern rejects modern trends that put the boundary between certain things, such as an academic discipline, culture and life, fiction and theory, as well as image and reality. Fifth, refuse postmodern refuses elite academic discourses and reason. Sixth, postmodern does not focus on the core (core) of modern society, but specialized attention to the edges (periphery).

DISCUSSION

Mantra for the Treatment of Common Diseases (Physical)

This mantra is read or recited by a shaman/*bomo* when people have a physical pain, for example pain caused by bacteria, viruses, and other germs and causes someone physical pain. Here some examples of spell/*mantra* for the treatment of physical illness in Malay, Langkat District.

Mantra for Common Diseases

Bismillahhirramanirrahim
Tulang badak tulang serani
Ketiga tulang serigala
Pulang balik pulanglah sendiri
Pulang semula bak nan lama
Bukan aku nan punya penawar
Tawar Allah tawar Muhammad
Tawar Baginda Rasulullah
Kabul berkat Lailahaillallah ,
Muhammadurrasullulah
Bismillahhirahmanirrahim
Pucuk ranting , kembang ranting
Ranting datang dari seberang
Aku menangkap hantu syaithan
Dari teluk dari tanjung pura
Buatan orang
Allah mengunci , Muhammad mengunci
Mengunci Baginda Rasullullah
Berkat doa Lailahaillallah

Headaches

Bismillahhirahmanirrahim
Kayu medang kayu meranti
Tumbuh di padang sana menanti
Aku menawar sakit kepala
Kabul berkat Laillahaillallah, Muhammadurasullulah
Bismillahhirahmanirrahim
Orang tua teranguk anguk
Anak kumbang putus tali
Di kepala jangan mengetuk
Jangan mendenyut
Kabullah aku mengubati
Sakit kepala si

Kabul berkat kalimah Laillahaillallah

Stomachache

Bismillahhirahmanirrahim
Hai si Maboun Tunggal

Si Alam Tunggal

Si Badokas dan si Mak Sutan

Diamlah engkau dalam perut si .(sebut nama pasien)....

Berkat Lalillahaillahah

Berkat Muhammad Baginda Rasullullah

Meaning of the Text in Traditional Mantra Treatment

There are some familiar objects used in the ritual chant of treatment. These objects are as a medium in the treatment process. Here is a list of objects or the meaning of symbols used in the Treatment of Oral Tradition Mantra langkat Malay society.

Meaning of the Text of Young/Green Coconut

Young coconut is the text used to revoke diseases related to stomach, bloating caused by colds, diarrhea, heartburn. You do this by splitting the coconut, and its water is poured into a container such as a bowl or large glass. Scraping coconut using a spoon or fork, and then after all scraped coconut and immediately mixed with coconut water. After that mix it with a little fine salt Recited mantras and drunk to the patient.

Figure 1 : Young/Green Coconut



Meaning of the Text of Sulfur

The text is used to desist and dispose of bad luck (bad luck) or something bad caused by a *gnome* (ghost). Sulfur is crushed and milled until smooth, then read the magic at 12 a.m, in the middle of night and above, then sown to around of your home. During three nights in a row. Sulfur which has been sown around the house should not be cleaned (swept), leave for a week, and after that must be cleaned (swept).

Figure 2: Sulfur**Meaning of the Text of Purut Lemons/Jeruk Purut.**

The text is used to see where the origin of a person's illness. Through Purut Lemons, it can be seen the illness of someone which is coming from one's own actions (supernatural) or indeed *sunatullah*, real world (medical).

The trick: take a Purut Lemons. Read the spell on them to *mengasal* disease. After that, divide it into four pieces. If each side of the Limau Limau yellow means the patient is interference from *gnomes* (ghosts, demons). If the Purut Limau black spots means the patient is believed to get major diseases from someone who hate him. If the inside of lemon is the original colored means the patient is believed to suffer from the medical illness.

Figure 3: Purut Lemon/Jeruk Purut**Meaning of the Text of Coarse Salt**

Coarse salt is the text used to fence the house in order to avoid human disturbances such as thieves, wild animals or reptiles. The trick: Read mantra to the salt then sown around the house one o'clock at night.

Figure 4: Coarse Salt



Meaning of the Text of Turmeric Bungle/*Kunyit Bungle*

Turmeric bungle is used to treat children from disturbing of ghosts. The trick; Peel the turmeric and wash, cut into pieces and chewed and reading the spell, after that spray into the crown of the children who suffer from disturbing of ghost. Usually it is better to do it at 6 pm.

Figure 5: Turmeric Bungle/*Kunyit Bungle*



The Meaning of the Text of *Jerangau*

Text jerangau is used to desist children so as not to be disturbed by spirits or satan/evil.

Slice jerangau into seven pieces (2 cm) and then put into a small black bag and tied with threads of three colors (usually white, black, red) recited incantations, then draped extended to the child, believed to maintain the health of children and away from interference of delicate creatures ghost.

Figure 6; Jerangau



The Meaning of the Text of *Ingu*

The meaning of the text is a text *ingu* used to treat children or adults, like children who are affected by the *pelasik disease* (filtration of blood). The trick; Read mantra and eat the *ingu* or chewed after a rather subtle, attached to the crown of the patient. Usually, the good time is around at 3 pm.

Figure 7: Ingu



Meaning of the Text of *Jadam*

The text used to desist from being disturbed by ghosts. It can also be used to keep the trading business (shop, tavern) in order to avoid disruption to the business people who hate them. The trick; Read the mantra, wrap it in a red cloth, black, white, and hung in the front of door of the trading business.

Figure 8: *Jadam***Meaning of the Text of White Pepper**

The text that is used to expel the delicate creatures or ghost who enter to someone body. The trick: take one pepper, recited incantations and then pressed using right big toe or left big toe of the patient until the creature go out of from the body the patient, after that locked using seven grains of pepper that has read mantra. The patient should swallow seven pepper one by one with the drinking water. Trust! After drinking seven peppers the magical creatures will not be able to possess the body of a person.

Figure 9: White Pepper

The Meaning of the Text of Black Pepper

The text is used to ward off or keep the children and adults in order not to be disturbed by delicate creature. To avoid our money saved at home stolen by *tuyul* (subtle beings). The trick: as many as nine grains of black pepper wrapped in white cloth for adult or children exposed by delicate creatures disorders.

Figure 10; Black Pepper**The Meaning of the Text of White Frankincense**

The text used to supernatural beings or spirits of ancestors who need to be invited, then with fragrant of white smoke of the incense is usually invited to come. Generally, it will enter to our body. After supernatural beings, or ancestral spirits enter to body and will discuss about the things you want to know someone through intermediaries who know about it. How: incense is burned on a bonfire charcoal, and smoke from the burning of supernatural spirits (ancestors) came to body of the person who invited.

Figure 11; White Frankincense**The Meaning of the Text of White Cloth**

The text is used as wet to shower for the patient, because the white cloth symbolizes cleanliness of the patient's heart and soul. Generally, the patient baths in water from seven different wells. Then all of the willingness of the patient will come true.

Figure 12; White Cloth



The Meaning of the Text of Banana/*Pisang Barang*

The text represents a tribute to the ancestors who are invited, because the banana is considered as bananas of the nobles.

Figure 13; Banana/*Pisang Barang*



The Meaning of the Text of Potpourri

The text is used to complement dispose of all diseases and obstacles contained in a person's body. Direction: potpourri usually includes cruel in a bucket, poured enough water, then wash the patient outside home, usually in the river flowing at 9 a.m.

Figure 14; Potpourri**3.2.13 The Meaning of the Text of Flowers Setaman/ *Bunga Setaman***

The text is used to make trading businesses sold out, while the meaning *setaman* is a bunch. Then likened to people or customers will come flock to the place of business. First, *bunga setaman* puts into a container, then removed enough water from seven wells mosque or different *surau*. Then water and flowers that are in the container is stirred while reciting a mantra. After completion of the water from the container business premises sprinkled on the door and the rest of the yard where the water splashed to the business.

Figure 15; Flower Setaman/Bunga Setaman**The Meaning of the Text of Bunga Telon**

The text is used to revoke or treats witchcraft made the others to the patient. *Bunga telon* mixs with a little water, then the water is drunk recited incantations to a patient three gulps, the rest is polished to the face of a patient.

Figure 16; Bunga Telon



The Meaning of the Text of Bunga Datuk

The text is used to move the delicate creatures which exist around the house or tavern, and field rice which are often disturbing the owner of the house. The flowers should be smoked with white incense and read the mantra.

Figure 17; Bunga Datuk



The Meaning of the Text of Beras Tepung Tawar

The text is used to symbolize the healing of illnesses suffered by a person because of a disaster. For example: illness, disasters, and others. Usually a person is offered *tepung tawar* to pick up his spirits back. The trick: keeping the water in the container with all concoction, pandan leaves, potpourri, parched, yellow rice, white rice, chicken, 3 eggs, usually all done by sprinkling to the head of a person, while the parched, yellow rice, white rice sprinkled throughout the body , 1 whole chicken eggs are eaten and 2 eggs boiled and eaten.

Figure 18; Beras Tepung Tawar



CONCLUSIONS

Based on data analysis, there are some aspects of treatment spells in Tanjung Pura District, Langkat, which can conclude as follows. First, the structure of mantra treatment assessed in terms of the opening spell, the contents of spells, and cover spell. Opening in every spell in general begins with the sentence *Basmallah* and closes with a word *Lailahaillah , wala Lahaula kuawata illa*, and *Lailahailallah*. In general, the contents of a mantra sung using Malay and a little Arabic. Some aspects of the support in incantations treatment in Tanjung Pura District, Langkat as follows:

1. Time of reading mantra is free, whenever a patient comes for treatment, then at that time the mantra is recited.
2. Place of reading mantra is free (at home Bomo / shaman, if the pain is still unable to walk, but if it can not then place of incantations can be done in the house of the patient).
3. Event in performing a mantra is free, be seated, standing and kneeling.
4. Actors of incantations could be *Bomo* / shaman itself.
5. Dress in bringing the mantra is free and there are specialized with white dressed.
6. Handheld in bringing a spell of treatment in Tanjung Pura, Langkat , in general, the mantra equipment attached and drunk, but some are not wearing equipment.
7. How to recite the mantra, which is slowly, carefully, and whispered.

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