

Role of Mantra

by Rusma Noortyani 11

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ROLE OF MANTRA IN THE LIVES OF DAYAK MAANYAN

Jumadi¹, Ersis Warmansyah Abbas², Ismi Rajiani³, Zulkifli⁴, Rusma Noortyani⁵

¹Prof. Dr., Lambung Mangkurat University, Banjarmasin, INDONESIA, jumadi@ulm.ac.id

²Prof. Dr., Lambung Mangkurat University, Banjarmasin, INDONESIA, ersiswa@ulm.ac.id

³Dr., Universitas Muhammadiyah Gresik, INDONESIA, ismi.rajiani@umg.ac.id

⁴Dr., Lambung Mangkurat University, Banjarmasin, INDONESIA, zulkifli@ulm.ac.id

⁵Dr., Lambung Mangkurat University, Banjarmasin, INDONESIA, rusmanortyani@ulm.ac.id

Abstract

This article presents the results of research on the *mantra* antropinguistik Maanyan Dayak community in South Kalimantan. The focus of this research is a variety of *mantra* and elements of the treasury unit antropinguistik lingual in *mantra* used by the public Maayan. This study used a qualitative approach with data collection techniques of observation, recording, and interviews. The results showed that in *mantra* used discovered several vocabularies that represent beliefs and socio-cultural aspects Maanyan Dayak community. A number of vocabulary among other topical oil is believed to have thermal properties that can be used as a blocker evil spirits; black cloth believed to protect themselves from the view of the jinn; needle believed to protect ourselves from pain; *parang* may be used as an antidote; incense can be used as an intermediary inviting spirit. Moreover, the vocabulary in the existing *mantra* also appears that people believe there is a supernatural creature Maanyan guard lake, river guards, forest guards or the other. Meanwhile, they believe that the human part symbolizes fate or specific properties. Dayak Maanyan believe purify fingertips, purify the feet, ankles and purify with a *mantra* can bring opportunity; purify the knee can extend the life; purify the throat can bring fame and cleanses eyelashes may form honest behavior.

Keywords: antropinguistik, spells, oral traditions.

1. INTRODUCTION

Maanyan Dayak community in South Kalimantan has a tradition *mambuntang* ceremony. For Maanyan Dayak people, the ceremony not only has voluntary functions as reflected in the formal purpose of *mambuntang* a traditional ceremony. There is a ceremonial function is not realized, but the consequences can be felt, which is in the form of strengthening solidarity and social integration. This is in line with the opinions Northcott (2005: 279-280), which states that in any religious ceremony is focused on ways to salvation, through worship, prayer, and meditation that allows humans to build alignment with the trans-empirical world,

Mambuntang tradition is one ceremony that is considered important for the Dayak Maanyan. They assume

that nature around is full of spirits or souls. The creature lived in around the houses, in the river, big trees. The ceremony *mambuntang* a means to eliminate the interference of spirits. The purpose of the ceremony to honor their ancestors and other spirits that do not disrupt life in the world. Maanyan Dayak community believes that by organizing this tradition, the ancestors will get happiness, both during life and after death.

Mambuntang ceremony performed for a variety of activities, such as when the harvest is successful or because of specific intent. The ceremony conducted if there is someone or a family that has a specific intent were never spoken. For example, there is a sick family member that does not heal, despite being treated, either traditional or medical treatment. Later in that family intend to say if the recovery will implement the *mambuntang* ceremony. The public needs to be implemented. Based on the explanation of indigenous prince, Maanyan Dayak people believe if the promise was not kept family members who had recovered were going to get sick again being disturbed by spirit her family who died.

Mambuntang tradition used in the implementation of the spell. For the people, the Maanyan mantra is believed to have supernatural powers. Typically the provision spells have a strong belief that with compliance to meet the requirements needed in the ceremony. The Dayak Maanyan *mantra* serves as a medium to perform the ritual of nature, tranquility in life, conserving nature, and appreciate nature. Spells not only lies in its wording but in the context of its use. A spell when spoken to any place, not on purpose then it will be lost strength. The context may indicate the sacred *mantra* pronunciation.

From the above description, it can be seen that the tradition *mambuntang* is an interesting cultural phenomenon to be studied. In addition to containing elements of ritual, tradition also contains cultural elements represented in units lingual elements in spells used. Viewed from the perspective of the relativity of language, the various symbols used in the lingual units associated with the belief system and culture Maanyan. Therefore, the study of the tradition *mambuntang* not only beneficial to uncover lingual units are used, but also to reveal aspects of their belief system and culture behind the various symbols in the lingual units.

2. LITERATURE REVIEW

2.1. Tradition Mambuntang

In Big Indonesian Dictionary (2005: 1208) the word 'tradition' is defined as a hereditary customs (of the ancestors) that are still running in the community. Meanwhile, the simplest notion of 'tradition' is something that has been done a long time and becomes part of the life of a community group. The most fundamental of tradition is any information that is passed on from generation to generation, both written and (often) oral (<https://id.wikipedia.org/wiki/Tradisi>).

From some of the above can be elements that mark the traditional sense, namely that tradition is something that has been done long ago by a group of people to become part of the life of the community. Tradition contains information that is passed on from generation to generation, either in writing or orally. Related to this research, one of the traditions held by the Dayak community in the village Maanyan Warukin is the *mambuntang* tradition. *Mambuntang* tradition in this study is limited to intent *mambuntang* tradition carried out by families who have a specific intent. The purpose of this tradition is to fulfilling the previously spoken by someone.

2.2. Mantra

Sociology of literature looking at the literature is an integral part of community life. The community (traditional) use literature to run their lives. When euthanizing her, they used the fable; when proposing to a girl they use rhyme; when the harvest, casting out demons, conquered the beast, or reject the evil influence of others, they also use spells. That is why experts often give an understanding of the strength of their magical spells. Koentjaraningrat (in Ganie 2011: 44) states that the spell is part of occult techniques in the form of words and sounds that are often meaningless, but is considered to have magical powers or condemn strength. Meanwhile, Sudjiman (1990: 51) states that the mantra is the wording element of poetry such as rhyme, rhythm, which is considered to have supernatural powers pronounced by the handler to match the power of the other. Judging from the above opinion can be concluded that the spells are words and phrases that contain magical powers or magical that only spoken by certain people just like a shaman or handler.

Judging from the form of the structure, the language used, and the values it contains, spells can be categorized as a form of literature. Medan (in Amir, 2013: 68) states that it is possible to rename a spell as a

form of literature (long) because of the requirements of a literary form was filled in a spell. Emotional the mantra is a necessity; pengiramaan reading is an absolute requirement in reading spells by quacks and handlers. The desired moral values contained in the mantra because the spell is the result of assimilation between language and beliefs.

In mantra used certain symbols, both a symbol of language and other symbols or devices as part of the implementation of the spell. As a symbol, it pemaknaannya need interpretation. That is why, Jung (in Noth, 2006: 116) states that a symbol is not defined or explained; he showed beyond himself to the meaning in the forecast beyond our understanding and can not be adequately expressed in words that are known in our language.

2.3. Dayak Maanyan Ethnic

Dayak is a general term that was first used by Western anthropologists to designate the natives of Borneo and is not Muslim (King, 1993 quoted Klinken, 2006: 28). Dayak ethnic group mostly living in rural areas. Based on the information Andreas Buje, he was included in the 101 figure Dayak in Kalimantan Selatan, they called Dayak is made up of diverse groups, such as the **Dayak Meratus**, Maanyan **Dayak**, **Dayak Ngaju**, **Dayak Bakumpai**, and **Dayak Deyah**. Despite their culture have much in common, each group has a different language and generally do not understand each other. Dayak ethnic group consists of several sub-tribes who later became a partial identity and one of them is ethnic Dayak Maayan. The Dayak ethnic group has its language and tradition. Is reflected in the activities of indigenous beliefs held as a major component in the system settings of social life. Also, it keeps an ethnic wealth of oral literature.

2.4. Antropolinguistik

Many theories antropolinguistik coined by experts. The theory used in this study refers to the theories antropolinguistik Duranti's work. In his book, Duranti (2000) describes the interdisciplinary relationship between linguistics with anthropology. Duranti introduced the concept of "linguistic anthropology" which he initiated as a form of interdisciplinary area that studied the "language" as a source of culture and speech (speaking) as a form of cultural activities (cultural practices). The author also shows that linguistic anthropology also stretched along the Ethnographic studies are an important element in the study of linguistics. The linguistic-anthropological study also draws on the inspiration of intellectual derived from interactional relationships, based on the perspective of activity and human thought. In the book, the author explains that the activity of human speech based on the activities of everyday culture and the language is a tool of the most powerful compared to glass another comparison (symbols) are more modest in social life. Initial discussions in the book to explain the idea of culture or commonly referred to as the notion of culture. The author explained that the activity of human speech based on the activities of everyday culture, and the language is the most powerful tool compared with other comparable glass (symbols) are more modest in social life. Initial discussions in the book to explain the idea of culture or commonly referred to as the notion of culture. The author explained that the activity of human speech based on the activities of everyday culture, and the language is the most powerful tool compared with other comparable glass (symbols) are more modest in social life. Initial discussions in the book to explain the idea of culture or commonly referred to as the notion of culture.

The question now is what the culture so that it can be used as a benchmark that mantra in the tradition mambuntang indeed is one manifestation of culture Maanyan? Hebding and Glick (in Leliweri, 2003: 107) states that culture views material and nonmaterial. Material culture objects appear in the resulting material and human use. In contrast, nonmaterial culture is the elements referred to in the draft norms, values, beliefs/confidence, and language. Meanwhile, Koentjaraningrat, 1987: 5) explicitly sort of culture into the three states, namely (1) the nature of culture as a complex of ideas, ideals, values, norms, rules, and so on; (2) the nature of culture as a complex activity pattern of human behavior in society;

Viewed from the perspective of antropolinguistik, Duranti (2000: 23-47) describes various cultural characteristics. If summarized, the cultural characteristics are: (1) culture as something different from the natural ones; (2) culture as knowledge; (3) culture as communication; (4) culture as a system of mediation; (5) the use of culture as a system; and (6) culture as a system of participation.

3. METHODS

3.1. Research Approach

Research antropolinguistik in spells Dayak traditions Maanyan mambuntang uses a qualitative approach.

The use of this approach in tune with the characteristics stated Bogdan and Biklen (1998: 27-30), namely (1) using a natural setting as a data source directly and researchers as the main instrument, (2) descriptive, (3) more attention to the process rather than results, (4) tends to analyze the data inductively, and (5) the meaning is a major concern.

3.2. Research Sites

Dayak people reside in the village Maanyan Warukin. This village is a village of 14 villages located in the district of Tanta Tabalong South Kalimantan province. Location Warukin village is 12 km from the town of Tanjung (capital Tabalong) or 213 km in the northern city of Banjarmasin (South Kalimantan provincial capital). The village is located at 2° latitude south and 116° east. Warukin village included in the topography of the plateau region. In geomorphology, Warukin village is located in the western part of Meratus slope with conditionsspanundulating land. Size Warukin village is 1618 hectares or about 19.18 km². Warukin village is located at an altitude of 8-155 meters above sea level with the east boundary is the village of Padang Panjang, the west is the village Dahur, south is the village and the village Tamiyang Ku'u Island, and north is the village Barimbun (BPS Tabalong, 2014).

3.3. Data Collection Technique

Collecting data in this study using observation, recording, and interviews. Observation techniques used to obtain data related to the stages of a ceremonial procession *mambuntang* and use dimension by Parta handler or healers in the event. This technique is also equipped with a record format field to obtain data by directly observing the object and recorded the following aspects related to the formulation of the problem and the purpose of this research.

Meanwhile, the recording technique is done to obtain data on the procession of events *mambuntang* in the form of video recordings. This technique is done by a researcher who holds the role of a recorder and a full observer. Recording equipment used is branded Sony digital camera is black with a capacity of 12.1 megapixels, In the form of video footage obtained was transferred to the notebook via the data cable, then transcribed into written form for analysis.

Interview technique is a form of conversation, the art of asking and listening. The interview is not a neutral device in producing reality. In this context, the various answers phrased. So, the interview is a device to produce an understanding of situational (situated understandings) that comes from episodes instructional Special (Denzin and Lincoln, 2009: 495). Fontana and Frey cite Field notes Malinowski (in Denzin and Lincoln, 2009: 508) said that the interview consists of three kinds, namely structured, semi-structured or unstructured. Structured interview refers to a situation when a researcher asking a series of questions temporal on each respondent based on certain answer categories/limited whereas unstructured interviews provide more space compared to the types of other interviews. Structured interviews aimed to achieve the accuracy of the data of the characteristics that can be coded to explain behavior in a variety of predefined categories (*pre established categories*). Unstructured interviews used to understand the complexity of the behavior of members of the public without any a priori categories which can limit the wealth of data that can be obtained. This study the authors use a structured interview and unstructured,

3.4. Data Analysis Technique

This study uses antropolinguistik analysis, ethnographic analysis, and analysis of interactive models. Flow implementation ethnographic research starts from choosing the social situation, carry out observations, noting the results of observation, and interviews. The ethnographic analysis includes domain analysis, taxonomic analysis, componential analysis, and analysis of cultural themes (Spradley, 1997). Interactive model analysis carried out starting from the stage of data collection, data reduction, data presentation, the inference of data, and data verification (Miles and Huberman, 1984).

4. RESULTS

4.1. Functions of *Mantra* for The Dayak Maanyan in South Kalimantan

Maayan Dayak community has treasury mantra rich As one old literary form, mantras uttered by the handler or healers (*Balian*). Spoken spells they are aligned with the intent that would be submitted. If hajatnya to heal the sick, mantra spoken by healers is the mantra for healing. Meanwhile, for the harvest, the spell is spoken is the mantra for the harvest; for fishing, spells used ismantrafor fishing; and so on.

In addition to spells, several things must be provided as an implementation tool *mambuntang*. Several

vocabulary items used in the event include topical oil, cassava leaves, black cloth, needle, black thread, *kencur*, betel, cooking oil, machetes, mortar, incense, and *kencur*, and others. Types of objects that should be provided are very dependent on the type of event *mambuntang* done. This vocabulary used various healing devices combined with the use of spells. Vocabulary objects adapted to the disease to be cured. Therefore, it could be other objects in addition to objects that have been exemplified it.

In addition to the vocabulary of objects, there is also a vocabulary of spoken spells when healing is complete. Table 1 below shows symptoms.

Table 1- Vocabulary in Mantra

Mantra in Maanyan	Translation	Function Mantra	Information
<i>Mina jai na Jumi na gan Kame alah, manusia Mahi nawan aku lagi</i>	<i>Mina jai na Jumi na gan</i> Ne ghost, man None Balawan me again	This mantra serves as protective.	The spell is used to protect themselves from crime and disorder jin spirit-spirit evil.
<i>Hung tawar panting serba wangi Panting tawar serba munut Seratus bisa seribu sekalian Tawar mati bisa Hidup sekalian tawar (siwui telu kali)</i>	Plain flour was thrown completely perfumed Throw bargaining round by One hundred thousand poisons everything Tasteless poison death Living all bargaining (Inflatable three times)	This mantra serves as an antidote to poison.	This mantra used to be the antidote (black magic) which is normally released by their owners in the food/drinks in stalls or at home.
<i>Andrau malaing tane bangkak Andrau uran tane rapat (siwui telu kali)</i>	Hot day ground swell Moor land rainy day (Inflatable three times)	Mantra serves to <i>tawar batan</i> .	This mantra contains three-dimensional nature, namely earth, water, and air.
<i>Nyamare ulun sakit yena, barang yiti haut Umak natama Hampan naun tau hawi Aku mawar wunge taun Maka iti aku nawut weah Daya dasar ni hawi teka jumpun haket Umak pakai nyamare ulun isa sakit yiti Pakai nerau naun pangantu pangintuhu wunge taun Ari aku nawut weah, ina aku mawar Aku nerau pangantu jumpun haket Aku nerau pangantu ulu</i>	I call the guards lake I call the guards of the universe I call the guards river I sow rice and flowers year To call a natural guard guards lakes and rivers so guards come to heal this pain because it comes from forests This then I sow rice I sow the rice flower so that you can come to heal the sick because all the terms are already full provided no less	This mantra is called mantra <i>natama ulun sakit teka jumpun</i> , which serves to heal the sick.	The spell is used to cure sick people. this mantra is used to eliminate all diseases and prevention of the disease came.
<i>Mina jai na Jumi na gan Kame alah, manusia Mahi nawan aku lagi</i>	<i>Mina jai na Jumi na gan</i> Ne ghost, man None Balawan me again	Mantra serves to adore the majesty of God, guard Lewu.	This mantra contains God's infinite power.
<i>Rujut (tarikan kenah) puang maeh Rungkeng (angkeng) puang maeh Lanjung (nempat kenah) Lawang puang maeh</i>	Tensile (pull the fish) is not good Stuck (hook) is not good Bakul (where fish) good Unable to no good	Mantra wear <i>mintan</i> used to catch fish.	Spell is used to catch fish.

<p><i>Iti aku nganak antelui</i> <i>Baya weah yina</i> <i>Pakai nurup situa</i> <i>paliharaan naun</i> <i>Hang juumpun haket</i> <i>Aku ilaku situa</i> <i>Kepa kael singkung kayang</i> <i>Pehe marengen</i> <i>Mais meus</i> <i>Ampan na ami</i></p>	<p>This I put the eggs and rice instead of the hunted animal in the forest I asked a lame animal (defects) are blind and deaf so emaciated given.</p>	<p>Mantra <i>ngariou</i></p>	<p>The spell is used to enable patients to bring offerings.</p>
<p><i>Wal bakul</i> <i>Wal baka</i> <i>Wal jari</i> <i>Jari katuluhan</i> <i>Amuleanku</i></p>	<p>Wal raw Wal baka Wal finger so let all my plants</p>	<p>Mantra <i>lamulean</i> (<i>bercocok tanam</i>)</p>	<p>Mantra is about planting so that plants are blessed by the Allah.</p>
<p><i>Mula alah, jadi alah.</i> <i>Mula tane janang tane.</i> <i>Mula alah murupitip ire tane</i> <i>Muruminim.</i> <i>Mula alah malumamak tane</i> <i>ranrung</i> <i>Tipak dadar mula langit</i> <i>makumajang</i> <i>Langit ranrung tipak sulau.</i> <i>Mula alah mula legung</i> <i>Legung panalutuk ajun.</i> <i>Mula alah mula lugin</i> <i>Nangku buhur nitalawang.</i> <i>Mula alah malumamut</i> <i>Tane malumut halau.</i> <i>Mula etuh melum ulun</i> <i>Tutukan jadi ulun tutukan</i> <i>jadi munta</i> <i>Tutukan jadi raya jadi</i> <i>munta murunsia</i> <i>Tamiuring mulang gawai.</i> <i>Sasar lagi narung aku</i> <i>Ma Tuhan nguasa alah tala</i> <i>ngaburiat.</i> <i>Lagi batajukuhang jayang</i> <i>mana.</i> <i>Saranta mamalihara umat.</i> <i>Batajak kada batihang.</i> <i>Bagantung tidang batali.</i> <i>Bakaki diatas bakapala</i> <i>dibawah buat manitik</i> <i>Bagantung hang sungkul</i> <i>Amun</i></p>	<p>A ghost of a ghost. Of soil so the soil. From ghosts that most small to large / watchman there. Of ghosts in broad land and sky like the umbrella. From ghosts are on the mountain. From ghosts are in the valley. From ghost mossy, and the mossy ground. From Etuh (the first man) so I did, and so human so people who bleed and bring customary law. Then by the power God. Tells of God. Depending such bat. It depends not on a leash. to see the state all his people. Feet above the head down</p>	<p>Mantra <i>miya/murubia</i> (Mambuntang 3 days 3 nights)</p>	<p>This mantra created berceritakan about the origins of man and must comply with customary law.</p>
<p><i>I...sansarene-rene.</i> <i>Nyakiku tutuk tunjuk paim</i> <i>panyurung nanjung</i> <i>nyurung kea tuah rajaki</i> <i>ganam ikau manak batihi</i> <i>tuh bujur buah dia haban</i> <i>pehe dia celaka bahaya.</i> <i>Nyakiku likut tatap, alatap</i></p>	<p>A greeting tone sacred mantra. Kusucikan the tip of your toes so that you got a lot of good fortune and luck when you give birth safely, not exposed to all kinds of disease and distress.</p>	<p>Mantra <i>auh tandak manyaki ehet/tihi</i></p>	<p>- The spell is used to purify the self-cleaning self of all the ugliness and evil influences. The spell is used to eliminate all diseases contained inside. Used to protect</p>

<p>sial umba belum, naykiku tinai buku laling hila luar laling maluar peres badi, sial kawé untang silih, bunu hantu. Nyakiku buku lilang hila huang, batilang aseng belum menda nyahu batengkung dia giring bulum nyalukuk kilat hapantap isen ginjal tulang. Nyakiku tambang takep hapam nambang kare uang duit panatau panuhan jawet ramu tuah rajaki. Nyakiku utut mangat bunggut aseng belum ikau baumur panjang haring banyame ambu. Nyakiku rahepan samben hapan manaharep kare uluh awing bapangkat bagalar. Nyakiku likutmu, hatalikut bitim dengan dengan taluh papa, dahiang baya, peres badi, pali endus, bunu hantu. Nyakiku tulang salangkam hapam nyangka hapam nyangka hagagian peres baratus gangguran area. Nyakiku balengkung tingang batengkung kambang nyahum karingan belum tatau manyambuung. Nyakiku tutuk urung hantatarung ikau dengan kamangat kasanang, hantaturung dengan tuah rajaki. Nyakiku bulu langkang kamalangkang kambang tarung belum sanang mangat bujur buah. Nyakiku pandung lambaran balaumu, mahalau sial indang narantang belum kawan minan malalundung balitam, tende batu junjun kare purum mahunjum kambang nyahum tarusan belum tatau manyambung, mahunjun kea tuah rajakim belum.</p>	<p>I purify your foot back, so far away from all the misery in your life, anyway kusucikan eye feet were outside, so come out and all the diseases, the sins, and mistakes that have been made. Kusucikan eyes of your feet are on the inside, so that a full life even though under all lightning thunder boomed's armies will have no fear and trembling face it. Kusucikan takepmu mine for you mandapat rightful fortune of wealth and abundance. I purified your knees so that you may live a long life and gain inner strength. Kusucikan rahepan Samben, to face the person who has the rank of a degree. I purified the back of your body so that you are kept away from all evil, all sickness, sin, and mistakes that have been made. Kusucikan selangkamu bone to treat all kinds of diseases. Kusucikan throat so termasyurlah in your life you always have happiness and prosperity. I purified nose so that your happiness and well-being and more sustenance, I purified your eyelashes so that you could look outside Lord and you will be full of honesty to live in peace, harmony, and peace. Kusucikan you begin to tip your hair, so that was dropped on you from every bad luck and misfortune since you are born until the rest of your life and stop at the top of the crown of your spirit and your soul ubunmu that remains brilliantly filled with immortality, peace, and prosperity and gain sustenance many for life.</p>	<p>themselves from disease and distress. Used for happiness, peace, and welfare. Used to obtain in abundance.</p>
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<p>Sapak warik! Sapak marau, Pantarik ... pakuias</p> <p>Pidayu karau! Sapak warik! Sapak marau, Pantatarik! Pakaliling Jari sakumparau</p>	<p>Thigh ape! Thigh squirrel Interesting ... not in contact with each other Towards dayu Karau! Thigh ape! Thigh squirrel Attract each other! spin Being rainbow</p>	<p>Mantra repellant to rain.</p>	<p>The spell is used to ward off the rain. Usually used when there is a celebration so that no rain.</p>
<p>Aku ngalap ranu amas Ranu intan, ranu sumur raja Ranu teka sumur telaga adam Tekaga gedung penu</p>	<p>I took the gold water Water diamond, water from wells king Water from wells lake adam Of a large house</p>	<p>Mantra to dispose of bad luck.</p>	<p>People believe the particular misfortunes they experienced. To dispose of it, they use this spell.</p>

The data vocabulary spell as presented in Table 1 above seemed to share the vocabulary associated with the cultural and natural landscape of wetlands. Vocabulary exists that directly relate to the elements of the flora and fauna of water, but there are also indirect linkages. Some vocabularies include rain, lake, river, fish, water, valley, ground moss, well, lightning, flour, toxic, hot day, the groundswell, forests, monkey, toxins (objects unseen usually can hurt people affected), flour, and others.

4.2. Antropolinguistik interpretation Lingual Unit in Mantra Tradition *Mambuntang*

When viewed from the perspective of antropolinguistik, a wide range of vocabulary in *mambuntang* devices and a variety of vocabulary in spells used to represent natural and cultural landscape Maanyan. Presented in Table 2 below antropolinguistik interpretation of vocabulary *mambuntang* devices.

Table 2- Vocabulary Antropolinguistik Interpretation Tool *Mambuntang*

Lingual unit	Function	Commentaries Antropolinguistik
oil oles	Treating <i>pokung</i> (paralysis).	This topical oil is like a fire (heat). The oil is applied to the body suffering from paralysis.
Cassava leaves	It is used to apply the oil.	Cassava leaves are used to apply the oil to the body suffering from paralysis so that the evil spirits that cause paralysis was scared and annoyed.
Black cloth Needle	Used to treat <i>Tapen</i> (<i>kapuhunan</i> disease according to the Banjar).	A black cloth used as protective witch doctors and patients because the black cloth was considered the color darkness of the jinn. The needle is used as a blocker or barrier themselves during treatment. The pain felt by the patient like a tingling negotiable / neutralized with a needle.

		<p>Black is used as a binder yarn promises not to pass restrictions that should be avoided.</p> <p>The powder is used as a fragrance issued to disrupt the genie who does not feel like coming back to hurt the patient.</p>
parang	Used to treat boar bones (bone pain).	Parang is used as an antidote. Parang is not negotiable so that people treated illness recover quickly. If offered, the long process of healing.
black thread	Used as a sight barrier spirits.	The use of black thread on the traditions of the Dayak community <i>mambuntang</i> Maanyan because of black thread as a blocker that can not be seen spirits.
kencur	Used barrier delicate creatures.	Dayak community Maanyan use kencur on their tradition because kencur can ward off disease and ancient in nature spirits kencur have an unpleasant odor or discomfort that ghosts do not like and get away.
Incense	Used as fragrances.	Maanyan Dayak people use incense in their tradition as incense used as fragrances, the smell of incense favored by creatures on earth, as an intermediary to invite the spirits, and the use of incense to lift the illness of the patient.
Halu	Is used to fertilize the soil.	Maanyan Dayak community using the tradition halu halu Mambuntang because as a condition for fertile land and can produce rice.
lasung	The terms used to produce abundant harvests.	Dayak community Maanyan uses lacing on Mambuntang tradition because lasting as a condition for fertile land and can produce rice.

A variety of vocabulary in a spell as presented in Table 2 also produced several commentaries antropolinguistik, for example, presented below. Maanyan society still believes against harmful spirits. It was evident they believe the sick being interrupted by a genie, demon or ghost. Therefore, in the healing spells appear expulsion vocabulary jinns, demons or ghosts. In addition to believing jinn, demons, or ghosts, they still believe in the power of witchcraft. For example, still developing confidence because sick people can also be affected by *wisa* / toxins. Toxins are not concrete objects, but abstract objects such as witchcraft occult (in Java) which can injure the raron those affected.

Confidence comes from animism still strong in society Maanyan. They assumed this nature nothing keeping (which in this context is a creature). Therefore, there is a healing spell vocabulary in the lake keeper, the keeper of the universe, the keeper of the river. The guards he called through spells for the healing process.

Maanyan spell power for society can be compared to the power of prayer for the monotheistic people. Therefore, people Maanyan use spells for a variety of purposes. In addition to healing the sick, the mantra used for various other purposes. For example, for fishing use mantrafishing; for farming use spells farming. In fact, for matters of fate, the Maanyan believe in incantations on certain body parts. To be delivered safely and a lot of luck, pregnant people recited spells I purified vocabulary fingertips, I purified soles of the feet, ankles I purified. For a more long-lived spell with the vocabulary I purified recited knee; to be kept away from all evil mantra recited by I purified vocabulary rear of the body; so famous, happiness and well-being I purified throat; that life is full of honesty I purified your eyelashes. Meanwhile, to get rid of bad luck with the vocabulary I use spell fetching water gold, diamond water, water from wells king, adam lake water from wells, of a large house.

The various vocabulary of the activity appears to reflect the characteristics of people living in Maayan. This is following the opinion of Wierzbicka (1997: 4) states that the word reflecting and communicating the characteristics of a way of life and way of thinking of native speakers, and can provide very valuable guidance to understand the culture of native speakers. Likewise, the vocabulary of the Dayak community activities Maanyan *mambuntang* tradition, the vocabulary can give an idea of the collective view of the Dayak Maanyan to his world. A vast land with various types of plants that thrives makes Maanyan Dayak people can utilize their natural wealth as a resource that is very profitable for them. The use of equipment, especially kitchen appliances tend to be made from materials available in nature such as wood and bamboo, reflects how the Dayaks Maanyan take advantage of the natural conditions around them as a useful resource for them. This is reflected in the vocabulary used to express *mambuntang* activities in indigenous Dayak Maayan. Maayan Dayak people tend to use equipment that is directly obtained from nature around them. Vocabulary words can not be separated from the surrounding culture or local wisdom prevailing in Dayak Maayan.

Dayak Maanyan's practical knowledge about local ecosystems, natural resources, and how they interact is reflected in the daily activities that include their skills in managing natural resources. Maayan reflects how the Dayak people take advantage of the natural conditions around them as a useful resource for them. This is reflected in the vocabulary used to express *mambuntang* activities in indigenous Dayak Maayan. Maayan Dayak people tend to use equipment that is directly obtained from nature around them. Vocabulary words can not be separated from the surrounding culture or local wisdom prevailing in Dayak Maayan. Dayak Maanyan's practical knowledge about local ecosystems, natural resources, and how they interact is reflected in the daily activities that include their skills in managing natural resources. Maayan reflects how the Dayak people take advantage of the natural conditions around them as a useful resource for them.

Vocabulary words can not be separated from the surrounding culture or local wisdom prevailing in Dayak Maayan. Dayak Maanyan's practical knowledge about local ecosystems, natural resources, and how they interact is reflected in the daily activities that include their skills in managing natural resources.

5. CONCLUSION

Mambuntangis a kind of oral tradition are inseparable from public life Maayan. For Maanyan society, this tradition has a particular function so that its existence until now still be preserved as one of the supporters of Maanyan culture as a whole. In practice, the tradition *mambuntang* does with mantras and supported by objects as instruments of the ceremony. Vocabulary contained in spells and devices that have meaning and represent antropolinguistik natural and cultural landscape surrounding Maanyan society.

In the event, *mambuntang* found a vocabulary repertoire that represents natural and cultural landscape Maayan. lexicon devices found in the implementation of chanting, among other topical oil, cassava leaves, black cloth, needle, cooking oil, machete, black thread, kencur, incense, halu, lasung. When the procession

there *mambuntang* number of vocabulary of device offerings are to be prepared, such as incense, alo, lekung, palinsatan roots, wood Mahang, ayu, ducks, goats, rice, pegs the earth, *mali-mali*, *Nahi*, *dahura*, and phlegm. Meanwhile, in a mantra spoken vocabulary that reveals there are several wetland environments, such as rain, lakes, valleys, rivers, fish, water, mossy ground, wells, and lightning.

Vocabulary activity on the traditions *mambuntang* of the Maayan Dayak community also classified by grade he said. Vocabularies tend to belong to the class of words of nouns, such as incense 'fragrances burnt', *alo / halu* 'wooden rice pounder', *lehung / lasung* 'container for pounding rice oblong', *dahura 'nyiru'* phlegm 'standard 'rano' water ', and *nahi* 'rice '. All the noun describes the cultural wealth in the tradition of the Dayak community *mambuntang* Maayan. There is also a class of words of verbs that describe the wealth of cultural processes tradition *mambuntang* Dayak Maayan, like *batandik* or *bikaengket* 'surrounds the customs hall', *isarah ma Hiang pi umbug* 'the process of presenting the offerings', *nakam umpuy* 'the process of bringing the offerings' *bamamang* 'process of chanting' *jinji sansan anri hiang pi ambung* 'offerings handover process'.

Based on the interpretation antropinguistik, various spells and devices vocabulary *mambuntang* tradition represent the natural environment and cultural landscape Maayan. Maayan people believe the pain due to the disruption being smooth so use spells to expel the jinn and demons. Therefore, topical oil or cooking oil is believed to have thermal properties and can be used as a blocker evil spirits; black cloth believed to protect themselves from the view of the jinn; needle believed to protect ourselves from pain; parang may be used as an antidote; incense can be used as an intermediary inviting spirit. Meanwhile, from the vocabulary in the existing mantra also appears that people still believe in the mystical Maayan. They believe there is a guard lake, river guards, forest guards or the other. The human body is also thought to symbolize a certain fate or nature. Cleanses fingertips, feet, and ankles with spells believed to bring good fortune; so longevity needs to purify the knee; purify the throat to gain notoriety; and purify lashes can be formed honesty.

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