The Meaning and Function of the Mantra Pengasih Rezeki Marang Kuoso in the Palaan Village Community

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Abstract

Research on the meaning and function of the Mantra Pengasih Rezeki Marang Kuoso in Palaan village, Malang Regency that was carried out at launching sustenance through the God of SWT. The method used in this study is ethnography, with a type of qualitative research. The approach used is semiotic functional. The data source of this research is an informant from Palaan village, Malang Regency. This research data is in the form of interviews with the informant and observations made by researchers who show the meaning and function of Mantra Kuzor Marang Kuoso. The results of this study indicate that this mantra has different meanings and functions according to their purpose, and their inheritance must be through purification so that the recipient of the mantra is clean physically and spiritually. The function of this mantra is a companion to sustenance which is supported by two conditions namely religious conditions and material functions.

Keywords: mantra, meaning, function, semiotics, functional

A. Introduction

Oral literature born in the midst of society is a form of reflection of life, culture and social conditions. The presence of oral literature in community life is a reflection of solidarity and identity identifiers that are conveyed verbally and have specific goals (Irzal Amin, Syahrul R, and Ermanto, 2013:31). The existence of oral literature is also a reference to increase the wealth possessed by the state and its people. Oral literature is nothing but a combination of language and culture. According to Zakriady (2008:296) language and culture are difficult to reject because language is a cultural phenomenon. Language and culture automatically have a very strong connection. As with language is the body of culture. Cultural values are values that have been derived from ancestors in the soul of their owners so that they are difficult to replace with values in other cultures in a short time (Sunoto & Rukesi, 2017:26).
The presentation of oral literature especially mantra, is usually done by being sung or sung by the speaker, believed by the community or groups according to the beliefs that exist in society.

**Mantra Pengasih Rejeki Marang Kuoso** is trusted by some Palaan people that this mantra was revealed by Mbah Dahlar who at that time was a follower of Sunan Kalijaga. In the presentation of the mantra Pengaseh Rejeki Marang Kuoso it does not have to be done in big events or rituals. This mantra is not bound by complex rules in its use. It's just that it requires full concentration in the recitation of the mantra, because if it doesn’t concentrate then its efficacy is considered to be ineffective or accurate so it doesn't run perfectly. There are no certain days in reading this mantra. In its application it is recommended to read it every day, especially after completing prayer and reading it more than ten times.

**Mantra Pengasih Rejeki Marang Kuoso** is a mantra that originates from Javanese people's beliefs. In the election, this mantra uses Javanese mixed with Arabic. There are still many people who believe in the truth of the mantra. In general spells contain mystical meanings. In the beginning, mantra was a form of sacred religious activity (Setiawan, 2014: 39). Most spells contain a collection of words or sentences that have meaning and are considered sacred in the speaker community. This mantra is also revealed to selected people. If the mantra is inherited to the chosen person, it is usually marked by a certain hunch or wangsit to pass it on to other people (Nurjamilah, 2015:123).

The existence of spells in the villages is still awake. Palaan Village, Malang Regency is one of the villages that still strongly believe in the efficacy of this mantra. Most of them still hold close to noble cultural values. The surrounding community is still often in droves to come to the homes of people they consider to have spiritual knowledge. Then ask for specific prayers and prayers relating to things that are needed and want to be asked for, done by the community so that the desired efforts can be achieved. They do anything to achieve what they want to materialize as expected. This starts from a belief that is believed by local people and outside people who really believe it. However, if this belief becomes a belief that can divert true beliefs can be a problem for both speakers and users.

This research has never been done before. This is supported by the search for previous journals and observations of research that has been done. After searching for these data it can be concluded that previous research had never been done. This is what makes the researchers study the Mantra Pengasih Rejeki.

This research is important because this mantra has never been studied. In addition, it is also to find out the meanings contained in it. Meaning is the understanding possessed in and a sign in senuah linguistics. See also how much influence the function obtained from the mantra itself on society. In addition, this research is also expected to preserve the noble cultural values that exist in Javanese society in the modern era.

The theory used in this study is Roland Barthes semiotics. Semiotics is a science study that does not only discuss language as a sign and sign. However, a reality that is true and has benefits to the surrounding communities concerned. Semiotic is a systematic study of the production and interpretation of signs and their benefits to humans (Nyoman, 2015:97). In his study this semiotic theory is commonly used in analyzing a sign in literary works. According to A. Teeuw (2013:35-36) literature is not ordinary communication, and has many strange and extraordinary aspects when compared to other acts of communication, but in understanding this symptom that is appropriate and appropriate is impossible without regard to its communicative aspects, or in other terms without approaching literature as a sign, sign, or with the current term often used, as a symptom of semiotics.

### B. Literature Review

The problems examined in the mantra Pengasih Rezeki Marang Kuoso use the semiotic functional approach. The theory used is the semiotic theory of Roland Barthes. Roland Barthes assumes that language is a sign that expresses meaningful ideas. This meaning can be interpreted by the reader or listener either directly or indirectly. The connotation means to emphasize the value of society that is more dominant in an expressed idea. Understanding of meaning can be divided into two, namely the meaning explicitly and implicitly.

The explicit meaning functions as studying a textual idea. The meaning implicitly examines meaning through understanding that is done after reading the idea repeatedly (Yulianti, 2011:101). Signs that signify have a high level of convention or agreement or conversely a low level of openness of meaning is called denotation. Denotation is a sign that produces an explicit
meaning, while a sign that has a sign that the sign of openness is called connotation. The connotation produces an implicit or hidden meaning.

The semiotic approach is closely related to markers and markers. Basically, markers open opportunities for markers or meanings (Piliang, 2004:194). Markers can be seen as physical forms that can be known through a work while markers are seen as the meaning revealed in the work. Signs have a high agreement in the community, because every language spoken in society is a system and has provisions or conventions.

Social agreements are needed in this approach to be able to interpret these signs. Each word can replace the name of the object if it has been received by a community consensus or convention (Fanani, 2013:12). Someone always uses a sign in each communication to send meaning about the object and other people will give an opinion about the sign. The theory of meaning is very suitable to be used in this study because it can help in explaining the problem of research regarding the search for the meaning and function of mantra Pengaseh Marang Kuoso.

C. Methodology

This research was conducted using ethnographic methods, with a functionalist semiotic approach. The data sources used in conducting this research were interviews with one of the residents of Palaan village in Malang Regency who was believed by local residents as an elder named Father S and had more knowledge about spells. Research data in the form of mantra that is pronounced and recited at a certain time. The implementation of the mantra Pengasih Rezeki Marang Kuoso can be accompanied by performing the fasting fast (to fulfill the need).

This type of research used to research the Mantra Pengasih Rezeki Marang Kuoso uses a type of qualitative research. This type of qualitative research was chosen by researchers, because in conducting research the researchers identified the mantra in the form of sentences (not numbers) both orally and in writing.

The instrument used in this study was researchers, by conducting interviews and data analysis. The researcher serves as a research instrument or tool because in conducting research, researchers have full policy in the research process from the process of planning, implementing, collecting data, analyzing data and compiling research results from data sources. The interview aims to obtain data on the meaning and function of the mantra Pengasih Rezeki Marang Kuoso, Palaan village community, Malang district. Data analysis was carried out to facilitate researchers in conducting data analysis related to the number of problems to be studied.

Data collection techniques conducted by researchers are study documents and interviews with informants. Document study techniques are conducted to collect data and information by reading, observing and interpreting spells and statements from informants relating to the mantra Pengasih Rezeki Marang Kuoso, while interviews are used to obtain information from the resource person about the meaning, implementation, and function of spells. Data collection in this study used interview techniques, recording, recording and documentation of informants. The interview technique is done by compiling the questions that will be asked to the informant, (1) audio-visual recording using a mobile phone, (2) recording the information conveyed by the informant, (3) and the documentation process of the activity as well as the informant. This question and answer process was conducted to gather information on the meaning and function of the mantra Pengasih Rezeki Marang Kuoso.

Data analysis used by researchers has several stages. First, data in the form of recordings obtained from the results of interviews with informants are changed into written form. Second, the recording data that has been converted into written form, then re-matched with the recorded data. Third, after the data matches the recording data, then it is given a punctuation mark that matches the Indonesian spelling. Fourth, is the stage of translating recorded data into Indonesian. Fifth, the data was grouped, and then analyzed the meaning and function of the mantra Pengasih Rezeki Marang Kuoso for the people of Palaan village, Malang Regency.

D. Findings and Discussion

Mantra is an oral literature that has a variety of specific languages according to the language in the surrounding environment. Mantra also has several special features that relate directly to the local community. This mantra adapts to the speaker's situation according to the needs of the user. Oral literature in the form of a mantra Love the fortune of Marang Kuoso is still widely used by the people of the village of Palaan until now it is still believed in its efficacy. Not only the local community, but many people from outside came in droves to ask for Mantra Pengasih Rezeki Marang Kuoso so that all efforts made could run smoothly as desired.
Mantra Pengasih Rezeki Marang Kuoso is from a trusted person. The person gets a mantra that is inherited from the teacher or one person and through oral. The process of inheritance also has stages, namely by fasting which aims to purify oneself. Based on information obtained from informants, the process of self-purification aims to make the physical and spiritual condition better and ready to accept the spells conveyed from the teacher (Mr. S, 02/05/2018).

1. The Meaning of Mantra Pengaseh for the Community

A mantra must have the meaning and meanings implied in it and have different functions according to the purpose of achieving what the user wants. Each word can replace the name of the object if it has been received by a community consensus or convention. But the same word will have different meanings in each region, because every region has a different convention. Just like the loving mantra have the following meanings:

<table>
<thead>
<tr>
<th>Table 1. Mantra Pengaseh and Its Meanings</th>
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</thead>
<tbody>
<tr>
<td>Mantra Pengaseh</td>
</tr>
<tr>
<td>-----------------------------------------</td>
</tr>
<tr>
<td>Allahuma ubad ubed</td>
</tr>
<tr>
<td>Isok nyandang isok ngliwet</td>
</tr>
<tr>
<td>Allahumma kitrah kitrih</td>
</tr>
<tr>
<td>Sugeh bebek sugeh meri</td>
</tr>
<tr>
<td>Allahumma kitrah kitrih</td>
</tr>
<tr>
<td>Sugeh sapi sugeh pari</td>
</tr>
<tr>
<td>Laillahailallah muhammadurrasulullah</td>
</tr>
</tbody>
</table>

The above mantra does not necessarily only has an explicit meaning. However, the mantra has an implicit meaning in it as a prayer that is taught through speech (oral) from generation to generation by residents of Palaan village. Especially with the domination of the majority of the population who cultivate with middle to lower economic conditions, so this prayer as a companion of the efforts they have made so far.

The true implicit meaning is a request to Allah SWT to carry out all his sustenance in the world. Can buy clothes as a daily need for every human being. Can buy food ingredients to carry out his life as a primary need for each individual. Pray to Allah SWT to be given a smooth chain, which means given sustenance that has never been broken to maintain life as long as there is still in the world. Then keep on praying and surrender to ask God for help to be given more fluency and sustenance in the business he pioneered as savings in the future and if there is an urgent need outside the planning context. According to Sujarwa (in Sunoto, 2017: 33) surrendering to God is a human attitude to surrender himself totally to God or the highest power that is worshiped.

Based on information from the informant Mr. S, if this spell can make it easier to find sustenance (loans/debts) to others, because indirectly this mantra can affect or make someone’s heart feel compassionate and have a high sense of empathy. In addition, this mantra is also used for food fertility in the form of crops and livestock. Then Mr. S also said that this mantra can be used in the process of studying so that the learning delivered by the teacher can be absorbed and easily understood (Mr. S, 02/05/2018).

2. Function of Mantra

The function of this mantra is nothing but as a companion in business. Most villagers, especially Palaan residents, when doing a business, especially those who have just started, need another effort, namely by striving for the Almighty. One of them was through mantra Pengasih Rezeki Marang Kuoso because it was dominated by people working in the world of farming, so this mantra was used to facilitate the plants planted to be fertile and to develop well when harvested especially for rice plants. However, the mantra will not function properly without being accompanied by effort, hard work, and patience and praying to God.

They hope that by saying their spells, wishes and hopes will be fulfilled and realized (Nurjamilah, 2015:129). In addition, it does not rule out the possibility that this spell is used by most residents to seek loans from someone. If you use the mantra Pengasih Rezeki Marang Kuoso, it is believed by the local people that the intended person to give the loan will melt and have compassion for those who borrow.

The function of the spell is greatly influenced by the condition of its users. These conditions are in the form of social, economic and cultural conditions. According to Talcott Persons (in
Syawaludin, 2014:153) there are several conditions that support, (a) Cultural conditions and (a) material conditions.

a) Cultural conditions
Culture in society has been around for generations and it is difficult to change it. This has become a belief system that has been inherent since birth in a society. Conditions like this that make people still strongly believe in the existence of a prayer that becomes a mantra. Their assumption of the mantra Pengasih Rezeki Marang Kuoso is still strong that mantras are sacred things that can lead them to prosperity, hearing how to be carried out in all matters which are being pursued, carried out, or pioneered both in matters of work and knowledge seeking such as a student who wants so that the exam is faded and launched until graduation. These things have been believed to be able to obtain results as desired so that they become prayers (mantras) which are believed to be revealed to those closest to them.

b) Material conditions
This material condition is a condition where a person feels he wants to own goods but is limited by economic conditions. Thus many people want a shortcut by using the mantra Pengasih Rezeki Marang Kuoso to be facilitated in economic terms. This is believed to be able to realize the desire to buy and fulfill their satisfaction. This feeling of dissatisfaction or want to have triggered the community to use the mantra as a shortcut. Even though the real beliefs of this prayer or mantra are only presented as accompaniments, it is not the main purpose of asking for everything they need. Regarding whether or not something is desired, it returns to the one who created it and the effort made is not because of the main thing because of the spell.

E. Conclusion
Oral literature includes a literary work that is present in the community today. The process of disseminating oral literature is done from generation to generation. The spread of oral literature can undergo a change in form in its narrative, but the change does not change the meaning of the oral literature. Oral literature can be in the form of poetry, prayers, or spells that are preserved for the life of the community.

The researcher in this matter examines the mantra Pengasih Marang Kuoso originating from Palaan Village, Kecamatan Ngajum, Malang Regency. Based on the meaning and function, the results of the research show that the mantra has an implicit or explicit meaning. The true implicit meaning is a request to Allah SWT to carry out all his sustenance in the world. Can buy clothes as a daily need for every human being. The function of the Pengasih Rezeki Marang Kuoso mantra is that the function of this mantra is nothing but as a companion in the business. When using this spell, it is believed by the local people that the person being directed to give the loan will melt and have compassion for those who borrow. In addition, there are two conditions that affect the use of mantras including cultural conditions and material conditions.

F. References