An Analysis of Mantra Used by *Sandro* in *Batanak* at Tarusa Village

Ismail Juliadi¹, Sartika², Solihin³
1,2,3STKIP Paraccendekia NW Sumbawa, NTB, Indonesia
E-mail: ismailjuliadi@gmail.com, tikaika1692@gmail.com, solihin.mohe@gmail.com

Article Info	Abstract
	Based on this background, the problems studied in this research are: (1) How is the structure of the spell used by Sandro in the *Batanak.* (2) What is the meaning of the mantra used by Sandro in *Batanak*. (3) What is the function of the mantra used by Sandro in *Batanak*. This study used descriptive qualitative method. Data collection techniques were video recording, interview and documentation. The researchers analyzed the data through the following steps: (1) The data obtained from video recording was analyzed by descriptive qualitative method, (2) The researchers transcribed the video recording, (3) The researchers analyzed the transcription of the video recording contained in the *Batanak* mantra, (4) Then clarified and described the structure, meaning and functions of the *Batanak* mantra. Based on the results of the analysis, it can be concluded that the structure of meaning contained in the Batanak mantra has six components, namely the title, opening, intention, suggestion, purpose and closing components. The Batanak mantra has two meanings, namely denotative and connotative, although not all of the denotative meanings have connotative meanings. The languages used in the mantra are Arabic and the Sumbawanese. Then the functions contained in the mantra are based on the expectations of a group of people who are members of the ritual, namely praying for rain.

Artikel Info	Abstrak
	Berdasarkan latar belakang tersebut, masalah yang dikaji dalam penelitian ini adalah (1) bagaimana struktur mantra yang digunakan oleh sandro dalam ritual Batanak, (2) bagaimana makna mantra yang di gunakan oleh sandro dalam ritual Batanak, (3) apa fungsi dari mantra yang digunakan oleh sandro dalam ritual Batanak. Penelitian ini menggunakan metode deskriptif kualitatif. Tehnik koleksi data menggunakan viedo recording, interview dan dokumentasi. Peneliti menganalisa data dengan langkah-langkah berikut: (1) data yang diperoleh dari rekaman video dianalisis dengan cara dekriptif kualitatif, (2) peneliti mentranskripsikan rekaman video, (3) peneliti menganalisis transkripi rekaman video yang berisi mantra Batanak, (4) kemudian mengkelarifikasikan dan mendeskripsikan struktur, makna dan fungsi mantra batanak. Berdasarkan hasil analisis, dapat disimpulkan bahwa struktur makna yang terkandung dalam mantra Batanak memiliki enam komponen yaitu komponen judul, pembuka, inti, sugesti, tujuan dan penutup. Makna mantra Batanak memiliki dua makna yaitu denotatif dan konotatif walaupun tidak semua dari makna denotatife memiliki makna konotatif. Bahasa mantra yang digunakan adalah bahasa Arab dan bahasa Sumbawa Kemudian fungsi yang terdapat pada mantra adalah berdasarkan pengharapan sekelompok orang yang tergabung dalam ritual tersebut yaitu mendoakan agar turunnya hujan.

I. INTRODUCTION

Culture is a way of life that develops, shared by a group of people from generation to generation. Culture is made up of many complex elements, including religion and political system, customs, language, tools, clothing, buildings and works of art and so does the culture that exists in Sumbawa. Mantra has different functions, depending on the goal to be achieved. Furthermore, mantra is also used by Sumbawaness in *Batanak. Batanak* is one of the customs of the Tarusa village community when the dry season comes with the aim of bringing rain. In the procession of *Batanak*, the mantra reciter or Sandro will read some mantra formed in very it is unique Sumbawanese language style (lawas). Some of those words are not commonly used in daily conversation. For example, the word *"Aja gunter na ngarugu, gelap na saser dunia, ujan no basa poto ne".* The meaning of the lawas is "whereas thundered loudly, darkness covered the whole world, the rain did not wet the toes". It is important to know the meaning, structure and

function of those mantra. Therefore, this phenomenon is the focus of this research.

Based on the phenomenon, this research was done in order to know the meaning, structure and functions of Mantra in *Batanak* tradition, that must be preserved due to its uniqueness. In the *Batanak*, a Sandro reads a spell *(lawas)* where the contents of the spell are only certain people who know what the mantra *(lawas)* contains both in terms of function, structure and meaning. Guarding against the addition or subtraction of mantra (*lawas)* from this *Batanak* tradition at Tarusa village is important. Identification of problems, some problems have been found in general, those are: first, it is really important to know the structure of mantra that is usually used by *sandro in Batanak* at Tarusa village. Second, it is essential to know the meaning of mantra that is said by the *sandro in Batanak* at Tarusa village. Third, it is needed to know the functions of mantra used by Sandro in *Batanak* at Tarusa village. Research suestions, How is the mantra's structure that is used by *Sandro in Batanak*? What is the meaning of mantra that is used by *sandro in Batanak*? What is the function of the mantra is used by *sandro in Batanak*?. Therefore, teh purposes of this study are to describe the mantra's structure that is used by *sandro in Batanak* at Tarusa village and to describe the meaning of mantra that is used by *sandro in Batanak* at Tarusa village.To describe the function of the mantra used by *sandro in Batanak* at Tarusa village. This research was conducted in Tarusa village, Buer sub district of Sumbawa Besar.

II. METHOD

This research is a descriptive qualitative research. There are two types of data source, namely primary (data directly obtained from the sandro) and secondary (information obtrained from produced video about the Batanak process) sources. Techniques of data collection are:

1. Video Recording

The observer in this case became a full member of the group that he observed. Thus, he could get whatever information that was needed, including undisclosed (Moleong, 2004) piece. In this study, the researcher indirectly observed mantra from social media, which were youtube and books.

2. Interview

Interview was used as one of the direct ways to understand the existing content in speech in the event of a lack of understanding from the researchers. Then, the researchers asked the expert of Sumbawa oral tradition who better understood the contents in mantra of Batanak ritual. The researchers chose an expert of Batanak ritual and the name of the expert is Mr. Aco, then Mr. MJ as expert reviewers of ancient lawas, and Mr. Ms (all are initials) as expert historian in the batanak tradision. The semi-structured interview refers to the type of interview that is conducted in a semi-formal situation. The questions in the interview were asked to the information sources by focusing more on their responses and opinions about the mantra used by Sandro in Batanak. The results of semi-structured interview were used as the primary data of this study.

3. Documentation

Documentation can include letters, policy statement, diary, regulations and guidelines (Jazadi, 2008). The researchers used the documentation to obtain information in the form of lawas transcript of Batanak mantra.

III. RESULT AND DISCUSSION

A. Result

In this study, the researchers describe what has been obtained in the field, especially regarding the analysis of the meanings, structure, and functions of the mantra used by Sandro in the tradition of calling rain (*Batanak*).

1. Structure of mantra

A mantra is arranged in a chart structure which is divided from the component elements and they are interconnected with one another. Therefore, it is necessary to first understand the components or elements contained in the mantra which must be analyzed in detail. In general, the spell structure is divided into three parts, namely the initial component, the middle component, and the final component. The initial component contains the opening, the middle component contains the content and the final component contains the closing. Discovery of the structure of the mantra in Batanak tradition is displayed in table 1 below.

Table 1. *Finding the structure of mantra*

No	Structure Element	Content	Meaning
1.	Title Element	*Manseok*	-
2.	Opening Element	*"Bismillahirrahmanirrahim",*	"Dengan menyebut nama

No	Element	Original	Translation
		"asyhadu an laa ilaaha illallaahu wa asyhaduanna muhammadarrasuulillah"	Allah yang maha pengasih lagi maha penyayang" "saya bersaksi bahwa tiada tuhan selain Allah dan saya bersaksi bahwa nabi Muhammad adalah utusan Allah" ("In the name of Allah the gracious the merciful" "I testify that no one is God but Allah, and that Muhammad is the messenger of Allah"
		"Seeook ee dewa manseok" Kugita ungkap sabomo Sangka kupongo rangala Ujan bola gaet pade,	"Ya Allah mohon turunkan hujan" Kulihat gelapnya *Sabomo* Hingga kupikullah bajak Hujan bohong mengasihi padi "Allah, please make it rain" I was the darkness of the *Sabomo* until I bear the hijacker rain lies loves rice
		"Seeook ee dewa manseok" Ajan gunter na ngalugu Gelap na saser dunia Ujan no basa poto ne	"Ya Allah mohon turunkan hujan" Padahal petirnya gemuruh Gelapnya menutupi seluruh dunia Ujan pun tak membasahi ujung kaki "Allah, please make it rain" Whereas thundered loudly Darkness convert the whole world The rain did not wet the toes)
3	Intention Element	*"Seeook ee dewa manseok" Gila nanta orong roman Datang ba sekali bae Danang kasampe gila ee*	"Ya Allah mohon turunkan hujan" Sungguh kasihan sawah Roman Datangnya banjir hanya sekali Batang kayu tersangkut disungai ("Allah, please make it rain" pity the fields of *Roman* Come flood just once Log stuck in the river)
4	Sugges-tion Element	*"Seeook ee dewa manseok" Ujan otak batu lante Baremba kokar kakiang Jakenring jolo kangimal,*	"Ya Allah mohon turunkan hujan" Hujan hulu di Batu Lante Membanjiri kali di Kakiang Jangkering condong/miring tertimpah air ("Allah, please make it rain" Rain upstream in *Batu Lante* Flooded the river at *Kakiang Jangkering* tilted overflow *with water*
		"Seeook ee dewa manseok" Lamen jolo mo kangimal Nomonda pang nyampe pio Dawa ngasi mo gila e	"Ya Allah mohon turunkan hujan" Jika condong/miring tertimpah air Tiada tempat hinggapnya burung Dawa pun bersedih sungguh kasihan "Allah, please make it rain" If tilted overflow with water There is no place for the bird to perch *Dawa* was grieved pity)
5	Purpose Element	*"Seeook ee dewa manseok" Seman mo ngasi Dawa ee Kayu rea pang mu nyampe Lamen no nunuk baringin,*	"Ya Allah mohon turunkan hujan" Usalah bersedih wahai Dawa Kayu besar tempatmu hinggap Kalau tidak di pohon Nunuk dan baringin ("Allah, please make it rain" Do not be sad *Dawa* The big wood on which you are perched If not in the Nunuk and

			Baringin tree
		"Seeook ee dewa manseok" *Baringin tenga desa ta* *Ode godong rempa bewe* *Bola tu beleng nonda rep*	"Ya Allah mohon turunkan hujan" Baringin di tengah desa ini Kecil daunya lebat dahannya Bohong orang bilang tiada peneduh "Allah, please make it rain" *Baringin* tree in the middle of this village Small leaves dense branches Lie, people say there is no shade
		"Seeook ee dewa manseok" *Ba to po tutu baringin* *Rabewe mas bagodong wang* *Ampo mo intan pang puin*	"Ya Allah mohon turunkan hujan" Inilah benar pohon baringin Berdahan emas, berdaun uang Lagilah permata dipohon "Allah, please make it rain" This is truly a *Baringin* tree Golden limb, leafy money)
6	Closing Element	*"balong mo tangka tu pamit"* *Seeook eee dewa manseok* *Seeoook seeook* *Eee dewa manseok.*	"baiklah kiranya saya berpamitan" "Ya Allah mohon turunkan hujan" ("ok may I say goodbye" "Allah, please make it rain")

The spell structure above is divided into several elements according to the old *Batanak* read by Mr. A (Sandro) based on the element of the spell structure. The mantra has a complete element/which consists of an opening component which begins with the word *"bismillah"* read the sentence of syahadat *"asyhadu al laa ilaaha illallaah, wa asyhadu anna muhammadar rasululaah"* and followed by two lawas as the opening lawas. After that, the intention *"seeook ee dewa manseok, gila nanta orong Roman datang ba sekali bae danang kasamper gila e"* which has meaning *"Ya Allah mohon turunkan hujan, Sungguh kasihan sawah Roman datangnya banjir hanya sekali Batang kayu tersangkut disungai"* The *lawas* verse above contains an element of clear intention, namely a request to Allah to bring rain. Then, the

suggestion component based on the meaning is an element that contains metaphorical or analogy as the example in the fifth stanza *"nomonda pang nyampe pio, dawa ngasi mo gila e"* that is, there is no danger of a Dawa bird perching, sad pity ". The presupposition of the word Pio Dawa is human. It is as if humans no longer have the source of life. The purpose components are contained in the sixth and seventh verses *"Seman mo ngasi Dawa ee, Kayu rea pang mu nyampe, Lamen no nunuk baringin"*, *"Baringin tenga desa ta, Ode godong rempa bewe, Bola tu beleng nonda rep"*. The meaning of this lawas is that everything in Allah's creation must have benefits. Like the *Baringin* tree, even though it has small leaves, its branches are thick and provide shade. Furthermore, in the old stanza of the eight "*Ba to po tutu baringin, Rabewe mas bagodong wang, Ampo mo intan pang puin"*. Meaning is "This is true of the baringin tree, with gold leaves with money, and the jewels in the tree." The meaning of this lawas is that this is the blessing of Allah's creation, like a tree that is always useful, and the rice tree that grows as a result of the falling of rain benefits humans. Then the closing / closing component *"balong mo tingka tu pamit, Seeook eee dewa manseok"* is "ok may I say goodbye" "Allah, please make it rain". From this sentence, it means that Sandro wants to end the rain prayer to Allah.

2. The Meanings of Mantra

The researchers used diction, the structure of diction that was contained in this Mantra based on two categories of meaning namely denotative meaning and connotative meaning. Discovery of the meanings of the mantra in Batanak tradition was through interview. To get deeper clarity, the overall analysis of the meaning of the mantra is as follows.

Table 2. *Finding the meaning of mantra*

No	Content	Denotative meaning	Connotative meaning
1	*Bismillahiroh manirrahim*	*"Dengan menyebut nama Allah yang maha pengasih lagi maha penyayang"* ("In the name	-

No			
		of Allah the gracious the merciful")	
2	*Asyhadu an laa illaha illallaahu, wa asyhaduanna muhammada r rasuulullah*	*saya bersaksi bahwa tiada tuhan selain Allah dan saya bersaksi bahwa nabi Muhammad adalah utusan Allah* ("I testify that no one is god but Allah, and that Muhammad is the messenger of Allah")	-
3	*"Seeook ee dewa manseok"* *Kugita ungkap sabomo Sangka kupongo rangala Ujan bola gaet pade.*	*"Ya Allah mohon turunkan hujan"* *Kulihat gelapnya di Sabomo Hingga kupikullah Bajak Hujan bohong mengasiani padi* ("Allah, please make it rain" I was the darkness of the *Sabomo* until I bear the hijacker rain lies loves rice)	- *Ungkapan protes terhadap hujan yang tidak jadi turun,* (Expressions of protest against the rain that is not falling)
4	*Seeeok ee dewa manseok Aja gunter na ngalugu Gelap na saser dunia Ujan no basa Poto ne.*	*"Ya Allah mohon turunkan hujan"* *Padahal petirnya keras menggelegar Gelapnya menutupi seluruh dunia Ujan nya tak membasahi ujung kaki* ("Allah, please make it rain" Whereas thundered loudly Darkness convert the whole world The rain did not wet the toes)	- *Hujannya kecil sekali, Walaupun petir yang keras dan Gelap yang luar biasa* (The rain is so small, Although the thunder was harsh and Incredible dark)
5	*Seeook ee*	*"Ya Allah*	-
	dewa manseok Gila Nanta orong roman Datang ba sekali Bae Danang kesamper gila e.	*mohon turunkan hujan"* *Sungguh kasihan Sawah Roman Datang banjir hanya sekali* *Batang-batangkayu tersangkut disungai* ("Allah, please make it rain" pity the fields of *Roman* Come flood just once Log stuck in the river)	*Akibat hujan yang terlalu kecil mengakibatkan ranting-ranting yang dibawa oleh banjir tidak sampai ke mulut sungai/ muara* (As a result of the rain that was too little, the branches carried by the flood did not reach the mouth of the river/estuary)
6	*Seeook ee dewa manseok Ujan otak batu lante Baremba Kokar kakiang Jangkering jolo kangimal.*	*"Ya Allah mohon turunkan hujan"* *Hujan hulu di Batu Lante Membanjiri kali di Kakiang Jangkering condong/mirin g tertimpa air* ("Allah, please make it rain" Rain upstream in *Batu Lante* Flooded the river at *Kakiang Jangkering* tilted overflow with water)	- *Gambaran keadaan bumi yang telah dibasahi air hujan sehingga menyebabkan pohon banyak yang miring diterjang banjir* (The picture of the condition of the earth that has been soaked by rainwater, causing many trees to tilt by the flood)
7	*Seeook ee dewa manseok Lamen jolo mo kangimal Nomonda pang nyampe Pio Dawa ngasi mo gila e.*	*"Ya Allah mohon turunkan hujan"* *Jikalau condong/ miring tertimpa air Tiada tempat hinggapnya burung Dawa bersedih kasihan sekali* ("Allah, please make it rain" If tilted overflow with water There is no place for bird to perch *Dawa* was grieved really pity)	- *Ketika bumi diguyur hujan pohon-pohon hampir tumbang tertimpa air, burung burung pun tiada tempat berteduh* (When the earth is under the rain, the trees are almost crushed by the water, the birds have no shelter)
8	*Seeook ee dewa*	*"Ya Allah mohon*	- *Bahwa Tuhan*

	manseok Seman mo ngasi dawa e Kayu rea pang mu nyampe Lamen no nunuk baringin.	*turunkan hujan"* *Usahlah bersedi wahai Dawa pohon kayu nan besar tempat kau hinggap kalau tidak di pohon Nunuk dan Beringin* ("Allah, please make it rain" Do not be sad *Dawa* The big wood on which you are perched If not in the *Nunuk* and *Baringin* tree)	*tidak sia sia nenurunkan hujan sebesar apapun, tetap mengedepankan keselamatan mahluk ciptaannya asalkan tidak berbuat kerusakan* (That God is not in vain to bring down any amount of rain, still prioritizes the safety of his creatures as long as he doesn't do any damage)
9	*Seeook ee dewa manseok Baringin Tenga desa ta Ode godong rempa bewe Bola tu beleng nonda rep.*	*"Ya Allah mohon turunkan hujan"* *Baringin ditengah desa ini Kecil daunnya lebat dahannya Bohong ornag bilang tiada peneduh* ("Allah, please make it rain" *Baringin* tree in the middle of this village Small leaves dense branches Lie, people say there is no shade)	- *Ciptaan Allah itu tetap ada manfaatnya seperti halnya pohon baringin walaupun daunnya kecil namun dahannya lebat dan menjadi tempat berteduh.* (God's creation still has benefits like a baringin tree, even though its leaves are small but its branches are thick and provide shade.)
10	*Seeook ee dewa manseok Ba topo tutu baringin rabewe mas bagodong Wang Ampo mo intan pang puin.*	*"Ya Allah mohon turunkan hujan"* *Ya inilah pohon baringin Berdahan mas berdaun uang Lagilah permata di pohon* ("Allah, please make it rain" This is true a *Baringin* tree Golden limb, leafy money Another gem on the tree)	- *Bahwa inilah benar-benar nikmat ciptaan Allah, laksana pohon kayu yang selalu bermanfaat, Laksana padi yang tumbuh akibat turunnya hujan batang dan daunnya jadi makanan ternak jadi kompos dan buahnya jadi butiran beras.* (That this is a truly delicious creation of Allah, like a tree that is always useful, Like rice that grows due to the falling rain, the
			stems and leaves become fodder for compost and the fruit becomes grains of rice.)
11	*Balong mo tingka tu ngamit Seeeok eee dewa manseok Eeeeok seeook Eeee Dewa manseok.*	*Baiklah kiranya saya berpamitan "Ya Allah mohon turunkan hujan"* ("ok may I say goodbye" "Allah, please make it rain")	-

Based on the explanation above, the authors explain in detail the meaning of the mantra from this *Batanak* tradition: Mantra has a clear denotative meaning which was pronounced by the Sandro pronouncing Arabic and Sumbawanese. Then, the denotative meaning of the mantra also has the connotative meaning which is pronounced using the Samawanese language. Each *lawas* in the *Batanak* ritual has a connotative meaning, for example in the eighth stanza *"Ba topo tutu baringin, rabewe mas bagodong Wang, Ampo mo intan pang puin"*. From the denotative meaning, it means "Yes, this is a Baringin tree, it has gold leaves with money, and there is a jewel in the tree". Scientifically, there is not a single tree in the world that has gold branches, the leaves of money and gems become its trunk. Literally the sentence above uses a metaphorical figure which is very often used to show that there is another message to be conveyed. Then the connotative meaning of the sentence is "That this is truly a blessing for God's creation like a tree that is always useful, likes rice that grows due to rain falling its stems and leaves become fodder for compost and the fruit becomes grains of rice. So, it can be concluded that the *Baringin* tree is a representation of a rice tree that has a million benefits.

3. The Function of Mantra

Broadly speaking, it shows that the mantra chanted by Sandro in the ritual (*Batanak*) has an obvious function, which is to summon rain. Every lawas / spell cast by Sandro must have a prefix like *"seeook ee dewa manseok"* The meaning of the

sentence is "Allah, please send rain" from the beginning of the opening to the closing of the mantra, the word is always repeated. Therefore, the conclusion in the *Batanak* ritual is to ask for rain. Furthermore, the activity of summoning rain is a manifestation of the activities of a group of people in Tarusa Village who hope that it will rain.

B. Discussion

In this section, the reserachers discuss what has been found in the field regarding the structure, meaning, and function of the mantras used by Sandro in the ritual of summoning rain (Batanak). After that, the correlations between the information found and theories are discussed.

1. Mantra Structure Used by Sandro in *Batanak*

Based on the interviews that had been conducted by the researchers, the *Batanak* mantra used Arabic language in the opening, Sumbawa language in the content and closing of the mantra which are packaged in the form of lawas. Then, Kartini's *et al* 2020 research on mantra also use the same theory. This study is in line with the finding of Kartini *et al* (2020).

2. The Meanings of Mantra Used by Sandro in *Batanak*

The meanings of mantra that are illustrated from interview have both a denotative and connotative meaning, although not every mantra has a connotative meaning. This is in line with the research conducted by Husni Mubarak (2019) on the analysis of the function and meaning of the Dayak tribe's healing mantra." It also found that the healing mantra in the Dayak tribe also contained denotative and connotative meanings.

3. The Function of Mantra

Generally, mantra spelling by Sandro in the ritual (Batanak) has an obvious function, which is to summon rain. The activity of calling for rain is a manifestation of the activities of a group of people in Tarusa Village who hope that it will rain. Based on Bascom's theory, these activities belong to one of the four mantra functions namely: As a projection system, namely as a means of reflecting the imagination of a collective. Furthermore, the relevant study that examines the spell summoning rain (Cowogan) in Banyu Wangi has no

similarities because this study examines the ritual structure instead of the spell structure, and the meaning of the mantra in this research also does not examine the denotative and connotative meanings but explains this in each mantra.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

Based on the results of the research and discussion described in the previous chapter, several conclusions can be drawn, as follow: (1) it can be concluded that generally, the components of the mantra are divided into three parts, namely the initial component, the content component, and the final component. Of the three components, they are divided into six elements, namely the elements of the title, opening, intention, suggestion, goal, and closing. The results of the *Batanak* spell analysis have all the elements in the spell structure and it used semiotic structural theory to define it, (2) the meanings of the *Batanak* mantra have a denotative and connotative meanings, although several stanzas mantra do not have a connotative meaning. In analyzing the meanings of mantra the researchers used diction element to find out its connotative and denotative meanings spelled by the Sandro. (3) The function of the *Batanak* spell, which was explained by Sandro, is to ask for rain. According to Bascom, in the theory of spell functions, there are four divisions of spell functions. This *Batanak* mantra is included in the first function, as a projection system, namely as a means of reflecting the imagination of a collective.

B. Suggestion

This related discussion is still very limited and requires input, suggestions for the next writer are to study more deeply and comprehensively about An Analysis of Mantra Used by *Sandro* in *Batanak* at Tarusa Village.

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