

The Existence of *Mantra Pagalung* for Makassar Ethnic: Ethno-literature Perspective

¹Hunaeni, ²M. DalyanTahir^{2, 3}, Raodah

^{1,2,3} Faculty of Cultural Sciences

ABSTRACT: Mantra Pagalung is one of the ethno-literatures of Makassar ethnic in south Sulawesi. Its genre is traditional poetry. Traditional poetry is then supposed to be a mantra. Because it is related to agriculture, this mantra is given the name Mantra Pagalung. The content of this mantra reflects the mindset and attitude associated with farming tools. The relevant theories used for this study are anthropology and ethno-literature. The purpose of this research is to reveal the patterns of mantras based on the description of the socio-cultural institutions of the Makassar people. Through this research, it will be revealed and explained the forms of community culture which are reflected in the Mantra Pagalung in Bontomanai village, Tompobulu sub-district, Maros regency. The discussion in the Mantra Pagalung of the Makassar people is carried out using a literary anthropological approach. There are two data collection methods used in this study, namely the first method of library research in the form of literature studies related to the object of study, and secondly, the field method carried out by conducting interviews with note-taking techniques. Data analysis was carried out using a qualitative descriptive method, namely explaining the data of the Mantra Pagalung according to the actual state of the data. The results of this study indicate that the form of the Mantra Pagalung consists of two parts, namely the bound form (patterned) and the unbound form (free). Based on the cultural form of the community, there are some ideas found. They are ideas of divinity, fertility, and salvation; a form of activity or behavior when sowing rice, pulling seeds, planting rice, visiting rice, and starting harvesting; and the form of objects related to nature, humans, places, and equipment.

Keywords -Mantra, tradition, culture, farming, cultural preservation

I. INTRODUCTION

The people of Makassar in Maros district have a belief that mantras have supernatural powers. This magical power does not just appear. However, it must be equipped with strong trust and confidence from the mantra speaker. For the people of Maros, mantras have different functions, depending on their needs. For example, it is used for love, work, health, repel reinforcements, trade, agriculture, moving house, and so on, (Sahib, et al:2019; Rahman, et al:2019).

People assume that words, sentences, and language expressions in mantras have power beyond human reason. All these things are attractions that also color the beliefs and worldview of the Makassar people about agriculture. They believe that all objects contain good properties, but on the other hand, every object has evil qualities, (Tahir, et al:2018).

One form of mantra that is the focus of the author's research is Mantra Pagalung. Mantra Pagalung is a mantra that is specifically intended for agricultural affairs. The Mantra Pagalung as the object of this research has two forms which are bound and unbound form, and the number of lines is not fixed. There are also different forms of disclosure. Some are stated directly, and some are stated indirectly, for example by using certain figures of speech or symbols, (Tahir, et al:2021)

This research aims to analyze the forms and forms of society's culture which is reflected in it by using an Anthropological Literary approach. This analysis is very important to do to find out the way of thinking of the people and including the ins and outs of their culture.

II. TRADITIONS IN AGRICULTURE

The Bugis people occupy different geographical areas, so there are different farming habits and traditions, especially those related to their local traditions. There are several reasons behind the differences in agricultural traditions in each of the Bugis ethnic groups, such as geographical differences, rainfall, wind, seasonal differences, and hydrological potential. The differences in agricultural traditions in each Bugis-

Makassar community are marked by two things, namely the problem of the cultural conditions of the people and the natural conditions of their agriculture, (Andini:2021).

The agricultural system for people with an agrarian cultural background is understood as a way or technique of managing natural resources to increase the productivity of agricultural products. In general, the agricultural system in the management of lowland rice farming has similarities with the procedures carried out in several regions, although there are still differences that characterize the local agricultural system

One of the farming traditions studied in this research is the farming tradition in Maros regency, especially in Bontomanai village, Tompobulu sub-district, Maros regency. Pagalung is a tradition of chanting mantras related to community farming traditions in the form of a whole series of farming from seed selection to harvesting. Apart from utilizing technology in farming, the tradition of chanting mantras associated with farming processions is still maintained. The tradition of reciting the mantra is called the *Mantra Pagalung* tradition. Every ethnic group or community tends to maintain and preserve their traditions if these traditions provide real benefits in their lives. This is the reason why this tradition is well preserved to this day, (Rahman, et al:2018; Asba, et al:2019; Sari, et al:2019)

III. ABOUT MANTRA PAGALUNG

The *Mantra Pagalung* among ethnic Makassarese farmers is still practiced today on the grounds that this tradition is believed to have supernatural powers contained in the entire series of agriculture. If the Mantra Pagalung tradition is not carried out, the harvest is believed to be unsatisfactory.

The ancestors have carried out the Pagalung Mantra tradition and passed it down from generation to generation. This is done as a form of gratitude to God for the sustenance of the previous harvest, both in the form of the rice harvest and its protection, as well as a form of respect for the ancestors and the Goddess of Rice (Sang Hyang Seri) who is trusted to protect rice from pests until the harvest season.

The process of this community tradition consists of three stages, namely the preparation, implementation, and final stages. (a) The preparation stage is to determine the day to plant and carry out the Pagalung Mantra tradition. (b) The implementation stage is choosing male and female rice stalks and then mating. (c) The final stage is that the remaining rice seeds are stored in a prepared place (posisi bola) as a sign that the planting has been completed.

The relationship between the Pagalung Mantra tradition and the survival of the farmers are: while carrying out the Pagalung Mantra tradition and maintaining this tradition until now, farmers feel prosperity with increasing harvests, and they never run out until the harvest arrives, they also rarely experience crop failures or encounter problems. in farming. Farmers also do not feel worried about the calamities that will befall them, such as work accidents, rats, caterpillars, and snails, because they still maintain the traditions handed down by their ancestors.

IV. LITERATURE REVIEW

Understanding and studying cultural features in a literary work, including poetry, requires the participation of other sciences outside of literature. Other sciences, such as cultural anthropology, functioned as an auxiliary science in analyzing. Cultural anthropology is considered the most relevant auxiliary science to the study of cultural behavior of a group of people. The application of cultural anthropology is to examine literary works, hereinafter referred to as literary anthropology.

Literary anthropology is the study of literary works of relevance to humans (anthropos). By looking at the division of anthropology into two types, namely physical anthropology and cultural anthropology, literary anthropology is discussed in relation to cultural anthropology, with human-produced works, such as: language, religion, myth, history, law, customs, and works of art. art, especially literary works (Ratna, 2004:351).

Literary anthropology emphasizes the cultural features produced by humans which are reflected in literary works. Literary anthropology is more likely to pay attention to past cultures and forms of cultural practice. In accordance with the nature of the object, literary anthropology works by utilizing the theory of myth, function structure, and structuralism for literary works. Literary anthropology makes use of the theory of function and cultural practice. The combination of anthropology and literature in the field of literary anthropology is based on material objects. The essence of anthropology is an empirical fact while literature is imaginative creativity. Literature contained in a particular society can be categorized as ethno-literature.

V. OBJECTIVES OF STUDY

Based on the research design, the purpose of this research is formulated as follows; 1) to reveal the meaning contained in Mantra Pagalung for the Makassar Ethnic, 2) to elaborate on the elements of Mantra Pagalung, both open and closed.

VI. METHOD

6.1 Data Sources

This research is a type of qualitative research using descriptive methods, hereinafter referred to as qualitative descriptive research. Qualitative descriptive research, which explains the data according to the actual state of the data. The source of data in this study is in the form of speech or a variety of spoken language obtained from several informants. The Informants are people who have knowledge relevant to the object of research.

6.2 Method of Collecting Data

Data were collected by using the methods of observation, interview, and recording. Observations were made in the context of collecting initial data regarding the Mantra Pagalung. The interviews were conducted to explore the informants' knowledge about *Mantra Pagalung* and its use in society. In addition to the ongoing interviews, researchers also recorded in order to re-check the truth of the research data.

6.3 Method of Data Analysis

The data obtained through the note-taking technique were then analyzed using a descriptive method, which describes the facts obtained from the research. Data analysis in this study was begun by taking an inventory of the data pronounced by the informants through dictation techniques, then the data were translated into Latin, then they were translated into Indonesian, after that the data were classified, then they were analyzed based on theory and finally conclusions were made based on the research results.

VII. FINDINGS AND DISCUSSION

Based on field data, the kind of mantra is divided into two, namely bound and unbound. The bound mantra has become a general reading when starting to recite the mantra and does not change, and while the unbound mantra is caused by its nature which can change according to the situation and needs when reading the object being cast. The bound *Mantra Pagalung* can be seen in Table 1 below;

Table 1. Mantra Pagalung Text Expression (Bound)

No	Kind of Mantra	Text Expression
1.	Mantra <i>AppakarammulaAn nanang</i> (the start of planting)	Tallasaklamung//Tallasakrilamung//Tallasakrikalengku//TallasakriKara engku//Tallasakriminangkammayya//BarakkaLailahaIllallah Living people who plant // Living plants that are planted // Living in me // Living in my Lord // Living in the Creator Blessings of Allah SWT
2.	<i>AppakarammulaAn ggallé Ulu Asé</i> (the start of harvest)	Tallasaknyangki//Tallasakrisangki//Tallasakrikalengku//Tallasakrikara engku//Tallasakriminangkammaya//BarakkaLailahaillallah Living people chopping rice //Living rice being chopped // Living in me //Living in my Lord //Living in the Creator //Blessing of Allah SWT

Then the type of mantra that is not bound as it can be adapted to the cultural practice being cast. See Table 2 below;

Table 2. MantraPagalung Text Expression(Unbound)

No	Kind of Mantra	Text Expression
1.	<i>AppanaungBinè</i> (so wing seeds mantra)	<i>Bismillahirrahmanirrahim//AssalamualaikumWarahmatullahiWabarakatu //Aji Barailuattunu//Karaengtanabbiappabattu Mae ripatangnabutta//Kalanggioroka bine//BarakkaLailahaillallah</i> <i>Bismillahirrahmanirrahim//AssalamualaikumWarahmatullahiWabarakatu//Aji Barailu that burned//The Prophet who conveyed //To the owner of the land//That I will sow the seeds//Blessings of Allah Ta'ala</i>
2.	<i>Ammubbuk Bine</i> (removing rice seeds mantra)	<i>Bismillahirrahmanirrahim//Assalamualaikum WarahmatullahiWabarakatu //Natarimamialusukna Banyu merakpapasabbingku//Patangabutta//Kakupalettekikatallasangku//Mae ripammariangku//Barakkalailahaillallah</i> <i>Bismillahirrahmanirrahim // Assalamualaikum WarahmatullahiWabarakatu // Received the subtle nature of the betel leaf that I presented // To the landowner because I will move the seeds</i>

		that are the source of my life // to the fields // thanks to Allah Taala
3.	<i>PakdondoAseTanang</i> (chanting songs for paddy mantra)	<p><i>Bismillahirrahmanirahim//Assalamualaikum// WarahmatullahiWabarakatu//Iyadende//Iyadende//Niaktojengmikucini kYaccing I maleklengsujumanaik//I Makborong-borongsarre//I Makborongbalibodo//Na nakammikkoNabbiYaccing//Na tarintikomalaikak//JeknepannallassinuYaccing// AnginPanroyongannu//BarakkaLailahailallah</i></p> <p>Bismillahirrahmanirahim // AssalamualaikumWarahmatullahiWabarakatu // Iyadende // Iyadende // Yaccing is already black like the leaves of the Sujumanaik tree // Like a clump of lemongrass // Like a fishing gear // And Yaccing is guarded by the Prophet // And raised by the angels//The water of your life Yaccing//Your waving wind//Blessings of Allah Taala</p>
4.	Mantra <i>PalongkoriaA sé</i> (plant fertilizer mantra)	<p><i>Bismillahirrahmanirahim//AssalamualaikumWarahmatullahiWabarakatu//OohAkking, Accing//Kugentungkiribunga-bunga//Bunga sibollota//Ali Fatima//Ooh....Akking //Accing // Battalakangraik//Battalakkalauk//Battalaktimborok//Battalakwarakkan g//Attakgalakkiribatangkalenta//Nanaparambakingsenganakcucungta//AppakasulapakBarakkaAllaTaala.</i></p> <p>Bismillahirrahmanirahim // AssalamualaikumWarahmatullahiWabarakatu//Ooh.....Akking, Accing//I'll hang you on flowers//On such a beautiful flower//Ali Fatimah//Ooh....AkkingAccing//Heavy to the east heavy to the west // Heavy to the south // Heavy to the north // Hold on to yourself // And be able to provide for your children and grandchildren // The four corners // Blessings of Allah the Exalted</p>
5.	Mantra <i>PakbongkaAnango</i> (mosquito repellents mantra)	<p><i>Bismillahirrahmanirahim//AssalamualaikumWarahmatullahiWabarakatu//I Ressearengnurilangik//I kau nipakniakrilino//Ni arengkoanango//Oe.... anango//Akribbakkosingkammalannyaknakilaka//Nanulaloisikongtura mmanga//Tujupakpaknabulotinggi//Tujupokokingru//Anjorengkoangng isik//Canikporenalino//akherak//BarakkaAllaTaala</i></p> <p>Bismillahirrahmanirahim//AssalamualaikumWarahmatullahiWabarakatu //In the sky you are called Resse // You are presented in the world // And given the name walangsangit // O...walangsangit // Fly like the disappearance of lightning // Through all the clouds // Seven tall bamboo sticks // Seven areng tree trunks // There you suck // Like the sweetness of the honey of the hereafter // God's Blessings</p>

Based on the two tables above, it shows that the Mantra Pagalung consists of two aspects, namely the bound spell and the unbound mantra.

7.1 The Form of Culture in the Mantra Pagalung

Some of the ideas in the *Mantra Pagalung* are found in three main parts, namely, The form of ideas of divinity, the form of the idea of fertility, and the form of the idea of salvation.

a) The form of the idea of divinity

People's statements about the existence of belief in God are reflected in the mantra showing *appakarammulaannanang* in text (1) *lariktallasakrikaraengku, tallasakriminangkammayya, barakkaLailahallallah* which means to live in my Lord, to live in the Creator, thanks to Allah SWT. The fragment of the mantra mentions *karaengku*, who is considered as the God. This indicates that the ancestors at the time of creating the mantra had received Islamic influence, indicating that apart from they believed in gods, they also believed in the existence of God.

b) The form of ideas about soil fertility

In this *Mantra pagalung*, people's hopes are depicted about the hope of an abundant harvest. This can be seen in the mantra at the stage of *ambuaiaseya* text (1)*pakdondoAse/ NiaktojengmikuciniYaccing I maleklengsujumanaik/* meaning that *Yaccing* already looks black like *sujumanaik* leaves, this illustrates the

hope that people want the rice leaves to be colored like Sujumanaikleaves which are dark green because when the color of the rice leaves is like Sujumanaik leaves, it indicates that the rice plant has thrived. Apart from that array, there is also array *I Makborong-borongsarre* which means like a clump of lemongrass, *I Makborongbalibodo*, gathered like fishing gear which means farmers' hope for the fertility of their rice plants. This Bali Bodo is made of small bamboo woven in a circle.

c) The realization of the idea of safety

Communities in processing their agricultural land sometimes have many obstacles, especially in the maintenance process. In the maintenance process, usually their rice plants are attacked by various pests and diseases such as rats that eat rice, walangsangit which usually attacks rice leaves, and reddish rice leaves making the farming community restless with this. This anxiety made the farmers have an idea about the safety of rice plants from pest attacks which was reflected in the repelling spell of walangsangit which was uttered at the stage when *appaballeasé*.

7.2 Forms of activity/behavior in Mantra Pagalung

Cultural practices that are reflected in the Mantra Pagalung can be in the form of activity/behavior in sowing rice, form of activity/behavior in removing seeds, form of activity/behavior in planting rice, form of activity/behavior in visiting rice, form of activity/behavior in treating rice, and form of activity/behavior in starting harvesting.

a) The form of activity/behavior in sowing rice

The activity or behavior of the community is reflected in the mantra at the *appanaungbiné* stage, namely in the line that says *Aji Barailuattunu* which means Aji Barailu who burns. The meaning of this array is that before leaving for the seeding place, rice seeds are placed on a basket and then an incense stick is lit (burned with frankincense). After the frankincense is burned, the people say mantras to start sowing the seeds while holding the seeds to be sown. In the narration of these mantras, the farming community sits cross-legged in front of the central pillar of the house (*bentengtangnga*) which is considered the guardian of the house. This speech is carried out solemnly so that what the community wants can be conveyed to the landowner. The purpose of the farming community to burn frankincense is to notify the landowner that the seeds will soon be sown. Seen at the stage of *appanaungbinéLarikKaraengtaNabbiappabattu* which means the prophet who conveys to the landowner.

b) The form of activity/behavior in removing seeds

Before starting to remove the seeds, the farming community makes banyu peacocks, this is reflected in the mantra of the *ammubbukbiné* stage in the array which says *Natarimamialusukna Banyu merakpapasabbingku, patangabuttameans* receiving the subtle nature of the betel leaf that I offer, to the landowners. This illustrates that whenever farming communities want to start cultivating any field, they must use banyumerak as *pappisabbi*(offerings) addressed to landowners as a request for permission that they will move seeds into the fields to be planted. This is reflected in the array *Kalakupalettekikatallasangku, Mae ripammariangku*. The banyu peacock referred to in this case is a betel leaf that is shaped in such a way that it contains areca nut and lime, which in Makassarese is called kalomping which is then wrapped with the tip of a banana leaf

c) The form of activity/behavior in planting rice

The form of activity/behavior in planting rice in the community is reflected in the *appakarammulaannanang* stage (starting to plant) text (2), namely how they collect the *sumangak* (soul) of rice before being transferred to the fields for planting, this can be seen in the array that says *Kiokmingaseng, assekrengaseng, akkalepungaseng, erangmi mange rigalunga* which means to call all, so that all gather and all can unite, then after that take them to the fields. The arrays depict an effort by farmers who emphasize that their rice can grow well. This indicates that the farming community has started planting rice is indicated by the number of several rice trees planted in the corner of the rice field (nine clumps), then the seeds that are still left in their hands are planted in the middle, thus indicating the existence of one large clump that can be directly harvested. known as a form of activity *appakarammulaannanang* (starting to plant).

d) The form of activity/behavior in visiting rice

The form of community activity/behavior in visiting rice is reflected in the mantra in the text (2) the stage showing *ambuaiaséya*. What is reflected in the mantra is that people always visit their fields to see whether their rice plants are in good condition or not. This can be seen when he wants to say goodbye to the rice as illustrated in the line of *Nakulampamoanneaccing* which means I will go home *Accing*. The farming community says goodbye to rice by sitting in the corners of the rice fields while holding a few leaves of rice by saying mantras containing prayers or hopes that are depicted in the mantra. After reading the mantra, the rice leaves are wrapped around another rice leaf so that the rice remains united and takes care of each other.

e). The form of activity/behavior in treating rice

The form of activity/behavior of the farming community in treating rice from walangsangit attacks is reflected in the mantra of the *appakballeasé* stage which describes the community's efforts to get rid of rats that attack their rice plants.

In the past, people did not use poison to repel walangsangit that attacked their rice plants, but only with mantras because they did not want to kill the rat as they think that by killing the rat, the rat would be more vicious.

f). The form of activity/behavior in starting the harvest

The farming community before *Appakammulaangngalle ulu ase* (started harvesting, first made a banyu peacock. This banyu peacock is made from siri leaves which are then wrapped with the tip of a banana leaf. Farmers believe that in starting everything in the processing rice fields, they must use a peacock banyu which then frankincenses are burned in the center of the house (bentengtangga). After that, the community goes to the fields carrying banyu peacocks and sickles to the fields for *appakammulaangngalle ulu ase*. This activity is carried out by cutting one clump of rice, which is about a handful, but before doing the cutting the community first recites the mantras used to start the harvest. In this narrative, the people stand while holding the rice to be cut and done in the morning before the sun rises.

VIII. CONCLUSION

Mantra Pagalung is a tradition of chanting that is related to the community's farming tradition in the form of a whole series of farming, from seed selection to harvesting. There are several series of activities related to the reading of *Mantra Pagalung* in the form of a) sowing rice, pulling seeds, planting rice, visiting rice, treating rice, and starting the harvest. The cultural form in the Pagalung mantra can be in the form of ideas about divinity, soil fertility, and salvation. From the discussion, it is found that the form of the mantra pagalung consists of two parts, namely the bound form (patterned) and the unbound form (free). Based on the cultural form of the community, it is found that the forms of ideas are about divinity, fertility, and salvation; a form of activity or behavior when sowing rice, pulling seeds, planting rice, visiting rice, and starting harvesting; and the form of objects related to nature, humans, places and equipment.

The results of this study indicate that the tradition of reading the *Mantra Pagalung* for the Makassar Ethnic in farming has deep roots in their cultural traditions. There is a belief that if the tradition of reading the Mantra Pagalung is not carried out, then the harvest is believed to not be successful. The implication of this research will encourage Makassar ethnic to become their cultural practice which has been passed down from generation to generation.

REFERENCES

- [1] Asba, A. R., Rahman, F., & Evita, A. L. (2019, May). Save the Forest and Biodiversity: A Cultural Anthropology Perspectives on Kalumpang Customary to Preserve their Ecological Living. In IOP Conference Series: Earth and Environmental Science (Vol. 270, No. 1, p. 012005). IOP Publishing.
- [2] Andini, C. (2021). The Use of Honorifics in English and Buginese with special Reference to Bone Language: A Comparative Study.
- [3] Rahman, F., & Amir, P. (2019). Trends in Reading Literary Fiction in Print and Cyber Media by Undergraduate Students of Hasanuddin University. *International Journal of Education and Practice*, 7(2), 66-77.
- [4] Rahman, F., & Letlora, P. S. (2018). Cultural Preservation: Rediscovering the Endangered Oral Tradition of Maluku (A Case Study on Kapata of Central Maluku). *Advances in language and literary studies*, 9(2), 91-97.
- [5] Rahman, F., Akhmar, A. M., & Amir, M. (2019, May). The Practice of Local Wisdom of Kajang People to Save Forests and Biodiversity: A Cultural-Based Analysis. In IOP Conference Series: Earth and Environmental Science (Vol. 270, No. 1, p. 012038). IOP Publishing.
- [6] Ratna, NyomanKutha. 2004. *Penelitian Sastra: Teori, Metode, dan Teknik*. Yogyakarta: PustakaPelajar.
- [7] Sahib, H., Rahman, F., Duli, A., & Asba, A. R. (2019, May). Customary Forest Conservation through Informal Knowledge System of Ammatowa Community. In IOP Conference Series: Earth and Environmental Science (Vol. 270, No. 1, p. 012042). IOP Publishing.
- [8] Sari, P., Palanggan, S. T., Mulyaningsih, E., & Rahman, F. (2019, October). Environmental expression using discourse analysis. In IOP Conference Series: Earth and Environmental Science (Vol. 343, No. 1, p. 012149). IOP Publishing.
- [9] Tahir, D., Rahman, F., & Rahman, A. (2018). The Study of Buginese Reciprocal Verb in the Boegineesche Chrestomathies Manuscript. *Am. J. Humanit. Soc. Sci. Res*, 2(08), 48-54.
- [10] Tahir, M., Rahman, F., Rahman, A., & Pattu, M. A. (2021). *Kajian VerbaResiprokalDalamNaskahBoegineescheChrestomathie*.