

# Mantra As An Alternative Treatment Process In Maritime-Based Health Of The Malay Public (Case Study: Senempek Village, Lingga District)

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**Abstract.** The aim of this research is to examine or reveal the role of healing spells as an alternative health care for the community in Sinempek village. Lingga Regency, Riau Islands. The research method used is descriptive qualitative with a phenomenological approach, namely revealing the function of the mantra used by the Sinempak community as an alternative treatment. Interviews as a method of collecting data with several informants as sources. The results of research through interviews with several informants show several uses of mantras used by the Sinempak community which describe language phenomena empirically. From the results of the interview, it is clear that there are several treatments that are believed to be able to be cured through mantras, such as fever, coughing, coughing, dizziness or yellowish pallor, broken bones, bumps and bones.

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## 1 Introduction

Indonesia is a very large nation and is famous for its highly respected culture, especially in the Malay community. Malay culture has been transmitted through generations within society. Apart from various other cultures, Malay culture serves as a foundational element for both Indonesia's national culture and global culture at large. Malay culture thrives in Indonesian society. The integrity of Malay culture, which is closely related to religion, language and customs, remains strong. The term "Malay adat" encapsulates the entirety of the Malay lifestyle across the Malay world. Malays universally identify their cultural practices as "the custom of the people" regardless of their location. Malay society organizes its life according to custom, so that everyone lives in a traditional way. Until the 20th century, Indonesia adhered to strong Malay culture and traditions that governed various aspects of Malay society's life. Malays traditionally use subtle expressions in language, narration, nature, attitude, character and temperament. Old Malay literature, consisting of poetry and prose, played an important role in shaping the Malay language in this period. [1]

The number of old literary works cannot be counted accurately in Indonesia. But if you look at the population and number of tribes, it seems that there are hundreds of thousands or even millions of old literature in Indonesia. Mantras in Malay culture originated from the close connection between the Malay people and nature, influencing various tribes, regions, and villages, each possessing its own ancient literature. Mantras appeared in Malay culture before Islam came. Therefore, Malay mantra is the oldest Malay literature

Mantra comes from Sanskrit, namely mantra or manir which refers to the

Vedas contained in the Hindu holy books. The mantra method is used to summon God's power for positive and negative, [2]. Purposes through the use of the mind or thinking power (man + tra), yantra are symbols used to restrain (yan + tra) the will, and tantra is the power within (tan), [3]. In Malay society, mantras are commonly referred to as spells, incantations, or exclamations, perceived by the community as a type of private prayer. [4], This implies that mantras hold a sacred significance, employed by individuals or collectives to articulate desires. Typically, shamans and magic charmers are frequent users of mantras.

Mantras have for believers, mantras possess magical powers, and over time, they endure as ancestral heritage within contemporary society, such as medicinal mantras which are believed to retain their inherent power even though various alternative treatments are available. There is a strong belief among the people chanting mantras and engaging in rituals represent efforts aimed at attaining safety and success, which is believed to be able to harness inherent supernatural powers. Mantras, serving as cultural products within society, utilize language as a medium and are expressed cautiously, occasionally with unknown meanings.

Mantras have many benefits, and some people use them for good wishes and not infrequently there are also those who use them for bad purposes. The Malay community, through the stories they listen to, gets a glimpse of the literary life of the Malay people who desire the safety of humans and the natural world around them physically and mentally as well as commendable behavior in relation to others. Malay people also highly value spiritual care and moral teachings. Human experiences linked to the environment are termed anthropological constants, encompassing enduring drives and fixed orientations. [5]

The prerequisites for casting a spell include elements such as time, location, event or occasion, practitioner, tools, attire, and the method of spellcasting. To prevent the deciphering of the mantra's contents, it is necessary to employ terminology and study diverse symbol forms or cryptographic systems. Additionally, The selection of the individual or shaman performing the mantra chanting is crucial, carefully to ensure the desired outcome.

Mantras, found in ancient literature and poetry, come in varying line counts and serve diverse purposes, from healing rituals to the taming of wild animals and even causing illness in individuals. At the same time, it shows that mantras are an important element in magical technology. Mantras and their users are a part of folklore which is now considered important to study from various aspects and approaches because mantras are something that is born from society as a manifestation of a person's belief or belief in something. This belief is not something that is absolutely implemented by the local community in carrying out healing rituals.

Alternative medicine refers to non-conventional treatments that enhance public health through promotive, preventive, curative, and rehabilitative measures. These methods, rooted in biomedical science, prioritize quality, safety, and effectiveness, yet haven't gained acceptance in conventional medicine. Certain alternative treatment approaches, like utilizing animal media for disease transfer, relying on supernatural powers, or employing prayer water, can at times appear illogical as they deviate from the principles of modern medicine. [6] Additionally, in the Malay community, there's a belief that mantras are often complemented by traditional medicines derived from animals, such as sea cucumber, which can be processed into oil. In the use of gamat oil derived from sea cucumbers as a traditional antiseptic

and its use, sea cucumbers are used to stop bleeding in women after giving birth, speed up the healing process through veins, and speed up the wound healing process. This relationship takes the form of a mantra as a hope that the patient can recover or recover from the illness they are suffering from. In Senempok Village, it is still often said in the tradition of treating fevers, coughs, coughs, broken bones, and so on.

### **1.1 Formulation of the problem**

What are the mantras for treatment as an alternative health care for the people in Sinempok village?

### **1.2 Research purposes**

This research aims to examine or reveal the role of healing spells as an alternative health care for the community in Sinempok village. Lingga Regency, Riau Islands.

### **1.3 Literature Review**

Folklore originates from the idea that it embodies the shared culture passed down through generations among diverse groups. This cultural heritage typically exists in diverse versions, while oral literature is identified as a distinct literary genre, [7]. Which is very closely related to the natural surroundings of the place where it was created.[8]

Therefore, the mantra is a historical oral literary tradition that has its roots in Indonesia, specifically in the Sundanese oral tradition. It has been transmitted through generations verbally and is an integral part of folklore. The sentences in the mantra are neatly arranged and have their own characteristics, namely they rhyme like rhymes but are not rhymes. Each spell used has certain rules and timesFormatting the title, authors and affiliations.

Stating that mantras are different from pantun, poetry and gurindam, mantras cannot be expressed or recited by just anyone. People who study mantras must carry out rituals in the

form of acid and salt, [9]. The person who asks the spell caster for a spell must pay with salt, the meaning of the salt is to give a small amount of money voluntarily or say thanks. Mantras are not only used in Malay culture but are also used throughout the archipelago.

Mantra is an age-old literary composition expressing reverence for the supernatural or what is deemed sacred, [10]. In general, mantras: mantras associated with the inauguration of a stage and mantras linked to the opening ceremony for the wetland oath and mantras related to inner preparation as conditions carried out by the panjak chairman as pawing, [11]. There are characteristics of mantras, [12] including:

- a. Mantras comprise rhythmic sequences of words, with their content intricately connected to supernatural forces
- b. Presented in poetic form, the content and concept articulate the beliefs prevailing in the society of that era.
- c. Mantras are formulated and utilized with specific intentions in mind
- d. Mantras are acquired through magical methods, like inheritance or dreams, and can also be passed down from the educational institutions individuals attended
- e. Mantras encompass elements of persuasion and directives.
- f. Mantras employ a consistent pronunciation
- g. The mantra is a cohesive entity that cannot be comprehended by dissecting its individual parts
- h. Every word in a mantra holds an esoteric or distinct inclination.
- i. Mantras highlight the aesthetic quality of playing with sound.

The types of mantras are: [13]

1. The Superpower Mantra is a spell employed in confrontations with adversaries, ensuring invincibility for those who chant it.

2. The Self-Fence Mantra functions as a protective spell, shielding individuals from self-harm or thwarting external attempts to overcome them.
3. The Pakasih Mantra is a love spell designed to attract romantic feelings from a specific person towards the spell caster.
4. The Treatment Mantra is a specific type of mantra commonly employed for the purpose of healing ailments.
5. The Tundik Mantra is a spell typically cast from a distance, with the intention of bringing the targeted individual under the influence of the spell caster.

How to pronounce the Mantra consists of 3 ways, namely, [14] :

1. Vāikari, namely saying the mantra by making a sound and being able to be heard by other people, the power of the mantra spoken in this way will be able to break the gunas of tāmas (sluggishness), the fear that exists within a person. Suitable for beginner sadhakas and can destroy the negative energy around the speaker.
2. Upāmsu, namely a mantra that is chanted which is only heard by the person who says it (whispering), the power of the mantra chanted with this technique can purify the guna rājas (lust). If this mantra is chanted in this way it can also provide protection (kāvacā) from various disturbances (environment, negative energy, evil spirits, etc.).
3. Mānasika, namely mantras spoken silently, meditating on the spirit of the mantra and the meaning of the sacred words without moving the tongue or lips. The power of this mantra will be able to foster divine awareness in the person who pronounces it, while those who meditate on the rhythm of breathing using the mantra are called Ajapajapa.

A role is a series of formulations that limit the various behaviors expected from holders of certain positions, [15]. Role theory includes four aspects, namely: 1. People involved in social interactions 2. Behavior that occurs in interactions 3. Human position in behavior 4. Relationship between people and behavior.

Traditional medicine involves the use of plant materials, animal substances, mineral components, galenic preparations, or mixtures, drawn from historical usage and experiential knowledge, for therapeutic purposes. [16]

## 2 Method

The location and time of the research was Pangkil Village, Senempak, Kec. Bintan Bay, Bintan Regency. The research method used is a descriptive analysis method that focuses on ongoing events. The approach used is phenomenological by understanding social values and reality that appear and guide and regulate human behavior, [17]. The choice of this phenomenological approach was based on research regarding the use of mantras as alternative healing and health for the Malay community in Sinempok village. Researchers carried out observations in the field by conducting direct interviews with informants.

## 3 Result and Discussion

The number of lines in Malay mantras cannot be determined, the mantras are spoken in Malay and have their source in the teachings of the Koran. Mantra is associated with traditional first aid treatment for rural Malay communities, namely the treatment of fever, coughs, warnings from supernatural beings, broken bones, bentan and ketulangan. Mantras are softly spoken, employing conceptual language to articulate thoughts and reflect the participant's supernatural

experiences, encapsulating hopes and requests of the caster. Pencak silat styles are used as an alternative healing medium and public health for various diseases [18]. The structure and function of mantras are as treatment, [19]. Apart from that, the majority of the people of Sinempok Village are fishermen who still combine the ancestral values of community life with the maritime environment, Gamat is an invertebrate marine animal that contains a variety of nutrients and vitamins which have extraordinary health benefits. Composed of red lemongrass leaves, gamat, red ginger and coconut oil which is used as an external medicine produced by Mak Ci Home Industry. The use of mak ci gamat oil can treat sprains, joint pain, treat bentan (internal wounds). The cultural values embedded in this mantra encompass religious and divine aspects, as evidenced by the inclusion of the words "bismillarahmanirrahim" at the start of the mantra recitation. There are several mantras, namely:

Bentan is a mother who has just given birth who experiences body pain, muscle and back pain as well as pain in the perineum area which causes bleeding. Symptoms of bentan include the body feeling cold or shivering, fever, apoplexy to the point of fainting, pain in the lower abdomen, and pain in the back. In the Malay community, it is believed that the spell that can cure a mother who has bentan is by reciting a spell by boiling the gamat water and then drinking it to the mother who has bentan. Gamat is believed to be able to heal or restore wounds. From the contents of the mantra "I have so many bentans" it acts as an antidote to all bentans or diseases that arise after illness. The mantra is:

*Bismillahirrahmannirrahim  
Pucuk katan, daun katan  
Mari ditanam dirumpun buluh  
Aku menawa sekian bentan  
Bentan 190*

*Tawa Allah, Tawa Muhammad  
Tawa Baginde Rasulullah  
Berkat doa lailahailallah  
Muhammaddarasulullah*

(Sumber: Zaleha)

Fever is an increase in body temperature above 38 elevation in body temperature, measured in degrees Celsius, is typically the body's response to illness. A heightened body temperature or fever serves as a mechanism by which the human immune system combats infections. The Fever Mantra functions to reduce or cure children or adults whose body temperature is high. The way to use the mantra is that the shaman or charmer recites the mantra in water and then drinks it and can also compress it on someone who has a fever. Through the content of the mantra "Down with laughter, up with laughter" it is hoped that the disease in the sufferer's body can go down or come out so that he can be cheerful again. The mantra is:

*Bismillahirrahmannirrahim  
Tik daun berapi  
Tige dengan daun dedare  
Hati tik, hati titik  
Rintik hujan lebat  
Turun bise, naik tawa  
Tawa Allah, tawa Muhammad  
Tawa baginde Rasulullah  
Berkat doa lailahailallah  
Muhammadurasullah*

(Sumber: Muhammad)

Coughing is the body's natural response to expel substances and particles from the respiratory tract so that they do not enter the lower respiratory tract. The Cough Mantra functions as a treatment, namely curing adults who are coughing and experiencing chest tightness. The way to use the mantra is after the mantra is recited in water, then drink it and can also rub it on the chest. In the content of the mantra "Aku nawa sick guam" means providing an antidote for guam disease (diseases in the oral cavity) and the

meaning of "turun bise ascend tawa" means getting rid of all diseases from within the body. like a cough. The mantra is:

*Bismillahirrahmannirrahim  
Ula lidi, ula liris  
Aku nawa sakit guam  
Turun bise naik tawa  
Tawa Allah tawa Muhammad  
Tawa Baginde Rasulullah  
Muhammaddarasulullah*

(Sumber: Satar)

Tetegur is an ailment attributed to supernatural entities like Jinn and Satan. This spirit creature is reprimanded by holding it or poking it because it accidentally passes or nudges the spirit creature so that people whose souls are weak will be shocked and become sick. The shaman employs this incantation with the aim of revitalizing the individual's spirit to its initial state. The treatment involves chanting a mantra over water and administering it through consumption to the individual undergoing rebuke. In the content of this mantra "I don't cast spells on land people, Allah casts spells on land people", the meaning of this mantra is that everything created by God can only be healed by God's permission. Namely human beliefs and imagination about the qualities of God (beliefs about God) [20], about the existence of the supernatural world, about the nature of life and death, and about the existence of gods and creatures. other spirits who inhabit the supernatural realm. The mantra is:

*Bismillahirohmannirrohim  
Orang tanah, jemblang tanah  
Tampoi mantan bidadari  
Bukan aku menjampi orang tanah  
Allah menjampi orang tanah  
Berkat doa lailahailallah  
Muhammaddarasulullah*

(Sumber: Zaleha)

A fracture is a condition when a bone is broken so that its position or shape changes. Fractures can occur if the bone receives pressure or impact whose strength is greater than the strength of the bone. Demonstrates the healing capacity of mantras as a manifestation of divine power. The meaning of the mantra "Ali stretches the bones and goes down and up the laughter" is to return the bones to their original position. The treatment involves reciting mantras over massage oil made from gamat oil, which is then applied through massage to individuals with fractures. The Mantras are:

*Bismillahirohmannirrahim*  
*Ranting si Ali*  
*Ali patah tulang*  
*Aku mata gajah*  
*Ali merenggang sekian tulang*  
*Turun bise naik tawa*  
*Tawa Allah, Tawa Muhammad*  
*Tawa Baginde Rasulullah*  
*Berkat doa lailahailallah*  
*Muhammaddarasulullah*

(Sumber: Zaleha)

A bone is when someone accidentally swallows and feels uncomfortable. There are several signs or symptoms that may appear when a bone gets stuck in the throat, including: Coughing Pain when swallowing Difficulty swallowing Bloody saliva A tickling sensation in the throat A sharp sensation sticking into the throat. In this mantra "Happy bones thanks to the prayer of lailahailallah" namely prayer acts as a way of communicating with God so that it can cure bone diseases because there is no god but Allah who can heal all diseases that come from Allah. The mantra is:

*Bismillahirrahmannirrahim*  
*Pak imam Bayan*  
*Selamat ketulang*  
*Berkat doa Lailahailallah*  
*Muhammaddarasulullah*

(Sumber: Mohtar)

The sinan mantra functions to remove the yellowish pallor in people who have just recovered from illness. The procedure is to recite the mantra with a glass of water and drink it to the sick person. The mantra is:

*Bismillahirahmannirrahim*  
*Daun mantan, pucuk mantan*  
*Ambik pinang dari hulu*  
*Aku jampi salah makan*  
*Sirih pinang jalan dulu*  
*Tawa Allah, tawa Muhammad*  
*Tawa baginde Rasulullah*  
*Berkat doa lailahailallah*  
*Muhammaddarasulullah*

(Sumber: Zaleha)

The Sawang Mantra functions to heal children and adults who are imagined by people who have died and cannot sleep. The procedure for reciting a mantra over water then rubbing it on the face. The mantra is:

*Bismillahirahmannirrahim*  
*Pucuk lawing, daun lawing*  
*Mari tanam pangkal buluh*  
*Bentan sawang seratus Sembilan puluh*  
*Sawang bangkai, sawang aku, tak*  
*sawang bangkai,*  
*tak sawang aku*  
*Berkat doa Lailahailallah*  
*Muhammaddarasulullah*

(Sumber: Noryan)

The Corpse Caller Mantra is a mantra for people who have just given birth so that they don't get crushed. The procedure for pouring water into a glass and drinking it. The mantra is:

*Bismillahirahmannirrahim*  
*Bukan aku punya bentan*  
*Nabi Muhammad punye bentan*  
*Bentan pelindung mayat*  
*Bentanlah orang beranak*  
*Tak bentan pelindung mayat*  
*Tak bentanlah orang beranak*  
*Turun bise, naik tawa*

*Tawa Allah, Tawa Muhammad  
Tawa Baginde Rasulullah  
Berkat doa Lailahailallah  
Muhammadarasulullah  
(Sumber: Muhammad)*

The vein healing mantra cures adults with veins by burning turmeric then mashing it, squeezing it, adding water and placing it in a glass, reciting the mantra and drinking it. The mantras are:

*Bismillahirrahmannirrahim  
Kunyit tumbuh, temu tumbuh  
Teguh tegam, selagi urat  
Anggote tubuhku  
Aku menjampi lam kunyit  
Turun bise naik tawa  
Tawa Allah, tawa Muhammad  
Tawa baginde Rasulullah  
Berkat doa Lailahailallah  
Muhammadarasulullah  
(Sumber: Muhammad)*

The Cike Mantra is a spell to cure children who vomit and cry incessantly. This mantra is recited and exhaled into water, then drunk and rubbed on the child's face. The mantra is:

*Bismillahirrahmannirrahim  
Ah cike, mecike  
Mali mali tumbuh dibatu  
Bukan aku punye cike  
Datok putih, punye cike  
Siape punye, tawa turun  
Bise naik tawa  
Berkat doa lailahailallah  
Muhammadarasulullah  
(Sumber: Noryan)*

The bloodshed spell is a spell to heal people who have just finished bleeding. The procedure is to recite the mantra in drinking water and then drink it until it's finished. The mantra is:

*Bismillahirrahmannirrahim  
Lengkung lengkang belange besi  
Mulut tersengkang gigi terkunci  
Kunci urat, kunci darah, kunci daging*

*Kunci baginde Rasulullah  
Berkat doa Lailahailallah  
Muhammadarasulullah  
(Sumber: On)*

## 4 Conclusion

The mantra above is a belief in God that is influenced by Islamic teachings. Evident in the invocation of the Name of Allah and the esteemed Prophet, upheld by profound Islamic teachings. The main capital for practicing mantras and subsequently experiencing the benefits of mantras is belief; belief in the existence of supernatural powers beyond human ability. They rely completely on the power of Allah SWT. The incantation is performed to enable individuals to embrace religious teachings willingly, emphasizing the connection between the servant and the creator as evidence of the spell's effectiveness. The quality of the mantra itself is the quality of the Rajasika mantra where this mantra is used and focused on worldly continuity, fulfilling desires and health. This mantra also has a role as a positive suggestion within oneself. According to practitioners' practice, regarding whether or not there is a mantra that can achieve the desired goal, of course, if the mantra is proven to be true, there are very interesting signs. Shows the power generated by the person who practices mantra chanting. Apart from that, the people of Sinempek Village are mostly fishermen who still combine the ancestral values of community life with the maritime environment for health. The mantras studied are believed to be able to act as a treatment for: Fever, Cough, Resentment, Broken Bones, Bentan and Ketulang. So the purpose of asking for healing from a spellcaster is none other than encouraging him to use the power given by Allah's permission (Subhani in Suryani, 2011). So the only thing that needs to be considered is whether such a request is in accordance with monotheism or not. The culture of mantras as an alternative treatment must

be preserved and developed so that this culture is not lost.

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