

Semantic Analysis, Function and Educational Value of Mantra in Usada Wariga Dalem

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Abstract

Mantra in UsadaWarigaDalem is an example of a cultural tradition written on palm leaves that still survives as traditional medicine in Bali. This study aims to see the linguistic meaning, function and value of education from the Mantra in UsadaWarigaDalem. The analysis is carried out by applying Leech's theory of meaning, which divides meaning into seven types of meaning: conceptual, connotative, social, affective, reflective, collocative, and thematic meanings. In terms of educational values it refers to character education. This research uses descriptive-qualitative methods. Regarding the meaning and function of the mantra in UsadaWarigaDalem it is influenced by Balinese culture and Hinduism. Besides that, it also contains educational values, namely character education, it is found that religious values and social care / cooperation. Regarding the function of mantras in UsadaWarigaDalem related to social functions, namely in medicine and strengthening good relationship with others. In addition, it can be used as teaching material because it contains educational elements that are useful for educating the nation's future generations through literary works of heritage.

Keywords: Meaning analysis, function, educational value, mantras, UsadaWarigaDalem

1. INTRODUCTION

Traditional Balinese medicine is called usada, but it is not only usada which contains traditional Balinese medicine, because there is traditional Balinese medicine contained in UsadaWarigaDalem. The text of UsadaWarigaDalem contains the signs of disease, the name of the disease, the ingredients for the medicine, the method of concocting it, how to treat it and also the healing mantra. This research focuses on the mantra in UsadaWarigaDalem. Healing spells are an oral tradition that is still in use today. There are oral traditions that are direct speech from a community of speakers, there are also those that used to be direct speech, but to avoid extinction the oral tradition was written and recited when its application in society is like a mantra in UsadaWarigaDalem. Mantra in UsadaWarigaDalem is an oral tradition written on palm leaves and recited when its application in medicine. The oral tradition is not only a literary form of medicine, but can also be identified as a reflection of the social and cultural life of its speakers, and it contains meaning, values, and has a function, and it reflects the person's way of life, and shows the local wisdom of certain areas that preserved.

The object of this research is Mantra in UsadaWarigaDalem. Lord (1995) states that the oral tradition is one of the cultural products that developed orally before humans knew letters. However, in the

era of society, they are familiar with writing, especially in the millennial and post-modern era, at this time the oral tradition has been written on palm and on paper.

Even in modern times, traditional medicine is still used in Balinese life. People still believe in spells today. People still go to witch doctors to heal themselves. This research is important to carry out in order to find out how the power of language can provide perspective to the community, so that they believe that language is the main cause for healing diseases. This phenomenon needs to be scientifically analyzed in the field of linguistics because it has a strong relationship with the language used and its impact on people's way of life.

This research was conducted under a semantic study to see the types of meanings contained in the mantra in UsadaWarigaDalem including denotative, connotative, and social, affective, reflective, collocative and thematic meanings. In addition, it also analyzes the function of education on mantras in UsadaWarigaDalem. Analysis of the meaning and function of the mantra in UsadaWarigaDalem has never been carried out. The Balinese healing system has different mantra texts. Moreover, different shamans had different transcriptions of spells. This research tends to find out "what linguistic characteristics can be found in the mantra language in UsadaWarigaDalem in Bali so that it is able to provide perspectives, ideologies and ways of life of native speakers in carrying out medical activities". The research questions of this article are as follows: (1). what is the linguistic meaning of the language used in the mantra in UsadaWarigaDalem, (2). what kind of meaning is found in the Mantra in UsadaWarigaDalem. (3) What educational functions does Mantra contain in UsadaWarigaDalem.

The analysis follows the theory of meaning according to Leech (1981: 9-23). There are seven types of meaning. The first is denotative meaning or conceptual meaning (Rosa, 2013). Denotative meaning is considered as the basic meaning in linguistic studies. The second is the connotative meaning. The connotative meaning is the communicative value that expresses something through other people. The connotations vary from age to age, from society to society. For example, the word 'flower' can represent the meaning of 'beauty'. The next one is social meaning. This is what it means to be communicated from the social state of language. Example: the meaning may depend on the politeness strategy in an area. Another type is affective or emotional meaning. It is more like it is communicated about the speaker's feelings and attitudes through language. Then, reflective meaning can be defined as it is communicated through association with other meanings from the same world. The next type is collocative meaning. Collocative meaning is what it is communicated through association with words. For example the word 'handsome' is collaborating with boys, while the word 'ayu' is always used to denote a girl. The last one is a thematic meaning. It means what is communicated in a message or organized in terms of order and emphasis. Thus, this type of meaning is used to analyze the mantra language in UsadaWarigaDalem.

2. LITERATURE REVIEW

Several previous studies investigated the existence of healing spells and other studies such as text, culture and language and meaning through a linguistic approach, as follows: Lynch, J. et al (2018). Mantra meditation for mental health in the general population: A systematic review. *European Journal of Integrative Medicine*, 23, 101–108. This article discusses this systematic review aimed at summarizing the study of mantra meditation to understand its potential value in fostering positive mental health and reducing negative effectiveness in a non-clinical population; Frantika, Oktri&Rusdi Noor Rosa. 2019. A Semantic Analysis Of Oral Tradition TawaTasapo: When Words Can Be A Medicine. *E-Journal of English Language & Literature*, Vol. 8 No. 3 September 2019, 194-201. This research aims to look at the linguistic meaning of language in tawatasapo: meaning: conceptual, connotative, social, affective,

reflective, collocative, and thematic meanings; Sinaga, NenniTriana, et al. 2019. Performative Verb of Saluh Suh's Incantation in Simalungun Ethnic: An Anthropinguistic Study. *KnE Social Sciences*, The Second Annual International Conference on Language and Literature, 876–887. discussing performative verbs in the incantation sentence saluhsuh is a cultural source that can be used to become the power of language; PahrudinArrozi, et al. (2020). *LeksikonEtnomedisinDalamPengobatanTradisionalSasak: KajianAntropinguistik*, Mabasan 14 (1), 17-30 This research discusses the ethnomedicine lexicon in traditional Sasak medicine in its forms, words and phrases, and there is a cultural view of the ethnomedicine lexicon in traditional Sasak medicine; Articles written by Badaruddin, Muhammad Syafri. 2016, entitled *The Meaning of Tulembang and Tupakbiring Mantras in the Life of Makassar Ethnic* published in the *International Journal of Linguistics, Literature and Culture*, 2 (2), 1-15. This article discusses the meaning of the Mantra Tulembang and Tupakbiring which are the oldest forms of literature in Indonesia as an aspect of ancient culture that has survived and is used by traditional societies until now; An article written by Muhammad Natsir, AmrinSaragih, SilvanaSinar, Robert Sibarani (2016) entitled *Mantra For Disease Treatment (Physical) And Its Text Meaning In TanjungPura, Langkat, North Sumatera*. published in the *European Journal of English Language and Literature Studies*, 4 (4), 1-20. 24. This article discusses mantras for healing and their meanings. Mantra is a common cultural form in the archipelago;Nouraldeen, Abdullah Soliman. 2015. *Meaning and Context-Three Different Perspectives*. *British Journal of English Linguistics*, 3, (2), pp.13-17, May 2015. This article involves an exploration of the relationship between meaning and context in a linguistic context. Meaning and context go hand in hand to produce a successful relationship; Lukin, Annabelle. 2017. *Ideology and the text-in-context relation*. *Functional Linguistics*, (2017) 1-17 DOI 10.1186 / s40554-017-0050-8, discusses the analysis of a text in terms of its situation context (drawing on Hasan's context network) and its cultural context; Purnomoadjie, Wiyogo. 2019. *.A Syntactical Analysis on Sentence Structure Used in Two Adeles's Songs*. *PANYONARA: Journal of English Education*, Vol. 1, No. 1, September 2019, 57-70, discusses This research aims to describe sentence structure through a diagram tree and to find the sentence structure that appears in two of Adele's songs, especially in writing descriptive texts; An article written by Mahadi, TengkuSeporaTengku (2012) entitled *Language and Culture* published in the *International Journal of Humanities and Social Science* Vol. 2 no. 17, 230-235. This article discusses the relationship between language and culture. This study aims to investigate whether there is a relationship between language and culture, and if so, what is the relationship between language and culture.

3. B. RESEARCH METHOD

This research is a qualitative descriptive research. Based on Santosa (2017), qualitative research is shown by its characteristics to get an understanding of several aspects of social life, the method produces words rather than the amount of data analysis. In this study, researchers used qualitative descriptive because it describes a phenomenon in human behavior. This study not only reveals the phenomenon but also describes it in detail with in-depth interviews with real users (Gay, 1987)). The instruments of this study used: notebooks, interview guides, and recording devices. In checking the validity of this study, the authors applied the triangulation technique. The data obtained were analyzed through the following steps: classifying data based on research problems, analyzing data according to the problems to be resolved, and drawing conclusions.

4. ANALYSIS OF DATA AND RESULTS

4.1 Mantra in The Text of Usada Wariga Dalem

The results and discussion of healing spells in UsadaWarigaDalem that the researcher examined in this study amounted to thirty-nine mantras. The mantras are then studied according to the problem to be resolved. The results of the discussion of this study are related to the function and meaning of the mantra in UsadaWarigaDalem. The function of the mantra is described as follows. The medicinal function of the UsadaWarigaDalem mantra serves as treatment, including the mantra below. Mantra cures diseases that are classified as diseases affected by poison, for example as follows: If exposed to cetik (poison) upasmat as follows:

ong hayu gumi,
kewu hana janma manusa,
teja bhumi hana teja manusa,
bhatarana hana manusa,
amlaku kasakten
makasiddha siddhi mandi mantranku
(God, the world is prosperous, there are humans, there is world light, there is human light, in Bhatarana there are human, looking for supernatural powers, my spell is effective and successful)

Pain coiled in the stomach like inert, it is exposed to upas (poison), the mantra:
ongbengkek(God, midget).

The medicine is poisoned, the mantra:

ong ctik tiwang galuga atal putih,
ctik tiwang sawari putih,
mantra saliwah putih,
(God, poison tiwanggaluga, poison tiwangsawari putih, mantra of white saliwah), drink it.
Cetiktiwangsaliwah white.

This healing spell is believed to cure illnesses caused by exposure to poison. According to its function, this spell is classified as a poison treatment spell. How to use it is done by chanting a mantra during the healing process. This mantra has the impression that it is not aimed at the Creator, but at the spirit of companionship as a cure for diseases. This mantra means the healing authority of the Creator.

Examples of spells curing madness are as follows:

The medicine for crazy, includes ingredients such as galangal, black buffalo dung, lempuyang, taking the water, mnong riding tattoo, mantra:

ong bhatarana durgga
ingsun anjaluk atamba edan,
sapatakang anglarani iku pun anu,
pukulun aja walanghati,
apanikuwara siddhi saujarku , tutuhkan.
(God, Goddess Durga, servant, ask for medicine for madness,who hurts it will burn, Your Majesty do not hesitate, because it is a powerful notification in my word)

Like other mantras, this healing spell also has the power to cure madness. This can be seen from the words in the mantra, namely "ingsunanjalukatambaedan", "crazy" means crazy. The method of application of this mantra is by reading it into the medicinal potion water given by the rajahan (picture of a series of Balinese characters). After reading, some of the water is required (put through the nose) of the

sick person. The mantra above has been influenced by Hinduism. This can be seen from the existence of the title BhatariDurgga which is highly respected in Hinduism. This implies that the power of the mantra is believed to be able to heal and in believing in the mantra there is no impression of compulsion but has become integrated into the beliefs of the people.

Stomachache medicine spell:

Mjen (dysentery) medicine, mantra, on lontar page 7b

ong barah mintar,
banu mintar,
banu saking sagara,
tka sirep banu agung,
siddhi mantranku

(God, go away, the water goes, the water from the sea, come to sleep, the big water, my incantation works).

The medicine for bleeding and pus includes ingredients such as hanging root of the banyan tree, black sugar cane, coconut milk, sugar, to be drunk, mantra on lontar page 7b.

ong pjen angamuk sakwehing lara ring jro wtong,
padha ngamuk puput dening hyang taya, waras, 3x

(God, constipation rages, all pains in the stomach, on the rampage it is healed by Hyang Taya, healed, 3 times).

Medicine for stomachache and fever, sembung, pule, coconut, all roasted, extract, sari, fennel, newly hatched chicken eggs, egg yolk, mantra, on lontar page 12b.

ong barah jampi,
budeng kalingsih, tetemudan,
yan barah jampi,
budeng kalingsih antega guruning sabda,
pupug punah,
taluh waras

(Godbarah jampi, budeng kalinggih, tetemudan, if barah jampi, budeng kalingsih learn from sound, destroy and become extinct).

The purpose of this healing mantra is as an antidote to stomach aches. Stomach pain can occur due to infection or wrong eating. The way to use this spell is done by reading it into a medicinal herb, then drinking it by the sick.

Based on the meaning, as in the previous mantras, the word Ong, which means "by reciting the name of God who is All-Merciful, Most Merciful" is often used to initiate a mantra. It is intended to ask permission from God. After pronouncing Ong, the next sentence contains the clause barahmintar, pjen, barahjampi. One by one, these words are the names of the disease. Next followed by the words: Hyang Taya is interpreted as the god of healing, followed by the words: siddhi mantranku (potent my spell), waras 3x (cured 3 times), pupugpunah taluh waras (destroy, destroy, eradicate, heal). These words have the meaning that the mantra is invoked for its healing. The word 3x means that in relation to the teachings of

Hinduism, there is tri pramana(bayusabdaidep), it is requested that the human power (bayu), voice (sabda) and mind (idep) return to function. In addition, it is also believed that God in his manifestation as The Tri Murti (Brahma, Wisnu, Iswara) is requested to God as creator, maintainer and fuser to provide protection to the sick.

Mantra for healing pain or due to illness caused by disturbance of supernatural beings (control).

If you are vomiting, tiwangbalabur, the name includes ingredients such as a yellow kapkap, 7 pieces of fallen lime leaves, 7 pieces, trikatuka, the mantra:

ong ki tiwang balabur,
tumbeng baher mantranku

(God, Ki TiwangBalabur, fall down by the potency of my spell), drink.

This mantra is used to treat people who are caused by disturbance of supernatural beings named kitiwangbalabur. What the patient feels is like vomiting, causing anxiety. This spell is done by reciting it on a medicinal herb, then drinking it on the patient. Regarding the meaning regarding denotative meaning, connotative and social meanings seem to be the main types of meaning in the mantra language in UsadaWarigaDalem which are part of Balinese culture and Hindu culture. This can be seen in the choice of words in the language used in this mantra such as the words Ong, BatariDurga, Sang Hyang Taya, and sanghyang kala dora kala, all of these words are the names of God in Hinduism.

The use of mantras in UsadaWarigaDalem is usually performed by shamans or balian. In relation to the social function, the ballianusada never put up a practical signboard or promote themselves through the mass media such as a doctor or Sinne who aggressively promote themselves through radio and newspapers. The public will know where there is balianusada. This information is usually obtained from friends or other people who happen to have had medication. And so on, the information about the existence of the balian will spread from mouth to mouth. Thus, the more often these people heal the sick, the more their existence will be known due to the spread of information by word of mouth. Related to the character of a balian who is reluctant to be called a balian, it has implications for the services that must be paid by the person seeking treatment. This means that they are called balian, what else are they reluctant to openly charge fees for their services. No balian in Bali dares and wants to ask for medical services, especially with a certain target.

There is a concept of belief that is used as a basis for a balian so that balian(shaman) in Bali is in such a condition. First, Balinese shaman (balian), as Hindus, believe that being able to help difficult people without showing off is a very noble act. Second, what they have is a powerful ability (sidhi) in medicine, all thanks to the gift of Ida SanghyangWidhi / God in the form of taksu (supernatural power attached to a person so that they succeed in their profession). Thus, the balian will be afraid of losing his fear if the direction of his profession is leading to profit. Losing taksu can mean that you are no longer sidhi(potent). Third, Balinese people have a philosophy of sugihnyamabraya (rich good relationship with others) which is more noble and more lasting than sugihartabrana (rich in wealth). Thus balians (shaman) help to the sick people with sincerity to add or expand their good relationship with others (nyamabraya) and not merely the currency expects service fees from people who seek treatment.

People who ask for help to seek treatment from a balian will not be brave, embarrassed, or uncomfortable and whatever the term is to ask for fees as medical fees. However, people who use balian services are not without thinking about medical fees. It is still being thought and done, but in another form, namely sesari(money for offering). Sesari(money for offering) means money that is placed in a

canang (small offerings). The nominal value of the session has no definite standard because it is basically willingness and sincerity as implicit gratitude to balian. Canang sari (small offerings) explicitly served as a vehicle for begging Hyang Widhi so that his illness could be cured.

When a person who is medicated is healed well, usually that person never forgets the return service that helped him. From time to time he will visit the shaman's (balian) house again not in the context of medical treatment, but just visiting. Not only that, often people who have been healed come with "something" (rules) when the balian has a customary job or other job. Sometimes during Galungan, Saraswati day and Piodalan (special ceremony in the temple (Mrajan) of the shaman (balian), people who have been healed come with offerings. Here the relationship between balian and the people he has helped is like family. With the use of the usada that is applied by shaman (balian), it will form a new friendship to maintain interpersonal relationship with that people. The more baliansidhi (smart shaman) it means that the more people he has helped, it means that there are more family (nyamabraya) they have. This is in line with Soenjono Soekanto's (2005) thinking that between shaman (balian) and the people he has helped, social processes and social interactions occur. The characteristics are social contact and communication. From here a new friendship was created between shaman (balian) and the people he had helped. New kinship (nyamabraya) means that a relative is not based on blood relations or was introduced directly by a friend. This new relative was created accidentally because the person who came initially came asking for help to treat his illness. Out of nowhere they came from, in the end they became new kinship (nyamabraya).

Mantra in Usada Wariga Dalem is closely related to the use of medicinal plants. This can be seen in the use of medicinal herbs to heal the patient and beforehand these ingredients were chanted the mantra. The social function of the mantra in relation to the material used is often used as a way to maintain good relations with others (nyamabraya). This happens because not all families in Balinese society have medicinal ingredients in the form of plants or other means. For example, if someone wants to make cinnamon loloh (herbal medicine) because he doesn't have cinnamon, he finally asks a neighbor. The person being asked does not mind the hope that someday he who needs medicinal ingredients is no longer reluctant to ask the neighbors. This atmosphere has indirectly created a sense of kinship. All of the above is closely related to the function of education where the mantra has a social meaning and function that directs the younger generation to understand cultural heritage apart from being a treatment, it can also be a means of strengthening social relations, mutual cooperation to help the weak and to respect the abilities of others.

4.2 Meaning, Function, and Education Value of Mantra in Usada Wariga Dalem

The meaning contained in Mantra in Usada Wariga Dalem includes: the first is denotative meaning or conceptual meaning (Rosa, 2013). Denotative meaning is considered as the basic meaning in linguistic studies. The denotative meaning contained in the mantras in Usada Wariga Dalem such as: bhumi means earth, manusameans human.

The second is the connotative meaning. The connotative meaning is the communicative value that expresses something through other people. The connotations vary from age to age, from society to society. For example, the word 'kasirepbanuagung' the word banyu does not mean real water but can represent the meaning of 'diarrhea sickness'. The next one is social meaning. This means what is communicated from the social situation. Example: the meaning may depend on the politeness strategy in an area. For example, the word Ong, which means the title of God in Hinduism, implies that the social life

of the Balinese language adheres to Hinduism. The overall social meaning of this mantra is that the Balinese social life regarding traditional medicine has existed since ancient times and has been passed down until now. have meaning. Another type is the meaning of affective or emotional. It is more like what it is communicated about the speaker's feelings and attitudes through language, for example the words in the mantra will evoke an aura and meaning that is different from the meaning of everyday language. Then, reflective meaning can be defined as it is communicated through association with other meanings of the same thing. For example, in the word 'BatariDurga' the meaning changes according to its function, it can mean God in manifestation as a Goddess who controls the Dark Arts, and it can also mean that God is full of love to give healing.

The next type is collocative meaning. Collocative meaning is what it is communicated through association with words. For example the word 'bhatari' is collaboration with God in the form of a woman, while the word 'Ki' is always used to denote a man. The last one is a thematic meaning. This means that what is communicated through messages or organized in terms of regularity and emphasis, for example, the word *ingsunanjalukatambaedan* has the meaning of treating madness because there is the word 'crazy'.

Based on the description of the mantra above, it is an ordinary mantra that doesn't have to be chanted only by certain people, but anyone can chant. In terms of the script used to write the mantra are ordinary script, not using *modrescript* which are difficult to understand. Mantra is generally related to human religious attitudes. In order to ask God for something, it requires optional words of supernatural power which the creator sees as facilitating a relationship with God. Mantra is sacred. Therefore, mantras are often not to be chanted by just anyone. Usually only a *pawang* or shaman has the right and is allowed to cast a spell. Mantra chanting must also be accompanied by a ritual or magical ceremony. With a ritual or magical atmosphere, the spell will give rise to its magical power. However, the healing mantra in *UsadaWarigaDalem* needs to be taught to the younger generation so that they feel close to the work of their ancestors so that they feel proud and love their ancestral heritage.

Mantra *UsadaWarigaDalem* as a form of old literary work, can be used as a source of learning material for old literature, based on several other considerations. (1) The *UsadaWarigaDalem* mantra contains education value which have a very large meaning and function, especially for developing imagination, developing intelligence, critical thinking, developing feelings, developing attitudes, mentality and personality, developing responsibility and developing faith. (2) The educational value content of the *UsadaWarigaDalem* mantra as a form of regional literature as well as a form of regional culture, its function is in line with the function of education or teaching literature, especially teaching old literature. (4) By studying the healing spells in *UsadaWarigaDalem*, the students will know the growth rate and development of literature in the Balinese region in the past and can compare it with the growth and development of literature today (modern literature). (5) By understanding the *UsadaWarigaDalem* mantra, students will know and understand about the life level of Balinese people in the past, know the culture, medical systems, belief systems, customs, and patterns of thought. (6) The educational value contained in the *UsadaWarigaDalem* mantra can actively assist the personal growth and development of students.

4.3 Discussion of Findings

The research finding shows that the mantra in *UsadaWarigaDalem* is a traditional healing mantra written on palm leaves. *Lontar* is a script that is believed by Balinese people to have magical powers because the script written is Balinese script which are symbols of God. Researchers have studied *lontar*

manuscripts as cultural heritage containing past civilizations as important knowledge in the past (kesiman, 2016). Language can be a medicine when it is pronounced with the form of a shaman (balian), everything related to the chanting of mantras such as medicinal ingredients, script, Balinese script, medicinal means, methods of treatment, and patient beliefs all work together to cure illnesses.

5. CONCLUSIONS

This study analyzes the meaning related to the mantra language in UsadaWarigaDalem and its function in Balinese society. Apart from that, also looking at the relationship between language and culture, especially the medical-based culture of the word may be needed in linguistic research. Mantra in UsadaWarigaDalem consists of 39 mantras, all of which are medicinal mantras, including: incantation of cetik (poison), medicine for muscle, stomachache medicine, medicine for swelling, headache medicine, medicine for madness, eye pain, medicine for tiwang (faint) and fever or fever medicine. The meaning contained in the mantra in UsadaWarigaDalem is denotative, connotative, social, affective, reflected, collocative, and thematic meaning, but what is more prominent is the denotative meaning, connotative meaning and social meaning. Regarding functions, emphasis is placed on social functions and educational functions.

Learning mantra in school contains educational value as a form of regional literature as well as a form of regional culture, so that when taught to students about the ins and outs of mantras, it is very supportive to increase regional knowledge. Furthermore, by teaching spells to students can increase their knowledge of the development of literature in the Bali region in the past and can compare it with the development of literature today (modern literature). In addition, students can also understand and understand the level of life of Balinese people in the past and know their culture. His belief system, customs and mindset

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