

## SYMBOLS IN THE STRUCTURE OF MELAY POETRY : THE STUDY OF TREATMENT CHARMS

### SIMBOL DALAM STRUKTUR PUISI MELAYU : KAJIAN MANTRA PENGOBATAN

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#### Abstract

The purpose of this study is to examine or reveal about the symbols and meanings of the symbols contained in the healing spell. The theory used in this research is the semiotic theory of the signifier and the signified and the symbol theory which analyzes the object representing a symbol. The method used is descriptive qualitative method, namely interviews with five informants as resource persons for spells which are solely to describe empirical facts or language phenomena that exist in life. The results of this study indicate that the symbols contained in the healing mantra are Tuan Putri seven, one hundred and ninety, kantan and reed, twigs, bidara leaves, iron chests, light of Allah, light of Muhammad, Hati tik Hati, points of heavy rain falling, rising and falling. laughter, betel nut, I'm elephant Ali's eyes stretched a few bones. etc.

## INTRODUCTION

Indonesia is a very large nation and is famous for its culture that is upheld, especially in the Malay community. Before the 20<sup>th</sup> century, Indonesia had a very strong Malay culture and tradition that governed human behavior or Malay society in all aspects of life. Malay people always use subtle expressions in words, narratives, traits, attitudes, character, and temperament. especially in ancient Malay literature using the Malay language consisting of poetry and prose (Malik 2009).

Basically, poetry is an emotional expression of the soul. Poetry usually appears in the form of sections (paragraphs) and chapters that have several kinds of structures such as rhyme, parables, allegory and figurative language. Poetry usually appears in the form of sections (paragraphs) and chapters that have several kinds of structures such as rhyme, parables, allegory and figurative language. There are three types of poetry, namely narrative poetry in the form of story poetry, lyric poetry in the form of expressing feelings, and descriptive poetry in the form of expressing impressions, events, experiences. Old poetry consists of several forms, namely rhymes, poetry, gurindam, talibun, seloka, mantra, and karmina (Dibia, 2018).

According to Danandjaja (2007), folklore comes from stating that folklore is a collective culture, which is spread and passed down from generation to generation, among any kind of collective, traditionally in different versions, both in oral form and examples accompanied by gestures. or a mnemonic device. Thus, the mantra which is an old literary oral tradition originating from Indonesia, especially the Sundanese oral tradition which is passed down from generation to generation by word of mouth and belongs to folklore. Thus, careful excavation and documentation

is necessary. Mantra comes from Sanskrit, namely mantra or manir which refers to the Vedas contained in the Hindu scriptures. In Malay society, mantras are often called spewing, incantations or exclamations, mantras are also often interpreted as language in society as a form of closed prayer, meaning that mantras have a sacred place, used by individuals or groups of people in expressing their wishes, usually spells are often used by shamans, handlers for magical powers.

Mantras have magical powers for those who practice and believe in them. As time goes by, mantras are an ancestral heritage that still exists in society today, for example; Medicinal spells are believed to have their own power even though there are many medical alternatives. The community strongly believes that chanting mantras and ritual activities is a manifestation of efforts to achieve safety and success that can bring its own supernatural powers. Mantra is one of the cultural products of living in society, using language as a medium, living carefully, sometimes the meaning is unknown. Spells have many uses, and some people use them for good Wishes and some use them for bad purposes.

According to Soedijono (1987), there are several requirements in reciting the mantra, namely, time, place, event or opportunity, actors, equipment, clothes and how to recite the mantra. So to avoid the meaning of the contents of the mantra, it is necessary to have terms and methods in studying all forms of sign or code systems as a supporting aspect in chanting the mantra, the person or the shaman who chants the mantra should not be arbitrary so that this goal can be achieved. This form of human communication with God is what can be called a semiotic phenomenon. Semiotics is the study of signs. It is formed by a sign system consisting of a signifier and a signified. Although, language in the form of human symbols is very significant throughout the world, language is also based on visual information and language symbols or even completely based on vision.

### **Problem Formulation**

Based on the above background, the formulation of the problem is drawn, namely how is the symbol of the healing spell structure in Malay poetry?

### **Purpose**

The purpose of this study is to reveal the structural symbols contained in the healing spell.

### **METHOD**

This research was conducted using descriptive and qualitative methods. Qualitative descriptive method is solely to describe empirical facts or language phenomena, which exist in life. Thus, the data obtained are in the form of providing portraits or exposure as it is as well as interview scripts from informants.

The techniques used in this method are library techniques and note-taking techniques. The library technique is a method of collecting data in the form of goods or written objects (Subroto,1990).

The note-taking technique is a technique for collecting data by reading, recording and understanding theories related to the problems needed by quoting directly and indirectly by making reflections. Poetry as a work of literary art can be studied from two main elements, the two parts consist of elements that bind each other and all of these elements form a whole meaning. Given that poetry is a structure composed of various poems. A poem is a structure that consists of building elements. These elements are declared to be solid because they cannot be separated without linking other elements (Pradopo, 2018).

### **LITERATURE REVIEW**

## POETRY

Literary work is an expression of the author's thoughts, feelings, ideas, beliefs, expressed in the form of words, images, and actions. The types of literary works are imaginative literary works, namely literature that seeks to explain, explain, understand, open new views, and give meaning to the reality of life so that humans better understand and behave properly to the reality of life and non-imaginative literary works are literary works that are more factual from fantasy and tend to use denotative and fixed language.

According to Kosasih (2012), poetry is a form of literary work that uses beautiful words and is rich in meaning. Poetry is a literary work that contains the poet's responses and opinions on various things. The poet's thoughts are then poured out using beautiful languages and have the poet's distinctive inner and physical structure.

### Poetry Structure

In poetry there are two elements, namely:

1) Intrinsic Elements Poetry is divided into seven elements, namely:

- a. Theme Elements
- b. Elements of Atmosphere (Background)
- c. Elements of Imagination
- d. Elements of a Symbol (Emblem)
- e. Elements of Poetry Musicality (Tone/Sound)
- f. Stylistic Elements
- g. Elements of Mandate

2) Extrinsic Elements of Poetry

This means that extrinsic elements are external elements of poetry, including:

- a. The poet's social status
- b. Poet's environment
- c. Poet profession
- d. Poet's experience
- e. Poet's economic condition
- f. The role of the poet in society

According to Hidayatullah, et al (2017), structure is an arrangement composed by an arrangement of elements with a complex overall form, an object or event is a structure consisting of various elements, each of which has a relationship. The structure of poetry is the elements that build poetry, there are two structures that build the physical structure and the inner structure.

1. The physical structure is a building structure from the outside, this structure can be seen clearly, on the contrary.
2. The inner structure is a building structure from within, this structure cannot be seen concretely, but becomes the source of the author's expression in conveying his ideas.

According to Sandra, (2019) a symbol is a sign made by humans to be a differentiator for certain communities. Meanwhile, explaining symbols are words in a language, while meaning is an object that is internalized in the world in the form of a reference designated by a symbol (Djajasudarma, 2009).

According to Merriam (1997), a symbol is something that shows or represents and gives the impression of something else, an object is used to represent something; Coat of arms, for example the dove is a symbol of peace. A symbol is a sign that can be seen and can be replaced with an idea or object. Symbols are usually interpreted in a limited way as traditional symbols, something that is constructed by society or individuals with certain meanings. Signs or symbols can be many things that are considered to give meaning to literary works. Symbols can explain an event based on the reader's imagination. Meanwhile, symbols are signs made by humans in

the form of symbols and signs, in these symbols there are different meanings for special communities and their users, Lyons (Pateda, 2010). According to Dilistone (2002), the function of symbols is to stimulate the imagination with suggestions, associations, and relationships.

According to Todorov in Suroso (2008), there are three basic aspects in developing literary order, namely:

- a. The syntactic aspect, in the form of a sequence as it appears in the storyline
- b. Semantic aspects, or meaning in the form of background, characters and themes
- c. Aspel Verbal, includes slitylistic studies, storytelling, dialogues, monologues and those related to speech.

According to Sobur (2009), semiotic theory is a science that examines the role of signs as social life. Meanwhile, according to Danesi (2010), the components of semiotics are divided into three, namely:

- a. Signs are part of the science of semiotics that mark something or a situation to explain or notify the object to the subject. In this case the sign always points to something real, for example, objects, events, writing, language, actions, events, and other forms of signs.
- b. A symbol is a thing or condition that leads the subject's understanding of the object. The relationship between the subject and the object tucked in the sense of inclusion. A symbol is always associated with signs that have been given cultural, situational, and conditional characteristics. A symbol is a sign that means dynamic, special, subjective, figurative, and figure of speech.
- c. A cue is a thing or condition given by the subject to the object. In this situation, the subject always does something to inform the object that is signaled at that time.

## SPELL

Mantras are ancient literature, part of poetry, but the number of lines is uncertain. Mantras have many uses, ranging from rituals to curing diseases, conquering wild animals, to making people sick, (Hasan in Saprianto, 2011). Meanwhile, it states that spells are an important element in magic techniques (Djamaris, 1996).

According to Dibia (2018), Mantra is an old literary work that contains praises for something supernatural or considered sacred.

Some of the functions of the mantra include the following:

1. As a disease treatment tool
2. As a means to pray
3. As a means of bringing good and bad

Broadly speaking, mantras are obtained from: mantras related to the stage opening ceremony, mantras related to the opening ceremony of wet soil garbage and mantras related to mental preparation.

The characteristics of the mantra include:

- a. Mantras consist of a series of words that have a rhythm. The contents of the spell are related to supernatural powers
- b. In the form of poetry whose contents and concepts describe the beliefs of a society at that time
- c. Mantras are made and practiced for a specific purpose
- d. Spells are obtained from supernatural means, such as heredity or dreams. Or it can be inherited from the college you are attending
- e. Spells contain seduction and orders
- f. Mantras use the unity of pronunciation
- g. Mantra is something that is whole and cannot be understood through every part of it
- h. Within a mantra there is an esoteric or special tendency to each of its words
- i. Mantra emphasizes the beauty of the sound game

The types of spells are:

1. The Mantra of Excellence, is a type of spell that is used when dealing with an enemy, so that the one who recites this spell cannot be defeated.
2. Self-Fencing Mantra, is a type of spell that is used as a self-defense so that people cannot destroy themselves or people will not wish to defeat them.
3. Mantra Pakasih, is a kind of love spell. This spell is usually used to lure someone to fall in love with the one who recites the spell.
4. Treatment Spell, is a type of spell that is commonly used to treat a disease.
5. Tundik Charm, is a type of spell that is usually released through long-distance power, the goal is the intended person to fall into the influence of the spell caster

### RESULT AND DISCUSSION

The symbols contained in the structure of the poetry study of healing spells are the symbol of Putri seven, the number 190, betel nut. Mantras are spoken in a soft tone, with ideational language to express ideas, ideas, and thoughts, as well as to reflect the reality of the participant's experience which has supernatural powers and contains the hopes and requests of the caster. The cultural values contained in the mantra are religious and divine values. Religious values are indicated by the word *bismillahirrahmanirrahim* at the beginning of the chanting. From the results of research by Ratnawati, (2015), the treatment spell is described with a structure, namely greetings, intentions, spell names, suggestions, symbol visualization, target names, goals, hopes and closings.

The healing spell about the selusuh water spell has the symbol of the seven princesses which means safety and ease. Based on its function and method of treatment, namely water that is read with intentions, hopes to ask Allah swt and then drink it to pregnant women to make it easier for the birth process.



Figure 1. Putri Tujuh (Source: Zaleha, 2015)

Bismillahirrohmannerrohim  
 Sayu mudik sayu  
 Tendang terajang  
 Tuan putri tujuh  
 Tawa Allah, tawa Muhammad  
 Tawa baginde Rasullullah  
 Berkat doa lailahailallah  
 Muhammaddarasulullah

The bentan spell has a kantan and reed icon. the one hundred and ninety symbol which means curing the many diseases that exist in women who have just given birth. While the icons of this bentan mantra are the shoots and leaves of kantan/kecombrang, the reed/bamboo are

markers as a direct image of the healing sign which has a natural relationship between the signifier and the signified. The method of treatment is to recite a mantra in water and then drink it to women who give birth.



**Figure 2. Kantan and Bamboo (Source: Zaleha, 2015)**

Bismillahirrohmanniirrohim  
 Pucuk kantan, daun kantan  
 Mari ditanam dirumpun buluh  
 Aku menawa sekian bentan  
 Bentan 190  
 Tawa Allah, Tawa Muhammad  
 Tawa Baginde Rasullullah  
 Berkat doa lillahailallah  
 Muhammaddarasulullah

The treatment spell about the bloated spell which has the sign of the senyulung fish and the symbol of betel nut, Bulu betel nut which means wholeness and unity (Touwely, et al 2020). I said that stomach pain is a treatment that provides antidote suggestions for all diseases. The method of treatment is to recite a mantra in the water and then rub it into the stomach that is experiencing bloating.



**Figure 3. Betel nut and bamboo (Source: Santi, 2015)**

Bismillahirrohmanniirrohim  
 Ikan senyulung, mudik keulu  
 Mari sabar timbal perut  
 Sirih Kandung pinang bulu  
 Aku menawa sakit perut  
 Berkat doa lillahailallah  
 Muhammaddarasulullah

The healing spell about the reprimand spell is a disease caused by supernatural beings such as Jin and Satan. This mantra has a sign and a symbol instead of me embracing a land person who is a signifier as a direct image of the signified which has a natural relationship between the signifier and the signified, namely healing. Through this mantra the shaman wants



to restore the person's spirit to return to its original state. The method of treatment is to recite a mantra in the water and then drink it to the person who is being reprimanded.



**Figure 4. Sick from the occult (Source: On, 2015)**

Bismillahirrohmanniirrohim  
 Orang tanah, jemblang tanah  
 Tampoi mantan bidadari  
 Bukan aku menjampi orang tanah  
 Allah menjampi orang tanah  
 Berkat doa lailahailah  
 Muhammaddarasulullah

The healing spell about the fever spell has a dedare leaf mark. Efficacious bidara leaves have many benefits, one of which is to relieve fever. the symbol of the heart tik, the heart of the point of heavy rain falling on the bise, the rising of laughter which is a marker as a direct illustration of the signified which has a natural relationship between the signifier and the signified, namely healing. The method of treatment is to recite a mantra in water and then compress it.



**Figure 5. Fever (Source: Muhammad, 2015)**

Bismillahirrohmanniirrohim  
 Tik daun berapi  
 Tige dengan daun dedare  
 Hati tik, hati titik  
 Rintik hujan lebat  
 Turun bise, naik tawa  
 Tawa Allah, Tawa Muhammad  
 Tawa Baginde Rasullullah  
 Berkat doa laillahailallah  
 Muhammaddarasulullah

The healing spell about the fever spell has a sign, namely a twig which is a part of the tree's body that breaks easily and the symbol I, the elephant's eye, stretches a number of bones, which is a marker as a direct image of the signifier which has a natural relationship between the signifier and the signified, namely healing. The symbol of Allah's laughter, Muhammad's laughter shows how Allah's power is through a spell that can cure disease. The method of treatment is to recite a mantra in water and then compress it. The method of treatment is that the mantra is recited in massage oil and massaged to patients with broken bones.



**Figure 6. twig (Source: Muhammad, 2015)**

Bismillahirrohmanniirrohim  
Ranting si Ali  
Ali patah tulang  
Aku mata gajah  
Ali merenggang sekian tulang  
Turun bise naik tawa  
Tawa Allah, Tawa Muhammad  
Tawa Baginde Rasullullah  
Berkat doa laillahailallah  
Muhammaddarasulullah

The healing spell about the gate silat sick spell has a kuntilanak sign that comes from the devil and the occult. the symbol of cutting down the long Padang reed which has the opposite meaning, namely the healing of sufferers of itching and redness. The method of treatment is that a mantra is recited on shallots and applied to the itchy area.



**Figure 7. Bamboo (Source: Satar, 2015)**

Bismillahirrohmanniirrohim  
Kuntil anak, mati beranak  
Papan nempel kayu jati  
Tebang buluh padang Panjang  
Ndak mintak serindai pulang  
Ndak pulang, pulanglah kau  
Ndak pulang, pulanglah kau

The healing spell about backache spells has a sign of a vault which is an object meaning a solid and strong object, a sign as a direct image of the signifier that has a conventional relationship. The symbol of Allah's light is Muhammad's light which shows the power of the creator as a healer. The method of treatment is that the mantra is recited on the massage oil and massage the waist





**Figure 8 . Safe (Source: Muhammad, 2015)**

Bismillahirohmannirrohim  
Gang beruncang puko  
Besi perut beguncang  
Atas peti besi  
Aku tawa sakit pinggang  
Cahaya Allah, cahaya Muhammad  
Cahaya baginde rasulullah

## CONCLUSION

Researchers found and classified several signs and symbols which included: Tuan Putri seven, one hundred and ninety, kantan and reeds, twigs, bidara leaves, iron chests, light of Allah, light of Muhammad, Hati tik Hati, dots, heavy rain drops, bise rides, laughter, Betel biological, areca nut, I'm Ali's elephant eye stretched a few bones. The above mantra is influenced by Islamic teachings. This can be seen from the mention of the Names of Allah and the great Prophet who fought for the very great teachings of Islam. Mantras are carried out so that people can accept religious teachings without the impression of being coercive. The function of the spell is focused as a treatment. The mantras studied are believed to be able to function as treatment: pregnant women to make it easier to give birth, bentan, reprimand, fever, flatulence, broken bones, backache and itching.

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