

THE USE OF AGRICULTURAL MANUSCRIPT AS A LEARNING MEDIA

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Abstract

The Manuscript of Agricultural Mantra is a Sundanese script that found in Sakerta Barat (West Sakerta) Village, Kuningan. The social function of this Mantra has now diminished and even forgotten day after day. The mantra in the public view always raises various prejudices because it's considered has magical powers that can facilitate their desire. However, it contains noble values of preserving nature. All the problems that occurred during farming can be solved easily and cheaply without damaging the environment according to the text. It is also contained the tips on how to deal with agricultural pests such as pig, rats, and leptocorisa oratorius (walang sangit) that can be re-practiced in order to restore the social functions of the text.

Keyword: Mantra, Manuscript, Agricultural, Learning Media

INTRODUCTION

Culture is the result of the work, creation and human initiative carried out continuously and inherited from generation to generation which is the identity of a nation. One of the priceless inheritance is the manuscript. It contains information on the thought of various aspects of community life in his day. These manuscripts can be studied in order to obtain an incomplete and comprehensive picture of culture in the past.

The manuscript in the past, now stored in various museums both abroad and within the country in Indonesia. Some Museum of Sri Baduga of West Java (Bandung), Office of EFEO (Bandung), Museum of PangeranGesanUlun (Sumedang), Museum Cigugur (Kuningan), National Museum (Jakarta) (Ekadjati, 1988: 7) and even possessed by personal with a

variety of reasons such as the script is a magical object that is not arbitrary people may save, open, or study it. Some people believe that it contains magical powers such as mantras. At a glance, due to human limitations and capabilities, the mantra is an advantage for the society based on its function where mantra as protection, strength, and treatment. Therefore, the mantra is easily accepted by its presence as an ancestral heritage that is so meaningful (Suryani, 2011: 3).

Mantra is one of the most unique types of old poems when compared to other types of poetry likes pantun, karmina, gurindam, syair, siloka, and talibun. At first the mantra was not part of a literary work but was part of the custom or belief of the community. After examined more deeply it turns out the mantra has rhymes and rhythms like a literary work. The language used in

the mantra usually uses metaphorical and esoteric masters (a special language used between the speaker and the other person).

Mantra according to Indonesian Dictionary (2003) is 1). The words or utterances that have supernatural powers (can heal, wreak havoc and so on) 2). The wording of poetic elements (such as rhymes, rhythms) that are supposed to contain supernatural powers are usually pronounced by shamans or handlers to match other magical powers. Mantra in general use the form of poetry which is delivered by the way spoken but through the tone / voice that is slowed or read in the heart (Suryani, 2014: 15).

As an oral literature mantra has value. Danandjaja (in Pudentia, 2008: 73) reveals that folklore both covertly and vividly illustrates the way the owner thinks. When society has started to leave the tradition, then the community has actually left the noble values that followed hereditary. In farming activities for example, the mantra is an attempt to ask for protection to the power beyond human power. It shows the realization that human beings have limitations and have the ability to strive, one of them is praying to the master of life. Therefore, it is necessary to have research on Agricultural Mantra script as a learning medium that aims to explore the meaning and values of wisdom in people's lives.

The existence of this manuscript is very valuable for the community because it contains various information needed. For example in the case of agriculture, in manuscripts are written various agricultural spells to spread the seeds to the way to expel agricultural pests. This Agricultural Mantra is no longer used in modern society because the mantra is closely related to the

occult, they believe no more in unseen things, they are now believe in the things that acceptable with reason. In fact, as a tradition the use of Mantra in agricultural has the meaning and value of wisdom that needs to be explored.

RESEARCH METHODOLOGY

Method is a structured and measurable way to achieve a purpose. In this case, according to Darsa (2012: 5) method is divided into two, namely research methods and methods of study. The research method is qualitative in order to reveal the depth of meanings contained in the object under study. This concerns the workings to realize a form of research results undertaken. While the method of study is very dependent on the source data used as the object. Because the object of the study is the text and its contents, the method used is a method of philological studies.

The method of philological study in this study is a way to achieve a clean text edition of Agricultural Mantra from errors and more easily understood by the public. Practically, it is divided into two stages, namely study or criticism of manuscripts and studies or textual criticism. The steps taken for this Agricultural Mantra script including three steps. First, recording and collecting of manuscripts by taking field study and bibliography (catalog).

In collecting the data, examination technique is used to obtain data from the manuscript and interviews used to obtain information about the functions of Agricultural Mantra manuscript. The second steps is data processing where it uses descriptive method of analysis. It is used to analyze, describe and conclude the data. The third step is text editing. The first step taken by an editor is to determine the script to be researched or if the manuscript of many editors

determines which text will be used as the basic text to be edited. After that the editing process can be done by correcting parts of the corrupted text by utilizing variants of the remaining copy of the manuscript. The text reading that is considered corrupt remains displayed by noting it in a critical apparatus (Faturahman, 2010: 24) or corrected based on the meaning of the word in the context of the sentence and the unclear parts will be fixed referring to the manual and dictionary.

DISCUSSION

A. Type of Mantra

Based on its purpose, the mantra is divided into seven types, namely *ajian*, *asihan*, *jampe*, *jangjawokan*, *rajah*, *singlar*, and *pelet*. The purpose of mantra in general is to control the soul of a person so that all our desires can be achieved and with satisfactory results, deceive others, distanced from the disturbance of spirits, pleading for good crops and avoid pests, healing from various diseases, and still much more depending on what mantra we use.

The *ajian* spell is a type of mantra to have an immortal power in the mantra-reader. In addition to keeping yourself a magic spell can cure the disease as well as perfect the deceased. *Asihan* (Charming) mantra usually aims to control the hearts and souls of others. Mantra *jampe* aims to treat the disease or help people who are getting special accident. *Jangjawokan* spell is used when doing a job or activity in the hope that the activity or work is running smoothly and get good results. *Rajah* Mantra aims to ask permission, or apologize if we will open a new land, or if we go through a place that is considered haunted. *Pelet* is actually almost the same as *asihan*, but usually if one is exposed by it spell, the person will be crazy and not even realize what

he has done. It is more extreme than *asihan*. And the last one is *singlar* mantra. It is a kind of mantra to expel or fortify themselves from various kinds of evil spirits or spirits who want to interfere (Suryani, 2014: 17-19).

From seven types of spells above can be classified into two types of mantras namely white magic (good) and black spell (evil) based on the content and the intention of the mantra reader. It is difficult to determine whether the mantra belongs to a white or a black one. It all depends on the purpose and effect of the mantra we are saying. The farming spells themselves belong to a white spell. Judging from its purpose, this agricultural mantra aims to obtain good and abundant crops. All stages in planting rice has rules that must be obeyed and the mantra to be read out so that the purpose of getting good and abundant harvest can be achieved. This can be seen from the following excerpt of the text of agricultural mantra:

<1

2> 16 Pertanian

Upami bade ngamimitian ngagarap tanah, sangkan dipaparin andil berkah. Aturanana kieu

| Taun | | |
|-------------|----------------|--|
| <i>Alip</i> | <i>Mimiti</i> | <i>Poe Jum'ah</i> |
| | <i>Mayun</i> | <i>Ka kulon heula antara 7 kadek mépét nafas</i> |
| | <i>Tamba</i> | <i>Jeruk nipis dikubur tengah-tengah</i> |
| | <i>Pamunah</i> | <i>Sangu liwet sareng cobek</i> |
| | <i>Doa</i> | <i>Arwah</i> |
| <i>He</i> | <i>Mimiti</i> | <i>Rebo</i> |
| | <i>Mayun</i> | <i>Ka kaler wetan</i> |

| | | |
|---------------------|----------------|--|
| | | <i>heula antara 7 kadék mépét nafas</i> |
| | <i>Tamba</i> | <i>Papagan kadu, kararas cau emas dikubur ditengah-tengah</i> |
| | <i>Pamunah</i> | <i>Sangu poé, lauk manuk</i> |
| | <i>Doa</i> | <i>Kunut</i> |
| <i>Djim awal je</i> | <i>Mimiti</i> | <i>Jum'ah</i> |
| | <i>Mayun</i> | <i>Kaler wetan heula, 7 kadék mépét nafas</i> |
| | <i>Tamba</i> | <i>Jagong, sapu, tarasi dibeuleum dina sungapan</i> |
| | <i>Pamunah</i> | <i>Liwet sareng cobék</i> |
| | <i>Doa</i> | <i>Doa Bumi</i> |
| <i>Dal</i> | <i>Mimiti</i> | <i>Rebo</i> |
| | <i>Mayun</i> | <i>Ka kidul kulon heula, 7 kadék mépét nafas</i> |
| | <i>Tamba</i> | <i>Cai timah (cai beusi) diruang di sungapan</i> |
| | <i>Pamunah</i> | <i>Liwet, cobek lauk ranca</i> |
| | <i>Doa</i> | <i>Apina</i> |
| <i><13>Be</i> | <i>Mimiti</i> | <i>Kemis</i> |
| | <i>Mayun</i> | <i>Ka wétan heula 7 kadék mépét nafas</i> |
| | <i>Tamba</i> | <i>Minyak nahun diulaskeun kana daun paré atawa daun naon baé nu dipelak</i> |
| | <i>Pamunah</i> | <i>Sangu poé, endog, kukuluban, naon baé nu sok dikulub</i> |

| | | |
|------------------|----------------|--|
| | <i>Doa</i> | <i>Kunut</i> |
| <i>Wau</i> | <i>Mimiti</i> | <i>Kemis</i> |
| | <i>Mayun</i> | <i>Kalér wétan heula, 7 kadék mépét nafas</i> |
| | <i>Tamba</i> | <i>Jeruk purut diruang dina sungapan</i> |
| | <i>Pamunah</i> | <i>Sangu, lauk kuma(ha)ayana baé</i> |
| | <i>Doa</i> | <i>Arwah</i> |
| <i>Djim ahir</i> | <i>Mimiti</i> | <i>Kemis</i> |
| | <i>Mayun</i> | <i>Kidul wétan heula, 7 kadék mépét nafas</i> |
| | <i>Tamba</i> | <i>Bubur bakatul, kadaharan pasar banteh (bola) diruang ditengah sawah</i> |
| | <i>Pamunah</i> | <i>Wuduk, cobék hayam</i> |
| | <i>Doa</i> | <i>Salamet</i> |

<14> 17. Macul

Ngawitan mayun ka madhat, nurutkeun taun. 1. Maos istigfar 3 kali, - sahadat 3 kali, solawat 3 kali, maos doa Bumi: Allahuma anta pani, ya bumi kang usung bukti, ya jagat kang usung berkat siki pertela kang anglebur dosa roh adopti ratuning nyawa sakabeh laillaha ilalloh muhammad rasululloh sallallahu alaihi wa salam. lajeng macul 7 kadék, bari mépét nafas saterasna mah mayun kamana baé.

Based on the text of Agricultural Mantra above, it can be concluded that if you want good results, the order that has been written in Agricultural Mantra script should be followed as well as possible from the beginning should face to the side where (this depends on the year and day to be selected when will start farming) reciting prayer seven

times when digging (mencangkul) while holding breath. If the initial rule is well executed then the end result will be good, because when things get well then eventually it will be good too.

B. Structure and Meaning of Agricultural Mantra

Mantra is a literary work of old poetry. The meaning of it can be understood if it is integrated into the structure which is the whole in those units. The structure of the mantra belongs to a complex structure and is interconnected with one another. The structure of the mantra cannot be fully understood if it is separated from its environment or culture.

In this research, the structure of mantra that will be discussed are rhyme, rhythm, diction, image and majas. It is expected to be able to express the meaning and function of the agriculture mantra itself.

1). Rhyme

Rhyme has a very important role in the structure of mantra. The sounds in building the structure of the spell are selected and combined so that it feels good to hear. In this case the selection of sound refers to two parties, namely to symbolize the meaning or imagination and for the musicality of the mantra itself. In constructing this element of musicality is chosen and combined the same or similar sounds with the intention to give a stimulus of beauty to the listener or who read it (Suryani, 2014: 23). Rhyme in a mantra is the repeated sound equation found in the end of a line or in certain words on each line (Situmorang, 1981: 32). The rhyme in Agricultural Mantra can be seen from the following example:

<16> 21. *Diruksak Babi*

*Saratna: sangu pangkur (aron)
dicampuran tarasi rebon (tarasi
nu beureum)*

*Sangrai sing tutung, teras rendos sing
lembut bungkus ku kararas cau
emas.*

*Diawur-awur dina sungapan sareng
dina jalan kaluar asupna babi.*

Doana:

*Arép saba adja ganggu, ne ganggu adja
mélébu*

*Radja iman nara lébur, awang jula jali
kama*

Kama mingkém sira mati

Sama mingkém lawan kama

Telah mingkem lalambung sira iki

*Tutup sihung sira iku, mata nira lamura
... kuping ne sang geten iku tutup*

Bungkem iku muni maha

Muna rasa lan ing ngriki

Bismillahir rohmanir rohim

*Ya ajajul maniul galibul ala amrihi pala
sai'a yu adilah*

In the sentence *Arép saba adja ganggu, ne ganggu adja mélébu* and *Kama mingkém sira mati Sama mingkém lawan kama Telah mingkem lalambung sira iki* are the rhyme which make mantra is good to hear.

2). Rhythm

Rhythm is a structure in mantra that is closely related to sound. Rhythm is a regular change of sound. The rhythm in a spell text is a rule of descending, long, hard, soft sounds that are pronounced.

3). Diction

Diction in a mantra text is a selection of words to express ideas. Good dictionary deals with the selection of words that are meaningful and appropriate in harmony with the subject matter of speakers, events, and readers or listeners (Sudjiman in Suryani, 2014:

41). The choice of words in the mantra is also not just a question of whether the selected word is acceptable or damaging to the atmosphere. A proper word may not be accepted by the mantra reader. Because the mantra reader is also bound by the norm. The words used in the mantra must be in accordance with the norms of society and have a common meaning that can be understood by all. An example of diction selection in the text of Agricultural mantra can be seen in the following example:

23. Hama Kungkang

*Saratna: Jeruk nipis direjek/diirik dina
sungapan, bari maos jangjawokan
Kungkang kongking sera mati
Burung kungkang sira iku
Pan dadine bugang jakti
Duk aduk mangkono kono
Apan dadi angin iku ujuhanu
Iku sira age mulih maring nagri sira iku
Sabaturmu adja kari ing tegal kapapan
mangke
Iki nyebrang anggayon nganggo parahu
Godang selang kang silemir
Wa salallahu ala sayidina muhamadin
wa ala alihi wa salam*

In the mantra above there are words of *mulih* and *nganggo*. The text above has purpose to expel the pest of kungkang. A proper word is not only for human. However, it can be seen from the text, even to get rid of animal, fine (good, smooth) words are chosen. It proves that if we use a good words to ask to leave, the animal will not get mad and even understand why they must be leaving.

4). Imagery

A fantasy picture in poetry is called an image. This picture is the effect of the mind that closely resembles the object described. Through imagery we are

invited to understand the forms, sounds and feelings expressed by the author so that we can feel or hear what the author feels. In the text of this Agricultural Mantra text the image structure cannot be found.

5). The figure of Speech (*Majas*)

Majasis mimic or equate things with other things. Through *majas* or figurative speech, the mantra texts can be more attention-grabbing, bringing freshness, more life, and clarity of images of imagination. It can be seen in the following excerpts:

25. Dibuat

*Mimiti dongkap ka pupuhunan.
Ngukus, bari maos, sahadat 3 kali,
solawat 3 kali.
Mantra
Bul kukus kaula ka manggung, ka sang
... ka batara guru
Ka handap ka sang Nugrahan, Batara,
Nagaran
Nya ka indung bumi bapa langit,
Ka Ibu Hawa, Bapa Adam
Ka Kanjeng Nabi Sulaeman, nu
kagungan dunya
Ka Kanjeng Nabi Hidir nu
nangtayungan cai
Ka Kanjeng Nabi Ilyas nu kagungan
pepelakan
Kuring amit ngukusan para pohaci
Kang ngaraksa para Dewata. Kuring
ngahaturkeun pang baktos dupi
tuangeun.
Mangkana runtut di banju. Tetep di
handap
Mangkana mulet muket, diangén
awaking
Nini bagawal sang Sri. Aki Bagawal
Sang Sri.
Kuring ngamilkeun tatanduran kuring
asuhan anjeun.*

<19> *Gura kumpul ka pupuhunan*
Ti wetan Bujul Bangbung
Ti kidul Bujul Manggaling
Ti kulon Bujul Kikiri Pandi
Ti kaler Bujul Gumilar
Ti handap Bumi pingpitu
Ti luhur Langit pingpitu
Supanten kempel ka pupuhunan
Nu ipis sing kebik, nu roweyang sing
jejel
Kun payakun sir datulloh sipatulloh
Rasa kumpul kalawan kuring
Kalayan sukma dedel sukma andil
Sukma peppek sukma kempel
Sukma rubung kalayan widi alloh
Lailaha ilalloh Muham(m)ad
Rasululloh

C. The Function of Agricultural Mantra as Learning Media

In the text of Agricultural Mantra there is a picture that can be used as a source of learning which is the human relationship with the environment, and also the relationship of man with god. How to treat the environment properly so that conditions remain good so that the balance of the ecosystem is maintained. When humans take care of nature well nature will also reward good crops. The human relationship with god as creator and owner of the universe is also a valuable learning. Just as humans surrender and believe in the power of god. Man tries and prays best for what he means to be well achieved and a god who will give answers to prayer and effort made by man.

In addition, not only the relationship with God, relationships

with the environment also must be well preserved. How humans maintain and become part of an inseparable part of the environment so that nature can provide results for humans. This can be seen from some spells to expel pests that usually exist when farming such as pigs, rat, and kungkang. In this Agricultural Mantra, no chemicals needed to repel those pest. They will be gone just by spelling the mantra and its requirements which is a very cheap way to do. It needs to be studied more deeply because for now people has no believe in mantra at all but they tend to use chemical that are easy to get.

However, the mantra is not only can be used as learning materials about human relationships with the environment and god, but also it can be serve as a medium for the students in learning cultural. How Islam and the old beliefs held by society can unite and acculturate to form a harmonious culture and trusted by society for many years.

CONCLUSION

The belief in the mantra is still a problem among the people of spell users and non-mantra users. As a religious man we should believe in the power of god as the ruler of heaven and earth. What we do is just the effort to get maximum results. After trying as closely as possible last dwell our beliefs to God that he is the master of everything. It is by His will that everything we say has power.

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