

Javanese Mantra: Mystical Aspect of Treatment System for Mother and Child in The Society of The Slopes of Merapi Mountain

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Abstract

The general objective in this study was to describe the forms of mantra in a rural community in the village Sawangan Gondowangi District of Magelang regency. In addition, this study seeks to understand the local belief naturally, especially about ways that they take to remain healthy and have a relatively long age. This study uses research measures kualitatif. Data collected directly at the sites. Interviews with several members of rural communities on the slopes of volcanos harness and use super traditional treatment practices. The results of this study are: (1) a small portion Gondowangi people still use traditional medicine ways to maintain the health of the family. (2) spells popularly called "Usada" pestilence stump is usually used to treat a mild illness. (3) spells have a spiritual aspect that is greater than its own strength. This empirically important to obtain a picture of maternal and child health efforts in Indonesia.

Keywords: Javanese, mantra, Merapi mountain, traditional, Magelang

A. Introduction

Sawangan is the name of a district in the slopes of Mount Merapi in Central Java. One well-known village over there named Gondowangi, a small village located in the north of the river Pabelan, western slopes of Mount Merapi. The distance Gondowangi village not too far from the city of Magelang, about 30 kilometers. People who are staying in Gondowangi village amounted to 8,400 inhabitants. Gondowangi is a village that is less developed compared to other villages. Most of the adult population works as the traditional farmers. They are planting in fields and rice paddies. Planting rice, chili, beans, beans, lettuce, tomatoes, capsicum, cauliflower, cabbage, and others. Production of rice from Gondowangi village is well known for tasty and fluffier.

Gondowangi village consists of 14 hamlets: the village of Penggaron, Paduresa, Payakan, Surodadi, Kalitengah, Kalijero, Papringan, Plalangan, Circle, Pesekan, Mount Weak Junud, Mount Weak Tawang, Gejayan, and Bedogan. The area of Gondowangi village is equal to 214 square kilometers, with an average education level of the people is quite low. In this village there are small industries of the manufacture of stone craft (Hamlet Pasekan and Penggaron), blacksmith in the Hamlet Gunung Lemah, Industrial furnaces of clays are made in the Hamlet Gunung Lemah, and food industry "Enting-enting jahe" in the hamlet Kalirejo.

Temperatures in the Gondowangi village is tends too cool if comparison to other areas in Magelang. This was due to higher Gondowangi and this village is in the series of plateaus west slopes of Mount Merapi. Gondowangi societies until now are still retains traditional ceremony. We still found many citizens who perform various ceremonies, selamatan / tasyakuran, traditional ceremony of Javanese wedding, Gotong royong (works together) help to somebody there who will build or renovation a house. It all can be a Community pillar as it has unity and awareness among fellow villagers. This is much different than a pattern of life in urban communities tend to be more individualistic. Society likes to work Gondowangi mutual cooperation, together cleaning pepundhen village, village clean, help a relative who has a celebration, funerals, etc. That is, most people Gondowangi still maintaining the authenticity of Javanese culture.

Gondowangi village has a lot of cultural heritage, art and traditions of the ancestors is still maintained its authenticity until today. Some of them are a ritual performed by people Gondowangi in certain places that are considered sacred and have magical powers like Pundhen or Pepundhen, the place that was ever stayed by a person's with a specific intension. Gondowangi community believes that pundhen is a place that ever occupied some one and people call to them as the founding father of Gondowangi village

The health facilities in the Gondowangi village are very limited. If there are people who are sick are usually brought to the General Hospital (Hospital) or community health center near the district office Sawangan. Some doctors also have not been able to address the needs of health professionals, especially in the area of the mountainside. This condition makes the villagers find a way out in his own way, using the way of treatment as inherited from their ancestors. Community use traditional modes of treatment that utilizes natural materials around as a medicinal herb. It also uses a spell, it was like a prayer natural and cultural traditions. Mantra was born and the use of community based on faith and belief (Rusyana, 1978).

Maternal and child mortality rate in the village is very small Gondowangi. This is caused by the flourishing tradition of healthy living in the community. The question is, how is the background of religious understanding Gondowangi rural communities? How do people manage health, especially the health of mothers and children? What are some concoction made and the ingredients are made? Both are very important to be known as a model of development and improvement of rural community empowerment in the field of maternal and child health.

B. Research Methodology

This research was conducted in the Gondowangi village of Sawangan district - Magelang regency, Central Java. Forms of this study is a qualitative with use a case study as research strategy and utilizes a phenomenological approach. This study attempts to understand the meaning of the ideas and actions of the population in villages Gondowangi in seeking health care, especially for maternal and child health. Strategies deemed appropriate case study because it thoroughly investigated an activity, event, activity, process, or group of individuals. Data collection techniques in this study are (1) interview, (2) observation, (3) assess and record documents and archives, (4) focus group discussion / FGD, (5) techniques trailer, (6) makes a note in the field. This study used data triangulation or also known as triangulation source. What was obtained from sources which one can more clearly verified when compared with similar data obtained from other sources is different. (Sutopo, 2002)

C. Spiritual's Life and Social System

The community in Gondowangi village in general are devout Muslim. Religion Islam has the most number of adherents. There are two categories based on obedience, the devout followers of Islam and Islam abangan (not devout). Devout Moslim means they run the correct teachings of Islam as demanded by the Quran and Hadith. This group clearly reject traditional ceremony like nyadran, slametan, tahlil, yasinan, and others. However, the number of devout follower of Islam is not a lot of (minority) and most can be said wing 'hard' or Islamic fundamentalist. While adherents of Islam abangan are adherents of Islam who maintain ancestral beliefs in their lives. The number of adherents of Islam Abangan very much (dominant) in Gondowangi. Most people still do Gondowangi traditions of their ancestral past, as slametan, nyadran, tahlilan and others.

Gondowangi citizens believes to their myths, myths are more manifest in people's behavior when it will do something, Some people Gondowangi still perform a series of events rite religious like japa, mantra, prayer, ujub, and responsibilities associated with daily activities , for example slametan manten ceremonies, slametan to pundhen and rest (Nyadran), and so forth. Just as if there is one of the villagers died, residents have grown accustomed to establish a broom on the home page in the

inverted position, where in some the end of a broom stick plugged some kitchen materials, such as chili, onion, and garlic. supposedly the story it is done with the intention to avoid convulsions issued by the deceased person

D. The Function of Mantra For Rural Community

In perspective of rural communities, Javanese community is a community that believes in the supernatural power (supernatural) are present and manifest in everyday life. One of the traditions associated with the supernatural world is the practice of mantra. Mantra become one of the traditions that until now have been used by the Java community in everyday life. Mantra composed of words and sentence construction that is believed to have supernatural powers (magical power) to the reader (spellcaster) or pengamal spells. All matters relating to the problems of life, life misfortune, calamity, disease and a series of other life evils can be facilitated through incantations.

There are several terms in incantations. Chant means memorized and chanted ritual as a means to exploit their magical power. Magis is a supernatural power that arises through a certain ritual practices. Dhukun is a person who is believed to practice the mantras. Dhukun is the name for a man believed to have advantages and high level of spirituality. Mantra spoken by the Dhukun believed to have certain powers in accordance with the problems encountered. Spells will appear when based confidence, concentration in tune with inner and outer. Efficacious or not the mantra is the will of God Almighty.

The pace of globalization that offers modern medical model with a wide range of sophisticated equipment not very influential in most traditional societies, especially the Gondowangi Village, District Sawangan, Magelang regency, Central Java. Mantra is believed to collectively by the villagers Gondowangi as the primary means for a healthy life. If there are people who get sick, go to Dhukun or in suwuk by Dhukun become a regular thing done by the community Gondowangi.

The existence of a spell as an alternative treatment in the village Gondowangi still very calculated, because besides being a tradition that has been passed down through generations by the community Gondowangi, treatment with these spells are also a thing that must be done if there is one of the residents affected by certain diseases other than him to the doctor , Went to the media Dhukun with incantations to be something in the process of healing a disease that must be taken by some people Gondowangi, because by so doing, they are sure to cure the illness.

Table 1. List of Mantra for Treatment in Gondowangi Village

| No. | Mantra Names | Type of Disease | Total |
|-----|------------------|-----------------|-------|
| 1. | Padharan Mantram | Stomach ache | 2 |
| 2. | Katisen Mantram | Fever | 5 |
| 3. | Sawan Mantram | Sawan | 2 |
| 4. | Cacar Mantram | Smallpox | 1 |

Mantra for Treatment

Mantra becomes spirit of Gondowangi's life public. Mantra created from the public, meaning that the spell may not exist if there is no community as the beneficiary. Similarly, people who cling to traditional customs can not be separated from the spell. In everyday life, not a few people who still use spell Gondowangi as a form of prayer to God Almighty. They believe in taking the spell believed to overcome all the problems in life. Mantra medicine is the knowledge possessed by certain people who inherited from generation to generation to those who are entitled to inherit,

because in using this mantra must be on terms that are owned by the owner of the spell itself (Speaker: Mr. Winaryo).

Mantra for Abdominal Pain

| | |
|---|--|
| <i>Kaki Musa Nini Musa</i> | Grand further Moses and Grandma Moses |
| <i>jabang bayine (sebut nama anak)</i> | A child of (name of the sick child) |
| <i>Larane njaluk tamba,</i> | His/Her pain medication request, |
| <i>paringana usada, paringana mari,</i> | Give him medication, give he healing of the sick |
| <i>Mari saka kersane Allah</i> | Healing from The God Allah |

This mantra uttered by a "dhukun" (shaman). After reading a spell and then blow air from the mouth to the water in the glass. Parents must give to drink to a sick child and take part for the whole body washed into the sick child.

Mantra for high body temperature Pain

| | |
|---------------------------------------|----------------------------------|
| <i>Gêni Allah tinutupan</i> | Fire of God covered |
| <i>Banyu Allah sirêp déné Allah</i> | Water subsides God because God |
| <i>Ana Allah nyoba kawula</i> | God trying servant |
| <i>Kawula kang kêna coba</i> | I hit ordeal |
| <i>Kawula nêdha tawa</i> | I eat medicine |
| <i>Allah kang nawa</i> | God is treating |
| <i>Tawa tawi tawar-tawar</i> | Tawa tawi bargain bargaining |
| <i>Tawar saking karsané Allah</i> | Heal the will of God |
| <i>Mantra Sakit Umum</i> | |
| <i>Sir-Allah Rasulullah</i> | Sir-Allah Messenger |
| <i>Jupukna banyu ing awang-awang</i> | Some water in the sky |
| <i>Dakênggo nambani larane si....</i> | I would use to heal the pain ... |
| <i>Mari saka kuwasané Allah</i> | Heal up his power God |
| <i>Allahu Akbar 3x</i> | Allahu Akbar 3x |

In its practice, a mantra with each other having a difference. Mantra can be differentiated according to the purpose, functions, characteristic, and destination of application, to whom the mantra is addressed, and with power or not, as in the following description.

- Mantra addressed to God. Mantra addressed to God is the mantra in which identical to the use of the Arabic language with the use of the phrase Bismillahirrohmanirrohim, Assallamuallayikum, Sir- God's Messenger, etc.
- Mantra addressed to yourself. Mantra addressed to yourself In order to have the strength / magic inner and outer. Indicated by the use of words Ingsun ...
- Mantra addressed to spirits. Indicated by the use of the names of spirits or supernatural beings in a mantra with the intention to gain strength from the creature in question.

E. Conclusion

In general, there are general contents in the mantra: elements of religion, mythology, spirits, ancestors, and animals. The power of the aims and the texts are source of magical spells. Mantra has a function to preserve the myth. Some spells of treatment in this study has got a touch of the myths that are believed capable of building components suggestion in the spell. Some spells in this study using water as a medium / complementary tool in the healing of an illness. Water has various types, in this study the water in question is water usually consumed by the public every day.

Water has many benefits, including able to lose weight, avoid dehydration, remove toxins, improve skin, even to cure a disease. Water is considered as a neutralizing agent contained in the body of disease. How to use water as a complementary tool in the treatment of the mantra is, water that has been given a mantra by Dhukun smeared on the sick and the remainder of the water to be drunk in a patient. Some spells in this study also used several names of animals, it is proved that some of the animals had certain supernatural powers, through the nature of each of the animals, the Dhukun trust by naming the animals were able to cure a disease.

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