

Mantra as Local Wisdom in the Ritual of Bonokeling Community, Pekuncen Village, Jatilawang District, Banyumas Regency

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DOI: <https://doi.org/10.20884/1.jli.2023.14.2.9316>

Article History:

First Received:

ABSTRACT

23/07/2023

Final Revision:

22/11/2023

Available online:

27/12/2023

Local wisdom is a collective culture that is spread and passed down traditionally in oral language. In this context, a mantra is a type of folk poetry found in almost various cultures in the Archipelago. The use of mantras in culture is inseparable from its role in a particular society. One of the communities that are still consistent in preserving the wisdom of mantras is the indigenous people of Bonokeling, who live in Pekuncen Village, Jatilawang District, Banyumas Regency. The Bonokeling indigenous people often use mantras in their various rituals. The mantra recited by the Bonokeling indigenous people has a hidden meaning. The strings of the mantra reflect the spirituality that surrounds it so that the intent and purpose of its use can be revealed.

Keywords: *Local wisdom; Bonokeling community; spirituality*

INTRODUCTION

Mantra, or spell, in traditional community life, has a position as local wisdom. The definition of local wisdom is a collective culture that is spread and passed down traditionally in spoken language or examples accompanied by gestures or auxiliary markers. Mantra is a monumental literary work for it contains values and spirituality (I Suyitno, 2022). In the context of local wisdom, a mantra is a type of traditional literary work: folk poetry. It is a part of folk poetry such as *pantun*; *gurindam*; or *syair*. Mantra is a type of folk poetry found in almost all Indonesian cultures.

The use of mantra in a culture is inseparable from the role of mantra used by certain communities. Mantra came to Indonesia since the existence of cultural civilization or cultural assimilation due to the settlement of Hindu kingdom and mixed with local culture. There are many kinds of mantra: medical mantra, loving mantra, bravery mantra, conquering mantra, and love mantra or what is often referred to as “pelet” (Yunaini & Sholeh, 2018).

Mantra is known in the Hindu-Buddhist environment. Both religions use mantra as a form of worship. Mantra is considered sacred text, derived from the root “man” which means to think or contemplate and gets a suffix “tra” which means “thinking” or “contemplating”. Mantra used to be a sacred religious activity. In other words, the meaning of mantra is *brahma*, *stawa*, or *stuti*. According to G. Pudja, “*brahma*” means sacred verses such as prayers, “*stawa*” means praise or hymns, and “*stuti*” means the activity of performing praise or worship to God (Setiawan, 2013).

Research on mantras has been done before. There was a study on mantras used as a method of reducing stress (Gallegos et al., 2017; Joshi et al., 2022; Niva et al., 2021). Other

research revealed that mantras are closely related to Buddhism, including in Tibet. Mantras have deep cultural significance in Tibetan Buddhism. Mantras are regarded as representations of sounds that contain spiritual power and energy, and their use plays an important role in religious ceremonies, meditation, and protection from negative influences. They are also linked to aspects of cultural identity, and the chanting of mantras is considered a tribute to the spiritual and cultural heritage of ancestors (Cattoi, 2021; Joffe, 2019).

One of the communities that are still consistent in preserving the mantra as a local wisdom is the Bonokeling indigenous people who reside in Pekuncen Village, Jatilawang District, Banyumas Regency. They are often described as a community adhering to a distinctive religious system, which is different from other religious systems in Java. Bonokeling adherents are scattered along the southern coast of Java, such as Cilacap and Banyumas Regencies. The center of these ritual series is carried out by the Bonokeling community located in Pekuncen Village, Jatilawang District, Banyumas Regency.

The use of mantra in the rituals of the Bonokeling indigenous people, as part of religious rites, is in line with the theory of religious evolution. According to Taylor, the first level of human religious evolution occurs when humans believe there is a soul within them. After that, humans began to believe that there were spirits around them. They believe that, for example, the forest is a place for spirits, old wells are inhabited by demons, ghosts, etc. The second level of religious evolution theory states that humans believe that nature has a soul, for example, flowing river water, or an erupting mountain. Humans believe the soul of nature is gods (R Njatrijani, 2018).

The third level of the religious evolution theory states that humans believe that gods who become the soul of nature are the incarnation of one great god (monotheism). It means that gods who rule over rivers, mountains, land, air, etc. are the incarnation of one god. In line with the religious evolution theory, the mantra plays an important role (R Njatrijani, 2018). Mantra cannot be separated from the human concept of spirit and soul. In other words, the development of the mantra is the development of man himself. For example, in the first level of evolution, when humans believed in the existence of spirits, they used mantras to overcome their fear of these supernatural beings.

Humans create specific words to repel spirits so they cannot disturb them. Such mantras are usually called *singlar* (in Sundanese mantra). It can be said that the mantra is very closely related to a human's journey and thoughts about spirit and soul (Zulfikar et al., 2022). Bonokeling people carry out various religious rituals related to life cycle stages such as birth, marriage, and death; rituals related to certain days in the Javanese calendar system; and rituals related to the social and natural environment such as village clean-ups and agricultural land cultivation.

Mantra also plays an important role in Javanese culture, which is part of Indonesia's rich and diverse culture. Mantra in Javanese culture has functions that involve spiritual, religious, and even mystical beliefs. Some examples of how mantra is used in Javanese society include: 1) **Religious mantra.** Mantra in this context can be in the form of prayers or special utterances

spoken in Javanese or other languages understood by the local community; 2) **Mystical Power and welfare Mantra**. In Javanese mystical beliefs and spiritual traditions, mantras are used for the purpose of well-being, protection, and achieving certain goals; 3) **Traditional Culture Mantra**. Javanese culture has many traditional events such as marriage ceremonies, births, deaths, and others. Certain mantras or sayings are often uttered in these contexts to bestow blessings, give blessings, or invoke positive energy (Irianingsih et al., 2018; Pamungkas et al., 2023; Sibarani & Lubis, 2022).

In cultural and literary studies, mantra is a type of oral literature. Mantras have varieties with substance based on the function of the mantra itself. One type of mantra that attract attention is the *mantra pengasih* (love spell). It is one type of mantra with its function as a heart charmer. What attracts attention in the entity of mantra language and the field of mantra use. Rohmayani's (2019) research on “Mantra Pengasih Semar dalam Perspektif Masyarakat Jawa” shows that choices of words the mantra indicate the construction of denotative and connotative meanings. In addition to the findings of the textual meaning of the mantra, the contextual research of the mantra pengasih Semar (Semar’s love mantra) shows that there is a community perspective based on the mantra textually and in the context of mantra practice.

The ritual system carried out in the Bonokeling community cannot be separated from the oral tradition, one of which is mantra. In the *Unggahan* tradition, for example, mantras are also chanted in the process. The purpose is to obtain blessings, because for them mantra is considered as prayers of worship to God (Purwanto, 2022). The problem is that, in scientific studies, the phenomenon of mantras in Bonokeling rituals has not been studied comprehensively.

Traditional ceremonies conducted in the Bonokeling community include *unggahan* (cleaning ancestral graves before the fasting month), *udhunan* (the thanksgiving ceremony after the fasting month), *perlon rikat* (cleaning ancestral graves in Sura and Sapar months), earth alms, and *kupatan senin paing* (collective prayer with *kupat* (compressed boiled rice packets offerings on Monday Pahing). In each of these rituals, Bonokeling indigenous people recite mantras. There have been many studies on the Bonokeling indigenous community, including research by Arnis Rachmadhani entitled “Kerukunan Dalam Ritual Trah Kejawaen Bonokeling Di Desa Pekuncen Kabupaten Banyumas” (A Rachmadhani, 2015). The results of this study narrate several rituals performed by the Bonokeling indigenous community: *unggahan* and *udhunan*. Another research was conducted by Bambang H Suta Purwana et al, entitled “Sistem Religi Komunitas Adat Bonokeling di Desa Pekuncen, Kecamatan Jatilawang, Kabupaten Banyumas”. The results of this study showed how the Bonokeling indigenous community reconstructs customs as a pillar of their social organization life. (Purwana et al., 2015). There was also research by Sulyana Dadan et al, entitled “Upaya Pelestarian Budaya Komunitas Bonokeling Menghadapi Industrialisasi Wisata di Banyumas”. The results of this research showed that the Bonokeling indigenous community is very adaptive in facing modernization and can maintain its cultural identity through its local wisdom (Dadan et al., 2020).

Based on the explanation above, this research has a different position and the researchers find gap from previous ones. Similarities with previous research can be used as a basis for this research, while the differences are used as a complement to research on the local wisdom of mantra in the rituals of the Bonokeling indigenous people in Pekuncen Village, Jatilawang District, Banyumas Regency.

MATERIALS AND METHOD

The research method used is qualitative research with an ethnographic approach. This qualitative research was chosen because the law in this study is seen as a manifestation of the symbolic meanings of social actors, as seen in the actions and interactions of community members, and what researchers want to obtain and study is a deep and detailed meaning of the object of research and informants. This ethnographic approach is used to examine mantra texts in society. This research aims to conduct an in-depth study of the spiritual values in the mantras of the Bonokeling community, Pekuncen Village, Jatilawang District, Banyumas Regency.

The first data collection technique in this research is interviews. The interviews were conducted in a semi-structured manner. The main subjects interviewed were traditional leaders, religious leaders, and the Bonokeling community. The second technique is documentation. The documentation was conducted on mantra manuscripts, Bonokeling traditional activities, literature, and other forms of documentation which support the focus of the research. The third technique is Forum Group Discussion (FGD). The FGD was conducted to open dialog from various perspectives related to religious and customary activities in Bonokeling. The fourth technique was a seminar that raised the topic of spiritual values in Bonokeling Community's mantras. In the seminar, experts, academics, and cultural practitioners in Banyumas were invited.

The data obtained will be presented in the form of narrative text, tables, and/or charts. The research used the content analysis method. Content analysis is used to retrieve the meaning in the data resulting from research, to explain the symbolic meanings implied in the sound of each data, guided by the main objectives of the research, which is then linked with the theory to become a series of meaningful words. Content analysis is the process of examining, evaluating, and understanding the content of a material, text, image, video, or other information to reveal its meaning, purpose, message, or certain characteristics. Content analysis is used in a variety of contexts, including in research, media, marketing, and information management. The objectives vary, such as to identify trends, understand public perception, measure message effectiveness, or gain insights from existing data (Devetak & Vogrinc, 2013; Sándorová, 2014).

The content analysis process can involve steps such as (Pratama et al., 2021): 1) data collection: collecting the material or information to be analyzed, whether it is text, images, audio, or video; 2) classification and categorization: grouping the data into specific categories or themes, which could include keywords, topics, or other types of information; 3) pattern identification: looking for patterns or trends that may exist in the data, such as key words that appear frequently, sentiments contained, or changes over time; 4) examination and interpretation: analyzing the results of the classification and patterns to gain a deeper understanding of the message or

meaning contained in the data; 5) reporting and presentation: presenting the results of the analysis in a report or presentation that is easy to understand and useful to stakeholders.

RESULTS & DISCUSSION

Overview of the Bonokeling Community

The Bonokeling indigenous community resides in Pekuncen Village, Jatilawang District. Pekuncen Village is located in the western part of Banyumas Regency. Administratively, the village is bordered on the north by Kedungwringin village, on the east by Karanglewas village, on the south by Cilacap forestry, and the west by Gunungwetan. The area of Pekuncen Village is 506.73 ha, which includes dry land, paddy fields, state plantations, and public facilities land. The dry land consists of 307 ha of fields or moorland, and 77.55 ha of residential land (A Rachmadhani, 2015).

The uniqueness of Pekuncen Village lies in the existence of a *kejawen* (javanism) community that is still maintained to this day. A figure named Kiai Bonokeling is believed to be the first person to spread Kejawen teachings with Islamic values in the village. Kiai Bonokeling's teachings were not perfect at that time, but he had already passed away. By his followers, Kiai Bonokeling was buried in a place inhabited by his followers for generations (Rachmadhani, 2015). The teachings of Kiai Bonokeling are still followed to this day, even his *punden* or tomb is also sacred. In this case, religion and customs in Pekuncen village are integrated, especially those who belong to the Bonokeling community. In other words, the anak-putu or followers of the Bonokeling traditional community are muslims (Widyandini et al., 2013).

However, the Islam referred to here is Islam which only practices the three pillars of Islam: the creed, fasting, and zakat, or what they call “nyandi”. Nyandi means putting someone’s faith in *punden* or holy places, especially the *punden* of Kiai Bonokeling. Thus, it can be said that the Bonokeling people practice their religious activities in the unity of the Bonokeling traditional rites (Nawawi, 2016).

In their religious and customary activities, the Bonokeling community is led by a *bonggol* (traditional leader). The *bonggol* is the Kyai Kunci (the main kyai) of worship rites and customs of the Bonokeling people. As is known, the Pekuncen people are very devout in Islamic religion as well as local traditions. The so-called Aboge Islamic community in the village is dominated by the “abangan”, people who carry out more traditional rituals, such as holy day cycle rituals, ecological cycle rituals, and life cycle rituals. (Noufal Hela Millenio & Muatip, 2022). Therefore, the Aboge Islamic community in the village is better known as “Temple Islam” whose belief guidelines are based on *punden* (cemeteries). The Kiai Kunci was appointed from generation to generation from descendants of the Bonokeling people (Amri, 2022). His appointment time was seven days after the previous Kiai Kunci. The appointment must be led by the local Village Head. Meanwhile, the candidate for Kiai Kunci was chosen from the family of the previous Kiai Kunci, from the lineage of the guardian (male line), either horizontally or vertically down. The place for the election was at the Balai Malang, a meeting place near Pasemuan. The Kyai Kunci candidates must meet certain requirements, which are then decided based on deliberations (Wita

Widyandini, 2012). Kiai Kunci has an important position in the life of the Bonokeling community because he is the highest spiritual leader in the Bonokeling Islamic community. He has the responsibility to protect his followers, caring for, and nurturing local customs or religious values that grow in the village.

Mantra: Practice of Mystic Rituals of the Bonokeling Indigenous People

Mantra, in this case, is identical with traditional rituals or beliefs within a certain indigenous community. According to Koentjaraningrat, religious ceremonies or rituals are manifestations of belief systems and ideas about God, gods, spirits, Hell, Heaven, etc., in the form of ceremonies, both seasonal and occasional as in the moments of Suran, Sadranan, Alms of the Sea, and Alms of the Earth (Meylani, 2023). Remnants of such beliefs also accompany the activities of harvesting rice, building houses, and maintaining objects that are considered sacred. Each ritual has a different function but the goal is the same, namely asking God for salvation (Fawaid et al., 2019). Mantras reflect the embodiment of the power of belief in something divine or cosmic, using words that can create a magical spirituality.

In Javanese rites, in particular, rituals are carried out to know and express religion, by trying to unite oneself with something meaningful beyond the external dimension, something transcendent. However, human capabilities are limited, and unable to achieve them. Therefore, humans use symbols as a medium to get closer to God. All religions must have their own religious rites (SR Akhirah, 2021). In the context of Javanese culture which has gone through a long journey and has been in dialectic with various kinds of beliefs and religions, these rites have been inherited until this day, with various modifications (Kasanova & Widjajanti, 2019).

It is also explained that, in general, mantras are recited by invoking or mentioning Allah, prophets, *aulia* (good friends or companions), gods, spirits, or meaningless word sounds but are believed to have supernatural power, for example “hong wilaheng”. Considering its history, mantras in Indonesian society have existed since before the Hindu-Buddhist culture (Isnaini, 2018). It means that the tradition has existed since the time of the ancestors’ beliefs, which then over time, experienced adjustments to the culture and religion that grow in society. It is also known that in Mantrapahita book, which is part of the Vedas, there are 590 mantras. When Islam came, the mantras underwent some adjustments, for example, some people use the prophet’s *salawat*, *basmallah*, etc.

As mentioned by Suwardi Endraswara, mantras are also applied as *wasilah* (intermediary) by adding passages from the Qur’an, pieces of Arabic writing for self-protection, ward off misfortune, or medicine (Naimatus Tsaniyah, 2023). It can be said that these mantras have undergone acculturation. The mantras are often a form of syncretism between Javanese and Islamic ideas, and some are syncretism with Hinduism and Hong Awighnam Astu. Harun in Delvayanti also suggests the characteristics of mantras, including first, mantras come from old poetry (Zuhdan & Prasetyo, 2023). Second, the content and concept of mantras are closely related to the belief system adopted by society. Third, they are created and enshrined in a rite with a specific function and recited by specific people. Fourth, beliefs, concepts, texts, practices,

and treatments are carried out with certain individual and collective community goals. Mantra and society have a close and inseparable relationship. It is mainly because mantra creation comes from the community. As long as the community still maintains and passes them down to the next generation, mantras will continue to live (Yuspi et al., 2022). In community collectivities that still adhere to their customs, mantras are an integral part of their traditional rites. In traditional societies, especially, mantras are united and integrated into daily life. Mantras are practiced according to certain needs or desires. The mantras are believed to bring strength, safety, success, and blessings (Purwana et al., 2015).

As Budya Pradipta argues, mantras are recited for positive purposes, as the origin “man/manas” and “tra/tri” mean to protect or think. In other words, mantras are to protect from evil interference (Dadan & Dwi, 2022). Linguistically, the Bonokeling mantra employs a deliberate repetition of words, underscoring a sense of solemnity with the purpose of accentuating a specific point or the intended goal. The tradition of reciting mantras persists through generations, enduring to the present day. Mantras are still found in many communities, especially rural communities that still uphold their customs. Therefore, the existence of mantras as a result of creation, effort, and work, which were born from society, cannot be separated from people’s lives. This is the case with the traditional rites of the Bonokeling community in Pekuncen Village, Banyumas Regency, who still use mantras as an effort to ask for safety in certain *perlon* (needs) (Amri, 2022). The *perlons* include:

- a) in Sura (Muharram) month: “puji-pujian”, or praise poetry, held in Pasemuan on Friday Kliwon or Friday Legi, or Friday Pon;
- b) in Sapar month: “Perlon” of Monday Pahing and Tuesday Kliwon, “Rikat/Resik Panembahan” at the grave of Kyai Bonokeling on the third Friday;
- c) in Mulud/Maulud month: “Bakhda Mulud, pilgrimage to Adiraja Cilacap”;
- d) in Rabi’ul Akhir month: “Perlon rikat”;
- e) in Jumadil Awal month: “Perlon Senin Pahing”;
- f) in Jumadil Akhir month: “Perlon rikat”;
- g) in Rajab month: “Syukuran (thanksgiving)” on Tuesday Kliwon, second Thursday, third Thursday, and the last Monday.
- h) in Ruwah/Sadran month: “Unggah- unggahan”;
- i) in Pasa/Fasting month: “Likuran/Bada Likur” on the 21st night of fasting,
- j) in Shawwal month: “Riyaya” on the 1st of Shawwal of the Aboge year, “Turunan” on Friday of the 2nd week;
- k) in Apit (Dzulqa’idah) month: “Selametan (thanksgiving) of Monday Pahing, Earth Alms (Ruat Bumi)
- l) in Besar (Dhulhijah) month: “Perlon Rikat” and “Besaran Kurban (sacrifice on Dhulhijah month)” (Sumitro, Life of Bonokeling Community, 2021).

Mantras become something sacred and must be recited as part of the process of traditional activities and rites of the Bonokeling community. As stated by Sumitro, the traditional leader of Bonokeling, there are various mantras used in every Bonokeling traditional activity.

According to him, certain mantras are deemed exclusive and should not be disclosed, as they constitute a language reserved for mysticism. For example, in the ritual of a dead person, it is the descendants of Bonokeling who must recite the mantra. Other mantras can be used by anyone who needs them. These include “slametan” or thanksgiving mantras for planting, harvesting, and other forms of thanksgiving rituals. When Bedogol or Kiai Kunci wants to recite mantras to the Almighty, they must use incense or olibanum (Sumitro, 2021).

Incense is derived from the resin extracted by incising the trunk of the incense tree, commonly known as agarwood. It holds a significant place in traditional Javanese rituals that persist in contemporary practices. Its usage extends beyond mystical contexts, as ancestral customs from ancient times involved utilizing its aromatic essence. When individuals seek to commune with the Almighty, they prepare themselves meticulously, using the fragrant aroma of burning incense. Sumitro explained that the incense functioned as a medium, not an offering. The smoke that soars into the sky is believed to be an intermediary for requests or prayers to the Almighty. Therefore, Sumitro also emphasized that incense has the meaning of “dunung ing Pangeran” which means reaching the “Prince” (Gusti Allah, or God the Almighty).

Therefore, it can be said that the main purpose of hope and supplication is to Gusti Allah, while Kiai Bonokeling's position in the Bonokeling Community's belief system is as a *wasilah* (intermediary) for the supplication or prayer of Bonokeling descendants to the Almighty. It is known that Kiai Bonokeling was a highly respected ancestor during his lifetime. He was a man of knowledge who made many positive contributions to the Pekuncen community, including in teaching Islam at the time. Kiai Bonokeling became a role model for the local community. When Kiai Bonokeling passed away, his followers still maintained his teachings, including paying respect by sacralizing his *punden* or tomb (Sumitro, 2021).

Why does it have to be through the intermediary of Kiai Bonokeling? Based on their belief, Gusti Allah is “ora mawujud” (intangible) in the material world, so humans living in the material world must have an intermediary to reach Him. Therefore, in the belief system of Bonokeling descendants, Kiai Bonokeling must be the intermediary in connecting with Gusti Allah, because he is already in the intangible dimension.

Mantra as Local Wisdom in the Ritual of Bonokeling Indigenous People

Local wisdom is a set of knowledge and practices that can be used to solve problems faced in a good and right way. (Oktarina et al., 2020). In this regard, local wisdom can be interpreted as a set of knowledge in a community, which comes from previous generations and experiences related to the environment and other communities to overcome the challenges of life (Marfai, 2019). A mantra is a form of local wisdom that reflects knowledge based on hereditary rituals in the Bonokeling community. One of the mantras of the Bonokeling community that reflects spiritual wisdom is the Srapa Pitik, which is intended to invoke healing for the sick.

The purwa (opening) part:

Bismillahirrahmanirahim

Allahuma Shali Alla Mohammadin Wa'alla Alii Sayiddina Mohammad

Minayadan Minayidin Tanga'alla Sahabatina Rassullulah Hajumangin

Alhamdulillahirobbilalamiin

Kapiamin Ngululahi Dunya Dubila Kerat

Sri Nabi Aklim Kalalim Nabi Kalkarim

Ambuang Panca Baya Drabala Manjangaken Umur

Nyanetaken Umat Solalohu Allaihi Wassallam

Utawir Uwurana Awar Awir Kulubana

Sabit Iman Wasih Kajakana..

Wakli – Wakli Padunya – Padunyi Lawan Kerat

Tampani Bumi Tampa Bala

Siti Pertala Lebur Dosa Saking Panca Baya Kabeh

Sukma Mulya Den Lewih Sipat Langgeng Seja Urip

Urip Temen Ki Santri Ngadeg Tuntungati Nyiji Sakaning Gampang

Byar Padang Polaira Jabang Bayi Ngudunge Lawan Kerat

The middle (madya) part:

Allahuma Uger Bumi Dikir Rirulah Katuk Andra Wiah

Lintang Kara Durung Ahir Sibawang Sira Dadia

Sri Werdi Wiji Dadi Berkat Kuat Saking Allah

Allahuma Sarib Sarib Iman Nana Allahuma Sarib Sarib Ngalaminana

Allahuma Sarib Sarib Raya Kana

Dunya Brana Tekane Mas Kambang – Kambangan Mas Aer

Lintang Ngala Sing Resik Indal Ahum Robbil Allamin

Sri Sendana Sri Sendini Pendem Siti Wali Mukmin

Panauratan Nyata Guru Nyawa Sekalir

Lemah Tela Biyada Sampurna Kabeh

Pangeran Mulya Padadang Pangeran Mulya Angsum Jihad

Dunya Brana Tekani Mas Kambang Kambang Mas Aer

The closing (wasana) part:

Lintang Ala Sing Resik Idallahum Hirobbil'allamiin

The spiritual wisdom contained in the Srapa Pitik mantra includes the following.

a. Transcendence (Tawhid)

Transcendence is a term derived from the Latin “transcendere”, trans (beyond, across above), and scandere (to climb). Transcendence is also interpreted as something superior, high, beyond, superlative, and unreachable (Ahmad Muhammad, 2023). Transcendence is a way of understanding the Almighty (God), as an object of study that is far from human reach. This is because, outwardly, God, who is exoteric, cannot be reached by human reason, thus producing an understanding with a far-reaching meaning. (Afif & Nawawi, K, 2022). Transcendence can also be understood as an awareness, experience, and appreciation of the transcendental dimension of one’s life.

Note the opening used by the Bonokeling people on mantra for *keba/tingkem* (traditional Javanese processions for pregnant women), *mantra kubur* (mantra for the dead), *mantra slamet* (a mantra for safety), *mantra srapa pitik*, and *mantra boyongan umah* (mantra for moving to the new house).

Bismillahirrahmanirahim...

*Allahuma Shali Alla Mohammadin Wa'alla Alii Sayiddina Mohammad
Minayadan Minayidin Tanga'alla Sahabatina Rassullulah Hajumangin*

Alhamdulillahirobbilallamiin

As previously discussed, the religious system of the Bonokeling community is the integration of Islamic traditions with local traditions. Therefore, the recitation of the mantra begins with *basmallah*, *syahadat*, *shalawat*, and *hamdallah*.

*Bismillahirrahmanirahim/ Allahuma Shali Alla Mohammadin Wa'alla Alii
Sayiddina Mohammad/ Minayadan Minayidin Tanga'alla Sahabatina Rassullulah
Hajumangin/ Alhamdulillahirobbilallamiin.*

The mantra shows tawhid or faith in Allah SWT, and testimony that the Prophet Muhammad SAW is the messenger of Allah SWT, and all praise belongs to Allah, the One who controls the entire universe. (Jumala & Abubakar, 2019). In addition, in the *keba/tingkem* mantra, there is an affirmation that God is the one who gives all life. There is no power of a human being since he was in the womb until he lives in the natural world other than the power of God. Pay attention to the following mantra.

*Allahuma Sipa Jati Murini Ana Cahya Teka Wetan Nangeh Kaken Ngobah Ken
Ngurip Aken Ketege Si Jabang Bayi.* Meaning: In the name of Allah, there is light (*nur*) coming from the East to give the baby’s heart a beating.

*Allahuma Sipa Jati Murini Ana Cahya Teka Kidul Nangeh Aken Ngobah Aken
Ngurip Aken Polaeh Si Jabang Bayi.* Meaning: In the name of Allah, there is light (*nur*) coming from the South to make the baby move.

*Allahuma Sipa Jati Murini Ana Cahya Teka Kulon Nangeh Aken Ngobah Aken
Ngurip Aken Peningale Si Jabang Bayi.* Meaning: In the name of Allah, there is light (*nur*) coming from the West to make the baby see.

Allahuma Sipa Jati Murini Ana Cahya TeKa Lor Nangeh Aken Ngobah Aken Ngurip Aken Suarane Si Jabang Bayi. Meaning: In the name of Allah, there is light (*nur*) coming from the North to make the baby speak.

Allahuma sipa jati murini ana cahya teka duwur nangeh aken ngobah aken ngurip aken dat sifate jabang bayi. Meaning: In the name of Allah, there is light (*nur*) coming from above to give the characteristics of the baby.

Allahuma sipa jati murini ana cahya teka ngisor ngobah aken nangeh aken ngobah aken ngurip aken kelungguhane si jabang bayi. Meaning: In the name of Allah, there is light (*nur*) coming from below to settle the baby's position (Sumitro, Teks Mantra Keba Tingkem, 2021).

The mantra excerpt has the dimension of monotheism (*tawhid*) because it contains the expression showing that God is everything who gives life. This mantra is aimed at transcendence; something that is beyond the material realm, or anything that is unreachable and dissimilar to anything, in this case, God (Allah). As in theological discourse, the term transcendence is often associated with God who is holy and purified from imperfection. This is confirmed in the excerpt of *mantra rasulan* (Prophet mantra or Phropet prayer), "*Tambang walesing iman tohad, tambang sadat sejatining Islam/ Lungguh sapoking ilat/ Sadat kita tekaning nabi/ nabi takani Rasulullah//*".

This excerpt of the mantra can be interpreted that the true *shahadat* (*sadat*) is a binder (rope) so that our faith or *tawhid* does not falter, but remains firm. The mantra is recited at the "slametan" or thanksgiving ritual for having built a house, bought a car, etc.

b. *Memayu Hayuning Hayuning Bawana* (The Harmony of Macrocosm and Microcosm)

Mamayu hayuning bawana is a cultural spirituality, which is lived as a reality of life to maintain the safety of nature. Nature in this case has two dimensions; the great realm (macrocosm), which is the universe, and the small realm (microcosm), which is human (Safrihsyah, 2018). Meanwhile, in Javanese terminology, they are often referred to as *jagad gedhe* (big universe) and *jagat alit* (small universe). The value of *memeyu hayuning bawana* is also mentioned in the text of the mantra of the Bonokeling indigenous people.

Kapiamin Ngululih Dunya Dubila Kerat

Sri Nabi Aklim Kalalim Nabi Kalkarim

Ambuang Panca Baya Drabala Manjangaken Umur

Nyanetaken Umat Solalohu Allaihi Wassallam

The excerpt of the mantra can be interpreted as a request for protection from all disturbances, both material and immaterial dimensions, as well as all kinds of distress (*panca baya/drabala*), so someone lives long and is safe. In this mantra, there is a value that encourages Bonokeling people to always be aware of the One who provides safety, Allah SWT. This mantra also gives the spirit that humans must maintain harmony

between the small universe and the big universe. This awareness then influences the way of life and becomes the basis of the Bonokeling community in determining attitudes and behavior in the cycle of everyday life (Purwana et al., 2015). If this has become part of the principles of everyday life, it will have implications for a harmonious and prosperous life both physically and spiritually. This can also lead to safety both in this world and in the eternal realm: the hereafter.

c. Gratitude (*Nrima Ing Pandum*)

From an Islamic perspective, gratitude is something that every *'abd* (servant of Allah) must have. In the Qur'an, Allah also often mentions the word gratitude, such as in Surah Al-Furqan verse 62 and Surah Al-Insan verse 9. Allah also commands humans to not only be grateful when they get pleasure, but also when they get trials and tribulations. (Fauzan, R, 2017). When human remains grateful even when he is suffering, it will benefit him, as it will strengthen his mental health. Moreover, he will gain spiritualistic pleasure. In Islamic teachings, someone who is not grateful is called *kufir*. A *kufir* person will be driven to do negative things. Gratitude is also part of the Javanese cultural character, called *nrima ing pandum* (accepting what is given). The attitude of *nrima ing pandum* is not only towards a material gift but also the inner aspect, including full acceptance of all events and certain experiences, both good and bad. This is because even in events that are considered bad, there is good in them for people who can take *ibrah* (lessons). Grateful people have certainly accepted with sincerity and humility all the gifts they have received. Thus, an attitude of gratitude will emerge in each individual (Hamdi Abdillah, 2020).

Gratitude is not only expressed in the heart. In Javanese tradition, gratitude is also expressed through various kinds of *slametan* or *ruwatan* as practiced by the Bonokeling indigenous people. The value of gratitude is also contained in the mantras used. For example, in the mantra for buying a new house, there is the phrase, “*Empok kencana pancuran slaka Bapa Allah Biyung Allah/ Kula ngangge toya ndika saking Bapa lan Biyung/ Kula ngangge toya suci saking Bapa lan Biyung/ Sah saking Allah/ Sah saking Rasulullah/*”. The mantra excerpt shows gratitude to God for the gift of *empok kencana pancuran* which refers to the notion of material wealth without stopping. In addition, the existence of *toya* (water) as an essential human need with the entire life cycle of living things is none other than the gift of God. The words “*bapa*” and “*biyung*” can also be interpreted as heaven and earth. Javanese people often personify their appreciation of nature and its surroundings. For example, in Javanese mythology, there is the title Dewi Sri which is said to be the Goddess of Earth Fertility, the peasant community also refers to her as *Biyung Bumi*, and the sky which drops rainwater and humans can see the sun which has provided energy for life, the Javanese refer to as *Bapak Langit*. Based on the development of the beliefs of a Bonokeling community that has embraced Islam, the words *bapa* and *biyung* are still used as a form of representation of God.

This does not mean that the Bonokoleling community interprets God as male and female. Sumitro, a Bonokeling traditional leader, emphasized that the God lived by the Bonokeling community is “the only One” as in Islamic teachings (Sumitro, 2021). Here is a part of the “boyongan umah” mantra that is also recited at the end of most of the Bonokeling mantras: ...*Sri sandana sri sendiri pendem siti wali mukmin/ Panauratan nyata guru nyawa sekalir/ lemah tela biyada sampurna kabeh/ Pangeran mulya padadang pangeran mulya angsum jihad/ Dunya brana tekani mas kambang kambang mas aer/ Lintang ala sing resik idalluhum hirobbil'allamiin//*.

The mantra excerpt also shows the highest praise to His Majesty (Pangeran Mulya) who has given the perfect “lemah tela biyada”. This mantra reveals that the earth (weak) can grow all kinds of plants (represented by the symbolization of “tela” or cassava, which can be consumed and beneficial for life as a perfect gift for humans). The mantra ends with *hamdallah* which in the mantra is manifested with the words “lintang ala sing resik idalluhum hirobbil'allamiin”. The practice of gratitude has become part of the instinct and life of the Bonokeling community. The form of gratitude is not only realized inwardly (interpersonal to God) but also manifested and expressed through various *slametan* (thanksgiving) processions with all the “ube rampe” (offering dishes), and rituals that exist in the Bonokeling community. The form of gratitude then gives birth to other noble practices, thus implicating the realization of harmony with nature, fellow humans, and God.

CONCLUSION

The Bonokeling indigenous community resides in Pekuncen Village, Jatilawang District, Banyumas Regency is a community that is steadfast in maintaining cultural traditions. This can be seen from the massive number of religious rituals performed by the people. The rituals are abstractions of the values of their belief in God Almighty, which are used as a guide to their behavior. In various rituals, Bonekeling indigenous people always recite mantras.

Mantra becomes a communication tool using language elements that are one-way in nature with supernatural beings in order to grant the requests of the Bonokeling community. Mantra in Bonokeling community is a form of sacred tribal prayer that contains magical and supernatural powers. It serves as a conduit to expedite the accomplishment of desires, possessing a potent “linuwih” or “ultimate power” expressed through its words. Mantra is not merely spoken but lived through special practices, including asceticism, fasting, and various dedicated rituals. Mantra in the life of traditional society has a position as local wisdom. An embodiment of Bonokeling local wisdom is evident in the use of mantras, which mirror knowledge rooted in their hereditary rituals. The mantras reflect spiritual wisdom including *tawhid* (transcendence); *memayu hayuning bawana* (the harmony of Macrocosm and Microcosm); and *nrima ing pandum* (gratitude).

ACKNOWLEDGMENT

We extend our heartfelt gratitude to Allah SWT for providing the strength that empowered our writing team to successfully complete this research journal titled “Mantra as Local Wisdom in the Ritual of Bonokeling Community, Pekuncen Village, Jatilawang District, Banyumas Regency”. Throughout the journey, the author has been the beneficiary of invaluable support from numerous individuals and organizations, both directly and indirectly involved. In this moment of appreciation, we would like to convey our deepest thanks to: (1) The Bonokeling Indigenous Community, (2) The Research Centre for Regional Culture and Tourism, LPPM, Unsoed, and (3) All contributors who have played a pivotal role, even though it is not feasible to enumerate each one individually in the crafting of this research journal.

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