

Magic Spell of Superiority in Madura: A Study of Structure, Meaning and Function

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Abstract. Spell is a tradition that exists and develops orally in the form of an oral tradition. One type of spell that is developing is the superiority spell. This study uses a Qualitative Research Method that starts with an idea, collects information theoretically, designs a research plan, identifies data, analyzes data, and reports findings. Based on the findings, it is known that most of the pattern consists of content and closing. Meaning is seen based on the presence or absence of "taste value" in a word or sentence. After analyzing the 10 mantras of superiority, it turns out that there are words whose true meaning is not known or are called connotative meanings. In the function element by using the function of fetimism, it can be seen that in the superiority spell it functionsto gain superiority over the opponent, in other words, namely safety for the spellcaster.

Keywords: Spell, Oral Literature, Madura

1 Introduction

Indonesia is a country rich in cultural elements and values. from Sabang to Merauke it is almost certain that each region has its own distinctive characteristics in terms of culture [1]. Indonesia as an archipelagic country has many islands and ethnic groups that live side by side in harmony [2]. Thus, each region has different folklore according to the diversity of ethnic groups.

Folklore is part of a collective culture that is passed down from ancestors (ancestors) to future generations through verbal culture and hereditary writings containing life values with various variations [3][4]. forms such as prose (fairy tales, myths, legends), riddles, songs, folk poetry (rhymes, gurindam, poetry), folk language (dialect), poetry, customs, signs for community communication (kentongan, drums), traditional clothing, traditional music [5]. This definition suggests that folklore consists of several types. Danandjaya and Cokrowinoto [6], divided into large groups. First, word of mouth community stories become community stories in purely oral form. such as (a) folklore (accents, nicknames, ranks, and titles of nobility); (b) traditional expressions, such as proverbs, proverbs and retribution; (c) traditional questions, such as riddles; (d) folk poetry such as rhymes, gurindam, spells, and poetry; (e) prose stories of the people, such as myths, legends and fairy tales; and (f) traditional songs.

One of the folklores is folklore from Madura which is influenced by the image of Madura, which is known as an ethnic group with a strong religious life. So far, the Madurese have been portrayed as a society that is very concerned about religious values. Religious traditions are maintained and upheld wholeheartedly among Madurese people. Various social activities of the Madurese people are always associated with religious values. Starting from birth to death, it is always wrapped in traditions and rituals that contain religious values, which are called slametans. All that is done solely to get the blessing of the creator.

In carrying out many rituals, residents always invite or involve kyai, as religious leaders and community leaders with such a central role. In this ritual procession, it is as if the kyai is considered the intermediary of the blessings that the divine will give to his servant.

Kyai in pesantren is a world that is inseparable from Madurese life. When studying at Islamic boarding schools, in general, people are not limited to studying religion in order to have strong faith, good social behavior, but also learning kanuragan science, invulnerability, looking for amulets, spells, and so on [7]. Knowledge of kanuragan and spells is sometimes obtained from fellow friends themselves (from senior to junior), or from kyai directly. It is not enough for Madurese to study only with one kyai, because by studying with many kyai, besides being considered to be able to enrich religious knowledge, strengthen teacher-student kinship networks, it is also to enrich and hone inner knowledge which often goes hand in hand with kanuragaan skills.

To get amulets, magic spells, you don't have to be a santri at the cleric's pesantren, often members of the community come directly (nyabis) to the cleric's house by expressing their wishes. The kyai then gives a prayer, spell or amulet, after which the person gives money (slabet) according to his ability and sincerity [8].

In general, people who come to the kyai to ask for blessings and prayers, the goal is to get blessings and prayers, the goal is to gain superiority. Kyai also holds the same view. Even if in practice, whether the prayer, spell or amulet is misused in a way that deviates from its original purpose, the kyai does not have a strategy to prevent it. As shown in the case of carok, before doing carok, the perpetrators usually ask the kyai for jaza' or a spell of invulnerability or superiority. Apart from that, the owner of the spell is also widely found in the wider community, the acquisition of this spell can be obtained through the process of giving it from parents or family. The purpose of giving or passing on this spell to children or part of the family is for many reasons, apart from being in case of facing a problem outside, whether at work, overseas, or when it is considered appropriate to mingle with the wider community. Because of this, the owners of this spell are scattered, although they are mostly hidden and their owners will not be easily exposed, except to people who are well known.

Spell is a tradition that exists and develops orally and can be classified into the forms of oral tradition [9]. Spell as a type of oral literature is in the form of poetry from the folklore genre of oral literature. Folklore itself is part of a collective culture and is spread and passed down from generation to generation in different versions. The chanting of spells in oral form is often accompanied by gestures and sometimes even the use of tools or media.

The existence of these phenomena is a place to accommodate events that exist in Madurese society and develop dynamically according to the conditions and situation of the local community. This picture of life is a cultural representation that has been passed down from generation to generation. Spell is a form of orality that exists and develops in Madurese society which is framed in a single unitary tradition that is spoken. Judging from the scheme, this spell

in the form of oral literature is not included in the story but has a general function as local insight or local knowledge which has benefits not only within the local community. However, it is also seen as a traditional cultural wealth of the art of oral speech [5].

The development of oral literature in the form of spells in Madurese society is growing rapidly because it has users, namely people who use it in various containers. So that oral literary folklore in the form of spells can be found in the area of Madura and outside Madura which is inhabited by Madurese, such as the East Java region called the horseshoe which includes the Madura region itself namely Bangkalan, Sampang, Pamekasan and Sumenep and outside Madura such as Pasuruan, Probolinggo, Lumajang, Jember, Situbondo, Bondowoso, and Banyuwangi are mostly inhabited by ethnic Madurese.

One type of spell that is developing is the superiority spell. This type of spell is a safety spell that is usually used by someone to gain superiority magically, such as to gain immunity, supernatural superiority, superiority, and other abilities that are useful when used against opponents. Apart from being owned by santri, this spell of superiority is also owned by people outside the Islamic boarding school who are obtained from Islamic boarding school kiai or kiai who come from outside Islamic boarding schools which are termed kyai shamans.

One of the owners or users of the superiority spell outside Islamic boarding schools is Blater. Blater is a term for people who have intelligence in terms of kanuragan, sometimes accompanied by immunity and magical abilities that add to other charismatic superiorities. He also has the ability in religious knowledge, but only for his own development. What stands out is precisely his social role as a superiorityful man in the village. These blaters also receive prayers, jaza' or spells, as well as amulets by visiting kyai, both kyai at Islamic boarding schools or kyai outside Islamic boarding schools by expressing their wishes and giving a slate in the form of money according to the ability or sincerity of the blater. Usually the need to get jaza' or spells is used for his own interests, such as when going to do carok or fights with opponents and the Spells obtained are in the form of spells of the type of spells for his own superiority or are called superiority spells.

This traditional wealth must be preserved until now, it is one of the heritage assets of the Indonesian nation that should be proud of. The continuation of the triumph of the human mind is meant to honor and respect the history of its existence [10].

The interest in conducting research on this superiority spell is because some of the Madurese still believe in the use of the superiority spell. They consider this superiority spell as an alternative way to gain strength. Based on the facts above, it is important to conduct research on oral literature, namely the spell of superiority or superiority.

Based on the description above, the aims of this study were (1) to describe the structure of the emsuperiorityment spell in Madurese society, (2) to describe the meaning of the emsuperiorityment spell in Madurese society, 3) to describe the function of the emsuperiorityment spell in Madurese society.

2 Research Methods

This study utilizes the methodology proposed by Bruce Lawrence berg. He stated in his book *Qualitative Research Method* that conducting research should start with ideas, gather theoretical information, design research plans, identify data, analyze data, and report findings [11][12]

Below is a diagram that is used as a research flow Idea >> Theory >> Design >> Data Collection >> Analysis >> Findings.

In this study, the method used is descriptive qualitative [13]. At the research design stage, it is related to a series of important decisions regarding research ideas which include the type of information or data collected and through data collection techniques, where research is carried out [14].

This study describes and explains the Madurese spells of the superiority spell genre. The data in this study are the structure of the text of the spell, supporting aspects of reading the spell, and the process of inheriting the superiority spell. The source of the data in this study is the spell of superiority in Madurese society.

Data obtained from informants who do not meet the specified requirements will affect the suitability of the data obtained with the problems and research objectives themselves. The informant requirements were: (1) aged 30-60 years, (2) came from the village or research area,

(3) was born and raised and married to someone from the research area, (4) had perfect vocal organs and complete [5]. The informants in this study consisted of four people, namely the first informant named Abdul Ghani aged 50, living in Pragaan village, Pragaan sub-district, Sumenep district, the language he mastered is Madurese. The second informant, named Mohammad Kholis, 32 years old, born and having his address in Ban Outer Village, Larangan District, Pamekasan Regency, speaks Indonesian and Madurese. The third informant, named Imam Mulyono, is 38 years old and lives in the Bugih sub-district, Pamekasan District, Pamekasan Regency, speaks Madurese. The fourth informant, named Ahye, is 31 years old and lives in Pangtonggal village, Proppo sub-district, Pamekasan district, and speaks Madurese. The four of them are the owners of the Madura spell, which is in the superiority genre.

The data that has been obtained will then be analyzed based on the following discussion, (1) taking an inventory of the data pronounced by the informant through dictation techniques (2) transliterating the data into Indonesian, (3) classifying the data based on the problems posed in this study, (4) data which have been classified are then analyzed based on the theory that has been described, (5) make conclusions based on research results.

3 Result and Discussion

The superiority spell obtained by the researcher from the informant with the complete text as follows;

1. Spell 1 *Membuat Senapan Macet Ako tao asalna senapan*

Jhâ' kalowar pèlorna Jhâ' kalowar

Jhâ' kalowar Jhâ' kalowar

(I know the origin of the rifle Don't get the bullet out

Do not get out Do not get out Do not get out)

2. Spell 2 *Perang Batin*

Allahumma ibnu alwan ya Sayyidi Syekh Abdul Qodir Jailani Hadir

Hadir Hadir Layamut Layamut Layamut

Illa biidznillah

Ya Allah

Ya Rasulallah

Ya syekh Abdul qodir jailani Kaulâ nyo'on karoma

Karoma silat.... (says the name of the silat style you want to emulate) *Allah* (mentioned in the heart)

(Allahumma Ibnu Alwan Ya Sayyidi Syekh Abdul Qadir Jailani Present

Present Present Layamut Layamut Layamut

Illa biidznillah Dear Allah

O Messenger of Allah

Yes, Sheikh Abdul Qadir Jailani I ask for karomah

Karomah silat.... (says the name of the silat style you want to emulate) *Allah* (mentioned in the heart)

3. Spell 3 Pamongghem

Sèngko' ta' anyompet bâ'na, lobengnga kerrès

Tapè nyompet colo'na orèng (says the name of the addressee)

Malè ta' bisa acaca

(using the media in the form of a keris with holes and rolled betel nut and then inserting it into the hole in the keris)

(I didn't gag you, *keris hole*

But gagging people "say the name of the person being addressed" To not be able to speak)

4. Spell 4 Pamongghem

Sèngko' ta' nyompetna bâ'na lesung

Sèngko' nyompetna atèna (says the name of the addressee)

(using media in the form of rice mortar and whole coconut which is placed over the rice mortar hole)

(I do not gag you dimples I gagged his heart....)

5. Spell 5 Pamongghem Had nin sa reb kem

Sèngko' nekkem â'' kaghulina colo'
Bân atèna bâ'na Ta' metto caca Ta' metoh krettek
Aghâliyâ' pa â so ghulina aèng
had nin sa reb kem
(I grasp to the moving mouth And your heart
Words don't come out Can't think
Moves the same as the movement of water)

6. Spell 6 *Pamettak Istum kunci Allah Kunci Muhammad Sèngko' alif, bâ'na bâ'*
LailahailAllah Muhammad rasulullah
(One key Allah Muhammad's key I'm alif, you ba'
LailahailAllah Muhammad Rasulullah)

7. Spell 7 *Wesi Sekilan Aku aguhli bessè sakèlan Masaghi âri tana laèn*
LailahailAllah Muhammad rasulullah
(I move like a piece of iron Upright from another land
LailahailAllah Muhammad Rasulullah)

8. Spell 8 *Aji Ketthang Markong Pajung patè*
Pajung langka' sanga' Pantha bundhu' jhânur Pangèket â' orèng
Sè ghâbây ka jhubâ'ân Akantha
Ketthang sè markong Talè temmo longkangan
Rajjhâ bân bhâghâs Sayyidina Ali Alif bissatat
(renders a person helpless or unable to move)
(Dead umbrella Umbrella step nine
Broken wrapped in coconut leaves Bonds to people
Which makes bad Like
The squatting ape was confused Can't find a way
Big with the superiority of Syaidina Ali Alif Bisatat)

9. Spell 9 *Aji Macan Potè A kerras*
A kerrès Bulu tello'

Rato khidir Alaihissalam Teppa' bân lopot

Akantè'a ka Kanjeng Nabbhi Muhammad Sayyidina Umar tang nyabâ

Nabi âud tang sowara â' âku Nabi Adâm Rupaku Nabi Yusuf Tang bhâdhân lam alif

Nur Muhammad dhâddhi pangasèyan Ha', hep, A, I, U Sho

(Helpless Feather three

king *Khidir Alaihissalam* right and wrong

like the prophet *muhammad Sayyidina umar* my breath

The Prophet *David* is my voice my chest prophet *adam*

I look like the prophet *Yusuf* my body is *lam lam alif*

Nur Muhammad became a sharpener *Ha', hep, A, I, U Sho*)

10. Spell 10 *Matek Jiwo / Ngala' Rassa Mèrèng kanan bân ka kacèr*

Ngala' errona tarètàn sè ka empa' Matepa'a angènna ka sè empa'

(tilt right and left

Taking the spirit of the four brothers Align the four winds)

3.1 Superiority Spell Structure

The concept of structure becomes the basis for studying the spell of emsuperiorityment because it is a form of a spell sentence. Spell is an old forgotten poem[15]. The study is directed at the elements that make up the complete superiority spell structure because it uses a structural approach. The spell structure is referred to as oral literature because textually it is included in oral poetry[16].

In this study, the analysis of the structure of the superiority spell in the Madurese spell has diversity, the first is the spell which consists of the title, opening, and content, the second is the spell which consists of the title, content, and closing elements, and the third is the spell which only consists of the title and just fill it. Spells consisting of title, opening, and content elements are only found in Spell 2 of inner war.

- 1) Elements of the Title "War of the Inner" spell entitled inner war has the meaning of a spell that can make the spellcaster have kanuragan knowledge without learning like laduni science. This spell is like the knowledge of karomah which can give the spellcaster the knowledge without prior study, but suddenly possesses and can act on the knowledge of kanuragan as desired.
- 2) Opening Elements

Allahumma ibnu alwan ya Sayyidi Syekh Abdul Qadir Jailani (line 1) this sentence has the meaning of the name *Allah*, yes Syekh Abdul Qodir Jailani. The sentence is pronounced before entering the spell sentence which is addressed by the name *Allah* and the intermediary is *Sayyidi Syekh Abdul Qodir Jailani* who is known as the wali *Allah* who has extraordinary karomah and is widely known by Muslims in the *Sufi* world or tarekat.

3) Elements of content Kaulâ nyo'on karma

Karoma silat... This sentence has an element of intention that is possessed by the spell caster to ask for karomah in the type of karomah silat. In this inner war spell, by reciting the incantation inside, the caster hopes to get the desired karomah of martial arts.

While the Spell which consists of title, content, and closing consists of the 6 Pametak Spell, the 7 Wesi Sekilan Spell, and the Aji Macan Potè.

1) The title element

"Wesi Sekilan" the *Wesi Sekilan* spell is a spell used for self-protection when fighting with an opponent. The function of this spell is so that the opponent's attack cannot hit the spellcaster within one kilometer.

2) Elements of content

I am aguhli bessè sakèlan, Masaghi âri tana laèn. The content element contained in the spell is that the spellcaster mentions that he moves like a one-kilan-sized, square-shaped piece of iron that comes from another land.

3) Closing element

LailahailAllah Muhammad Rasulullah, the concluding element of the spell is by calling *LailahailAllah Muhammad Rasulullah*. Shows that the spell caster cannot be separated from his testimony that there is no god but *Allah* and Muhammad is the messenger of *Allah*.

As well as spells that only consist of content without opening and closing are found in; Spell 1 makes the gun jam, Spell 3 *Pamongghem*, Spell 4 *Pamongghem*, Spell 5 *Pamongghem*, Spell 8 *aji kethang markong*, Spell 10 *matek jiwon ngala' rassa*.

1) The title element of the spell is "*Pamongghem*" which means silencer, or closing the opponent's mouth so that he cannot speak.

2) Elements of content,

had nin sa reb kem, Sèngko' nekkem â" kaghulina colo', Bân atèna bâ'na. Ta' metto caca, Ta' metoh krettek, Aghâliyâ' pa â so ghulina aèng, had nin sa reb kem.

The content element in the 5 *Pamongghem* spell contains elements of intention and elements of purpose. The element of intention is found in the sentence "*Sèngko' nekkem â" kaghulina colo', Bân atèna bâ'na*" which contains the intention of the caster to stop the movement of the mouth and heart of the person being addressed, and the element is found in the sentence "*Ta' metto caca, Ta' metoh krettek*" which contains the purpose of chanting a spell so that the target person cannot open his mouth to speak.

Thus it can be seen that most of the structural patterns in the superiority spell only consist of content, while the rest only have content and closing patterns, as well as opening and closing.

3.2 Meaning of Superiority Spell

The meaning aspect of the Madurese superiority spell is described as follows;

In "Spell 1 jammed the rifle" it has the meaning that the spellcaster knows the origin of the rifle and the bullets that the opponent will shoot at him, therefore the spellcaster orders the bullets in the rifle not to come out. The spell to make a rifle jam is one of the most popular spells among the Madurese. If the spellcaster succeeds in jamming the opponent's rifle in front of him, the spellcaster is considered a person who has extraordinary supernatural superiorities, invulnerability and courage. This spell is believed in times of war, often used by the caster against invaders in battle. But nowadays, according to the informant, this spell is rarely used, but there are some owners of this spell who still use it often, especially in the world of blater when dealing with law enforcement.

The spell "Spell 2 inner war" means that the caster prays for the presence of *Syech Abdul Qodir Jailani* who is trusted by the Madurese as a guardian of Allah to be present and grant the wish of the caster to have *karomah* able to imitate and move silat or martial arts such as silat which belongs to anyone whose name the silat owner calls the spellcaster. This spell is quite popular among pesantren. Knowledge like this is usually known in the world of Islamic

boarding schools as *karomah* science, sometimes also called *laduni* science, namely someone who gets *karomah* so that he can practice martial arts imitating the movements of living or deceased fighters without having to learn.

The "3 *Pamongghem* spells" has the meaning that the spell caster does not intend to plug the hole in the keris, but the chanter intends to plug someone's mouth (name mentioned) so that they cannot speak. The practice of casting this spell uses complementary tools in the form of a dagger with holes and a betel leaf. The betel leaf is rolled up in such a way that it can be inserted into the keris hole as a symbol that the caster is gagging the name of the intended opponent. Similar to "Spell 4 *Pamongghem*" it means that the spellcaster does not intend to plug the hole in the mortar, but the real aim of the spellcaster is to fill the heart of the person being addressed by saying the person's name. The auxiliary tool for casting this spell is a mortar which is square in shape and has a round hole in the middle. This mortar is usually used for pounding rice or coffee. When the *Pamongghem* spell is recited, the mortar hole is closed by a young coconut. With belief, closing the mortar hole is the same as closing the mouth of the opponent who casts the spell.

Next, the "5 *Pamongghem* spell" means that the caster holds the movement of the opponent's mouth and the opponent's heart so that he cannot speak and think. Unlike the previous *Pamongghem* spells, in this *Pamongghem* spell no additional tools or media are needed for the caster. In "6 *Pametak* spells" it means that the spellcaster admits there is only one God with *Muhammad* as the key, and admits that he is the alif, and his opponent is the letter ba'. The symbol of the alif is a letter that is perpendicular, and the letter ba' whose pronunciation has to pop the lips as a figure of speech that the opponent will be surprised or shocked.

The "7 *Wesi Sekilan* spell" has the meaning that the caster thinks of himself as one kilogram of iron, originating from another place, this spell is almost as useful as the ox *sekilan* spell, namely the opponent will not be able to injure or hit the caster. Furthermore, the "8 Aji ketthang markong spell" has the meaning that the caster with the umbrella of death, with the umbrella of nine steps, has a binder made of janur kuning to tie up the person who is going to do bad things, the person he is aiming for will be like a monkey who sits confused and can't find a way.

Furthermore, the "9 *Aji Macan Potè* spell" has the meaning that the caster becomes hard like a dagger, has three protectors, holds on to the name Muhammad, has the breath of Umar, has the voice of the prophet David, has the chest of the prophet Adam, has a face like the prophet Joseph, and his body is Lam Alif, with Nur Muhammad as the tutor. This white tiger spell is one of the popular spells in the Madurese community which is considered to be able to bring forth formidable superiorities such as the white tiger which is the king of animals.

Finally, the "10 *matek jiwu / ngala' rassa or ngala' rasa*" spell means using the right and left hands, taking the souls of four siblings, placing angina in four directions. Based on information from the owner of the spell, this spell caster believes that by casting the spell, the caster can make the opponent who is going to fight his body stiff and unable to move, if the opponent forces himself, then the arm or leg that is moved will break by itself.

3.3 The Function of the Superiority Spell

In this superiority spell, the researcher uses the function theory of fetishism. Fetishism itself means the worship of certain objects [17]. This theory explores aspects of the causes and effects of one's worship of the phenomenon of folklore. Madurese people often worship things that are sacred. The Madurese community, which is known as a society that upholds the Islamic religion, uses prominent Islamic figures as objects of worship such as the prophets, companions of the prophet, especially Umar, Ali, and people who are considered guardians of Allah such as Sheikh Abdul Qodir Jailani who are believed to be able to give *karomah* to those who glorify it. Thus, the Madurese spells that are recited and passed down are also attached to the names of the people who are revered.

It can be seen in "Spell 2 of the inner war" which mentions Sheikh Abdul Qodir Jaelani and Prophet Muhammad to get *karomah* so that they can have the ability to defend martial arts according to the name of the owner of the so-called silat school, so automatically without learning, spellcasters can move or perform martial arts without having to learn silat beforehand

. Apart from that, in "Spell 6 Pametak" it can also be seen that the chant mentions the name of the prophet Muhammad, a prophet who is glorified by Muslims, including the Madurese community, who are predominantly Muslim. By saying the name of the prophet, as the key to the chant, the caster hopes to make a thunderous sound that can stunt the mentality of his opponents. Even in the "9 *Aji Macan Potè* Spell", you can see that in the spell. There are several names of figures worshiped or glorified by Muslims such as Prophet Khidir, Prophet Muhammad, Prophet David and Prophet Yusuf. By chanting the names of these glorified people in the spell, the caster hopes to gain the superiority of the white tiger according to the name of the spell cast.

Apart from worshiping glorified people, who are considered to be able to give strength or *karomah*, Madurese also believe in several objects that can be used as media or tools for the efficacy of spells that are recited, such as using *kerises* and betel leaves, as well as mortars and young coconuts as a complement to the Pamongghem spell, which is a spell that is believed to silence the opponent so they cannot speak and are superiorityless when faced with the caster.

In the superiority spell, it is clearly in accordance with the genre, namely to gain self- advantage from the opponent or enemy encountered, so according to the theory of the function of fetishism, the presence of the names of people and objects that are considered sacred for the Madurese in the chanting of the spell is believed to give *karomah*, strength, superiority, subdue the opponent, or in other words, namely safety.

4 Conclusion

The analysis of the structure of the superiority spell in the Madurese spell has diversity, the first is the spell which consists of opening and content, the second is the spell which consists of content and closing, and the third is the spell which only consists of content. Based on the findings, it is known that most of the structural patterns in the superiority spell only consist of content, while the rest only have content and closing, as well as opening and closing patterns. It can be seen that the spell of the superiority of the Madurese people is analyzed based on the type of meaning which is seen based on the presence or absence of "taste value" in a word or sentence. After analyzing the 10 superiority spells, it can be concluded that all of these superiority spells contain words whose true meaning is unknown or what is commonly referred to as connotative meaning. In the element of function by using the function element of fetimism, it can be seen that in the superiority spell, it is clearly in accordance with its purpose, namely to gain superiority or superiority over the opponent or enemy it faces, in chanting the mention of the names of people who are sacred in the spell, it is believed to be able to give karomah, strength, superiority, subduing the opponent, or in other words, safety for the caster.

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