

CHAPTER I

INTRODUCTION

A. The Background of the Study

Literature is part of life as social institution, it shows the circumstance and life of a culture in a certain era. Literary work is one of communication tools while language as the media. Communication with literary works is different with communication generally. In literary works communication is working in one way such as novel, poem, etc. Endaswara (2003:7) states that literary works is unique phenomenon and an organic. It consists of a lot of meanings and functions. These meanings and functions are unclear and blur.

Indonesia has a variety of ethnics in every island of Indonesia. Every ethnic has their own literary works or their local literature described their characteristic such as traditional dance, traditional song, folklore, myth, legend, fairytale and customs. That is why Indonesia rich of local literature. Local literature is orally formed because long time ago in traditional era, stationery unlimited or there is stationery. It is harder to introduce the local literature by writing. Local literature is part of Indonesian culture which is growing or developing in a society and transmitted from generation to generation which is approved together.

Indonesian literary works are cultural heritage nationally need to be inherited from generation to generation. Culture was born with language simultaneously. Language at the first time use to explore the ideas and feelings.

Language has a great role in human life because we can communicate with other human through language. Language is a system of structured vocal symbols by means of which human beings make meaning and communicate and interact with each other in a given community. Put more simply, language is a system of rules and principles in which sound, structure and meaning are integrated for communication (Essien in Josiah, 2006). Language as a means of communication functions to communicate one with another, to express one's personal reaction, emotions and thoughts as well as to share information in daily social life. People need language to socialize with others because they don't want to isolate. Language is also the expression of ideas by writing or any other instrumentality. Language and culture are two major things that can be separated in human life. It means that language as means of communication, which is used in human life to interest another. People use language for uniting, improving the culture in a life.

There are so many languages in the world. Indonesia has many culture and ethnic, and every ethnic has different language, such as Karo language, Batak language, Java language, Aceh language, Bali language, Malay language etc. Different ethnic has different way to express their language especially in their local literary works.

Literary works divided in to two, oral literature and written literature. Oral literature is a work orally disseminated hereditary (Endaswara, 2008:150). Oral literature referred to oral tradition is collective culture product of traditional people, means a culture product is not only a result individually but simultaneously, because its spread and inherited orally or hereditary makes a

variety culture which is not fit to the original context, because when inherited process from generation to another generation the culture product is only save in people mind (not concrete).

Oral literature in poetry is mantra. Mantra is one of the traditions that developed orally and can be classified into one form of oral tradition. Mantra is oral literature in poetry and one of folklore genre. Folklore is a collective culture product is inherited hereditary, different traditionally, either verbally or examples are accompanied by gestures or auxiliaries reminder, *mnemonic device*, (Danandjaja, 2002). Grouping genre of mantra can get into folk poetry. This is suitable to characteristics the folk poetry stated by Danandjaja (2007: 46) that the specificity of this genre is the sentence is not free form (free phase) but bound (fixed phase). According to Teeuw (1988:39), "In oral literature, using of language is more complicated and maintained or depart from using of language in a daily life".

Mantra is one of the oldest forms of oral literature in the repertoire of Indonesian literature. Mantra is a kind of long poem whose words are considered to have supernatural powers, comprising the traditions, culture, and tradition. Mantra is all kinds of speech in the form of poetry of rhythmic language, which contains elements of magic and practiced by certain people (shaman/bomo) with good purposes or vice versa and mantra is anonymous means is not known who the author. Mantra transmitted orally, it is because old people are not familiar with writing. Mantra and a society have a close relationship. There is mantra because there are people inheritors. Mantra can be a good things such as to solve the

problem (disease treatment: headache, stomachache), protect ourselves, to make a rain in a certain place, to exorcise, to help people find a bad guy (thief) even to find out someone mate, but it can be a bad thing, to make other people get illness because of some reasons such as jealous, arrogant, for a business, to hurt people, to call a ghost, and to make people fall in love with someone who is not fall in love to.

Batak Toba society has human stories of people as any other ethnic in Indonesia. Basically folklore has a similar pattern to the nature of other cultures in Indonesia, namely history of universe; history composition of the gods; The world of the gods; the first man and figures of culture carrier; the occurrence of staple foods like rice and so for the first time (Danandjaja, 1996: 5).

The existence of oral literature is a cultural phenomenon inherited that are universal in people's lives. Oral literature is the product of the fancy oral tradition passed down from generation to generation through the mouth, such as traditional locution, question traditional, folk poetry, folklore, and folk songs. Oral literature generally created in response and the brainchild of the social system. Changes in society thought patterns can also lead to their ignorance of oral literature. Seen as the only oral literature stories that do not make sense and beyond the reach of common sense. This would be a threat to the existence of oral literature if people forget in their lives.

Batak Toba oral literature itself has educational value is very high. It can be seen from various literary works of the Indonesian nation. Oral literature

reflects the educational values espoused by the supporters of the local language. This value needs to be lifted to the surface to be understood by other societies for the advancement of knowledge for the sake of the wider community. Porsea as a location in this research was chosen although there are some ethnics such as Batak Toba, Java, Chinese and Parmalim that we know don't have any religion but Batak Toba ethnic more dominant than another believe such as Parmalim.

Batak Toba oral literature goes down and no longer worthy to be known. Many works of oral literature that was almost lost because there are no more speakers and enthusiasts. Revitalization efforts required to maintain the presence of oral literature Batak. Oral literature consists of Batak Toba instance, proverb (umpasa), genealogy (taronbo), pray (tonggo-tonggo), mantra (tabas), puzzle (Huling-hulingan), telling a fable (Torsa-torsa), funny story (sigeok-geok), cooperative principle (tutur parhataan), advice (Poda) and lamentation (hata andung). Mantra is one of oral literature that difficult to be maintained because it used by special person and there is nobody that can be write down to make it in a book.

People in Porsea believe mantra can solve their problems in their life even some of them or the shaman (reader or recite of mantra) believe to God. Shaman/Bomo is a reader or reciter the mantra. Batak Toba people come to shaman, say what they want or looking for. The patient or who comes to shaman/bomo sometime gives some cigarettes, matches and money to shaman to say thanks if the shaman finished the ritual about what patient want. In a certain time, shaman asks the patient bring certain things such as egg, branch, photo, or

use white shirt. Even in this modern era, mantra as the oldest oral literature still exists as long as the reader or recite still alive and transmit to the next generation.

Mantra uses language as media to communicate with supernatural powers. Every mantra has a structure, structure is how is formed as a building become a great building. Mantra can be supposed to sketch of building structure is formed of elements or components interrelated each of them. That is why understanding of every element or components of mantra is important to identify a mantra completely or clearly. Mantra has elements such as structure of mantra, content of mantra and function of mantra. Structures of mantra are title element, opening element, content element, and closing. Those elements are a whole unity can not be spread. Every word or sentence in mantra can not be moved because it will change the meaning or the content of its mantra. Those words are mean more than it means. Uniqueness of mantra language does not consist by the words which is can not be understood the meaning, but the words used in mantra sometimes have a strange sound or just a sound play. Below is an example of Batak Toba Mantra in Porsea for finding a mate as primarily data:

In Batak Toba language:

Ale Ompung MulaJadi Nabolon, na jumadihon liat ni portibion, na patupahon, na magabe, na manare, na manongos, nama masu-masu. Pasu-pasu ma napuran tiar on dohot parbue ni hau on. On ma napuran tiarna, patiarhon pangalakkana, patiarhon ma paradehonna, patiurhon pamerenganna, asa jumping na niluluanna. Pasu-pasu ma ibana asa dapotan rokkap ni tondina anak ni Raja, na

malo mansari, na bisuk, na sangap, marhite on parbue ni hau dohot bunga na uli jala na hus-hus. Pos rohakku dang adong nasotupa bahenonmu, na sorat, na borat, talu do I sude. Oloi ma ompung pangidoanhon, oloi, oloi, ale Ompung MulaJadi Nabolon

In English:

Oh Almighty God, who create this world, who prepared, who sufficed, who accommodated, who sent, who blessed. Please bless her so that she can get her mate of her soul, son of a King, who works hard, smart and honorable through this wood and beautiful flower. I believe there's no impossible on You, that is difficult, heavy will fail. Please affirm to my request, affirm, affirm, oh Almighty God.

From Batak Toba mantra above has three main elements, namely opening, content and closing element. But in content elements, if it's elaborated there are nine elements including hopes, the target name and goals elements. But not all the Batak Toba mantra has all those elements. The opening and closing of this mantra is not about a greeting in any languages. It describes the majesty of ancestor (*Ompung MulaJadi nabolon* or God of Bataknese people) while it is different with theory of Hartarta (2009:55) states the text contains elements of greeting as a form of recognition, subject, subdued and the protection of Allah is opening, but in Batak Toba mantra the greeting is not for Allah, it is for ancestor and shaman doesn't say "*shalom*" as opening even he is a Christian or believes in God. But although the greeting is different but this opening is still the opening as long as

the sentences show the subject and subdued to their God. Name of Batak Toba mantra is seldom mentioned in rituals or in text mantra itself, knowing what rituals about if hearing all the sentences. The name of target of this mantra is nothing and from nine Batak Toba mantras, there' no mantra that mention any names of target or patient. All these explanations make the writer want to analyze more about Batak Toba mantra in Porsea.

Bomo or shaman uses some cultural strategies to keep his existence to do rituals or treatment. Disease treatment, rituals have to preserve because they are part of local wisdom. Disease treatment is a traditional treatment that is unique and local wisdom that be inherited from generation to generation. The facts show that bomo/shaman still practice or do rituals because people still believe to his rituals or treatment, may be they get the solution or solve the problem or may be they get a real one such a health or recovery. Batak Toba mantra sentences consist of value of local wisdom such a mutual help and when do rituals or treatments the target and shaman has socio-economic relations that will discuss in next chapter.

There are some reasons will be presented why this study focus on analyzing text structure of Batak Toba Mantra in Porsea, (1) Oral literature of Batak Toba especially mantra has been degraded. Batak Toba people know mantra but do not know the text of mantra itself because mantra is not published and written in a book. (2) Keeping the existence of Batak Toba mantra because people difficult to introduce mantra to young generation, it helps Batak Toba people to add knowledge and to keep the value of local literature. (3) How to

realize young generation to maintain and preserve the local literary works written and spoken of Batak Toba and the local wisdom.

Based on the explanations this study will analyze one among regional literature in the form of oral literature existing in Porsea. Not all the oral literature, the object of research limited on oral literature shaped mantra in Porsea. This study focus on analyzing the structure of mantra including title element, opening element and closing elements, and find out the dominant element of every Batak Toba Mantra.

B. The Problems of the Study

Based on the background of the study, problems of this study are formulated as the following:

1. What is the structure of Batak Toba Mantra in Porsea?
2. What is the local wisdom of Batak Toba mantra in Porsea?

C. The Objectives of the Study

The objectives of the study are relations of the problems are:

1. To describe how is text structure used in Batak Toba Mantra in Porsea.
2. To find out the local wisdom of Batak Toba mantra in Porsea.

D. The Scope of the Study

There are some Batak Toba mantra that still exist in Porsea include white magic and black magic but this study focused in white magic for positive things. Therefore, it is impossible to discuss everything in Batak Toba mantra. So, the scope of the study is limited to analyzing the structure of 8 Batak Toba mantras in

Porsea by interviewing two informants to get the data and find value of local wisdom of this mantra. The structure are opening element, intention element, name of mantra element, the suggestion element, visualization and symbol Element, name of target element, goal element hopes element, and the closing element.

E. The Significances of Study

This study is expected to be useful both in theoretically and practically.

Theoretically, this study is expected to be useful for:

1. English Department students who are going to analyze text structure of literary works of certain ethnics and oral literature such as Batak Toba mantra.
2. The study is also expected to be a contribution to others who are interested in doing future research with similar field.

Practically, it is expected to be useful to:

3. To keep the existence of Batak Toba mantra and give information for Bataknese to take a part for keeping their local literary works especially mantra.