

The Form, Meaning, and Function of Sasak Curing Mantras in Traditional Medicine in Benteng Selatan, Lendang Nangka Utara Village: Semantic Theoretical Approach

¹Windi Dani Minahasa, ¹Mahyuni, ¹Yuni Budi Lestari, ¹Nuriadi

¹ English Education Program, Faculty of Teacher Training and Education, University of Mataram
Indonesia

*Corresponding Author e-mail: windidani@gmail.com

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Abstract

Traditional healing practices using mantras are still preserved by the Sasak people in Benteng Selatan Village, North Lendang Nangka, East Lombok. This study aims to describe the form, meaning, and function of Sasak healing mantras in traditional healing practices using a semantic theory approach. The method used is descriptive qualitative. Data collection techniques include in-depth interviews with three female traditional healers (belian), audio recordings of mantra chanting, field notes, and transcription. Data analysis techniques are carried out through four stages: identification of linguistic units in mantras, classification based on form, meaning, and function, description of semantic and stylistic features, and explanation using Émile Durkheim's functionalism theory. The results show that there are eight healing mantras that are still used to treat various diseases such as melihatk (disturbed spirits), kotong (burns/inflammation), stomach aches, broken bones, wounds, scorpion stings, crying babies, and childbirth. Structurally, these mantras are in the form of short lines (3-5 lines), have rhythmic patterns, repetition, and metaphors, and generally begin with Bismillahirrahmanirrahim. In terms of meaning, these mantras contain lexical and contextual meanings that symbolize purification, protection, exorcism of evil spirits, and restoration of physical and spiritual balance. Functionally, these mantras play a role in three aspects: spiritual (communication with divine powers), social (strengthening relationships between community members), and psychological (providing positive suggestions, calmness, and hope for healing). The implications of this research indicate that Sasak healing mantras are not merely traditional therapeutic tools, but also function as a medium for preserving local language, culture, and identity. This research contributes to the academic documentation of local knowledge and enriches linguistic studies, particularly in the fields of semantics and ethnolinguistics in the context of Indonesian culture.

Keywords: Form, Meaning, Function, Sasak Curing Mantras, Semantic Theoretical Approach.

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INTRODUCTION

Indonesia is a nation rich in culture and tradition. Every region in the country possesses unique customs, languages, and cultural heritage that reflect the nation's

ethnic diversity and long history (Koentjaraningrat, 2009). Local culture is often expressed through various forms of art, rituals, and beliefs passed down through generations. One of the regions renowned for its rich cultural heritage is the island of Lombok, home to the Sasak people (Atmaja, 2010).

The Sasak people of Lombok uphold various traditions and customs that reflect their daily lives and worldview. A significant aspect of Sasak culture is the use of mantra, a form of incantation or prayer applied in many areas of life. These mantras serve multiple purposes, such as Curing illnesses, offering protection from harm, and invoking blessings and prosperity (Atmaja, 2010). The Benteng Selatan, located in Lendang Nangka Utara, East Lombok, is one of the areas where the Sasak community has preserved their ancestral cultural heritage for centuries. The village has an estimated population of approximately 8,948 people (WartaLombok, 2023), most of whom still uphold traditional beliefs and curing practices. This study focuses on the analysis of eight traditional curing mantras, which were collected from 3 local traditional healers (dukun) who act as the main informants. These mantras are still actively used in the village and reflect the community's deep-rooted connection to their spiritual and cultural practices.

Mantra is one of the important elements of folklore, particularly within the domain of oral tradition. According to Danandjaja (1986), folklore refers to traditional knowledge, beliefs, and practices that are passed down orally through generations. It includes myths, legends, proverbs, songs, and mantras that carry cultural, spiritual, and social values. In this context, Sasak curing mantras are a form of verbal folklore because they are transmitted orally, practiced communally, and deeply embedded in cultural rituals. These mantras are not only linguistic expressions but also serve as cultural tools used for curing, protection, and maintaining harmony in the community. As folklore, they reflect the worldview, spiritual beliefs, and local wisdom of the Sasak people.

In the semantic theory explained by Miller (1993), the meaning of a word or phrase is not solely determined by its formal definition in the dictionary, but also by the social and cultural context in which it is used. In the context of mantras, the words used carry deep meanings, not only in a literal sense but also symbolically. Mantras often contain dual or hidden meanings that can only be understood within specific cultural or belief systems. Therefore, a semantic analysis of mantras requires an understanding of the relationship between their linguistic form (the words and their structure) and their social and spiritual functions, which play a significant role in the lives of the communities that practice them. The Sasak people of Lombok Island have a rich cultural heritage and local wisdom, one of which is in traditional medicine. The use of mantras for curing is an important aspect of this practice and has been passed down through generations (Atmaja, 2010). In Benteng Selatan Lendang Nangka Utara Village, the tradition of using mantras in curing is still preserved, especially by shamans or spiritual leaders who are believed to possess special abilities. In Sasak tradition, curing mantras are not just a sequence of words or sounds, but they hold symbolic meanings, spiritual values, and significant social roles (Geertz, 1973; Abdurrahman, 2018). By applying a semantic theoretical framework, the meaning of each word or phrase in the mantra can be examined to understand its structure and the context in which it is used. Semantics, as a branch of linguistics, is crucial in

revealing how language serves not only as a tool for communication but also as a method of curing and cultural preservation (Lyons, 1977).

The community's belief in mantras is reflected in various contexts, such as curing and protection. This belief encourages the use of mantras in daily life as a form of spiritual connection between individuals and higher powers. For example, when a family member experiences an unpleasant situation, such as illness or being affected by evil spirits, the first step they take is to consult a “*belian*” (shaman) to carry out traditional curing practices, one of which involves the use of mantras. These mantras are believed to have magical power to address these problems. Often, the mantras are seen as a means to invoke supernatural forces or deities to provide curing or protection for the afflicted. One specific example is the use of mantras for, locally known as *Ketemuk*. the following is an example of curing mantra recited by the Benteng Selatan Lendang Nangka Utara Village:

*Bismillahirrohmanirohim
Kamu mauk bebante, kembilik arak empat,
Sang kamu ketemuk sik dengan mate,
Sak nyelilik andang bat.*

Translation

*In the name of Allah, the most gracious, the most merciful.
You are the one who caused harm, returning from the path of the four winds,
the one you met is now with death, like a rat sneaking into the cooking fire.*

Source: Inak Ros

This *ketemuk* mantra isn't merely a remedy for an ordinary headache it is a spiritual ritual performed to expel an evil spirit believed to be the root of the ailment. In the Benteng Selatan Lendang Nangka Utara Village tradition, headaches are understood as a sign that the patient has “met” or has been possessed by a malevolent spirit. The mantra begins with “*bismillahirrohmanirohim*”, invoking divine power as a spiritual shield. Phrases like “*kamu mauk bebante, kembilik arak empat*” and “*sang kamu ketemuk sik dengan mate*” act as commands compelling the spirit to return to its original path, driving it away from the sufferer symbolically likened to a rat being chased from the fire. The essential purpose of this mantra is to expel the evil spirit, restore harmony between the patient's body and soul, and ultimately return them to normal physical and spiritual health. Another example of the use of curing mantras in Benteng Selatan, Lendang Nangka Utara village is for treating *kotong*, a type of internal illness such as swelling or inflammation. The mantra used is as follows:

*Bismillahirrohmanirohim Adem-adem temberak batu nyele, ku ngelundem
ngelandem yk ke perak api sak nyele, ne mandi mantra ku motong.*

Translation

*In the name of Allah, the most gracious, the most merciful.
There is heavy stone blocking the body,
I swallow and crush it, sending it into silver fire that burns it,
Let this mantra cut it off.*

Source: Inak Ros

Several previous studies have examined mantras in the context of traditional healing in various Indonesian ethnic groups. Rahmawati (2019) analyzed Lombok

healing mantras and found a mixture of Islamic religious values and local Sasak beliefs, but her study focused more on religious syncretism rather than linguistic forms and meanings. Nuraini (2020) investigated Javanese healing mantras and revealed that natural imagery (water, fire, wind) serves as a vehicle for expressing deeper spiritual concepts. However, her study did not provide a systematic semantic analysis of lexical and contextual meanings. Fakihuiddin (2019) examined the functions and meanings of *jejampi* (Sasak mantras) but limited his analysis to general descriptions without applying a formal semantic framework. Azmi (2022) studied curing mantras in Darek Village, Central Lombok, focusing on forms and functions, yet his research did not explore the symbolic meanings embedded in specific lexical items such as *arak empat* (four winds) or *perak api* (silver fire). Sapitri (2018) analyzed mantras in Aik Bukak Village and their relevance to literature teaching in schools, but her work was pedagogical in nature and did not address the spiritual and psychological functions of mantras in healing rituals.

Despite the growing body of research on Sasak oral traditions, no study has comprehensively analyzed Sasak curing mantras using an integrated semantic theoretical approach that simultaneously examines form, meaning, and function within a single framework. Moreover, previous studies have largely overlooked the Benteng Selatan community in Lendang Nangka Utara Village, where curing mantras remain actively practiced. Most existing research has focused on other regions of Lombok, such as Central Lombok (Azmi, 2022) or East Lombok in general (Fakihuiddin, 2019), without specifically documenting the mantras used by female *belian* in this particular village.

This curing mantra is not just a prayer it is a potent ritual aimed at expelling internal blockages or inflammation, often perceived as a “burning stone” within the body. The recitation begins with “Bismillahirrohmanirohim”, invoking divine strength and embedding Islamic faith into the ritual. The lines describe the ailment metaphorically as a heavy stone lodged inside the body, which is then crushed, swallowed, and immersed into a “silver fire” (*perak api*), symbolizing purification and transformation of the disease. The final phrase *ne mandi mantra ku motong* (let this mantra cut it off) expresses the intention that the words themselves will sever the illness from the sufferer. This practice forms part of a rich Sasak tradition where Islamic invocations and local symbolism blend seamlessly in formulating curing mantras. They involve both spiritual appeal and figurative language aimed at restoring bodily harmony consistent with broader Sasak beliefs in the power of spoken words, water, and fire in folk curing.

The local community trusts curing through mantras more than scientific medicine, such as modern healthcare, because they believe that curing through mantras is faster and more economical. Additionally, they believe that curing with mantras brings a deeper effect, not only on the physical level but also on psychological and spiritual aspects. This belief is deeply rooted in the community, even amidst the rapid development of medical technology. For them, the spiritual power of mantras is not only about physical curing but also about restoring balance between the body, soul, and the universe. This reflects the significant role of tradition and local belief systems in shaping the community’s mindset and attitude toward health and well-being. Despite the ongoing process of modernization, traditional curing practices

continue to endure, demonstrating that local cultural values possess remarkable resilience in the face of changing times.

This study is crucial for documenting and exploring the form, meaning, and function of Sasak Curing mantras from a scientific perspective, especially in the Benteng Selatan region, where these traditions are still actively practiced. Using a semantic approach, the research aims to illustrate how language possesses magical and therapeutic powers within the local cultural setting.

METHOD

This study employed a qualitative research design. Qualitative research focuses primarily on data in the form of words rather than numerical measurements. As stated by Moleong (2005), a qualitative approach is a research method in which the collected information consists mainly of words, including transcriptions, interviews, field notes, documents, and other records. This design was selected because the study aimed to describe and understand social phenomena related to the use of word phrases in Sasak mantras within the community of Benteng Selatan, Lendang Nangka Utara Village. Through a descriptive qualitative approach, the research sought to examine observable facts and interpret the linguistic and socio-cultural dimensions embedded in traditional curing practices.

The data of this study consisted of words and sentences found in Sasak mantras, particularly focusing on their linguistic forms and social functions. The primary data were obtained from oral utterances delivered by *belian* (traditional healers) who actively used these mantras in curing rituals. Female *belian* were purposively selected as informants based on specific considerations. In Benteng Selatan, most active traditional healers were women who were recognized for their experience and spiritual competence. Moreover, female *belian* were considered more consistent in preserving the authenticity of the mantras, as these practices were frequently transmitted through familial or matrilineal lines. Secondary data were gathered from books, theses, journals, and other relevant academic sources to support the analysis. The informants were indigenous Sasak women aged 40 years or older, physically and mentally healthy, possessing clear speech and hearing abilities, recognized by the community as experts in mantras, and willing to participate in the research.

Data were collected through several techniques, namely face-to-face interviews, audio recording, note-taking, and transcription. Direct interviews were conducted to obtain in-depth information through structured, semi-structured, or unstructured question-and-answer sessions. Audio recordings were made using a mobile phone to ensure the accuracy and completeness of spoken data, particularly when informants recited the mantras. Important points were manually recorded in a notebook during the fieldwork process. Subsequently, all recorded utterances were transcribed into written form to facilitate systematic and detailed analysis while preserving the original meaning conveyed by the informants.

The data analysis followed a systematic qualitative procedure consisting of identification, classification, description, and explanation. In line with Creswell and Poth (2018), qualitative data analysis involves organizing data, thoroughly reading it, coding, developing themes, interpreting meanings, and presenting findings in a structured manner. At the identification stage, significant words and phrases

appearing in the mantras were selected as primary analytical units. These data were then classified according to their form, meaning, and function. The analysis of form examined linguistic and stylistic features such as repetition, rhythm, and symbolic expressions. Meaning was analyzed semantically, covering both lexical and contextual interpretations within the curing ritual. The functions of the mantras were interpreted through a functionalist perspective, particularly drawing on the theory of Émile Durkheim, to explain their social, psychological, and spiritual roles in strengthening cohesion, reinforcing belief, and connecting practitioners with perceived supernatural forces.

RESULTS AND DISCUSSIONS

This chapter discusses the results of the research on Sasak Curing *Mantras* collected from three traditional healers in Benteng Selatan, Lendang Nangka Utara Village, Masbagik Subdistrict, East Lombok Regency. The healers had been interviewed for their knowledge and practice of traditional healing. During the study, eight curing mantras were recorded, each linked to a particular illness or spiritual problem, as listed in Table 1. The information was gathered using interviews, audio recordings, written notes, and exact expression of the spoken words during healing sessions. Each *mantra* is shown in its original Sasak version, along with an English translation and an explanation of its form, characteristics, meaning, and function in the context of healing. The *mantras* are grouped based on the type of illness or diseases they are meant to address, as described by the healers themselves.

Out of the eight mantras, IR gave two, IK provided three, and IKI also shared three. The health issues covered include physical problems like fever, toothache, and broken bones, as well as spiritual issues such as black magic, possession, and protection from harmful spirits. Most of the mantras are short, have a rhythmic flow, and include symbolic words, natural things like stones, plants, or animals, and religious mentions meant to call for help from supernatural forces.

Table 1. Classification of Curing Mantras, Sasak version and English Translation.

No	Classification of Mantra	Sasak Version	English Translation
1.	Sasak curing Mantra for <i>Ketemuk</i> (Disturbed by the spirit of the Dead)	Bissmillahirrohmanirohim Kamu mauk bebante Kembilik arak empat Sang kamu ketemuk sik dengan mate Sak nyelilik andang bat	In the name of Allah, the most gracious, the most merciful. You are the one who caused harm, returning from the path of the four winds, the one you met is now with death, like a rat sneaking into the cooking fire.
2.	Sasak Curing Mantra for <i>Kotong</i> (Burn injury)	Bissmillahirrohmanirohim Adem-adem temberak batu nyele Ku ngelundem ngelandem Yk ke perak api saknyeale	In the name of Allah, the Most Gracious, the Most Merciful

No	Classification of Mantra	Sasak Version	English Translation
		Ne mandi mantra ku motong	The cold cold drip of stone trickling I lie back, I drift away Even to the silver fire that flickers She bathes in enchantment while I sever
3.	Sasak Curing for Mantra sakit tian (Stomachache)	Bissmillahirrohmanirohim Buak paok begerempeng Buak bagek bgrempeng Berkat Lailahhaillah muhammadur rasulullah	In the name of Allah, the Most Gracious, the Most Merciful Gather the mangoes that hang tight Gather the mangoes that dangle light By the blessing of "There is no god but Allah; Muhammad is the Messenger of Allah."
4.	Sasak Curing Mantra for <i>Polak</i> (Broken bone)	Bissmillahirrohmanirohim Urat ketemu urat Lendong ketemu lendong Isi ketemu isi Poh aden mandi jampingku polka	In the name of Allah, the Most Gracious, the Most Merciful Vein meets vein Skin meets skin Core meets core By the well I bathe, renewing again
5.	Sasak Curing Mantra for <i>Bakat</i> (Injury)	Bissmillahirrohmanirohim Reketku reket baru Padeku pade bengan Aden ripet bakatku sik bengan Aden tkicanin marak bengan	In the name of Allah, the Most Gracious, the Most Merciful My bond is a brandnew bond I stand equal to them My talents are united with them I pray for strength to return to how it was with them
6.	Sasak Curing Mantra for <i>digigit kalajengking</i> (Stung by a Scorpion)	Bissmillahirrohmanirohim Bu batu telu Kemberas batu nyele Bubukan jarian teledu Aden tkicanin jerak begereme	In the name of Allah, the Most Gracious, the Most Merciful Three stones dwell A scattering stone that drips A glowing circle of teledu

No	Classification of Mantra	Sasak Version	English Translation
			I pray for separation to reunite again
7.	Sasak Curing Mantra for <i>Bayi Nangis</i> (A crying beby)	Bissmillahirrohmanirohim Kedengik kedengak ceruring aliaga Epe ngigik epe ngangak bulu kering beak mete	In the name of Allah, the Most Gracious, the Most Merciful Clink-clank, the ceruring of aliaga echoes, quivers dry feathers flare with force
8.	Sasak Curing Mantra for <i>Melahirkan</i> (Childbirth)	Bissmillahirrohmanirohim Kedengik kdengak kelepus anak bembek Epe ngingik epe ngangak kelepus langan pepek	In the name of Allah, the Most Gracious, the Most Merciful Clink-clank, the flap of a duckling's wing it rustles, epe it quivers wing flaps at chest and breast

The Form and Characteristics of Mantra

This part talks about the shape and features of each Sasak Curing *mantra* as studied in this research. It looks at how the *mantras* are structured, like how they are arranged in stanzas, how many lines they have, the words they use, and their style. This includes mixing Arabic prayers with the Sasak language. The mantras usually use repeating patterns, pictures from nature such as stones, wind, and fire, and religious words that show their holy meaning. They also use metaphors, turning common natural things into symbols for spiritual safety, cleaning up bad things, or getting rid of sickness. These features show how the Sasak people pass down their tradition through spoken words. Even though there is a main part that stays the same, when people use the *mantras*, there can be small changes, which helps keep the tradition alive and flexible.

Mantra 1: *Ketemuk* (Disturbed by the Spirit of the Dead)

Sasak Text	Translation
<i>Bismillahirrohmanirohim</i> <i>Kamu mauk bebante</i> <i>Kembilik arak empat</i> <i>Sang kamu ketemuk sik dengan mate</i> <i>Sak nyelilik andang bat</i>	In the name of Allah, the Most Gracious, the Most Merciful. You are the one who caused harm, Returning from the four winds, The one you met is now with death, Like a rat sneaking into the cooking fire.

The mantra consists of one stanza with five lines, starting with the sacred Islamic phrase Bismillahirrohmanirohim. This beginning shows how Arabic is mixed into the mostly Sasak text, highlighting both religious importance and local culture. The style is ritualistic, uses metaphors, and has a rhythmic feel, which is common in oral healing practices. The phrase arak empat (four winds) uses symbolism to

represent the four spiritual directions that are thought to affect a person's health. Another strong metaphor is *sak nyelilik andang bat* (like a rat sneaking into the cooking fire), which shows how harmful and hidden a spiritual problem can be. The mantra has a strong rhythm because of its short, balanced lines and repeated sounds, which help people remember it better and make it feel more powerful during rituals.

From a word origin point of view, the word "*Ketemuk*" comes from the Sasak word "*temuk*," which means "to meet" or "to come across." In this case, it refers to a scary meeting with a dead person's spirit that causes trouble for the living. The prefix "ke-" turns it into a noun, showing the state of being affected by such a meeting. The phrase "*Bismillahirrohmanirohim*" is from Arabic: "bi" means "with" or "by," "ism" is "name," "Allah" is "God," "ar-Rahman" means "The Most Gracious," and "ar-Rahim" means "The Most Merciful." This phrase appears in the Sasak prayer, showing how Arabic words were borrowed through Islam, which adds spiritual power to the words. The word "*arak*" in "*arak empat*" is from Sasak and means "direction" or "wind," but it comes from old Javanese "*arah*," which means "direction" or "path." In this context, it represents the four main directions that are thought to affect people's health. The expression "*sak nyelilik andang bat*" uses "*nyelilik*," which means "to slip in secretly" and comes from the Sasak root "*selilik*" meaning "hidden" or "tucked in." The word "*andang*" means firewood, and "*bat*" is the cooking fire. Together, they show a picture of a rat sneaking into the fire, symbolizing a harmful force that is hard to see but can cause damage.

Mantra 2: *Kotong* (Burn Injury)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i>	In the name of Allah, the Most
<i>Adem-adem temberak batu nyele</i>	Gracious, the Most Merciful.
<i>Ku ngelundem ngelandem</i>	The cold cold drip of stone trickling.
<i>Yk ke perak api saknyele</i>	I lie back, I drift away.
<i>Ne mandi mantra ku motong</i>	Even to the silver fire that flickers.
	She bathes in enchantment while I
	sever.

The mantra consists of one stanza with five lines. It begins with the sacred Islamic phrase "*Bismillahirrohmanirohim*," which adds an Arabic element to the otherwise Sasak text. The style is lyrical, calming, and symbolic, which fits its purpose of helping with burn injuries. The words used create a feeling of coolness and comfort, like the repeated word "*adem-adem*" meaning "cold-cold." This repetition also makes the chant flow smoothly and helps create a meditative rhythm. There is strong imagery in the water symbol "*temberak batu nyele*" meaning "the cold drip of stone trickling," which suggests cooling the burn. The phrase "*perak api*" meaning "silver fire" is a metaphor for both the pain of the burn and the process of spiritual cleansing. The final line, "*Ne mandi mantra ku motong*," translates to "She bathes in enchantment while I sever," showing the healer's action of cutting away the pain or bad energy causing the injury. The rhythm of the mantra, created through repetition and similar sentence structures, helps people remember it and makes it more effective in the healing process.

From an etymological point of view, the word "*Kotong*" in Sasak means "burn injury." It comes from the root "*kotong*," which means "scorched" or "burnt." This root can be traced back to old Malay "*kotong*," which has the same meaning. This shows how Austronesian words continue to be used in Sasak healing practices. The phrase "*Bismillahirrohmanirohim*" is from Arabic. It has the same structure and meaning as in Mantra 1: "*bi*" means "with," "*ism*" means "name," "*Allah*" is "God," "*ar-Rahman*" is "The Most Gracious," and "*ar-Rahim*" is "The Most Merciful." Including this phrase makes the healing words sacred and shows how Islamic ideas have mixed with Sasak ritual language. The word "*adem*" (cold) comes from Javanese and Malay. In old Javanese, "*adem*" means coolness or a refreshing feeling. When repeated as "*adem-adem*," it makes the feeling of cool relief stronger, and it directly contrasts with the feeling of burning. The term "*temberak*" means "drip" or "trickle." It comes from the Sasak base word "*berak*," which means "to drop" or "to fall in small amounts," with the prefix "*tem*" which turns it into a noun. The image of "*temberak batu nyele*" (the cold drip of stone trickling) connects natural images with healing symbols, linking stone water drips with purity and cooling power. The phrase "*perak api*" combines "*perak*" (silver) and "*api*" (fire). "*Perak*" comes from Malay/Indonesian and means "silver," which often stands for purity and brightness. "*Api*" comes from Proto-Malayo-Polynesian "*apuy*," meaning "fire." Together, "silver fire" is a paradox, showing fire as both shining and dangerous, which reflects both the burning pain and its pure, cleansing effect. The verb "*motong*" comes from the Sasak and Indonesian root "*potong*," meaning "to cut." Here, it means "to sever" or "to break apart." In a ritual context, it symbolizes cutting away pain, illness, or bad energy.

Mantra 3: *Sakit Tian* (Stomachache)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i>	In the name of Allah, the Most
<i>Buak paok begerempong</i>	Gracious, the Most Merciful.
<i>Buak bagek bgrempeng</i>	Gather the mangoes that hang tight.
<i>Berkat Lailahaillallah Muhammadur</i>	Gather the mangoes that dangle
<i>Rasulullah</i>	light. By the blessing of "There is no
	god but
	Allah; Muhammad is the Messenger of
	Allah."

This mantra is made up of one stanza with four lines. It starts with the sacred Islamic phrase "*Bismillahirrohmanirohim*," which mixes Arabic sacredness with the Sasak oral tradition. The style is rhythmic, uses metaphors, and has balance, with lines like "*Buak paok begerempong / Buak bagek bgrempeng*" that contrast "tight" and "loose" mangoes. This agricultural metaphor stands for different kinds of stomach discomfort. The repetition of the "*buak... buak...*" pattern gives a strong rhythm that helps people remember and recite it easily. The ending line uses a sacred Islamic phrase, which adds spiritual importance to the ritual.

From an etymological point of view, the word "*Tian*" in Sasak means "stomach" or "belly." It comes from the ancient Proto-Malayo-Polynesian word "*tiyan*," which also appears in Tagalog and Cebuano. This shows the shared linguistic roots of the Austronesian languages, highlighting how the idea of "*tian*" as the center of the body

is deeply connected to local culture. The word "*Buak*" means "fruit," and in this context, it refers to mango. It comes from the ProtoMalayo-Polynesian word "*buaq*," meaning fruit. In Sasak communities, fruit-related words are often used to describe bodily functions and health, as fruits symbolize growth and natural processes. In this mantra, "*buaq*" is used metaphorically to represent the contents or state of the stomach. The word "*Paok*" means "mango" in Sasak. It comes from Old Javanese "*pawak*" and is related to Malay "*pauh*," which also refers to a type of mango. The mango is used metaphorically to describe different kinds of stomach discomfort, such as being hard ("*begerempong*") or soft ("*bgrempeng*"). The words "*begerempong*" and "*bgrempeng*" are both from Sasak. "*Begerempong*" means "clustered tightly" and comes from the root "*gerempong*," which means crowded. "*Bgrempeng*" means "loosely hanging" and comes from "*grempeng*," which means loose or dangling. These words describe the physical state of fruit but also show two different feelings of stomach pain—one tight and uncomfortable, and the other loose and unsettled. The phrase "*La ilaha illallah Muhammadur Rasulullah*" is Arabic. It translates to "There is no god except Allah, and Muhammad is the Messenger of God." Using this phrase in the mantra adds a spiritual element, making the healing process sacred and invoking divine support to overcome illness.

Mantra 4: *Polak* (Broken Bone)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i>	In the name of Allah, the Most Gracious, the Most Merciful.
<i>Urat ketemu urat</i>	Vein meets vein.
<i>Lendong ketemu lendong</i>	Skin meets skin.
<i>Isi ketemu isi</i>	Core meets core.
<i>Poh aden mandi jampingku polka</i>	By the well I bathe, renewing again.

This mantra has one stanza with five lines and also starts with "Bismillahirrohmanirohim." The language is a mix of Sasak and Arabic. The style is repetitive, strong, and ritualistic. The lines like "*Urat ketemu urat / Lendong ketemu lendong / Isi ketemu isi*" show the coming together of body parts—vein to vein, skin to skin, core to core. The final line, "*Poh aden mandi jampingku polak*," uses imagery of cleaning, showing that purification is part of the healing process. The repeating structure and balanced sentences make the mantra strong and fit for the Sasak tradition of using structured words in healing rituals.

From an etymological point of view, the word "*Polak*" in Sasak means "broken bone" or "fracture." The root "*polak*" is connected to the Sasak and Malay word "*pelak*," which means to split, break, or crack. It also comes from Proto-Malayo-Polynesian "*pəlaq*," which means to separate or break apart. In ritual healing, "*polak*" focuses on the physical separation that the mantra aims to fix. The word "*Urat*" (vein) comes from Proto-Malayo-Polynesian "*urat*," meaning vein, tendon, or root. This same root is found in many Austronesian languages, like Tagalog "*ugat*" and Malay "*urat*." Repeating "*urat*" in the mantra shows the healing of internal body connections. The word "*Lendong*" means "skin" in Sasak. It comes from Proto-MalayoPolynesian "*lindung*" or "*landung*," which refers to covering or outer layer. In the mantra, it symbolizes the body's outer part that needs to realign after being broken. The word

"*Isi*" (core, content, substance) comes from Proto-Malayo-Polynesian "*isi*," meaning contents or inside. In the mantra, it represents the inner part of the body (flesh and essence), showing completeness and unity. The phrase "*Poh aden*" translates to "by the well." "*Poh*" in Sasak means well or spring, coming from Proto-Malayo-Polynesian "*buk*," meaning hole or source. "*Aden*" means "I" or "me" in Sasak. So, this phrase shows the healer being at a sacred water source, which stands for cleansing and new life. The word "*jamping*" means "mantra" or "incantation" in Sasak. It is a local form of "*jampi*," which is from Old Javanese and Malay, meaning spell, charm, or magical word. This word is thought to come from Sanskrit "*yam*" (to control) or "*mantra-japa*" (chanting). This shows how Indic, Javanese, and Sasak cultures come together in the ritual language. Finally, "*Bismillahirrohmanirohim*" is from Arabic, meaning "with the name of God, the Most Gracious, the Most Merciful." Using this phrase makes the healing act sacred and shows the influence of Islam in local traditions.

Mantra 5: *Bakat* (Injury)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i>	In the name of Allah, the Most Gracious, the Most Merciful.
<i>Reketku reket baru</i>	My bond is a brand-new bond.
<i>Padeku pade bengan</i>	I stand equal to them.
<i>Aden ripet bakatku sik bengan</i>	My talents are united with them.
<i>Aden tkicanin marak bengan</i>	I pray for strength to return to how it was with them.

This mantra is one stanza with five lines and starts with the Islamic invocation, showing how Arabic and Sasak mix in ritual speech. The style is positive, personal, and rhythmic. The speaker uses first-person pronouns like "*ku*" and "*aden*," making them both the healer and the one being healed. The line "*Reketku reket baru*" ("my bond is a brand-new bond") uses metaphor to show the recovery of strength and wholeness. The repeated sentence structure makes it easier to say out loud and helps keep the rhythm. The word "*bengan*" is repeated, showing the wish for healing and balance.

Looking at the history of words, "*reket*" comes from the Sasak language and means "*ikat*" or "connection," which is about tying things together. "*Baru*" comes from old Javanese and Malay and means "new" or "fresh," and here it stands for getting better and healing. "*Pade*" is a Sasak word similar to Javanese "*pada*," meaning "same" or "equal," showing balance and harmony. "*Bengan*" is a local Sasak phrase meaning "together" or "in unity," highlighting both body and social balance. "*Bakat*" comes from Sasak and means "wound" or "injury," pointing to physical harm that needs care. Combining these words shows how the mantra uses indigenous Sasak words, Javanese and Malay influences, and Arabic religious ideas to make a healing formula that is both spiritual and cultural.

Mantra 6: Digigit Kalajengking (Scorpion Sting)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i>	In the name of Allah, the Most
<i>Bu batu telu</i>	Gracious, the Most Merciful.
<i>Kemberas batu nyele</i>	Three stones dwell.
<i>Bubukan jarian teledu</i>	A scattering stone that drips.
<i>Aden tkicanin jerak begereme</i>	A glowing circle of <i>teledu</i> .
	I pray for separation to reunite again.

This mantra has one stanza with five lines and starts with “Bismillahirrohmanirohim”, which brings in Arabic sacredness into Sasak spoken art. Its style is symbolic, mystical, and concise, using mysterious images like “*Bu batu telu*” (“three stones”) and “*Bubukan jarian teledu*” (“a glowing circle of *teledu*”) terms found in local beliefs. These images are probably meant to call upon protective and healing powers. The short, rhythmic lines and tight phrases make the mantra strong and easy to remember, while the hidden symbols help keep its sacred meaning safe from being shared casually.

From a word origin point of view, the phrase “*bu batu telu*” literally translates to “three stones.” In the Sasak language, “*bu*” means “part” or “form,” “*batu*” means “stone,” and “*telu*” means “three,” which together show completeness or stability. The word “*kemberas*” is a Sasak word meaning “to scatter” or “to spread,” and “*nyele*” refers to something that “drips” or “flows,” suggesting the spreading or dispersal of poison. The phrase “*bubukan jarian teledu*” comes from Sasak beliefs. “*Bubukan*” means “circle” or “round shape,” “*jari-an*” comes from “*jari*,” which means “finger” or “extension,” and “*teledu*” is a mythical animal symbolizing mystical strength, possibly like a porcupine or musang. The last word, “*begereme*,” comes from the Sasak word “*gereme*,” which means “to join” or “to unite,” and the prefix “*be-*” adds the idea of “coming together again.” So, the meaning of these words mixes direct physical things like stones, dripping, and circles with deeper symbolic ideas like mystical strength and unity after separation. This combination of Arabic words used in prayers with Sasak language and culture shows how Islamic beliefs and local traditions come together in the practice of healing scorpion stings.

Mantra 7: Bayi Nangis (Crying Baby)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i>	In the name of Allah, the Most
<i>Kedengik kedengak ceruring aliaga</i>	Gracious, the Most Merciful.
<i>Epe ngigik epe ngangak bulu kering beak mete</i>	Clink-clank, the <i>ceruring</i> of <i>aliaga</i> . <i>Epe</i> echoes, <i>epe</i> quivers dry feathers flare with force.

This mantra is one stanza with three lines, starting with “Bismillahirrohmanirohim”. The language mixes Sasak spoken sounds with Arabic prayers. Its style is onomatopoeic, gentle, and rhythmic, using sounds like “*kedengik kedengak*” to create calming vibrations, and “*epe ngigik epe ngangak*” to show soft, gentle movements. The image of “*bulu kering beak mete*” (“dry feathers flare with force”) suggests energy that is upset, and the mantra is meant to calm it. The short,

repeated lines create a rocking, lullaby-like rhythm, matching the way Sasak people comfort babies through spoken traditions.

From a word origin point of view, the phrase "kedengik kedengak" comes from the Sasak language and is made up of sounds that mimic clinking or rattling, often linked with calming noises. The word "ceruring" refers to a small traditional instrument or a rattling sound used in rituals, while "*aliaga*" is a local Sasak word that might mean a sacred or symbolic figure called upon for protection. The word "*epe*" is another sound-based word that imitates a light, fluttering noise, and when repeated as "*epe ngigik epe ngangak*," it highlights movement and vibration. The phrase "*bulu kering*" translates to "dry feathers," which symbolizes something fragile or delicate, while "*beak mete*" comes from Sasak words meaning "flare" or "burst with power," showing a state of disturbed energy. Overall, the word origins show how this mantra mixes Islamic prayer, local Sasak symbols, and sound-based expressions. The way it is structured, the style, and the choice of words all come together to create a healing performance that not only helps calm a crying baby but also helps bring balance to the child's spiritual and emotional state.

Mantra 8: *Melahirkan* (Childbirth)

Sasak Text	Translation
<i>Bissmillahirrohmanirohim</i> <i>Kedengik kedengak kelepus anak bembek</i> <i>Epe ngingik epe ngangak kelepus langan pepek</i>	In the name of Allah, the Most Gracious, the Most Merciful. Clink-clank, the flap of a duckling's wing. it rustles, it quivers, wing flaps at chest and breast.

This mantra is one stanza with three lines, also starting with the Islamic invocation. It is spoken in Sasak with Arabic influence and uses a natural, rhythmic, and metaphorical style. The image of "*kelepus anak bembek*" ("flap of a duckling's wing") shows softness, care, and gentle movement, which matches the birthing process. The phrase "*kelepus langan pepek*" continues the metaphor to show how a mother cares for her child, implying safety and warmth. The rhythm imitates the contractions during childbirth, while the symbolic language presents birth as both natural and holy, highlighting its importance in Sasak traditions.

From a word origin point of view, the phrase "*kedengik kedengak*" is a Sasak word that imitates a sound like things clinking or flapping. The word "*kelepus*" comes from Sasak words and means "the sound or movement of wings flapping." The phrase "*anak bembek*" directly translates to "duckling," and it stands for something fragile, gentle, and pure. The word "*epe*" is another Sasak word that sounds like a rustling or fluttering noise. The words "*ningik*" and "*ngangak*" are verbs that show movement and shaking. The phrase "*langan pepek*" combines "*langan*," which means chest, and "*pepek*," meaning breast, and both words show how close and caring a mother is.

In general, the word origins show how this mantra uses Sasak sounds that match meanings, natural images, and Islamic prayers to make a healing and protective spell. By connecting the soft movement of a duckling's wings with the holy act of giving birth, this mantra shows the Sasak belief that childbirth is both a physical and spiritual process that needs divine help and community support.

The Meaning of Mantra

This section presents the analysis of the meanings contained in each Sasak curing mantra. It uses semantic theory to understand both the direct meanings of the words and the deeper meanings that come from how they are used in their culture. A lot of the mantras use metaphors and symbols, turning things like wind, fire, and rocks into symbols for protection, cleaning, and getting rid of sickness. By using these two levels of meaning, the mantras show not just the creative use of language in the Sasak community, but also their beliefs about the world and their traditional ways of healing.

Mantra 1: Ketemuk (Disturbed by the Spirit of the Dead)

The mantra starts with "Bismillahirrohmanirohim," which calls upon divine power to help with healing. **Lexically**, the word *ketemuk* means "disturbed" or "interrupted." *Arak empat* refers to "four winds" or "four directions." *Mate* means "death," and *andang bat* means "cooking fire." **Contextually**, *ketemuk* means being possessed or troubled by a spirit from the dead. *Arak empat* represents the four spiritual areas that can affect health. *Mate* shows a strong spiritual force connected to death, and *andang bat* stands for hidden spiritual danger or punishment. These words give the basic picture, but together they show a deeper belief system where sickness comes from spiritual imbalance, and healing needs special rituals to restore balance.

Mantra 2: Kotong (Burn Injury)

The mantra starts with "Bismillahirrohmanirohim," showing the need for divine help during healing. **Lexically**, *adem-adem* means "cold" or "cool." *Temberak batu nyele* means "cold drip of stone trickling." *Perak api* means "silver fire," and *motong* means "to cut" or "sever." **Contextually**, *adem-adem* is not just physical coolness but also emotional calm. *Temberak batu nyele* stands for a steady, soothing force that can ease a burn. *Perak api* shows how fire can be both painful and helpful. *Motong* here means cutting away the pain or the reason for the injury. The mix of simple and symbolic meanings turns the idea of cooling into a spiritual act that cleanses and brings renewal.

Mantra 3: Sakit Tian (Stomachache)

This mantra uses farming ideas to show what's happening inside the body. **Lexically**, *buak paok* means "pluck tight mango," *buak bagek* means "pluck loose mango," and *begeremping* or *bgrempeng* describe how the fruit is firm or loose. **Contextually**, a "tight mango" is like a bloated or tense stomach, while a "loose mango" suggests feeling better or more relaxed. The repeated word *buak* ("pluck") shows the action of removing the illness. The ending blessing shows that this act has divine approval. So, the mantra uses familiar farming words to explain sickness and healing in a story that people can understand, about harvest and getting back to health.

Mantra 4: Polak (Broken Bone)

This mantra starts with the Islamic greeting and repeats words to talk about healing the body. **Lexically**, the word "*urat*" means "vein" or "nerve," "*lendong*" means "ligament" or "muscle," "*isi*" means "core" or "content," and "*mandi jampingku*" means "bathe my body" as part of a ritual. In the bigger picture. **Contextually**, each part of

the phrase "X ketemu X" (X meets X) shows the body parts coming back into place after an injury. The act of bathing (*mandi*) stands for cleaning and making the body new again. These words name parts of the body, but in the context, they are like instructions telling the body to get back to being whole, protected by sacred power.

Mantra 5: Bakat (Injury)

This mantra mixes personal confidence with pictures of healing. **Lexically**, the word "*reket baru*" means "new bond," "*padeku pade bengan*" means "I stand equal with them," "*ripet bakatku*" means "my injury is tight" or "bound," and "*bengan*" means "fixed" or "restored." In the bigger picture. **Contextually**, "*reket baru*" stands for fixing broken relationships or connections, "*padeku pade bengan*" shows being ready to go back to being part of the community, and "*bengan*" means getting back to a balance. Repeating these words helps show the determination to get better, turning a simple description into a strong statement about both healing physically and rejoining society.

Mantra 6: Digigit Kalajengking (Scorpion Sting)

This short mantra uses symbols to cover both the physical and spiritual effects of a sting. **Lexically**, the word "*batu telu*" means "three stones," "*teledu*" refers to a mystical or unknown being, and "*jerak begereme*" means "to separate and unite again." In the bigger picture. **Contextually**, "*batu telu*" may stand for spiritual protection or special objects used in healing rituals, while "*teledu*" represents an unseen force that causes harm. "*Jerak begereme*" means taking out the poison and then restoring balance in the body. These words point to real things and actions, but in the context, they're part of a spiritual system that includes protection and mystical help.

Mantra 7: Bayi Nangis (Crying Baby)

This mantra uses sounds that imitate real-life noises to help a fussy baby feel calm. **Lexically**, words like *kedengik* and *kedengak* are onomatopoeic, meaning they sound like the clinking of something. *Ceruring* means "bell" or "chime," and *bulu kering* means "dry feather." **Contextually**, the repeated sounds are meant to create a steady, rhythmic vibration to soothe the baby's spirit. *Ceruring* represents a tool that helps bring balance and harmony, while "*bulu kering*" stands for a disruption or imbalance in the baby's energy. These words, while describing sounds and objects, have a deeper meaning as instruments that help with healing and achieving spiritual balance.

Mantra 8: Melahirkan (Childbirth)

This mantra presents childbirth as a holy and gentle process. **Lexically**, the word *kelepus* means "flap" or "soft movement," *anak bembek* means "duckling," and *langan pepek* means "breast" or "nurturing arm." **Contextually**, the image of a duckling's wing shows softness, natural rhythm, and smooth motion, which are seen as important qualities during childbirth. *Langan pepek* symbolizes the care, warmth, and protection a mother offers. While these words describe physical actions and body parts, they also carry a deeper cultural meaning, representing a safe and guided birth under divine care.

The Function of Mantra

This section presents the analysis of the functions of each Sasak curing mantra documented in this study, interpreted through Durkheim's functionalist theory and

supported by relevant cultural theory. The analysis focuses on identifying the spiritual, social, and psychological functions inherent in the mantras, as reflected in their use during healing rituals. Each function is explained based on how the mantras operate within the cultural context of the Sasak community strengthening the connection to divine power, reinforcing social bonds, and providing emotional reassurance for the patient.

Mantra 1: Ketemuk (Disturbed by the Spirit of the Dead)

Spiritually, this mantra functions to repel the disturbance of a deceased spirit believed to cause illness. By invoking the name of God and employing symbolic language, it creates a sacred form of protection. Socially, the recitation reaffirms the healer's authority and reinforces the community's collective belief in spiritual safeguarding. Psychologically, the mantra provides the patient with a sense of safety and confidence that they are protected from unseen threats.

Mantra 2: Kotong (Burn Injury)

Spiritually, this mantra neutralizes the "fire energy" of a burn by invoking divine assistance and presenting cooling water imagery. Socially, its performance demonstrates the healer's compassion and expertise, strengthening communal trust in their abilities. Psychologically, the soothing imagery and rhythm reduce panic and discomfort, helping the patient feel calm and confident in the healing process.

Mantra 3: Sakit Tian (Stomachache)

The spiritual function of this mantra is to purify internal imbalance through divine guidance. Socially, it reinforces cultural values of harmony and well-being, while maintaining the role of natural metaphors in shared knowledge. Psychologically, the steady rhythm and familiar imagery bring comfort to the patient, instilling a sense of care and reassurance that the ailment can be treated through trusted traditional methods.

Mantra 4: Polak (Broken Bone)

Spiritually, this mantra calls upon divine will to reunite the body's separated parts. Socially, it affirms the healer's role as a mediator between sacred forces and the injured person. Psychologically, the repetition of imagery that envisions bodily reconnection fosters hope and strengthens the patient's belief in recovery.

Mantra 5: Bakat (Injury)

Spiritually, this mantra reaffirms the unity of body and soul through divine intervention. Socially, it aids in restoring the patient's position in daily life by affirming that they are "equal again" with others. Psychologically, the use of personal affirmations strengthens the patient's will to recover, making the healing process an act of self-empowerment supported by ritual.

i. Mantra 6: Digigit Kalajengking (Scorpion Sting)

Spiritually, the mantra serves to expel harmful energy and neutralize the spiritual danger associated with venom. Socially, it reinforces traditional knowledge of protection and remedies, affirming the healer's role as a guardian of health. Psychologically, it transforms fear into a structured ritual response, giving the patient a sense of control over both the physical injury and its perceived spiritual cause.

Mantra 7: Bayi Nangis (Crying Baby)

Spiritually, the mantra harmonizes the baby's spirit with their surroundings through soundbased healing. Socially, it reassures caregivers and the community that the child is under protection. Psychologically, the soft, repetitive sounds reduce distress and restore calm, showing that the mantra's effectiveness extends beyond words into emotional regulation.

Mantra 8: Melahirkan (Childbirth)

Spiritually, this mantra seeks divine assistance for the safe delivery of a child, framing the birth as a sacred passage. Socially, it unites the community in support of the mother, affirming childbirth as a culturally significant event. Psychologically, the gentle imagery and rhythmic flow give the mother courage and serenity, reinforcing her inner strength during labor.

This study looks at the shape and features, meaning, and purpose of eight traditional Sasak healing mantras from Benteng Selatan, Lendang Nangka Utara. The results show that these mantras are not just words but also important cultural items that are part of the Sasak oral tradition. They have special meanings and play various roles in the community. From the viewpoint of folklore theory, looking at the form and features shows that these mantras are passed down through speaking and performing, which matches Danandjaja's (2002) idea about oral tradition being shared by memory and performance.

The healers, IR, IK, and IKI, use a set structure, repeating words rhythmically, and include images from nature that have special meanings. They also mix sacred Islamic prayers. This mix of local symbols and Islamic ideas is similar to Rahmawati's (2019) work on Lombok Shealing mantras, which also found a mix of religious and traditional values. The way the mantras are performed can change a bit, but the main message stays the same. This shows how folklore can be flexible but still keep its traditional roots, as Brunvand (1998) described.

When looking at meaning, it becomes clear that the words have more than just their direct meaning. Words like "arak empat" ("four winds") and "perak api" ("silver fire") refer to real things or events, but they also stand for spiritual forces, protection, cleaning, or spiritual dangers. This supports Cruse's (2000) idea that meaning goes beyond what words literally say and includes cultural understandings. It also matches Nuraini's (2020) findings about Javanese healing mantras, where nature images are used to show deeper spiritual ideas. In the Sasak healing mantras, normal language becomes a way to express beliefs about the universe and spiritual healing.

Using Durkheim's ideas about how society works, the analysis of function shows three connected roles: spiritual, social, and psychological. Spiritually, the mantras create a special connection between the healer, the patient, and a higher power, which helps everyone believe in the power of the supernatural. Socially, these mantras show respect for the healer, which builds trust within the community and keeps their traditions alive. This is similar to what Suryani found in his study of Balinese healing practices. Psychologically, the mantras give people a sense of comfort, help them feel less worried, and bring hope, which supports Kleinman's idea that belief can have a healing effect. All of these roles work together to help individuals feel better and keep the community united.

In the previous sections, each Sasak Curing *Mantras* was analyzed in terms of its form and characteristics, meaning, and function. These aspects show how the

mantras are structured, what literally and contextually convey, and what roles they play in spiritual, psychological, and social contexts. In addition to those analyses, this study also identifies the linguistics items, particularly lexical items such as nouns, verbs, and ritual phrases, carry both literal and symbolic meanings that reflect the Sasak worldwide. By examining these items, it becomes evident how curing practices.

Table 2. Linguistics Items and Reasoning

No	Linguistics Items	Word Class	Reasoning
1.	<i>Bismillahirrahmanirrahim</i>	Phrase (Islamic formula)	Sacred Islamic opening: invokes divine protection and blessing before the curing ritual.
2.	<i>Kamu</i>	Pronoun	Direct address to the disturbing spirit, creating authority and command over the supernatural.
3.	<i>Mauk bebante</i>	Verb Phrase	To be wrapped/covered: metaphor for spiritual protection and shielding.
4.	<i>Kembilik</i>	Verb	To return: orders the spirit or disturbance to go back to its origin.
5.	<i>Arak empat</i>	Noun Phrase	The four directions: symbol of cosmic harmony and universal balance.
6.	<i>Ketemuk</i>	Noun	Local term for illness caused by the spirit of the dead: reflects sasak cultural diagnosis.
7.	<i>Mate</i>	Noun	Death: symbolizes the cause of disturbance (spirit of the deceased).
8.	<i>Nyelilik</i>	Verb	To slip/creep: metaphor for the spirit's hidden intrusion.
9.	<i>Andang bat</i>	Noun Phrase	Fireplace: symbolic place where the spirit is driven away.
10.	<i>Adem-adem</i>	Adjective	Cooling: symbolizes soothing and neutralizing fire burns.
11.	<i>Temberak</i>	Noun (drip)	Droplet: imagery of dripping water/stone cooling effect.
12.	<i>Batu</i>	Noun	Stone: natural medium to absorb heat or poison, a stabilizing element.
13.	<i>Nyele</i>	Verb	To drip/flow: symbolizes gradual healing process.

No	Linguistics Items	Word Class	Reasoning
14.	<i>Ngelundem/Ngelandem</i>	Verb	To lie down/subside: metaphor for calming the burn injury.
15.	<i>Perak</i>	Noun	Silver: brightness metaphor for fire's flicker, intensity to be subdued.
16.	<i>Api</i>	Noun	Fire: destructive cause of injury. Must be neutralized.
17.	<i>Mandi</i>	Verb	Ritual bathing: symbol of purification and cooling.
18.	<i>Mantra</i>	Noun	Sacred speech itself: reinforces ritual power of healing.
19.	<i>Motong</i>	Verb	To cut: metaphor for terminating pain or fire's effect.
20.	<i>Buak paok</i>	Noun Phrase	Mango fruit: metaphor for stomach contents or herbal healing.
21.	<i>Buak bagek</i>	Noun Phrase	Good fruit: symbolizes balance and restoration of health.
22.	<i>Bgerempong</i>	Adjective	Clustered tightly: metaphor for abdominal pain.
23.	<i>Bgerempeng</i>	Adjective	Loosely hanging: metaphor for imbalance in digestion.
24.	<i>Berkat</i>	Noun	Blessing: invokes divine grace for healing.
25.	<i>Lailahailallah muhammadur rasulullah</i>	Phrase(Tauhid)	Islamic creed: affirms divine legitimacy and protection.
26.	<i>Urat</i>	Noun	Vein/tendon: symbolizes reconnecting body's structure.
27.	<i>Lendong</i>	Noun	Skin: outer layer to be restored.
28.	<i>Isi</i>	Verb	Core/inner part: emphasizes bodily unity.
29.	<i>Ketemu</i>	Verb	To meet/join: formula for healing broken bones.
30.	<i>Poh</i>	Noun	Well/spring: bathing place for ritual purification.
31.	<i>Aden</i>	Pronoun	I/me: healer's presence and affirmation in ritual.
32.	<i>Jamping</i>	Verb/noun	Renew/refresh: symbolizes recovery after bone fracture.
33.	<i>Polak</i>	Noun	Fracture/broken: type of illness to be cured.

No	Linguistics Items	Word Class	Reasoning
34.	<i>Reket</i>	Noun	Bond/knot: metaphor for tying wounds together.
35.	<i>Pade</i>	Adjective	Equal/balanced: symbolizes restored harmony.
36.	<i>Bengan</i>	Particle	With/together: symbolizes reintegration with normal state.
37.	<i>Ripet</i>	Verb	To rebind: healing action of binding injury again.
38.	<i>Bakat</i>	Noun	Wound/injury: object of curing.
39.	<i>Tkicanin</i>	Verb	I pray/ask: central act of supplication in curing.
40.	<i>Marak</i>	Adverb	Back/as before: expresses aim of restoration.
41.	<i>Telu</i>	Numeral	Three: triadic balance. Symbol of stability.
42.	<i>Kemberas</i>	Verb	To scatter: imagery of dispersing poison.
43.	<i>Teledu</i>	Noun	Scorpion: caused of sting, identified source of illness.
44.	<i>Jarian</i>	Noun	Tail/stinger of scorpion: direct source of venom.
45.	<i>Bubukan</i>	Verb	To break/crush: metaphor for destroying poison's effect.
46.	<i>Jerak</i>	Verb	To distance: act of pushing poison away.
47.	<i>Begereme</i>	Verb	To reunite: symbolizes restoration of bodily balance.
48.	<i>Kedegik kedengak</i>	Onomatopoeia	Rhythmic sound: soothing effect for baby/mother.
49.	<i>Ceruring</i>	Noun	Traditional flute: cultural instrument to calm crying baby.
50.	<i>Aliage</i>	Noun	Local tune/style: adds rhythmic effect to pacify infant.
51.	<i>Epe</i>	Interjection	Repetitive lullaby sound: works as calming suggestion.
52.	<i>Ngigik</i>	Verb	To whimper: describes baby's weak cry.
53.	<i>Ngangak</i>	Verb	To open mouth/pant: baby's or mother's condition.
54.	<i>Bulu kering</i>	Noun phrase	Dry feather: metaphor for baby's fragility.

No	Linguistics Items	Word Class	Reasoning
55.	<i>Beak mate</i>	Verb Phrase	To flare up strongly: image of intense crying.
56.	<i>Kelepus</i>	Onomatopoeia	Sound of wing flapping: metaphor for smooth delivery,
57.	<i>Anak</i>	Noun	Child/baby: main subject of childbirth mantra.
58.	<i>Bembek</i>	Noun	Duckling: metaphor of softness and ease of childbirth.
59.	<i>Ngingik</i>	Verb	To whimper/cry: sign of newborn's life.
60.	<i>Langan</i>	Noun	Hand: symbolizes support in childbirth.
61.	<i>Pepek</i>	Noun	Chest/breast: symbolizes support maternal strength in delivery.

The Table 2 adds to the earlier discussion about the form and features of the Sasak curing mantras. The previous sections explained how the mantras are built and how they work in cultural and practical ways. This table, however, looks more closely at the words used in the mantras and how these choices help make them effective. Words related to nature, like stone, fire, and water, and terms about the body, like vein and skin, are included. There are also Islamic phrases like *Bismillahirrahmanirrahim* and sounds that imitate real noises, like *kedengik* and *kelepus*. These elements have both real and symbolic meanings. This shows that the mantras use language not just as part of a ritual, but also as a way to express cultural symbols that help strengthen the power of healing, connect Islamic beliefs with local traditions, and help keep social and mental balance in the community.

CONCLUSION

This study looked at eight traditional Sasak Curing mantras that were recorded from three local healers in Benteng Selatan, Lendang Nangka Utara Village, Masbagik Subdistrict, East Lombok Regency. Looking at how these mantras are structured, they are written in short lines that repeat in a rhythmic way. Many of them start with Islamic phrases like.

"*Bismillahirrahmanirrahim*." They mix the Sasak language with Arabic words and use images from nature, such as stones, plants, animals, and elements like wind or fire. These features show how Sasak culture keeps its traditions alive through spoken word, while still allowing for different ways of performing the mantras.

When it comes to what they mean, the mantras have two sides. One side uses words that refer to real things in nature, like trees or water. The other side uses those same words to stand for deeper ideas, like protection, cleansing, or getting rid of sickness and bad influences. This shows how the Sasak people use language in both direct and symbolic ways when they are healing. As for their purpose, these mantras help connect the healer, the patient, and spiritual forces. They also help the healer carry out their role in the community and bring people together. At the same time, the

mantras give people a sense of calm, reduce worry, and offer hope. This makes them a complete way of healing that covers the body, mind, and spirit. Future research may look into other areas of Lombok or compare the curing mantras with similar traditions from other ethnic groups in Indonesia. This can help find bigger patterns in culture and language.

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