



Types and Meaning of Mantra by Female Speakers in Social Activities in North Aceh

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Abstract

The study aims to describe the kinds of spells spoken by women in northern Aceh, and describe the meanings of the spells spelled by the women in Northern Aceh. The method used in this research is a descriptive method with a qualitative approach. The results of the research show that the kind of spells that women speak in North Aceh are lovers' spells, farmers' magic, attractiveness-enhancing, healing, tooth-strengthening, bidding, childbirth smoothing, evil-removing, blood-blooding, and energy-adding spells. The meaning of the spell contained in this female speaker's spell is lexical, reference meaning, denotation meaning, and connotation meaning. As for the conclusion, the type of female speaker spell in northern Aceh that uses the language of Aceh shows its peculiarities, the number of lines is uncertain, but its specific rhythm besides there are also some who use the Indonesian language. The meaning of spells in northern Aceh society relates to family, beauty, medicine, love, livelihood, and immunity. Besides, the meaning of the female speaker's spell in northern Aceh has a very broad and different meaning, by reading the spell itself.

Keywords: *Mantra; Mantra Types; Meaning; Women Speaker*

Introduction

Oral literature belongs to the old literature. Waskita says that oral literature is one of the kinds of literature that is most attached to society. Oral literature is a story told through aesthetic principles that contain cultural and moral elements in a society.¹

By the above view, Astika argues that oral literature is literature that includes literary expression of citizens of a culture that spread oral literacy (from mouth to mouth) and down to age.² Amir mentions

¹ Waskita, Dana et.al. "Sastra lisan sebagai kekuatan kultural dalam pengembangan strategi pertahanan nasional di pelabuhan ratu jawa barat". *Jurnal Sositologi Edisi 23 Tahun 10, Agustus 2011*

² Astika I Made, Nyoman Yasa. (2014). *Sastra Lisan: Teori dan Penerapannya*. Yogyakarta: Graha Ilmu.

that oral literature is the art that is embodied in performances by artists and is orally by the audience, using language with a variety of poetry and aesthetics of the language of the community.³

Taum says that ancient literature is divided into three categories: folk poetry, folk stories, and folk theatre. Folk poetry includes pantun, poem, gurindam, karma, and spell.⁴ Andandjaja states that what belongs to people's stories are myths, legends, and fairy tales. Old literature has several characteristics, including anonymousness, unknown creator of old literature, collective utility, consisting of many versions and pragmatic nature (not under reasoning or logic), traditional nature, oral distribution, and common ownership.⁵

A spell is one of the oral literature that contains many cultural values. A spell contains words that have a meaning that is very closely related to mystical things and related to the magical world. The mantra is an old literature that is still believed and is still used by the community of Aceh, including those in the North Aceh district.

North Aceh district is one of the areas that has oral literature in the form of spells that to this day is still used in the community. A spell is an oral poem that is magical and contains hidden things, which means something that man specially uses for his purpose. In spells, there is a sequence of words that, when correctly interpreted, will have magical powers. Budiman said that spells are words or sentences that bring magical power. In a spell, a word does not only convey a certain meaning (which corresponds to the word), but conveys a broader meaning and circumstances.⁶

The spell in the northern Aceh society is a series of beautiful poems read in a certain rhythm. They believe that spells as signals and spiritual acts. Such beliefs are still held by certain groups and are regarded as an inter-generational spiritual heritage. Magicians don't spread freely. Usually, it will be inherited downward by the appointment or the chosen ones. If inherited the chosen one will be marked by predictions and hidden guidance. These spells can also be taught to others on certain terms and conditions.

From ancient times to modern times people in northern Aceh especially women still use spells, some used in annual rituals and others used in daily activities, spells used in everyday activities, such as sowing nails on the ground, healing sick people, and others. They believe that by reading the spell everything will go smoothly and as they hoped. Any activity or major activities of the North Aceh community, especially women, will read the spell, according to what they believe and possess.

According to Hamid in the Aceh language, spells are often called neurajah, while in the Gayo language, they are often referred to as rajah. The spell is not only used for things that are not good, such as splashing, poisoning, sweetening, seducing, spells, and other things, but some spells can be used for good things, such that the wounds are healed so that the blood does not spill, heal the child who cries over the sea, lighten the birth of the baby, cure the tooth-sick, the one who is bitten by a fertile animal, and heal all sicknesses.⁷

Like literature in general, spells have kinds and meanings. The kinds of spells according to their content and use, Joseph's use, are loving spells, acquiring immunity, agriculture, protecting wealth, eradicating disease, suppressing anger, breaking enemy attacks, rejecting evil people's intentions, adding attractiveness, wiping people, removing demons, healing deceitful persons, casting out crows, reaching out tigers, offering weeds, catching mice, capturing birds, allowing for the birth of babies, cleansing

³ Amir, Adriyetti. (2013). *Sastra Lisan Indonesia*. Yogyakarta: CV. Andi Offset.

⁴ Taum, Yoseph Yapi. (2011). *Studi Sastra Lisan: Sejarah, Teori, Metode dan Pendekatan Disertai Contoh Penerapannya*. Yogyakarta: Lamalera

⁵ Danandjaja, James. (1997). *Folklor Indonesia: Ilmu Gosip, Dongeng dan Lain-lain*. Jakarta: Grafiti.

⁶ Budiman, Arief. (1976). *Chairil Anwar Sebuah Pertemuan*. Jakarta: Pustaka Jaya.

⁷ Hamid Mukhlis A. (2009). *Hikayatolgi Aceh*. Banda Aceh: Aneuk Mulieng Publishing

bodies, strengthening teeth, opening a tooth, enlarging courage, increasing strength, fighting anguish, entering trouble, tracking sickness, looking for things that are lost, and comforting the heart and the soul.⁸ Pateda explains that the term meaning is a confusing term. The form of meaning is counted as a term because this form has a concept in a certain field of science, i.e. in the field of linguistics.⁹ There are three things that philosophers explain in this relationship, namely, to explain words naturally, to describe meaning naturally, and to explain the process of communication. Here's one of the examples of nail-cutting spells that are still used in northern Aceh society to this day.

Bismillahirrahmanirrahim, Sisirat, dua sirat, lhèe sirat lon köh ukée, (one slice, two slices, three slices I cut my nails), Lon sipreuek jeuet keu bungông lon tanôm jeuet keu batêe

(I spread into flowers I planted into stones).

The spell above is a prayer to the practitioner to the Lord that the nail that has been cut grows better, they signal to the ground as if the nail that has been sown is a seed that will grow sometime. Magique is left out of society, it's considered a taboo, and it doesn't make sense. The spell has been little by little forgotten by society so that the younger generation does not know much of the spell. A spell is considered to be contrary to the Shariah of Islam and can lead to a rhetoric.

The spells spoken by women in northern Aceh are unique and distinctive so it is interesting to study more deeply so that the phenomenon can be studied more thoroughly. The purpose of this study is to explain the type and meaning of spells by female speakers in community activity in North Aceh.

Research Method

This research uses qualitative methods with qualitatively descriptive approaches. Qualitative research is a research procedure that produces written or oral descriptive data about the characteristics of an individual, condition, or symptoms of a particular group observed. Moleong stated that the data collected was words, and pictures, not numbers.¹⁰ The use of this method is intended to provide a factual picture of what is being studied and what is going on at the moment. The purpose of this research is to describe, analyze, and interpret data.

The research was conducted in the northern district of Aceh. The location of this research was carried out in three districts: Land Jambo Aye District, Seunuddon District, and Langkahan District. The selection of these three glasses as the location of the research is because the department generally still uses spells in daily activities and other events, so researchers are interested in researching spells.

Sudaryanto says that qualitative data is not numbers, but statements of content, nature, characteristics, conditions, of something or symptoms, or statements about relationships between something and something else. It could be physical things, patterns of behavior, ideas, values, norms, or even events that happen in a society.¹¹

⁸ Yusuf, Yusri, et.al. (2001). *Struktur dan Fungsi Mantra Bahasa Aceh*. Jakarta: Departemen Pendidikan Nasional.

⁹ Pateda, Mansoer. (2001). *Semantik Leksikal*. Jakarta: Rineka Cipta.

¹⁰ Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, PT Remaja Rosdakarya, Bandung, 2002, p. 6.

¹¹ *Ibid*, p. 62

Discussions

1. Types of female speaker spells in northern Aceh

Based on the data obtained during the research, ten kinds of spells were found, namely lovers' spells, farmers' additions, attractiveness-additions, healing, tooth-strengthening, offerings, childbirth smoothing, evil-removal, blood-removing, and energy-added spells. Here's a description of the kinds of female speaker spells that exist in North Aceh.

a) Loving Mantra

The people of Aceh know many kinds of spells that are used to subdue human beings, including loving spells. The loving spell is a spell that has the power to attract public attention. As for the spell of the lovers,

“Bismillahirrahminirrahim, Nur allah, Nur Muhammad, Cahaya allah, Cahaya Muhammad, Asal aku Nur Muhammad, Asal kejadian seperti pôtullah, Neugaséh keunabi Muhammad, zeugaséh ummat meuhammad, Neugaséh kepadaku, Manis suaraku, Seperti Nabiyullah Daud, Seumeulhoh rupaku, Seperti seumeulhoh rupa Nabiyullah yusuf, Permaneh dimukaku, Perkasih dihatinya, Allah gaséh, Muhammad gaséh, Gaséh Allah, Gaséh Muhammad, Mandum ummat Muhammad, Ingat gaséh kepadaku, Beureutkah kalimah lailaha illallah”.

(In the name of Allah, the Most Merciful, the All-merciful, Nur Allah, Nur Muhammad, the Light of God, The Light of Muhammad, I am Nur Mohammed, I come from Allah, Love the Prophet, Love Muhammad, Love me, My voice as the voice of David, My likeness to me, Like the appearance of the prophet Joseph, Love in your heart, Love to Muhammad, Remember love to me, be blessed of sentence of no God but Allah).

A loving spell is a spell that is used as a magic tool to cause anyone to fall. Besides, common loving magic is also used to subdue others so that they submit and obey. When this spell is uttered, people will like and love ourselves, even all mankind will have a feeling of love and love for us.

b) Mantra of Agriculture

The Aceh people have a farm spell, a spell used by farmers. The type of plant that is planted is generally plant-managed and processed for the needs of human life. One of the kinds of spells is the spell of the seed. The spell is a spell used in the agricultural ritual when harvesting the spells. This type of spell can be practiced by anyone because it has no complicated conditions.

“Bismillahirrahmanirrahim, Assalamualaikum hai putroe meudang, Bèk le kaduk dalam blang raya, Lôn côk lôn puwoe u gampông, Lôn boh dam karông tempat seunia, Pat-pat nyang na lôn peusahoe, Gata lôn puwoe u rumoh tangga, Kruuu semangat 3 times.”

("Call on the name of the merciful, and merciful God, and say, 'Don't sit in the great pit, I will take you, and bring you back to the villages, and put you in the sackcloth, and wherever you are I will bring you in, and take you to the house, and go with me *Kruue Seumangat*.'" 3 times).

The people of Aceh are very glorious to the padi. Before they are sown and cut, they will read the spell first. The spell is read with the aim that the plants that are harvested may be blessed, last long, and not quickly exhausted. In addition, the people expressed their gratitude to God for the blessings he had given them. Satisfying or unsatisfactory results keep grateful.

c) Mantra Against Evil

Defeating spells are spells that are used as magical means to defeat demonic disturbances. Usually, every spell or spell has a repellent spell to avoid unwanted things and treat people affected by measles. Thus, the subject is free from sickness and demonic disturbance both at home and out of the house. Here's one of the rejection spells.

“Limô kruet limô kulirang, Teuseubi bintang hari, Yang pulang Allah, Muhammad yang pepuléh, Keunöng ilmu, ilmu puléh, Keunöng ileumèe, ileumèe puléh, Keunöng ileumèe, ileumèe puléh, Keunöng syarat, syarat puléh, Keunöng ibarat, ibarat puléh, Keunöng hikmat, hikmat puléh, Beureukat doa pinyarang guru gurèe kuh nyang sah, Beureukat kalimah lailaha illallah”.

(The stars of the day, the one who returned to God, Muhammad who healed him, the knowledge, the wisdom, the science, the healing, the condition, the conditions, the kind, the sort of healing, the wise, the clever, the prayer of my master, blessing of *lailaha illallah*).

In addition to spells to cure diseases spread by demons, communities in North Aceh also have spells used to ward off demons. This kind of spell is performed by a spell and spell that people use to dismiss spells sent by others. (dukun). Thus they shall be free from sickness, and from evil in the house, and out of the house.

d) Mantra of Attracting Others

A charming spell is a spell used to tempt people to love, please, love, and make practitioners appear more attractive than others. This spell is usually used by women from young to mature. Here is the sound of the spell to add attractiveness.

“Sinan bak Diniyah na mon ubé raya, na bak punteuet ngön tuleueng döng nyang meujeureulah hu. Nyan hantu bak bak nyan. Awak woe-woe beuet payah jiwoe röt la-én sabab yöjih (Zulkairah (66), Desa Dayah Aron, Kec. Syamtalira Aron, 03/01/2023)”.

(In the name of Allah, the Most Merciful and Merciful, *Jruen-keujruen crie, Kumeutumpok*, Ten that I sleep, For me the noble, Banana leaves dried from bananas, If butterflies in the door, Heart of the public wave, Looking on the virgin bar, Even in the grace of the people, Though I sit in a quiet place, All eyes pointed to this, Thanks to the authority of the teacher, Thank the words *lailaha illallah*).

The spell is used to increase the self-confidence of the spell user, to be at the center of attention in the crowd by asking to be perfected in appearance, which can make the loved one submit and increasingly love him. This kind of spell practitioner is always liked by others. He has his attraction that no one else knows. Usually, this kind of spell is used by women.

e) Mantra of Curing Poison of Animals

The spell can be used to poison animal bites, for example, frogs, flies, snakes, and bees. It can be practiced by anyone because it does not have a special condition to practice this spell.

“H’eh ipôh mudakalam, I daratna limpeun pesan, Di darat kutawa bisa, Ansabôh kuala tujôh kuala kutawa bisa, Antara saboh kuala kutawa bisa, Icugam icugém, Putroe Neng geutawa bisa, Antara sabôh kuala tujôh kuala kutawa bisa, Beureukat guru gurèe kuh nyang sah, Beureukat kalimah lailaha illallah”

(H’eh *ipôh mudakalam*, In the land there is a stream, in the land I treat can, between one river and seven rivers I treat may, between a river I laugh can, Icugam icugém, Putroe Neng treat poison Between one river seven rivers I treated could, thanks to my legitimate teacher, bless of *lailaha illallah*).

The above spells are used to offer or cure the result of a fertile animal's bite. The animals concerned may be scars from snake bites, squirrels, stingers, bees and other fertile animals. The spell is also read on the sanitizer. Besides, usually, the butcher also makes the poison that is attached to the bite scar. Putroe Neng's name has always been named for having a magical relationship with the cure of poison.

f) Mantra of Strength Addition

The Aceh community has and develops spells that are used to add energy. The spells are used when performing activities and lifting heavy objects. This kind of spell can be practiced by anyone because it has no special conditions.

“Huhukurangsang Ali, Tubôh lôn beureuhi ngön cahaya Allah, Kuat lôn di Allah nyawöng lôn di Nabi, Kuat lôn di Ali pokuhu Allah”

(Huhukurangsang Ali, My body is strong in the light of God, My strength is in God my life is in the Prophet, My power is in Ali *pokuhu* Allah).

The above magic is used to gain extra energy. By reading and practicing the magic one will become stronger. The person who practices the magic well will gain inner energy. This spell can be practiced by anyone. The spells studied in this study are spells that have a combination of Islamic culture and Aceh. From the point of view of the structure, the spells are always started with the reading of Bismillahirrahmanirrahim. It suggests that a strong Islamic culture is combined with a thick Aceh culture.

2. Meaning of Mantra Spoken by Women in North Aceh

Based on data obtained during the study, some meanings were found in spells by female speakers. In determining meaning, the researchers use the theory of Chaer's meaning, which is lexical meaning, reference meaning, denotative meaning, and connotative meaning. Here is a description of the meanings of spells by the female speakers who are in North Aceh.

a) Lexical Meaning

A lexical meaning is a meaning that is still basic, that is, has not experienced a connotation and a grammatical relationship with other words. According to Chaer what is meant by a lexical meaning are meanings that are owned or exist in a leksam although without any context.¹² A spell that has a lexical meaning, one of them is a farm spell. Here is one of the spells that contains a lexical meaning.

“Bismillahirrahmanirrahim, Assalamualaikum hai Putroe Meudang, Bèk le kaduk dalam blang raya, Lôn côk lôn puwœ u gampông, Lôn bôh dam karông tempat seunia, Pat-pat yang na lôn peusahœ, Gata lôn puwœ u rumoh tangga”.

The spell of sowing padi above contains lexical meanings. In the fifth line, there is the word "karông" which means a large bag that is used to store a bag. Further, on the fifth line, there is the word "house" which has the meaning of buildings used for dwelling, storage of goods, and houses also used as storage. The spell can be devised that once the padi is cut will be collected, put into a bag, and will be brought home and stored in a safe place. The people of Aceh glorified the seed, so that before it was sown and cut off, they read the spell, that they might receive the blessing of God, Allah Swt.

¹² Chaer, Abdul. (2009). *Pengantar Semantik Bahasa Indonesia*. Jakarta: Rineka Cipta.

b) Referential Meaning

Referential meanings are meanings that indicate to us meaning that directly refers to something, and can be real objects, events, processes, symptoms, characteristics, and so on. Chaer explains that a word or a parable is referential if there is a reference or an acronym.¹³ Mantra yang terdapat makna referensial salah satunya adalah mantra pengasih. Berikut akan dijelaskan salah satu mantra yang mengandung makna referensial.

“E, ponurullah e, po nyak kasem, Aneuk raja jén jak nyak e keunoe lôn neuk yue gata

Langkah jih tacôk, Mata jih tapeuseupot, Oleh tacupet urot jeut-jeut anggota, Di ulèe kantroh ugaki, Roh jih meuri ka teuntang dada, Do...kudoda idi, Alah haidokudoda idi, Sinyak jéh keuno ku ayôn dodì, Beureukat doa guru gurè kuh nyang sah, Beureukat kalimah lailaha illallah”.

In the love spell above, there's a reference meaning. Those things can be seen from the word of 'lôn' (me) in the second line refers to the magician who calls the sublime creature (sahabat). Then in the third and fourth lines, there is the word 'jih' which means 'he' referring to the target of the magician. In the tenth line, there is 'Me' which also refers to the magicians.

c) Denotation Meaning

The denotable meaning is the same as the referential meaning because the denotative meaning is generally described as the corresponding meaning of observation. Chaer says that the denotability meaning is essentially identical to the reference meaning because the generally denotable meaning is described to correspond to the observation result according to the perception, smell, hearing, feeling, or natural experience.¹⁴ A spell containing a denotative meaning is a spell of offering and a denial of a loving spell. Here is one of the spells that contains a denotative meaning.

“Piyôh-piyôh tawa bak aki gunông, Pat yang keunông inan kutawa, Tawa ipôh, tawa jeulatang, tawa seumilang tawa kutuka, Hai Neng Putro Neng, Siyahudam nyang tawa bisa, Sijeuk dum ie, Leupi dum timah, Beureutkat kalimah laailaaha illallah”.

The bargaining spell can be (poison) above, there is a meaning of denotation. It can be seen from the phrase 'Pat that keunông believe I laugh' the meaning that it will cure only the wounds affected (poison) animals. The public believes that the spell can heal the poison of an animal in a person's body. There is no god but Allah, and He is the Healer.

d) Connotation Meaning

The meaning of connotation is not the real meaning. Eating connotations are the meanings that appear as a result of having a taste value, both positive and negative taste. If it does not have a sense value, it is called a neutral connotative. According to Chaer, the meaning of a connotation is a meaning that has taste values, either positive or negative.¹⁵ A spell containing a connotative meaning, one of which is a spell adding energy. Here's one of the spells that has a connotative meaning.

“Huhukurangsang Ali, Tubôh lôn beureuhi ngén cahaya Allah, Kuat lôn di Allah nyawöng lôn di Nabi, Kuat lôn di Ali pokuhu Allah”.

The spell-adding energy above contains denotation meanings. The prophet (peace and blessings of Allah be upon him) said: “Behold, the prophet Muhammad (s.a.w.) is the one who gives power to

¹³ *Ibid*

¹⁴ *Ibid*

¹⁵ *Ibid*

mankind and all his creatures. The meaning of the spell spoken by the women in northern Aceh in this study is the desire of the practitioner to the desired goal. It also has a very broad and different meaning, according to the purpose of reading the spell itself. The meaning of the spell relates to the type of spell itself, in the northern Aceh community the common spell has to do with family, beauty, medicine, love, the eyes of subsistence, and immunity.

The spell of female speakers in northern Aceh has been influenced by elements of Islam. The name of Allah, the Prophet, the Angels, the Messenger, and Lailaha illallah is in the final sentence of the spell. Almost every spell in northern Aceh begins with the reading of bismillahirrahmanirrahim which means invoking the name of Allah, the Most Merciful, the Merciful. It is highly recommended to read bismillahirrahmanirrahim in Islam to be read before starting any activity because pronouncing Bismillahirrahmanirrahim means a prayerful person asks Allah for the benefit of the spell spoken or read. It means that all that is done must be done in the first place, to remember God in doing something. Besides, by reading the bismillah a scenery indicates that there is a relationship with the Creator.

In the middle is the core of the spell, which contains a prayer or even a request for something. This part indirectly describes the main purpose of a spell used. The last part of the spell is about the manifestation of the self-righteousness that is manifested by the supplication of protection and the surrender of everything to God the Ruler. The female speaker's spells also relate to spirits, and subtle beings considered intermediaries to make desires come true. Besides, the meaning of the female speaker's spell in northern Aceh has a very broad and varied meaning, under reading the spell itself. Besides, the female speaker's spells still show the influence of Hinduism, that is, there are the words of H'ong in them.

Conclusion

Based on the research that has been done it can be concluded that the female speaker spell in North Aceh is a spell that uses the Aceh language that shows its peculiarities, the number of lines is not certain, but there is a certain rhythm there is also some who use the Indonesian language.

The meaning of the spell contained in this study is lexical, reference meaning, denotation meaning, and connotation meaning. The female speaker's spells also relate to spirits, and subtle beings considered intermediaries to make desires come true. The meaning of the spell relates to the kind of spell itself, in the northern Aceh society the spells relate to family, beauty, medicine, love, livelihood, and immunity. Besides, the meaning of the female speaker's spell in northern Aceh has a very broad and different meaning, by reading the spell itself.

Suggestion

In connection with the above conclusion, it is suggested that research on spells can be further developed using other theories. Hopefully, this research will be an input for other researchers who will be studying spells. This research is expected to provide additional understanding to the general public, the North Aceh community.

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