



The Meaning of *Tulembang* and *Tupakbiring* Mantras in the Life of Makassar Ethnic



Muhammad Syafri Badaruddin ^a

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Abstract

The mantra was the oldest form of literature in Indonesia as an aspect of old culture which still survives and was used by traditional communities until now. Makassar traditional societies use mantra according to their needs. Mantra for planting rice or mantra for cultivation is called *Tulembang*, while mantra for fishing was called *Tupakbiring*. The mantra was in the form of expressions or words and could bring magic power. The power aims to provide strength for human in performing various activities. The forms could be praises for something to be considered as sacred such as gods, spirits, animals, or God usually uttered by *sanro* (shaman) and *pinati* (diviner). The meaning of mantra text contains recognition, hope, the sanctity of self and heart, serenity, and inner satisfaction. The inheritance strategies were vertical and horizontal.

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Author correspondence:

Muhammad Syafri Badaruddin,

Hasanuddin University Makassar, Indonesia

Email address: esfribad@yahoo.co.id

1. Introduction

The significance of study on mantra in the traditional literature is based on the existing link between mantra and society. The community creates a mantra. It cannot exist if there is no heir society. Similarly, the traditional societies that cling to the customs cannot be separated from the life of mantra. Beliefs in supernatural power always encourage them to realize that power into concrete manifestation to meet their needs. In the life of traditional society of Makassar, the mantra is used in a variety of customs, i.e during the rice planting ritual (*Tulembang* mantra) and ritual of fishing season (*Tupakbiring* mantra). The two kinds of mantras cannot be separated from the community within society, the community living in the plains and those living in coastal areas. People who live in mountainous areas are called *Tulembang* or *Turaya* while people who live on the beach are called *Tupakbiring* (Maknun, 2006; 1-2). It is then formed two types of mantra in Makassar community.

Tulembang and *Tupakbiring* mantras need to be preserved and the noble values of local culture need to be uncovered to enrich the cultural heritage. *Tupakbiring* and *Tulembang* mantras contain elements of language,

^a Hasanuddin University Makassar, Indonesia

literature, culture, and the life of Makassar people who are religious and philosophical. Therefore, inventory and documentation of the mantras should be done from various areas in South Sulawesi in particular and Indonesia in general.

Tulembang and *Tupakbiring* mantras can be used as literary texts because they use language as a medium and have a system of signs that have meaning. Ratna (2006: 97) says that by means of signs, the process of human life becomes more efficient. With the mediation of signs, people can communicate with each other, even with other beings outside himself. Therefore, mantras of *Tulembang* and *Tupakbiring* as one kind of long poems are interesting to study the aspects of semiotics.

Tulembang and *Tupakbiring* mantras are chosen as the research object because those mantras are still used by farmers in the area Bukrung-bukrung, District of Pattalassang, Gowa. *Tupakbiring* mantra is also still used in the area of Pallaklakang, District of North Galesong, Takalar. Fourteen mantras in both villages are taken into consideration based on the function and the intensity of the use of mantras in the life of Makassar community.

In addition, the reason for choosing *Tulembang* and *Tupakbiring* mantras is due to the fact that in spite of the majority of Makassar people are Moslem but they still use mantras. This suggests that mantra does not only have a uniqueness and richness in the use of archaic words that are rarely used in everyday conversation, but the meaning of words in the mantra represent things that exist in the lives of Makassar people. In addition, each mantra of *Tulembang* and *Tupakbiring* contains natural and supernatural things, customs and cultural aspects. The research indicates the importance of documenting cultural treasures through mantras used by Makassar community.

Semiotics is a science of signs that studies sociocultural phenomena including literature as a system of signs (Preminger, 1974: 980). Signs have two aspects, namely: the signifier and signified. Signifiers are the formal form of the sign, in the form of units of sounds or letters in written literature, while the signified is characterized by the signifier. Based on the relationship between signifier and signified and the sign, there are three types of signs, namely: icons, indexes, and symbols. The icon is a sign that the signifier and signified indicate to have a natural relationship, which is the signifier is the same as the signified, such as a picture of a house on a map showing that the house is signified and marks a real home.

The index is a sign in which the signifier and signified show a natural affinity that is causality, such as a smoke marks out the fire, cloud overcast rain. Symbols are signs that did not signify any natural affinity, an arbitrary relation by convention. Most of the language sign is in the form of symbols. In addition to the three signs, there is a sign of the so-called symptoms that the signified is uncertain. For example, the high body temperature does not indicate a specific disease (Culler, 1981: 40).

As regard to the signification of the mantras of traditional Makassar community, Riffaterre (1978: 2-3) semiotically argues that in poetry, indirectness of expression has the main position. Indirectness of expression is an expression of thoughts or ideas expressed indirectly. The indirectness is caused by the presence of displacing of meaning, distorting of meaning, and creating of meaning. Riffaterre (1978) states that the replacement of sense is caused by the use of metaphor and metonymy, as well as another figurative language. Irregularities of meaning are caused by three things: ambiguity, contradiction, and nonsense. Creating of meaning is through enjambement, homolog, and typography.

In this study, the reading of the text's meaning of the mantra is done heuristically and hermeneutically in order to find coherent and intact units of meaning. Related to the analysis of the previous function, the meaning of the text of *Tulembang* and *Tupakbiring* mantras is examined using theological, social, and cultural meanings

The signification in *Tulembang* and *Tupakbiring* mantras is a word or phrase that can bring magical power, spells, and charms that can contain the power and granted wishes according to the owner intentions. It can be seen from the choice of words and the use of symbols of various things that are considered sacred (prophets, companions of the prophet, the angels and the forces of nature). This kind of signification is considered as part of expressing intention in the form of indirectness of meaning.

2. Research Method

In order to assess mantras of *Tulembang* and *Tupakbiring*, this study used a qualitative research design. According to Semi (1993: 23), a qualitative study does not use figures but put internalization before the interaction between concepts being studied empirically. Moleong (2000: 6) says that the qualitative study indicates that the collected data are in the form of words, images and not numbers.

Viewed from the nature of the research that discusses the culture of an area, the research is required to obtain data and assess the social problems of local society. Therefore, this study is included in fieldwork research. The

research starts from the acquisition of the texts. The texts were obtained by recording the informant reading mantras and then transcribed in accordance with the voice recordings. Text transcripts were then translated into Indonesian. For the sake of analysis, *Tulembang* and *Tupakbiring* mantras were amended and its translation is adapted. Furthermore, field research was conducted to obtain data of *Tupakbiring* and *Tulembang* mantras.

The research also made use of library study in the form of research reports or other articles that are relevant to the issues being investigated as a source of secondary materials. In addition, information was also taken from electronic media through the internet, for example, the articles, electronic books, and research results.

The method used is descriptive analysis, describing aspects of literature contained in *Tulembang* and *Tupakbiring* mantras. Both mantras are analyzed by means of a semiotic interpretation. For example, the meaning contained, resulting from heuristic and hermeneutic readings unveil the model found in *Tulembang* and *Tupakbiring* mantras.

In relation to the signification of *Tulembang* and *Tupakbiring* mantras, it is the duty of reader or researcher to give the meaning of a literary work. Particularly in the signification of a poem, the process begins with the heuristic reading, namely the first level of reading to understand the meaning linguistically. It is then followed by capturing the sense of the existing text and interpreting it with the appropriate language. Readers should have the linguistic competence in order to capture the meaning and elements according to language skills based on the function of language as a means of communication to present the outside world (mimetic function). Then, the reader should upgrade it to a second level that is hermeneutic reading to interpret the meaning intact. Readers should understand what they have read and modified their understanding of it. Inside there are codes of literary works to be revealed (decoding) on the basis of its significance. To that end, the sign in poetry has a meaning after reading and signification to it. Riffaterre also revealed the method of poem signification meaning semiotically. Accordingly, Riffaterre theory is right to describe mantras of *Tulembang* and *Tupakbiring*, as one kind of poetry. Steps of poem signification presented by Riffaterre give space to reveal the meaning contained in *Tulembang* and *Tupakbiring* mantras totally.

3. Results and Analysis

Signification in *Tulembang* and *Tupakbiring* mantras is a word or phrase that can bring magical power, spells, and charms that can contain the power and grant according to the owner intentions. It can be seen from the choice of words and the use of various symbols that are considered sacred (prophets, companions of the prophet, the angels and the forces of nature). This kind of signification is considered as part of expressing intention in the form of meaning indirectness.

3.1 The meaning of *Tulembang* mantra text

The text of *Tulembang* mantra was interpreted theologically and became the foundation for traditional farming communities of Makassar ethnic, in accordance with the faith of the owner community. Theologically, *Tulembang* mantra is able to give inner calmness and strength of belief as a divinity of the owner society.

(1) Mantra of selecting seeds (*Akbine*)

Bismillahirrahmanirrahim
Tallasak kulamung
Tallasak kulamungang
Tallasak nilamungi
Sikontu ummakna nabbita
Anak cucunna Adam
I raya – I lau
I timboro – I wara
Battu ngaseng mako mae
Angkatekneangi
Angkarannuangi
Sabak Allah Taalah siagang nabbi Muhammad

Bismillahirrahmanirrahim
 'I sowed seeds of life'
 'seeds of life I showed'
 'life seedlings I showed'

'All the disciples of Prophet Muhammad'
 'the descendants of prophet Adam'
 'in the East – in the West'
 'in the South – in the North'
 'Please come to the fields'
 'beautify'
 'please'
 'Because of Allah with Prophet Muhammad'
Barakka Lailah Illallah
BarakkaAnnaMuhammadarrasulullah

Theological meaning of *Akbine* mantra is seen in the opening sentence, namely *Bismillahirrahmanirrahim*. *Bismillahirrahmanirrahim* means 'by uttering the name of Allah, the Most Gracious, Most Merciful. The traditional farmers of Makassar society say *Bismillahirrahmanirrahim* before doing an activity. The line *Bismillahirrahmanirrahim* derived from Arabian. The word is the creation of a meaningful index that gains or gets something desired because of God. It means that hope is an index to the belief in the power of Allah.

Denotatively, the lines above indicate, that Allah is believed to be Compassionate, the Merciful. Connotatively, these lines showed high expectations of the address, so as to bring the magic of the mantra. Other evidence theologically is the name of the Prophet Muhammad. The use of the name shows the meaning of addresser's faith. Theologically, Allah is believed to bring blessing and the Prophet Muhammad as an intermediary that can bring God's intercessory because it is believed that *Sabak Taalah singing nabbi Muhammad* 'Allah with Prophet Muhammad'. The Prophet Muhammad is believed to be the Apostle of God to convey the teachings of Islam to mankind.

Theological meaning of *Akbine* mantra is seen in the use of the word Adam. It is understood that the beginning of the process (selecting seeds) and the end (harvest) should be done with seriousness and rigor. If that is done, it will provide happiness and pleasure. In other words, this mantra is considered as a mediation request that the process of sowing the seeds are given a perfect result so that the next harvest bring about happiness due to good results

(2) Mantra to start sowing rice paddy (*Pamula Annanang Ase*)

Yukkung, yakkung, yaccing
Kupasicinik mako anne yaccing
Anrong tumallasukkannu
Mangge tumappajarinu
Nakammiko patampulo malaekak
Sicinikki ritallung bulanga
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

'You, me, paddy'
 'I take you paddy to meet'
 'mother who gave birth'
 'father who made you'
 'you are guarded by forty angels'
 'see you the following three months'
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

Theological meaning of *Pammula Annanang Asesama* mantra with *Aklessoro Ase* and *Appasuki Pakjeko* mantras is seen in the closing sentence *Barakka Lailaha Illallah*. Denotatively, the sentence shows the oneness of Allah that there is no God but Allah. Connotatively, the sentence indicates the recognition of the addressor. In searching for sustenance we must have a clean heart and acknowledge that there is no god but Allah and Allah is the only Substance that is worthy of worship and able to provide sustenance. The word *Barakkais* a hope of blessing and *Lailaha Illallah* show the recognition of the owner community.

Another thing defined is the use of the word *yakkung* 'I'. The word is the kind of nonsense word, while the connotation of the word *yukkung* is that it can be interpreted as God. This is confirmed in the sentence *Kupasicinik mako Anne yaccing* 'I bring you rice'. The meaning 'to unite' in the sentence is understood that God is the owner of sustenance and only God can give sustenance and prosperity. With that meaning, traditional farmers of Makassar believe that it is important to approach the Lord so that all the wishes come true.

The sentence *Anrong tumallasukkan nu / Mangge tumappajarinu* 'the mother who had you / father who made you', is expected that by uttering the name of father and mother as the parents of origin of any human seed is a reference to the process of planting a seed that is considered to be like the process of human birth. This mantra contains many iconity. The word *anrong* 'mother', *mangge* 'father', *Yukkung*, *yakkung*, *yaccing* become iconic signs that reinforce the meaning of this mantra. The word 'mother' means birth, the word 'father' means 'planting', *Yukkungis* interpreted as speakers or living executor, *yakkung* is interpreted as God or giver of sustenance and livelihood, *yaccing* is interpreted as rice or source of life.

The iconic words are interrelated with each other. Those words reflect the intent and purpose of this mantra, the pleading or the expectation that at the beginning of the rice planting they have been given a blessing and safety, as well as abundant sustenance.

Theological meaning of *Pammula Annanang Ase* mantra is seen in the use of the phrase *Nakammiko patampulo malaekak* 'you are guarded by forty angels'. This mantra has a theological meaning because interpret angel as a guardian. Angel is a symbol of holy beings created by God to meet the needs of humans and other creatures. That is to say, this sentence is interpreted as an expectation of protection from something that is purified.

(3) The mantra of Planting Rice Paddy (*Annanang Ase*)

Oh yaccingku nakutanangko rijekne
Kupatimboko ributta
Bintoeng palliserannu
Bulang papa kaciknongnu
Alloa pangnyappuruknu
Nairik-irikko anging
Anging battu ri Makka
Nakarenai anging battu ri Madinah
Ritallung bulang kisicinik
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

'Oh my rice, I saw You in the water'
 'I grow You on the land'
 'the stars are the content of your paddy'
 'the moon is your clarity'
 'the sun shines on you'
 'the breeze rock you'
 'the wind from Mecca'
 'Mocked by the wind from Madina'
 'three months to come we meet'
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

Theological meanings of *Annanang Ase* mantra is the same as *Pammula Annanang Ase*, *Aklessoro Ase*, and *Appasuki Pakjeko* mantras, bearing the closing line *Barakka Lailaha Illallah*. Denotatively, the line indicates the oneness of Allah, that there is no God but Allah. Connotatively, the line indicates the address recognition. In searching for sustenance we must have a clean heart and acknowledge that there is no God but Allah and Allah is the only substance that is worthy of worship and able to provide sustenance. The word *Barakka* is the hope of blessing and *Lailaha Illallah* shows the recognition for the owner community.

Another thing that can be interpreted is inner peace since this mantra is a prayer to God and will bring inner satisfaction for the addresser and addressee. It is seen in the phrase *Ritallung bulang kisicinik* 'three months to

come we meet'. That phrase suggests the belief that planted rice be grown and kept by Allah well, so confidently the rice can be harvested three months to come with a good result. The theological meaning of *Annanang Ase* mantra is seen in the use of the phrase *Anging battu ri makka/Nakarenaiang Battu ri Madinah* 'wind coming from Mecca/mockered by the wind of Medina'. This mantra uses the sacred symbol of Mecca and Medina. The two cities are interpreted as a symbol of purity that can bring blessing. This phrase is interpreted as a hope that the rice grows well from something that is purified.

(4) Rice grain mantra (*Rappo Ase*)

Assalamu Alaikum Warahmatullahi Wabarakatu
Battungaseng mako mae sumangak asengku
I timboro – I wara
I raya - I lau
I rawa – I rate
Narurungang malaekak pakdoangnganna
Awalli passombalinna
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah
Assalama Alaikum Warahmatullahi Wabarakatu

'Come all the spirit of my paddy'
 'in the South—in the North'
 'in the East—in the West'
 'above—below'
 'the Angles' pray be with you'
 'the Wali be your Guardians'
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

The theological meaning of *Rappo Ase* mantra is seen in the closing sentence *Barakka La Ilaha Illallah*. The addresser recognition of the oneness of God becomes the life foundation of the owner society. In searching for sustenance we must have a clean heart and acknowledge that there is no God but Allah and Allah is the only substance that is worthy of worship and able to provide sustenance. The word *Barakka* is the hope of blessing and *Lailaha Illallah* is a recognition for the owner community. That is, there is a balance between the mundane and the afterlife. One side this mantra is a spiritual satisfaction. On the other side, this mantra is an attempt to work with vigor. *Rappo Ase* 'the rice contents' is defined as the symbolic sense of divinity, the sense of request that occurs because of circumstances. The situation forms a solemn and reverent atmosphere.

The theological meaning of *Rappo Ase* mantra is seen in the use of words angel and guardian, which is defined as the process of rice accompaniment. Both are believed to be the names of the guard of paddy so as not to be eaten by pests and that the contents of rice thrive. In other words, the uttering of angel and guardian names refers to the request for protection from something considered sacred. In addition, the lines *I timborok – I warak* 'in the South - North', *I raya – I lau* 'in the East - in the West' show *hablum minannas* relationship between human beings who remain to have a good relationship. *I rate – I rawa* 'Above - Below' implies a religious meaning *hablum minallah* relationship between mantra reciter with Allah.

(5) Mantra of four directions (*Appa Sulapa Nikutaknang*)

Oh yaccingku nia aseng jako ilalang
Tenamo tumaboyanu
Iraya kalauko mae
Ilauka anraikko mae
Timboroka warakko mae
Warakka timborokko mae
I rateya naungko mae
I rawayya naikko mae
Kusalayya kusabbu

Kariolo mako battu
Naku panaimako anne yaccing
Ridulang-dulang pallunu
Ripallakka bulaengnu
Lao-lao pole
Tanairikmako anging
Tanararangko allo
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

'O paddy, are you all there inside?'
 'Is there anyone looking for you?'
 'Those in the East please come to the West.'
 'Those in the West please come to the East.'
 'Those in the South, please come to the North'
 'Those in the North, please come to the South'
 'Those above, please come down'
 Those below, please go up'
 'The mistakes that I don't mention'
 'For you come earlier'
 'I will get you down paddy'
 'on the trays where you will be cooked'
 'On your golden berth'
 'go and go again'
 'You are not companies by the wind'
 'you are not shined by the sun either'
Barakka Lailaha Illallah
Barakka Anna Muhammadarrasulullah

The theological meaning of *Appa Sulapa Nikutanang* is seen in the line *Tenamo tumaboyanu* 'is there anybody looking for you'. The sentence is an interrogative sentence which is implicitly asking that there is substance beyond the human self which can give blessings in life. Human life can be a blessing if there is a merger between the physical and the spiritual lives. Serenity and inner satisfaction are the key factors in the communities living with farming activities. The concept develops sincerity of the owner society. This is seen in the line *Lao-lao pole* 'and go again'. Literally, it is interpreted that the rice is grown and harvested and planted again and again. The meaning implies that in every life, something comes and goes. Like a cycle that always spins following the time. The understanding adds the inner strength for the addresser and addressee.

Based on the analysis, the theological meaning of the *Tulembang* mantra is dominated by indexical signs that imply a belief in God as the Single Ruler. To God, men plead and pray. The mantra also indicates more symbols of the meaning creation that raise the notions of strength and recognition of the divinity. This mantra shows a knowledge of divinity and the basic belief in God based on the holy book of the Koran.

Theological meaning of *Appa Sulapa Nikutanang* is seen in the mention of the phrase *oh Yaccingku nia ngaseng jako ilalang/Tenamo tumaboyanu* 'O paddy are you all there inside?'/ 'Is there anyone looking for you?' is an attempt to convey the meaning that the content of grain is fully charged. This is done by giving a greeting to the rice about to be harvested the next day. The mention of the phrase 'Is there anyone looking for you?' is an attempt to call the rice so that the contents remain in the grain.

The mention of the phrase *Iraya kalauko mae/Ilauka angraikko mae/Timboraka warakko mae/warakka timborokko mae/Irateya naungko mae/Irawayya naikko mae* 'East please come to the west/Western please come to the East/South please come to the North/North and please come to the South/below please rise to the top/above please get down to the bottom' is an attempt to bring in the hope that the content of rice can be contained, despite being located in the area of rice fields. The phrase also refers to the condition of paddy and ground elements. Rice contents (above) can be lowered to the ground. Thus the results that rice can be harvested and become the result of fertile land. The words *I rawa - I rate* 'from below to the top' refer to the treatment and fertilizing so that the fertilized soil can bring maximum yields. The mention of *Nakupanaungko anne yaccing* 'I bring you down paddy'

is the submission of a request for permission in order that the coming harvest can run smoothly. The mention of *Ridulang-dulang pallunnu/ri pallakka bulaeng* 'on your cooking trays', 'on your golden berth' is a request that the rice can contain so that the crop can be stored in its berth *ripammakang/pallakka* farmhouse ceiling or granary. The uttering of *Lao-lao pole/tanairikmako anging/tanararang mako allo* 'go-go again/you are not accompanied by the wind/You really are not exposed to the sun' refers to the condition of rice stored in barns that are no longer in contact with the wind and the sun, as if resting. It is expected that the harvest of rice is filled and can be stored on the *pallakka*/barn. Rice is placed on top or in the upper house because rice is considered as the source of life of the traditional farmer Makassar people.

3.2 The meaning of Tupakbiring mantra text

The text of *Tupakbiring* mantra has theological meaning like the *Tulembang* mantra. For a traditional fishing community of Makassar ethnic, God becomes the foundation to carry out daily activities. Each activity cannot be separated from the divinity within the owner community. This is because the activities undertaken need physical and mental strength. An understanding of divinity can provide a strong foundation for the truth about Islam or religious faiths of the community.

(6) Mantra for Avoid Danger (*Songka Bala*)

Eh Imanrembassang
Dongkokanna nabbi Nuhung
Eh Imanrembassang
Assengngak na kuassengtongko
Cinikka na kuciniktongko
Jangjangak na kujangjang tongko
Katutuiya naku katutui tongko
Ngaiya na kungai tongko
Na nuboyanga dallekku
Na nusongka sikamma bala nantattabayya
Inakke sibatu biseang
Napunna tanu pakamma kanangku
Kapallakko ri Muhammad Rasulullallah
Kainakke minne Muhammad
Eh Imanrembassang
 'The boat used by the Prophet Noah'

Eh Imanrembassang
 'Know me so I can know you too'
 'Look at me so I can see you too'
 'Behold me so I can behold you too'
 'Love me so I can love you too'
 'Be fond of me so I can like you too'
 'And find me sustenance'
 'And protect me from all dangers to come'
 'Myself and all parts of my boat'
 'If you don't listen to my words'
 'You ignore Muhammad Rasulullallah'
 'And I am Muhammad'

The theological meaning of *Songka Balais* seen in the use of *Kainakke minne Muhammad* 'and I am Muhammad'. This line is a type of contradiction and paradox. This line is a statement that is contrary to the speakers. In other words, this is not a sentence indicating the speaker, i.e. Prophet Muhammad, but it emphasizes that through the Prophet Muhammad, the distress or danger will stay away.

The theological meaning of this mantra is apparent in the use of metonymy of the Prophet Muhammad. This sentence shows the belief as a form of relationship between man and God through the Prophet Muhammad. Prophet Muhammad is considered as a transmitter of faith about the existence of Most Perfect Allah, Omnipotent

and has other properties of perfection. This is supported by reinforcements of word *bala* 'danger'. This word implies that everything in life has evil spirits, and so an approach to God is needed to be protected from harm.

The theological meaning of *Songka Bala* mantra is seen in the use of the phrase *Nanu songka sikamma bala nantatabayya* 'and protect us from all impending danger'. Religiously, the mantra text is interpreted as a protector from danger. This is reinforced by the mention of *Imanrembassang* as a symbol of Noah's boat. It means that the danger will not be able to rock the boat like Noah's boat. The traditional fishing communities of Makassar ethnic believe through *Imanrembassang* to be saved from dangers threatening at any time when at sea. Moreover, flying fish *Isarangki* will come, that is female flying fish and *Itajijintu*, the male fish to have sexual intercourse and lay eggs in the fish trap of the mantra users to take home.

The Noah name mentioned above is expected to provide protection to avoid big waves in the sea. In the name of Noah, it is expected to help the fishermen who use mantras to avoid the local winds, for example, *Irala* (strong winds coming at night), *Laso Anging* (hurricane or tornado), *Imuharrang* (wind which attract each other sometimes appear to have eyes like a human).

(7) Mantra of sail ropes (*Loloanna Sombalakku*)

Tepokpi anne terak-terasakku
Natepok todong lekok gulingku
Polongpi bonggangku
Napolong todong bongga gulingku
Tepokpi paling-palingku
Natepok todong baukku
Tappukpi nyawaku
Natappu todong loloanna sombalakku

'Later my shinbone may be broken'
 'my steering wheel just broke'
 'Later my thigh fracture'
 'my steering rod just broke'
 'later my arms broke'
 My masts just fracture'
 'my life then ends'
 'my sail ropes broke too'

The theological meaning of *Loloanaa Sombalakku* mantra is seen in the use of the word *nyawaku* 'my life'. This word implies that everything in this life will die. There is a recognition that there is a substance in power beyond their capabilities. As a traditional fishing community of Makassar, it is important to keep away from things that can not be predicted when fishing. Therefore, the theological meaning of this mantra is a safety relief request by using metonym my with physical presupposes of the human body and the boat as a whole that can not be separated. The fishermen ask God to be given health and safety in the search for sustenance in the sea. This is interpreted as a manifestation of God's creation and those are created to be united that add strength and confidence.

The theological meaning of *Loloanaa Sombalakku* mantra is noted in the use of the word, *Tappapupi nyawaku na tappauk todong lolonna sombalakku* 'when I die later the rope of my sail will also break'. It indicates that all of God's creation will be destroyed when the time comes. In addition, the word 'boat' is a symbol interpreted as blessing bearer, spirit, and safety. The meaning is evident from the way it treats the boat. The *sawi* chooses light color paint, for example, a combination of blue with white, below part of the boats are painted in blue and white at the top. They paint the boat in order to look brighter and give rise to a new spirit.

In addition, the *sawi* fill the boat with various fly fishing gear, offerings (*papparappo*), rice, coffee, sugar, and fresh water. *Sorongang* contains onion, garlic, *laksa*, ginger, nutmeg, cinnamon, *kalomping*, and gambier. Those *sorongang* contents are useful as drugs as they would go to sea for days. Special *papparappo* contains betel leaf (*lekok*), betel nut (*rappo*), chicken eggs, and red candles (*tai bani*). Traditional fishermen of Makassar ethnic will stop on the island of Sanro Bengi to lower the offerings, placed on the waves up and down near the island.

(8) Mantra of seaweed (*Gosse*)

Assalamu Alaikum
Ikau gosse Irapang jintu arengnu
Ri Allah Taalah
Nabbi Pahara nabbinu
Inakke iyukkung arengku
Ri Allah Taalah
Nabbi Muhammad nabbiku
Nabattu ulunnajako
Antu Nabbi Adam ajjari batu
Nalabbi Uk pammantangang najako
Antu nabbi Hawa ajjari gosse
Naalleko Ali
Napabarakkako Nabbi Muhammad
Assalamu Alaikum

'You, seaweed is your name'
 'from Allah Taalah'
 'The prophet keeping the seaweed is your prophet'
 'my name is *yukkung*'
 'from Allah Taalah'
 'Prophet Muhammad is my prophet'
 'you came from His head'
 'The prophet Adam turned into a stone'
 'Just over her hair alone'
 'Prophet Eve became the seaweed'
 'you are taken by Ali'
 'blessed by prophet Muhammad'

Gosse mantra uses the words *gosse* 'seaweed', *Assalama Alaikum* for the opening, the words *Ri Allah Taalah* and *Napabarakkako Nabbi Muhammad* 'Prophet Muhammad is my Prophet'. Those words become theological indexical meaning to get or to obtain something wished because of God. The wish is an index to the belief in the power possessed by Allah and the *safaat* of Nabi Muhammad SAW. *Assalama Alaikum* as *nonsense* that carries the notion a request for safety from Allah the Owner of the universe. The above mantra represents an understanding of the construction of religious 'thoughts'. The request for safety and good sustenance is not directly addressed to Allah, but by mentioning the mediator earlier. The mentioned mediator is Muhammad SAW.

The theological meaning of *Gosse* mantra is seen in the use of the name of a prophet, such as the use of the word *Nabattu ulunnajako Nabbi Adam ajjari batu* 'Adam became a rock', *Nalabbi Uk pammantanganna joko/Nabbi Hawa ajjari gosse* 'Just over her hair alone' 'Prophet Eve became the seaweed'. This refers to the seaweed, which generally grows well in coastal reefs because it is in this area that the seaweed could grow well. The use of the sentence 'you are taken by Ali' refers to the strength of request by uttering the holy name, i.e. a friend of the Prophet Muhammad. Ali, the companion of the Prophet becomes an amplifier strengthening the boat and the sound of vowel A-I-U that are usually used during activities among Makassar community, especially the traditional fishermen by checking the breath coming out of their noses. If the breath comes out through left nostril, it means that they have to be patient to wait until the breath comes out of the right nostril signaling they can start activities.

(9) Mantra of preserving fish (*Bunoanna Jukuka*)

Assalamu Alaikum
Iyakking jintu areng tojeng-tojengmu
Ri Allah Taallah nuing karaengnu
Nabbi Sulaimana nabbinu
Inakke iyukkung ampatinroko

Nuttinromo naung rikatoang majannannu
Rikadorok malannyinnu
Ritapperek matangkasaknu
Nukamma todong tinrona bunting berua
Lebbak junnuko – lebbak satinjaiko
Nuttambung nukbumbung
Kamma todong pattambunnu Lompobattang
Nukbumbung kamma todong pabbumbunnu Bobokareang

Assalamu Alaikum
 'Iyacking is your true name'
 'From Allah Taalah becomes your God'
 'Prophet Solomon is your prophet'
 'I am *iyukkung* that makes you sleep'
 'Just sleep in your tray of serenity'
 'In your soft mattress'
 'In your clean mats'
 'Just like a new bride sleep'
 'After *junub* bath - and was clean'
 'Stacked and mounting'
 'Just like *Lompobattang* piled mount'
 Mounting just like mount Bawakaraeang that mounts you'

The theological meaning of *Bunoanna Jukuka* mantra is the same as *Gosse* mantra, which is seen in the use of the phrase *Ri Allah Taalah*. This word implies recognition that sustenance comes from Allah Taalah. The recognition is made clear by the phrase *Inakke iyukkung ampatinroko* 'I am *iyukkung* who make you sleep'. This means that the sentence acknowledges that he belongs to God and everything that happens to humans is the will of God. Humans are only guardians of nature in order to remain sustainable and well preserved. It is just like natural products such as the new bride who always honor and keep each other happy. This would foster inner satisfaction for the addresser and addressee.

Theological meaning of *Bunoanna Jukuka* mantra is the same with *Gosse* mantra that is visible from the use of the name of the Prophet. The use of the name of Prophet Solomon is interpreted as a symbol of triumph and blessing. In addition, it is due to the ability of Solomon in the language of animals. Hopefully, through this sentence, the message of the mantra will arrive just as the Prophet Solomon who is able to communicate well with all animals.

(10) Mantra of removing the evil (*Appasuluki Kodia*)

Bismillahirrahmanirrahim
Kuniakkanngi Abubakara – Umara – Usman – Ali
Ammenteng risulapak
Appakna biseangku
Anjagai panraka
Ampantamaki bajika
Appasuluki kodia
Pattantanna Rasulullah
Punna nia tausalah atekakna anlaloi
Taenami tallasakna nakana Allah Taalah
Ruhu Ilapi ammenteng ripoccina biseangku
Anjagai panraka
Ampamtamai bajika
Appasuluki kodia
Punna nia tausalah atekakna angkira-kirai biseangku
Labboro kamma tongi ceklayya
Nasabak Allah Taalah

Barakkah Lailaha Illallah
Barakkah Anna Muhammadarrasulullah

Bismillahirohmanirrahim
 'On behalf of Allah, Most Gracious, Most Merciful'
 'I want Abubakar – Umar – Usman – Ali'
 'stand up in four important parts'
 'In my boat'
 'To keep the damaged'
 'incorporate the good'
 'kick out the evil'
 'The protector is Rasulullah'
 'If there is one who passes his intentions'
 'He has lost his life according to Allah Taalah'
 'Divine Spirit stands in the center of my boat'
 'to keep the damaged'
 'incorporate the good'
 'kick out the evil'
 'If there were any intentions aiming boat'
 'Melting like salt in the water'
 'because Allah Taalah'
Barakkah Lailaha Illallah
Barakkah Anna Muhammadarrasulullah

The theological meaning of *Appasuluki Kodia* mantra appears from the use of *Bismillahirrahmanirrahim* and *Ruhu Ilahi anmenteng ripoccina biseangku* 'Divine Spirit stands in the center of my boat'. This phrase carries the notion of recognition that Allah is always with the human beings, keep out and drive away the evils. The word *Bismillahirrahmanirrahim* becomes the foundation of belief in Allah. This is in line with the Koran, that almost all the readings of the Quran are preceded by *Bismillahirrahmanirrahim* sentence. The symbol of *Bismillahirrahmanirrahim* implies hopes and wishes of the mantra reciter to gain safety and sustenance from Allah as the Supreme.

The theological meaning of *Appasuluki Kodia* mantra implies protection from danger or request to be kept away from any sort of damage, evil, and destruction. The use of *Kuniakkangi Abubakar-Umara-Usman-Ali/angmenteng risulappak/Appana biseangku* 'I want Abubakar-Umar-Usman and Ali/stand up in four important parts/in my boat' aims to be saved from misfortune that falls on the boat and the crew. The sentence *Ruh ilapi ammenteng ripoccina biseangku* 'Ruh Ilahi stands in the center of my boat' has a wide meaning including a request for protection during sailing to be kept away from any forms of evil and damage including diseases. *Appasuluki kodia*, means taking out all bad things on the boat and expect for all goods coming into the boat to smoothen the finding of flying fish at sea.

4. Conclusion

The meaning of *Tulembang* mantra and *Tupakbiring* mantra are analyzed through theological elements. The theological meaning of *Tulembang* mantra is that Allah becomes the foundation for the belief of traditional farming society of Makassar ethnic in order to expect the blessing of sustenance. In other words, theologically, *Tulembang* mantra implies recognition, hope, hygiene (sanctity) self and heart, serenity; and spiritual satisfaction. Mantra *Tupakbiring* theologically has no recognition meaning that rival the power of Allah Taalah, strengthening the mind, the approach to God in order to be protected from harm, and contains teachings to do good and leave the vile and evil. In addition, the mantras of *Tulembang* and *Tupakbiring* are embodiments of belief in the existence of a cosmic force that controls the universe.

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Biography of Author

	<p>Dr. M. Syafri Badaruddin, M.Hum is a full-time lecturer in the Faculty of Culture and Social Sciences, Hasanuddin University, Makassar, Indonesia. He graduated his Master of Humanity in Gadjah Mada University, Yogyakarta. Then, he graduated his doctorate in Udayana University, Bali. In 1984-1985, he completed a course of instruction in General and Applied Linguistics, Reading University, England. In 1988, he has successfully completed the course of Language Syllabuses and Language Teaching, SEAMEO Regional Centre, Singapore. In 1989-1990, he participated successfully in International Educational Exchange Program between Canada and Indonesia, British Colombia, Vancouver Canada. In 1992 attended a short course in Training of Trainers In EAP Course Management and EAP Curriculum Development, Leeds University, England. In 2012, he attended the sandwich program at Leiden University, Leiden, and Netherland. M. Syafri Badaruddin was born in Makassar, 6 November 1953. He wrote some articles in several different journals: 1. Form Academic Journal, Vol 1 no 1, April 2000, Black Experience under the Domination of Bourgeois, White Society as Seen In Tony Morrison's Sula, Makassar, Faculty of Letter Hasanuddin University. 2. Percikan Journal vol 31 May 2001, Western Formula As Seen in Zane Gray's The Mysterious Rider, Bandung, Percikan KKJ. 3. Educational and Humanity Journal, vol 2 no 2, Agust 2004. The Role of Women as Reflected on Ulrich's Good Wives and Soekarno's Sarinah, Pare-Pare, Muhammadiyah. 4. Journal of Culture, English Language Teaching & Literature vol. 6, Semarang, December 2006. An Expose of Macho Characters in Louis L'Amour's Western Novels: Brionne, The Californios, and Hondo. Semarang, University Press. 5. Hasanuddin University Research sponsored by Dikti JKT, 2007. Cultural Value in Makassarese Folklore, Hasanuddin University Research. 6. Malaysia-Indonesia: Serumpun Merentasi Globalisasi, 2014. Pembauran Budaya Indonesia-Malaysia Dalam Novel Cakra Waruga Karya Arena Wati, Kuala Lumpur, Universiti Malaya. 7. e-journal of Linguistics vol. 10. NA. 1-6 ISSN: 2442-7586. January 2016. The Structure of Tulembang and Tupakbiring Mantras in the Life of Makassar Ethnic, Linguistic Program Postgraduate, Udayana University, Bali.</p>
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