

The Meaning Of Mantra in the Ritual *Teing Hang Kolang* In A Traditional Community Ceremony In Tangge Village, Lembor District, West Manggarai

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ABSTRACT

Teing Hang Kolang is commonly known in West Manggarai regency as one of the traditional rites of ancestral heritage since its existence in this world, which is as old as the beliefs of the local community. Teing Hang Kolang means giving food or offerings to the spirits of the ancestors or ancestors as a form of offering and gratitude with the intention of, among other things, asking for blessings so that they are always protected. The interesting thing about the Teing Hang Kolang Ritual is that it uses spell language to carry out the teing hang kolang ceremony. In this connection, the researcher wants to explore the meaning of the mantra in the Teing Hang Kolang traditional ritual in the community of Tangge Village, Lembor District, West Manggarai Regency. The problems that will be explained in this research are: (1) how is the process of implementing the traditional ceremony in the Teing Hang Kolang ritual in Tangge sub-district, Lembor district, West Manggarai district. (2) What is the meaning of the mantra in the Teing Hang Kolang ritual in Tangge sub-district, Lembor district, West Manggarai district. The objectives of this study were (1) to describe the process of implementing traditional ceremonies in the Teing Hang Kolang ritual in Tangge sub-district, Lembor sub-district, West Manggarai district. (2) describe the meaning of Mantra in the teing hang kolang ritual in Tangge sub-district, Lembor district, West Manggarai district. The benefits of this research are (1) theoretical benefits are expected to be able to provide a knowledge of literature and the development of literary science and hopefully it will be useful for people who will research and seek about literature and analyze literature (2) practical benefits can be useful and provide encouragement to the Manggarai community to continue to assess, appreciate, defend, preserve, and cultivate cultural values that can make the region's wealth and uniqueness. This type of research is a qualitative descriptive study. The data research technique was carried out by (1) observation techniques, (2) interview techniques, (3) documentation techniques. The research procedure is carried out based on the stages, namely (1) the preparation stage, (2) the implementation stage and (3) the reporting stage. The conclusion that can be drawn from this research is that the people of Tangge Village know: (a) The process of implementing the teing hang kolang ritual in Tangge Village, Lembor District, West Manggarai Regency, concludes that there are 5 important stages in the Teing Hang Kolang process, namely: 1) Preparing betel and areca nut (cepa), 2) Giving customary drinking (teing tuak), 3) Pulling out the feathers of a white cock (kebut wulu manuk lalong bakok), 4) Slaughtering a white rooster (mbele manuk bakok), 5) Toto urat Manuk (showing the tendons of chicken milk). (b) Among other things, the meaning of religion was a prayer expressed in a prayer that served the Lord.the almighty through a ceremonial teing hng kolang for our prayers the proxies presented ti the Lord by the ancestral spirit w call upon during a teing hang kolang event. The cultural meaning of the path or direction in acting and thinking to

meet the necessities of life both temporal and spritual. Cultural diversity that makes it unique.

Keywords

Teing Hang Kolang, Mantra and Meaning

INTRODUCTION

Indonesia is a country that has cultural diversity. This cultural diversity is a proof that the diversity of cultures in this country is unmatched. cultural diversity seen from the very diverse Indonesian society. Each group in society has its own cultural structure as a reflection of the identity of the community group in some forms of culture, namely regional literature.

Regional literature, especially oral literature is owned by Indonesian society. Oral literature which is a product of traditional society so that it can be concluded and referred to as 'traditional literature'. Oral literature can be said to be part of a growing and developing culture within the community which will be passed on to posterity from generation to generation in spoken language. The function of oral literature includes as a tool for leisure time, as a means of entertainment and as a means of channeling the feelings of a speaker and listener. Oral literature also has an important function in reflecting group attitudes, self, views and dreams.

Oral literature is a part of a tradition that is growing very fast in the midst of commoners who use spoken language as the main medium in spoken language in everyday life, this type of literature is spoken by a mother to her child as a person who tells a story. to all listeners, teachers to students, or among fellow communities. To keep oral literature in the community, people pass it on to their children and grandchildren from generation to generation. Oral literature is also often referred to as folk literature, because this oral literature appears and develops in the midst of people's lives.

Literary work is a crystallization of the values of community life. In general, literary works do not directly fight for or describe a certain value, but in the aspirations of society it must be reflected and poured into a literary work. Therefore, a literary work cannot be separated from the socio-culture and social life of the community that it applies to.

Hutomo (in piris et al, 2000: 4) states that oral literature is literature that includes citizen literature in a culture called and spoken verbally. Those literature is caused by the encouragement of humans to express themselves and to have an interest in human and human problems in the world of reality that is present at all times and throughout time. Piliang (2005: 22) defines oral literature as a form of work, a style that is carried out and continues from the past to the present, so that oral literature will never change, and will be carried out as a more specific repetition and defines a tradition into a process reps and reproduction. With this we can conclude that an oral literature is an oral discourse that contains symbolic elements based on community customs and seen from the customs of the local community which will later be conveyed from generation to generation using oral language and retaining their original customs and traditions.

In using regional literature, especially oral literature it does not mean displaying regional characteristics. Cultural tracing within an area must be carried out because regional literature is closely related to national needs and culture. Oral literature has a role as a capital of appreciation, oral literature has guided members of Indonesian society towards understanding an idea and an event that occurs based on a practice that has been a tradition for centuries, as a basic material for communicating between creators and society in the meaning of creation based on oral literature it will be easier to explore because there are elements that are already known to the community (Muhammad Sikki, et al, 1986: 1).

Each region has a number of unique cultural and scientific values and becomes a basic characteristic for members of the local community concerned. Value activities and knowledge become a frame of

reference for all life's actions and practices that are expressed through concrete actions through language and symbols.

In a culture, humans are important like a key holders because humans are the subject of culture or often referred to as humans are the actors and determinants of culture. Culture comes from the struggles of human life who are faced with responses that are faced with real life, then processed and giving meaning until finally giving birth to a world view and a view of life that is clearly reflected in cultural activities, norms, values, which are carried out by humans themselves. The number of values offered can destroy the values that have long been held as a characteristic of our identity and alienate them from our own culture and lose something essential in life.

Even with such an offer, we need to be creative to see the era of globalization as a platform for opportunity, because of the many values offered there are positive elements that contribute to creating a prosperous life together by learning from positive things from other cultures. A creative attitude and crisis in facing this global culture is only possible if it has strong roots and a solid foundation for the culture itself. For this reason, all traditions and ancestral cultural heritage that characterize our culture, need to be preserved. Rooted in our cultural heritage, we can absorb external cultures creatively and critically in order to develop the existing culture in our own area. In Tangge Village, Lembor District, West Manggarai Regency, East Nusa Tenggara, one of which is Tangge, which is a village as well as a sub-district located in Lembor District, West Manggarai Regency, East Nusa Tenggara, which has several traditional rituals, one of which is *Teing Hang Kolang*. The Rite *Teing Hang Kolang* is commonly known in West Manggarai Regency as one of the traditional rituals of ancestral heritage since existence in this world which in practice is as old as the beliefs of the local community.

The belief of the Manggarai people cannot be separated from the agrarian culture which has a very close relationship between nature and all living things in creation. Land, mountains, water, climate have an inseparable connection and are all integral to the life of all creatures. Belief in the relationship of these elements is expressed in various forms. This has become common in indigenous religions to strongly believe in natural spirits and ancestral spirits. Spirit is influential in various natural events that will be experienced by all created beings.

All beliefs in natural spirits can lead West Manggarai people to believe that the natural spirit is the soul of the universe, in addition to natural spirits which have an abstract and untouched identity, the West Manggarai people also have faith in the spirits of their ancestors who have died (*ata pele sina*) before them. These ancestral spirits play a role in creating a cosmic balance. That is why the West Manggarai people respect ancestral spirits. An example of this ritual is *Teing Hang Kolang* or commonly called *Takung*, which is to feed or give offerings to ancestral spirits as a form of offering and thanksgiving with the intention of, among other things, asking for blessings to be protected. On the occasion of *Teing Hang Kolang*, was carried out, *ritual* namely *Toto Urat* (showing animal intestines) is a traditional ceremony to see natural signs, which will occur in the future, by looking at the form of animal intestines, namely the pig's liver, or buffalo liver and chicken intestines can be seen from the sacrificial materials that will be slaughtered for the pilot ceremony. After *Toto Urat* as one of the offerings, it was spread to various places which could be called *Wecak Helang* and the other part is stored in a small plate along with a cup of tuak.

Traditionally owned assets, in the context of development, are strength and wealth which are known as social capital. Because the cultural wealth (customs and culture) possessed by a community of indigenous peoples can bring about various socioeconomic conditions, because it has been appreciated from the start by certain indigenous peoples which contain philosophical values and symbols of local wisdom as very valuable lessons from generation after generation. As is done by the people of West Manggarai in particular, it shows respect for the creator, the ruler of this life and livelihood.

In the *Teing Hang Kolang* rite in West Manggarai district, there are various kinds of mantras and rituals that are entrusted by the people of West Manggarai as a reference for living life in the world.

The researcher examined the meaning and ritual in this study because the rite had *Teing Hang Kolang* is prominent values and symbols in the *Teing Hang Kolang* rite. So that the reason on why the meaning of mantra in the ritual in *Teing Hang Kolang* Tangge Subdistrict, Lembor District, West Manggarai Regency is used because the mantra is a sound or thought to create a spiritual in the West Manggarai community, Tangge Village has many mantras with different meanings according to the ritual Manggarai customs.

According to Ahmadi (in Bahadur and Ediyono, 2017: 26) mantras are part of magic which has a purpose, productive (aims to produce, increase one's prosperity and happiness), protective (aims to protect something from things that are harmful or harmful), destructive (aims to cause damage to nature). Mantra can be said to be a bond or a reflection of animism (all beliefs relating to ancestral spirits and belief in inanimate objects) and (everything related to supernatural powers) as well as people's thinking about these powers, as well as local people's beliefs about magical powers. Richard (in Suyasa, 2004: 2) states that spells have supernatural powers that are believed to be able to change a condition because they can bring out a power beyond the limits of human ability and strength. Mantra also has other reference concepts as well as based on religion. literature "says that the mantra, in its development, forms literary references that are psychological, mystical, symbolic and impressive. (Suyasa, 2004: 4). And it is further stated in Poerwadarminta (1984: 632) that a mantra is a word or sentence that can bring magical power, incantation and charm.

West Manggarai is one of the districts in East Nusa Tenggara Province which has various ethnicities, cultures and customs, one example of the customs of the *Teing Hang Kolang* ancestors. Kelurahan Tangge is one of the areas (villages) that still performs rituals as the custom of manggarai so that every year the people in Tangge sub-district perform the ritual *Teing Hang Kolang* to give thanks and gratitude to their ancestors.

According to Situmorang, a traditional ceremony is an activity carried out by a group of people who are related to spiritual beliefs and beliefs with a specific purpose (Situmorang, 2004: 175). The ritual ceremony *Teing Hang Kolang* is one of the most important and beneficial events for the community in West Manggarai, which is a form of activity that is carried out once a year.

RESEARCH METHOD

The research method used in this research is qualitative research. According to Bogdan and Taylor in Moleong (1975: 5) "research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. Thus this approach is directed at the setting and the individual that covers the whole

I. The Basic Approach

The basic approach used is qualitative, in which data is generated that is descriptive. A qualitative approach can be used because in qualitative research it tries to reveal and understand the meaning of an event or events that have occurred by trying to interact with different people in the circumstances being studied. In this qualitative research, the researcher carried out several stages of research and processed the data that had been obtained during the study to conclude the data from the initial stage to the final stage of activity

2. Research Type

In this study using a qualitative descriptive study. Which one Qualitative research is a type of research that uses a scientific background by interpreting a phenomenon that occurs and is carried out by involving various methods, namely efforts to understand the attitudes, views,

feelings and behavior of individuals and groups of people. Descriptive qualitative research is a method used in examining a group of people, an object, a set of conditions in a system of thought or a present event. The purpose of this qualitative descriptive study is to present a systematic, factual and accurate picture of the facts. Therefore, the researcher examines the meaning of the mantra in theritual *Teing Hang Kolang* in the traditional community ceremony in Tangge Village, Lembor District, West Manggarai Regency.

3. The Research Location

The location of this research is located in Tangge Village, Lembor District, West Manggarai Regency, East Nusa Tenggara, where the people of Tangge Village (Lembor) really interpret the traditional ritual *Teing Hang Kolang*.

4. The Research Subjects

Determining the subject (sample) of this study, namely the purposive sampling technique is a technique of sampling data sources with certain considerations. The research subjects will take data that will be used as a benchmark for taking traditional shops, which will explain traditional ceremonies and know or understand the meaning of theritual *Teing Hang Kolang* in Manggarai custom. In this case, the authors took a sample tokoh society as a society that is able to explain and know or understand the meaning of ritual *Teing Hang Kolang* customs in Manggarai.

5. Sources of the Data

Data can be divided into two sources, namely:

- a. Primary data is a source of data that is obtained directly from the subject under study, by conducting observations and interviews directly at the research location. The reason for using primary data sources is to obtain data directly and actually
- b. . Secondary data is a source of data obtained from books or other sources regarding sites related to the research context.

6. The Data Collection Techniques

In collecting data to compile this paper using several data collection techniques as follows:

a. Observation

Observation is the basis of science. Experts can work based on data, namely facts about the facts obtained through observation. Researchers use observation techniques to see objects up close so that they get the information or data needed by the researcher. Data using observation techniques can be in the form of notes about events, spells and tools and materials from a ritual process of *Teing Hang Kolang* in Tangge Village, Lembor District, West Manggarai Regency

b. Interview

Interview is a conversation with specific goals and objectives, the conversation can be carried out by two parties, namely by the interviewer who asks the question and the interviewee who provides answers on the basis of that question. Interview is a form of communication between two people that involves another person. It aims to obtain information by asking questions based on specific objectives. Researchers use interview

techniques as a means of absorbing information from sources or informants related to the meaning of mantras in the traditional *Teing Hang Kolang* ritual so that the researcher gets an idea of the meaning of mantras in traditional rituals. The subjects that the researcher will take to explore the information the researcher need are as follows:

1. The traditional figure, Alexander Banwel, as the individual who leads the teing hang kolang traditional ceremony and has a broad insight into the meaning of the mantra contained in the traditional ceremony *Teing Hang Kolang*.
2. The local community; Mr. Simon, has any information about the meaning contained in the mantra at the traditional ceremony *leaderTeing Hang Kolang*.

c. Documentation

Documentation is a record of past events. Documents can also be in the form of writings, pictures, monumental works of a person. Documents in the form of works of art, for example, can be pictures, sculptures and films.

RESEARCH RESULT

From the information obtained from the research, the data were obtained from Kelurahan Tangge about the ritual *Teing Hang Kolang* in the tradition of traditional ceremonies for the people of Tangge Village, Lembor District, West Manggarai Regency. The story describes how the people in Tangge sub-district interpret the ritual *Teing Hang Kolang* as a ceremony to honor their ancestors who had died before them. This tradition has been practiced by their ancestors since thousands of years ago and is still passed down today.

The results of this study describe the meaning of the mantra in the ritual *Teing Hang Kolang* carried out by the people of Tangge village to honor and to convey their gratitude to their ancestors or ancestors who have preceded them or died. From the information obtained by the informants, it can be studied under the title Meaning of Mantra in the Hang Kolang Ritual in a traditional ceremony in Tangge Village, Lembor District, West Manggarai Regency.

DISCUSSION

I. The Meaning of Mantra in ritual *Teing Hang Kolang*

The meaning of mantra for the *Teing Hang Kolang* ceremony in Tangge Village, Lembor District, West Manggarai Regency. In research that has been carried out based on theoretical studies from the results of these studies including observations, interviews and documentation that have been carried out, the role of the results can be described as follows. According to Asriyatin, Ni'am (2010) mantra is an old type of poetry which is said to have magical powers, containing rituals, culture and community traditions. So mantras are also useful and teach something at the same time. In the ceremony *Teing Hang Kolang* in Tangge Village, Lembor District, West Manggarai Regency, there are several meanings for the owner community, including:

- a. Religious Meanings

In this study the researchers conducted interviews with sources related to the meaning of religion at the ceremony *Teing Hang*. *Teing Hang* is for going to school, thanksgiving during the harvest, closing the year, and welcoming the new year.

b. The Meanings of Cultural

The meanings of cultural is a way or direction in acting and thinking to meet the needs of life both physically and spiritually. Cultural diversity that makes its own uniqueness. In this study, the authors conducted interviews with sources about the cultural meaning of teing hang.

2. The meaning of icons, indices and symbols in the *Teing Hang Kolang* ceremony in Tangge Village, Lembor District, West Manggarai Regency

Based on research conducted in the development of the meaning of the teing hang kolang ritual in Tangge village, the symbols found in this study are as follows:

a. White rooster (Manuk bakok)

This white rooster is a symbol of sacrifices and victims of burns or offerings to the highest form and also to the ancestors of the family of the deceased. Whereas in the wider community it still means a rooster or a poultry.

b. White Males chicken veins

A white rooster is shown sinews to read the signs of nature especially with regard to the future of away *Teing Hang* is not just a ritual, but there is no intention or achievement of the target. Therefore, the *toto urat* is a sign that this event is accepted and according to standard procedures.

c. Cepa and Tuak

Cepa are a set of double-plaits made of lontar for storing betel, areca nut, whiting, gambier and tobacco.

3. The process of implementing the rite *Teing Hang Kolang* in Tangge village

a. Preparing betel and areca nut (cepa)

This stage is done in the house as an initial form of appreciation to welcome the ancestors. In the traditions of the Tangge and Manggarai people, generally betel lime, betel leaf, and areca nuts are welcome foods when guests first arrive at the house. At this stage we *paneng cepa* (giving a betel nut) using the language *Torok tae* which means we greet them politely by inviting the spirits of our ancestors to come with us in the ritual.

b. Giving customary drinking (teing tuak)

At this stage *teing tuak* (giving tuak) to the spirits to increase the sense of unity between the ancestors and the family inside the house.

c. Plucking the feathers of the white rooster (kebut wulu manuk lalong bakok)

The stage of *kebut wulu manuk bakok* (plucking the feathers of the white rooster) means to be clean and pure by having a clean heart, mind, words and actions on the next day. At this stage it intends to command our hearts and minds and our actions and speech as clean as the color of white rooster feathers.

d. Slaughtering a white cock (mbele manuk bakok)

At this stage the white rooster is killed then the blood is poured into a white bowl so that the guide can see the blood, the blood in the bowl is left so that disaster does not happen to the family who can pass the blood in the bowl. .

e. Toto urat (looking at the intestinal veins of a chicken)

This stage of the chicken that has been slaughtered is burned after that followed by the *toto urat manuk*, which shows the intestinal veins of the cock if it is straight and shiny, then God and the ancestors will bless this event. At this stage it is also to see whether the family will have a lot of luck in the new year.

CONCLUSION

The conclusions reached in this study are as follows:

1. The process of implementing the teing hang kolang ritual in Tangge Village, Lembor District, West Manggarai Regency, concludes that there are 5 important stages in the Teing Hang Kolang process, namely: 1) Preparing betel and areca nut (cepa), 2) Giving traditional drinking (teing tuak), 3) Plucking hair white rooster (kebut wulu manuk lalong bakok), 4) Slaughtering a white rooster (mbele manuk bakok), 5) Toto urat Manuk (showing the chicken's milk veins).
2. The meaning of the mantra for the owner community, namely: 1) the meaning of religion, namely the meaning of religion contained in the traditional ceremony of teing hang kolang, is an expression of prayer that is conveyed with one goal, namely prayer to God Almighty through the traditional teing hang kolang event so that the prayers we pray are delivered to God through the spirits of our ancestors who we call during the teing hang kolang event. 2) The meaning of culture is the path or direction in acting and thinking to meet the needs of life both physically and spiritually. Cultural diversity that makes its own uniqueness.

SUGGESTION

The cultural from each area that have very noble meanings need attention to be studied more deeply. One of them is the meaning of the mantra in the Ceremony *Teing Hang Kolang* in Tangge Village, Lembor District, West Manggarai Regency. The author examines this theme because he feels he wants to explore the meaning of a mantra that requires attention to and preservation by all of us. On the basis of this, the authors hope that the community will always preserve the culture or customs that have been passed down by their ancestors.

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