

Bugis Farmers Mantra in Bone: Study Semiotics Saussure

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Abstract: *The purpose of this study describe the text spells symbolization system and explain the conception farmers about farmer's relationship with God, others, and the universe. This research is a descriptive qualitative research. Data obtained from the field research of the three districts in the southern city of Bone. Method of data collection through the technique of ably libat, record, record, a mere. The population of this research in the form of the whole speech is the mantra of farmers ninety-six fruit spell. Sample research as much as twenty-five spells or tailored to the needs of the study. The results showed that (1) the text of symbolization system includes structure mantra mantra farmers general and specific. Discourses and symbols farmers spell. Linguistic spell farmers include verbal and nonverbal language, such as use of Arabic, Bugis, or elaboration keduannya or with lakuan. Using certain phonemes, syllables and words specifically as a sign. Wearing common words, taboo, and old-fashioned or rarely used. Having the main idea is in every sentence. And has an irregular pattern of sounds; (2) The concept of spells farmers describes farmers relationship with God, others and the universe (rice, soil, and animals).*

Keywords: spell, farmers, semiotics

1. Introduction

The phenomenon of the use of speech language typical in a society such as the spell is still found today. One piece of evidence, it is still used to read and read to farmers in the districts of Bugis Bone to bring blessings such abundant harvests. These circumstances it seems contrary to the situation with the modern science of advanced agriculture, farmers no longer need to worry about unsuccessful. For all that is required of farmers to increase their yields are already available, such as all types of fertilizers, poisons, rice varieties, tools for planting (atabela), tractors, and there are also tools for harvest. But tradition and all indigenous bermantra melatarinya still found until now.

Still persistence of the above phenomenon, raises a presumption that no public attachment to spell and something that is understood farmers, hidden texts spell. Could be it with regard to the concept in the field of agriculture, humans, divinity and linkage three, because it's exciting to be revealed in order to be understood.

Mantra wear verbal and nonverbal language that is sometimes combined so very typical. Mantra was born from the idea that considers the socio-cultural background, politics, customs, and religious communities. Words that have had a referral and reference can not be separated from the socio-cultural background, political and religious mores of society. Mantra has a very complicated language, different from everyday language. Both in terms of sound, the choice of words, disclosure, preparation of an array or a sentence, and referents referenced. Because it was interesting language and concepts contained interesting spells researched. With so gained an understanding of the mantra that still persists in society is of high value (containing teaching) or lower.

To reveal the things above, is necessary to understand the language or text as symbols. Thus, the language of the spell becomes a special sign that bridge the understanding of form

and meaning. The special mark when applied to languages include letters, words, phrases, clauses, and sentences. All signs that carry information and related to each other.

The importance of understanding the language as a sign described by Kaelan (2009: 162-163), which cites the opinion Zoest and Sobur that the signs are devices that can be used as a tool or a bridge to look for even the discovery of the way in this world, in men, and with men of order in the midst of a world that completely diverse. The goal, so we can have a handle and provide clarity to people about the rules of a life that can bring people to the realization. That is, it is a sign of instructions that make people conscious about something.

Sign as a guide so people are aware, much earlier are already described in the Quran Surat Annahl; paragraph 16 as follows; "Waalammata wabilnajmihum yahtadun". That means, and he created the signs as a signpost. And with the stars that they got a instructions.

Signs of being human are all paired instructions. The couples were all held on Earth. The form of grow-tumbuhan, of the human self and from anything that is not or not yet known to man. As in the Yasin Al-Quran verses 36 as follows, "Subhaana ladzii khalaqal azwaaja kullahaa tumbitil ardh maa mim wamin anfusihi wa maa laaya'lamun mim". That is, the Holy of Holies of God who has created pairs semuannya. Well from what-what is grown by the Earth and from themselves or from anything they don't know.

Corresponds to Saussure (1988:146) that the sign language that unites and the description of the akustikya, not by name. The concept is the meaning being the acoustic imagery is concrete or psychic impressions of the shape of the meaning stated in the form. Form and meaning are two things paired in the sign.

About their form and meaning in the sign is also implied from the description Ratna (2009: 117), which states that the

literary work consists of the shape (structure) and content (content). No presentation of the content or concept (meaning) is typical; it is inclusive and parasitic contained or present together in the aspect of shape. On the form there are many different elements and the elements by genre.

The description is an understanding that examines important because mantra is a mark consisting of the shape and meaning. Mantra is part of a long literary works and the old culture using the language as a sign. Therefore, aspects of the language is a form of the first to be seen in assessments, after it had meaning contained by language spell. In the form of the many charms of linguistic elements can be identified for the described characteristics, for example, the language used and the diction used and the type of sentence. The following examples farmers mantra used by the public.

Mantra bring seedlings to the nursery (Pano a'se riampo melo)

Bismilahirrahmanirahi.

Iyacing aset'ta idi a'se taondro dilangie, tanonno rilinoe namuriaseng iyacing.

Barakkalailahaillah.

(H. Rahim)

Bismilahirrahmanirahim.

Ibersih namata padi kita tinggal di langit, kita turun di dunia dan bernama ibersih.

Barakkalailahaillah.

The above mantra has the peculiarities of word choice, the sentences used as talking. Have a specific sound patterns that are typical of the word such as "ikung, iyakung, iyaking, iyacing and kunfayakun". All words have a meaning, the attachment felt sourced from a single word, and formed the harmony of sound.

On the basis of the peculiarities of some problems like the above, it is necessary the meaning and form of linguistic description spell in depth. Decryption it covers, the type of language used, choice of words, sound pattern, and arrangement of array-array or sentences are used and their meaning. It has something to do with the statement Saussure (1988: 212- 216), that the language system is a series of differences of sound combined with a series of different ideas. Differences in sound allow their differences from one another words, meaning and makes characteristics.

The importance of examining the spell, is also caused by the fact that the meaning of the words in the spell can be symbolic of two or more concepts. Symbolic of the concept of a vague or abstract, and is not considered reasonable because between the reference and the word which represents does not have direct linkages. The term Chaer (2003:27-30), between the coat of arms in the form of sound has no relationship with the concept of mandatory dilambangkannya, because it's very difficult and complicated. Ullman (2012:67), there is no direct relationship between words and objects or things that are diacunya. Nevertheless, the question of meaning becomes very important because according to Chaer (1995:28), meaning it has an affinity and attachment very closely with all facets of human life which is very complex and extensive.

The importance of the meaning of the mantra to be examined is also related to the existence of the Bugis community in that the phrase "iyatu e'ngka lise'na-adae" (speech that there are content or meaning). That is, something which has meaning. Likewise with speech-speech is a mantra used farmers also have meaning. Its meaning could have been referring to the ground, self, padi, and Allah (God) or human relationships, God, and nature.

An understanding of this is certainly difficult, vague and does not make sense without the study of texts spell. The goal, to explain and interpret the text symbolization system. Revealing farmers conception of the relationship with God, others, and nature. Benefits for society in the form of understanding of the meaning of a relationship with God, others, and the universe. Can be relied upon by religious leaders for streamlining the teachings that are considered to have irregularities. The basis for understanding the problem of meaning in language. Exhume the cultural values of society are almost forgotten but it will still exist. Being an artifact or a source of knowledge in the field of language and literature. Can be used as a source of national character education, relation with mental revolution like the slogan President of the Republic of Indonesia. Because the mantra is the type of speech that is considered to have magical power to transform and give suggestions.

The research for the study of semiotics that has some relevance to the research to be carried out is the research done by Rapika et al (2015), Kurniawan (2015), Fadli et al (2016), and Yuspita et al (2016), which broadly describe the form of words -said or languages in spells. Research on the use of traditional spell on one of the actual community activities have been carried out. For example, Maknun (2012) describes the use of a spell by the fishing community of Makassar in his book entitled "Fishermen Makassar, Confidence and Character". The book is the result of a research dissertation describes Makassar fishermen trust in the use of mantra for the fishermen and the community character of Makassar. Study of the spell has also been done by Hartarta (2014) with the title "Mantra People java one form of Javanese culture in the review of hyperreality". In the journal it was stated that the words contained in the mantra contains suggestions that can provide work ethic, passion and confidence. Mantra singular (folk poetry which contains prayers guard themselves) has also been studied by the Goddess (2012) with the title spells Singular: Structure, Context speaker, Creation Processes and Functions in the Sunda Mekar village, Cisit, Sumedang. The approach used is folklore. The main points discussed dipenelitiannya mantra of the structure and context of the speakers, the process of creation, as well as the function of which is based on orality text. In the study mentioned also that, elements forming the singular mantra texts include formula syntax, sound, rhythm, figure of speech, and the theme, but not discussed about the meaning.

2. Review of Literature

a) Theory of Semiotics

Indicated by Saussure (1988: 82), that in order to understand or study the life of signs within social life takes a science

called semiology (semiotics). Semiology of science is possible any indication about the type and form of signs and the laws that regulate the signs. That is, the science of semiology we can know about the types of signs, forms sign, and the law governing that sign so it can function.

Saussure further said that semiology is the science of a general nature and is just one of the linguistic science part of it. That is, the science of semiology can reach any science and linguistics or language of one part that can be reached by the science of semiology.

On the basis of the description above it is understood that semiology is one of the branches of science which shows not only as a method of study (decoding), but also as a method of creation (encoding). Semiotics into a paradigm (model) new scientific knowledge with broad coverage and creates a special branch of semiotics, as zoo semiotics (semiotics of the animals), semiotics of medicine, semiotics of architecture, semiotics of art, fashion semiotics, semiotics film, literature and semiotics etc. Semiotics can be used even in reading a language phenomenon or certain things that can be viewed as the phenomenon of language. The requirement according to the Pialing in Cristomi and Yuwono must have the aspect of communication and information (2004:87-88).

Indications above statement means that semiotics can be penetrated every aspect of human life. And other things that there is relevance to humans, as long as there is an element of information and can be communicated. The phenomenon of the use of spells farmers has two elements. The phenomenon that gives us a clue that the texts spell can provide information not only of language and meaning of the mantra, but all the elements, data, phenomena which reacts birth spells eg social issues, beliefs, religion, tatanilai, and so forth.

On the basis of the above understanding, making the texts (words and phrases) spoken mantra society as a social code (social code) or sign needs to be interpreted with knowledge of semiotics as a bridge. According to Berger that the science of semiotics can provide a comprehensive analytical framework to all signs, including signs that surround khasana culture (2010). Semiotics including imperialistic science, because it has the ability of different scientific umbrella for analysis. By accessibility, semiotics quite evocative of researchers to do more to incorporate niches hidden relations of a cultural phenomenon that are traditional and kontemporer. In fact, according Christomi and Lucky (2004), semiotics can be used to examine a variety of multimedia communication or mental illness that struck the man in the midst of modern life. Apart from the familiar structural semiotics or pragmatic, clear semiotics is a science that can be used to assess signs of human life and be a tool for assessing human culture theory. Saussure (1988) and Santoso (2013: 8) that the use of semiotics as a method of research must be based on a comprehensive understanding of the basis of semiotic include; signs (markers and markers), the action of the (sintakmatik and systems), the level mark (denotation and connotation), as well as the relation sign (metaphor and metonymy). According to Noth (2006: 105) that the level of semiological directed to the outside, being directed into the semantic level or direction of the language itself. Thus, the

use of semiotics as a method in research to meet the level of denotation and connotation.

Saussure semiotic theory is felt appropriate to be basic (primary theory) in the assessment of the farmers Bugis spell. There are several reasons dipakaianya Saussure semiotic theory as the basis of the analysis; (1) semiotics Saussure saw language as a sign consisting of markers and marker. Similarly, the Bugis community in the expression "Adaya iyatu engka lisena"; (2) the theory of signs Saussure has the possibility to develop such development carried out by his successor; (3) The development of the theory it is possible, because the spell is not only related to the issue of language and meaning. But the spell is also associated with the myth, ideology, religion and mystical and linked to other texts. Therefore this assessment is supported by several like-minded theories like Rifattere, R. Barthes and Levi Strauss.

b) Mantra, Mystics, and religious

In addition to an understanding of the theory of semiotics, it is also necessary understanding of spells, mystical, and religious. This understanding is important because these are fused and in the local tradition. The following description of the three.

1) Mantra

Mantra in Bugis language is called to read and read. Historically, the mantra comes from the tradition of the Vedas in India and the most important part of the Hindu tradition and religious practice daily in Buddhism, Sikhism, and Jainism. Mantra becomes a means of worship for religions and considered a bible. Along the development, then use spells scattered through various spiritual movements and practices in eastern traditions and religions.

Etymologically the word "mantra" is now known stems from Sanskrit. Consists of a syllable "man or manas" meaning mind or thinking. And the word "tra or tri", which means to protect and deliver. So, the word mantra can be interpreted as a protector and transmitter of mind. This is in line with the stated Hartarta (2014: 5) that, the spell is to protect the human mind from the low earthly passions. By the term, spell means of sound, words, phrases or sentences uttered, whispered, spoken, or sung by repeated. Is believed to have the power as a means of communication with the Almighty and useful for the purpose of the repetition (peacoy@gmail.com).

According Humaeni (2014: 57) that the spell can be defined as a medium to deliver mental formulas in mind. In Big Indonesian Dictionary (2008: 225) is defined as the wording spell berunsur poetry (like rhyme and rhythm). Mantra considered to contain magical powers. And usually uttered by a shaman or handler to match the other supernatural powers. Saputra (2007: 95-96) also states that the mantra is a greeting that can lead to strength. Element usual poetry and spoken by the shaman and the handler. The goal is to overpower the other.

Richard as stated Suyasa (2004: 2) that, as the mantra of human expression which is believed capable of changing a condition because it can bring them magical powers,

aesthetic, and full of mystical, historically, has another reference concepts, as well as rooted in religion. Mansur (2010: 60-61) states that the spell is a prayer. As well as prayers in Islam taught the scholars for special purposes, for example kerezkian, cure, ward off the plague, cast Jin and so on.

Malinowski (Humaeni, 2014:59) States that a spell is a part of a magical ritual, are fused with the unseen and only known by the practitioners of magic. Greeting the mantra became a center of the existence of a ritual or magical core being performance.

On the basis of some of the opinions mentioned above can be understood that the mantra is a product of the mind (performance). Product mind that such utterances disusunan with words or phrases that come from Kitap sacred and the human mind. Utterances it has elements of poetry and magic powers. For certain people it's utterances used to pray or to communicate to God, supernatural beings and the universe. With that mantra into the center of the ritual in order to change a condition that the human mind is protected from carnal lust so as to bring spiritual change in the form of belief and suggestion. Mantra is generally defined as words or phrases that are believed to have the power or supernatural powers. Called magical because nothing seemed that affect them.

Mantra is the desire for the needs of the community itself. Mantra is present in almost every facet of human life. Mantra present when the rational and religious are considered not able to provide answers and solutions to the complex problems faced by individuals and communities. Humans began to hope on the strength and magical or mystical.

There are various forms of mantra, that mantra sound, mantra images usually called rajah, no spell implanted in the body which is then used as a talisman, no spell dirupakan with motion and some spells in the form of certain ceremonies.

Judging from its function, spell almost fill all lines of human life. Jenisnyapun vary according to the user communities to take action, because it is no spell fishing, farming, trade, grace, immunity, medicine, witchcraft, magic, blessings, and so forth.

If seen from its effects, spells can be divided into the spell with a positive effect and negative effect spells. Berfek said to be positive if the spell that provide benefits and do not violate the customs of society. Mantra is said to be negative if the harm and violate the customs of society.

2) Mystical

Speaking of spells in fact certainly can not be separated with the mystical. People will not be able to distinguish between them. If we chant, people would say mystical. Instead when we say mystical people remember the spell. Contrary to the explanation of the Dervish (1988: 121) are understandable differences between spells and mystical. Mystical has associated with supernatural beings or occultation. Mantra is believed to be a bridge of communication. Thus it can be understood that in order to understand the required

knowledge of the mystical spell. Mystical knowledge needed for the spell itself part of the mystique. Mantra is believed to have supernatural powers (mystical), meaning that diembanya any confidential and secret language, as well as presented or with whom communication is also a secret and reveal things beyond human reason. In addition to mystical knowledge, to understand the spell also require knowledge of the language. The need for knowledge of the language for the spell it is a real product of a mind that was built by the language. As well as poetry, fiction, couplets and poems are also constructed of languages.

It said the Dervish (1988: 222) that the bermistik and bermantra not only as a tool to achieve the desired. But the essence is to communicate to the owner bathiniah occultation. Love one mystery to the owner in order to understand the self and nature, so that it can achieve the desired. Bermantra essentially expresses the human experience that are personal and spiritual nearness to God.

3) Religious

In the KBBI (2008: 1159), the word religion has a meaning of belief in God; the belief in the supernatural above man; or animism and dynamism; or religion. According to Pascal in Cassirer (1993: 109) is an essential element of religious-scrim vagueness and inability arrested thoroughly. Religion promises us a close relationship with nature, others, with powers supernature and even with the Divine itself. According to Malinowski in Cassirer (1993: 121) states that the most important point about the magic and religious that keduanya act only when the knowledge failed. Consequently ceremonial or practical matters of human growth based on things supernatural. Humans push miracles with magical and religious ceremonies. At this point it does not mean people are denied mental boundaries, just the opposite of man realizes his limitations.

Such thinking is regarded as a primitive thinking, confusion and loss of reasoning. But for Cassirer (1993: 123) do not get rid of that kind of thinking in terms of reasoning. Such thinking, coherence depends more on the unity of feeling and not on the rules of logic. Union is feeling the vibration of the strongest and most essential for primitive brains. In stark contrast to modern or scientific thinking.

If modern or scientific thinking about to describe and explain the reality, it must use a common method such as classification and systematization. Divided life into sectors with one another sharply. The boundary between the world of plants, animals, and humans fundamental and indelible. It seems like life has no overall continuous and latch-hook between the kingdom of plants, animals, and humans. But in thinking primitife reject and ignore all those limitations. In the primitive thinking (myth and religion), life is experienced as a continuous whole and hook-mengkait. There are no specific differences among the various areas of life (Cassirer, 1993: 122-123). Differences are not denied, just empirically irrelevant from the standpoint of religuis. For religious feeling, nature is a great society or community life. Humans, plants, and animals, all of them are at the level of the common life.

According to Cassirer (1993: 152-165) that traces the history of human civilization on religious, religion seems to humans, based on the taboo (taboo). Or without examining the experiences. Declared a priori taboo on certain things that are harmful, surrounded by an atmosphere of fear and full of danger. Danger behind the taboo is danger beyond the reach of human moral capacity in the form of physical danger and physical. Spreading taboo not only through touch, but also through hearing or sight.

There is no religious motives-a high level of religious who can afford menagkal tabuisme problems. In fact, all religious semistis have provisions that unclean or sacred. Religious monoteismelah which is able to separate or pull the line of demarcation between the sacred (Holy) and unclean. Instead of deleting it, because it can lead to total anarchy. Religion of monotheism was able to give shape to new universal ethical sympathy for the feelings of solidarity towards the primitive life, both natural and magical. Through the leading religious broadcaster humans found the strength of the positive form of the power of inspiration and goals, not the forces of prohibition (negative). They change their passive feelings became an active religious feeling that is the positive ideals of human numbness.

3. Method

The approach used in this study is the approach to semiotics. In particular the theory introduced by Saussure and has been developed by some experts. This research method that is descriptive and kualitatif.

Time study starting from July until September 2016. The place that became the location of the study area i.e. Bone Regency to the South. Includes Salomekko, district, sub-district, sub-district Kajuara Kahu, and sub Libureng.

Primary data in this study is the whole mantra texts farmers. It can be a sound, phonemes, words and sentences as well as acting-acting and objects (verbal and nonverbal). Source texts spell farmers in this study was obtained from the speech of a person's or individual farmers and shamans rice (sanroase).

Secondary data research data in the form of written mantra farmers, such as the results of research that's been done before.

The study population ninety-five (95) spells farmers with details Fifty-eight (58) of the district SALOMEKKO spell. Thirty-one (31) in the district Kajuara spell. While in the rural districts Kahu Cenrana only obtained six (6) mantra. The samples are set there fifteen (15) spells farmers.

Namely data collection techniques; (1) technique or talk face to face to face; (2) The technique records; and (3) Technical note.

Analysis of the data can simply be done with a few steps that can be traced as follows; identification of data, data classification, data analysis and finally describe the results of the data analysis. Before the execution trace data analysis,

there needs to be an understanding that this analysis is supported by a structural understanding. Understanding which considers that every phenomenon, symptoms, activities, cultural products and all underlying intuition is the social institutionalization of the system significantly. Research activities directed at elements of verbal language as an autonomous language structure and meaning without prejudice to the nonverbal.

4. Finding

1) Structure Text Mantra Farmers

The structure of the text spells farmers referred to in this research is how the texts were compiled into a magic spell that can be observed visually. The results showed mantra structure generally consists of the title, the opening element, the element of suggestion, and the cover or purpose. The structure is a common mantra like. But that is typical of the general structure of farmers mantra lies in the content of the element of suggestion that can be charged by speech (verbal) and nonverbal.

In addition to the general structure, farmers spell also has a distinctive structure. The uniqueness of it because it does not have an element of opening and closing. This type spells only consist of structural elements title and suggestions. The content of the element sugestinya also distinctive because it can be a symbol of phonemes, syllables, words, phrases, and sentences. Even sugestinya can ban and retention (paringe'rang) only. There are also spells farmers whose structure does not have closing remarks and suggestion element.

2) The text of Mantra Farmers

Text form spell farmers selected here is the physical shape that can be observed directly. This physical shape can be seen in the use of whole sentences into lines on a spell. Based on research results, accumulated farmers mantra is generally shaped the discourse da tone also shaped symbols. That is to say, generally sentences a farmers mantra spoken within a specified time, berorentasi on the offender and all its parts is tied chronologically and logically

3) Farmers Mantra Linguistic

Linguistic spell farmers shall include, the type of language used, typeface, choice of words, sentences or array-array and other marks that carry information. The meaning is shown the information carried by the form, both lexical meanings and connotations

5. Discussion

A symbolization System Text Mantra Farmers

1) Structure Text Mantra Farmers

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general structure of farmers mantra lies in the content of the element of suggestion that can be charged by speech (verbal) and nonverbal. In addition to the general structure, farmers spell also has a distinctive structure. The uniqueness of it because it does not have an element of opening and closing. This type spells only consist of structural elements title and suggestions. The content of the element sugestinya also distinctive because it can be a symbol of phonemes, syllables, words, phrases, and sentences. Even sugestinya can ban and retention (paringe'rang) only. There are also spells farmers whose structure does not have closing remarks and suggestion element. The following examples are intended farmers spell structure.

Table 1: Sample Elements spells structure complete with Content elements such suggestion lakukan (nonverbal)

structural element	Fill the structural element	Information
Elements of the title	<i>Malap'po A'se</i>	Rice accumulate
element of the opener	<i>Bismilahirahmanirahim</i>	Citing the Name of Allah the Most Gracious and merciful.
element of suggestion	<i>(LAKUAN) Mala batu tuo diak'kalejari</i>	Taking life as a stepping stone.
elements of cover	<i>Barak'ka Lailahaillallah</i>	Thanks to the One God.

Table 2: Examples of typical structures farmers spell without the element of opening and closing with the suggestion in the form of a sentence Content elements

Structural element	Fill the structural element	Information
Elements of the title	<i>Madem'me A'se</i>	Rice accumulate
element of the opener	-	-
element of suggestion	<i>Bismilahirahmanirahim</i>	Citing the Name of Allah the Most Gracious and merciful.
elements of cover	-	-

It can be understood that the structure; First, the title must be understood bermantra spell or function of a mantra. Second, the opening elements as an introductory or connective communication must exist and be understood. The element can be text opener verbal and nonverbal example, Bismilahirahmanirahim or Assalamualaikum sentence that contains a request, acknowledgment, and surrender to God. Can also be the only memories (unspoken) to Allahnamun still contains a request, acknowledgment, and surrender voluntarily. Third, believe or mensugesti self that is said or done can arouse or stimulate the supernatural power that can affect, for example move the hearts of people and so on. Fourth, the cover element or elements of goals to be achieved by sandro or pemantra in bermantra may also not be spoken.

Under the spell of the structure, it is understood that the purpose bermantra wanted a blessing from Allah SWT. This understanding comes from Lailahaillallah Barakka sentence to the spell. This sentence can be interpreted as a sign denotation "Thanks to the One God". That is, thanks to it comes only from God. The connotation, God is believed to be the source of all blessings, namely the persistence of a good in something that brings good in human life. Goodness is in the form of salvation for farmers and family, others, rice,

tools used, and the safety of families are gone. Something as a blessing to be in the nature and contents such as sentences, phrases, words, syllables, phonemes, objects, soil, rice, shadow, ban, and confidence even in memory. The conception of the understanding is utilized by farmers in achieving God's blessing.

Of all the places blessings, memories become a very typical. In Bugis, the memory is denoted by the word "paringerang". The word "paringerang" means "memory" or remember. In other texts, paringerang dimetaforkan as "tulu tep'petunna Allataala". That is, the rope of Allah Subehana Wataala uninterrupted. The connotation suggests people to always remember God (creator) so that connectivity is not interrupted and the heart becomes quiet.

Hearts and memories of their relationship is described by the expression "tedduki paringerang Atie. Atie tedduki paringerange ". That is, the liver and liver awaken memories awaken the mind. In connotation, minds and hearts have sparked mutual relationship and synergy in human beings. Hearts as a control center which can distinguish between right and wrong or good and bad. While the mind as the center of the logic analyzer (right one) about something. That is, anything who is captured by the mind sent directly to the liver to be assessed on good and bad results of human thought. Thus Allah completes human with heart and mind so that people can communicate with God and Nature. So that people understand Him and submissive to Him. This is proof that God has favored humans from other creatures in matters of morality good and bad or right and wrong.

2) The text of Mantra Farmers

Text form spell farmers selected here is the physical shape that can be observed directly. This physical shape can be seen in the use of whole sentences into lines on a spell. Based on research results, accumulated farmers mantra is generally shaped the discourse da tone also shaped symbols. That is to say, generally sentences a farmers mantra spoken within a specified time, berorentasi on the offender and all its parts is tied chronologically and logically. This is certainly understandable when observing the following mantra form.

Mabingkung (hoe)

Aujubillahiminasyaitanirajim.
Bismilahirahmanirahim.
Assalamualaikum.
Tatimpako ummana tana.
Kuak'katuwoako watakale.
Barakkalailahaillallah.
(Ibu St. AR, 2016)
Aujubillahiminasyaitanirajim.
Bismillahirahmanirrahim.
Assalamualaikum.
Terbukalah ummatnya tanah.
Kujadikan penghidupan tubuh.
Barakk'a lailahaillah.

Taking into account the above mantra is actually nothing wrong reason and the logic is arranged chronologically. Trace speech in context the situation in general, if farmers want to

dig. Farmers seek refuge in Allah from Satan the accursed temptation. Known cursed because of disruptive farmers (men) to forget and do not care who ended up injured in hoeing. Farmers then beg God to be loved and cherished. Then say to the land security. Farmers then suggested that the clearing and expressing the desire of farmers. Finally, farmers expect God's blessing on his work. Generally Mantra complete structured form of discourse. That is, there is the opening sentence, suggestions and penutup. Mantra farmers formed of symbols, the structure is not complete because it only consists of the title and suggestions only.

The denotation, the spell can be shaped passage and symbols. The connotation means freedom of expression in prayer. People can reveal everything at great length and with simple but full of meaning even to remember.

3) Farmers Mantra Linguistic

Linguistic spell farmers shall include, the type of language used, typeface, choice of words, sentences or array-array and other marks that carry information. The meaning is shown the information carried by the form, both lexical meanings and connotations, is described on the linguistic meaning of the mantra farmers.

a. The language used to spell

Study found, spells farmers wearing Arabic, Bugis, and Arabic-Bugis. There are also spells that language is a collaboration between verbal and nonverbal language. This type is further divided into the spell;

- a. Mantra Arabic plus acting.
- b. Mantra Bugis language plus acting.
- c. Mantra Arabic and Bugis coupled with acting.

The mantra of the moment on the ground (*Me-lo makale-ja ritanae-*)

Assalamualaikum.
Bismilahirahmanirrahim.
Ikung aset'ta.
Iyakung asek'ku.
Barakkalailahaillah. (Ibu BCC, 2016)
Assalamualaikum.
Bismillahirahmanirrahim.
Ikung namata.
Iyakung namaku.
Barakkalailahaillah.

The existence of two languages in this spell. In denotation can be defined that can spell Arabic or Bugis. In connotations can be understood that there has been a combination of two concepts of culture in farmers activity. Evidence array Assalamualaikum, Bismilahirahmanirrahim, and Barakkalailahaillah from Arabic show the concept of Islam. and the ancestral concept (tradition). Or commonly referred to singkritisme.

It can be understood from the array-array arrangement spells above. As shown, generally array-array begins with a spell over spells lines derived from Arabic. Furthermore Bugis language and ends with lines that are also taken from the words of Arabic. In denotation, it is simply seen as a game of choice of words and the preparation of any array-array spell.

However, in the connotation of giving a hint that Islamic culture trying to dominate the Bugis culture. The dominance was related to the habit of saying Bismilahirahmanirrahim when they want to start a job or activity (in spells sowing). And this habituation adopted by farmers. So it is not surprising that there is a spell over Bismilahirahmanirrahim sentence. That is, in the connotation farmers have adopted Islamic understood that teach beginning Bismilahirahmanirrahim work should pronounce sentence. Farmers have understood that the outcomes on a job that's just for their blessings, mercy and compassion of God. One way is by saying the sentence Bismilahirahmanirrahim it.

4) Type letters onto a spell farmers

If seen from the inscription on the texts that exist in society, kind letters spell farmers divided into three letters are capitalized Lontara, Arabic and Latin. In denotation there are three types of letters used in spells. But in connotation, there are three types of letters is meaningful generations. That is, the mantra suduh usage takes place in three different generations, the generation praislam, Islam, and eramoderen as it is today. Mantra is still passed down and shows its existence until now. Mantra is still something that is believed to get the blessing.

Interestingly, there are certain letters such letters-vocal letters a, i, u, o, e. Vocal-capitalized letters that have meaning. In denotation interpreted as sound only. In connotation, the vocal letters-letters are symbols, representing a concept. Vocal "a" for instance, is a symbol of the beginning letters diction God. The vowel "i" is the symbol of diction (ise '). Vowel "u" is the symbol of diction (udupp'a), to "God, the contents, I get". On the basis of the third diction, it is understood that farmers believes there is a correlation of the Lord, the fruit and the harvest. If you look at the structure of the arrangement of diction, farmers believe in God (Allah) as a key driver for the fruit that can be harvested. So the mantra organized into "a, i, u". The existence of this suggests that the vocal or consonant letters in the language can be a meaningful symbol.

Based on the description above, it can be understood because their semiotic letters vocals and consonants in the language. Vocal letters often disitilahkan with letters alive and consonant letters called dead letters. With the terms of life and death, suggesting that humans in speaking only discuss two issues of life and death. Whatever is spoken by man can not be separated from the two issues. As in bermantra, only two things I want to achieve, namely safety and to avoid abstinence (wretched).

5) Diction at Mantra

On farmers spell diction found their usage characteristics. Diction it comes from Arabic and Bugis. Diction of Bugis language is rarely used in everyday life. Here are some of the words in question.

Diksi Bahasa Arab

- | | | |
|---------------|--------------|--------------------|
| - Allah | - Allahtaala | - NabiMuhammad |
| - Umar | - Usman | - Abu Bakar |
| - Baginda Ali | - Jin. | - Malaikat. |
| - Rohman | - Rohim | - Assalamualaikum. |

- Berkat. - Lailahaillah. - Allahtaala.
- Nabi Muhammad- Umar. - Usman.
- Abu Bakar. - Baginda Ali. - Jin.
- Malaikat.

Diction of Bugis language consists of several groups as follows.

1. They diction special (specific name)

- iyacing (rice) - iyakung (man / man)
- Honey (land) - Daengmu (head rice)
- Iyumpungi (man / man) - Ipenno (rice)
- Siti cattle (cow) - money (God / man)
- Do not (rice) - Syalohong (watchman ground in the field)
- Makulahu sada (rice) - Makulahu (grain)
- Isyusyu Lao (rice)

2. Diction place

- Rilangi (in heaven) - Riondrong maradd (in place permanently)
- balls Ulaweng (houses Gold) - Rilino (earth)
- Ritanah (on the ground) - Lino akhera (world-hereafter)

1. Diction Tabu

- Pecilaso (male genitalia)
- Pecilesi (female genitalia)

2. The ancient Diction

- Adeneng ulaweng (Golden staircase) -Sampu bolong (black gloves)
- Susureng salaka (bronze handle) -Sampu cella (red gloves)
- Mariti-kiti (drip) - Masyarole-kole (hanging)
- Mukalona - IONA (me-too)- Diossonang (disongsong)
- Wangungko (kuambilko) -Mukapudu-pudu (slow down-slow)
- Natot'toko (led) -Nasingkeru (held)

Their diction Arabic and Bugis resulted in syncretism. There are two ideologies that combined the farmers that ideology Islam and ancestral traditions. Farmers unite these two cultures in a spell, a spell that found bilingual. Farmers understand correctly chosen diction, diction when and where it is used. Farmers believe that to communicate with a specific designation, eg pies, iyakung, iyacing, and puang. A special mention has to be kept sacred. Because the sanctity of it, special mention is only available in the text spells and is not used in everyday conversation. For example diction yacing, only in the text spells, for reference in everyday conversation used SE- diction, which means rice.

3. Conception of Social, Cultural and Religious Farmers

Mantra as a result of a thinking society becomes media to pour the concept of social, cultural, and religious who becomes culture. In addition as a medium, the mantra is believed to have the power to realize the desire of the wearer. Mantra become one sacred and sanctified by farmers.

Because it spells specialized communication media used to land, human, spirit, rice, and more. But the essence of communication was directed to God.

Farmers Mantra is the mantra used by farmers in almost every activity. Mantra farmers can be verbal and nonverbal expressions. Its function as a request to God to bring blessings and grace. A blessing in itself is a virtue God set on something. While Grace is an assortment of pleasure and virtue. God's blessing on nature and all its contents, including the man himself. Spread the blessing of God cause farmers trying to get it. One way to get a blessing it is to bermantra. Bermantra not only for farmers with special sayings but also with the special act. Additionally must be supported by some knowledge related to magic.

Bermantra for farmers is not a new thing and taboo. Bermantra has become a tradition handed down from generation to generation. Its existence was still prevalent. Although there are some people who deny its use for fear of alleged blasphemy in religion. But the essence is the same person as bermantra have special readings coming from the Koran pray to God to be used in agricultural activities. Sandro SE- still rely in some activity or follow the instructions of the parents as a basic implementation of agricultural activities.

Farmers in use spells not just rely on the spell he had in agricultural activities. There are some basic knowledge that should be understood associated with agriculture. Knowledge of good days, knowledge of the matter, knowledge of the dream, knowledge of breath, knowledge of the land, paddy, yourself, and most importantly, the knowledge of God. Overall knowledge was mixed so as to obtain the blessing and mercy of God. Supposing food mixed with various spices and knowledge of cooking so that the high-value, taste, delicious, and healthy. Not all farmers understanding of science and knowledge. Only certain people just like sandro a'se who understand very well. Many farmers who only follow the tradition of their parents.

Farmers in the use of spells, while maintaining harmony between himself and God, humanity and the universe. The result of the existence of this is reflected not only in the magic and tradition of acting-acting and safety but also in the messages parents who understand. To understand how the relationship between farmers with God, others, and the universe can be described next.

Viewed from the angle of language, bermantra not only as a medium of communication to God. However, a media liaison silaturrahmi against humanity and nature. This can be proved from the following mantra farmers.

MANTRA CELLENI A'SE (Peered rice)

Bismilahirahmanirahim.
O Acing endreno magatti.
Aja mukapuddu-puddu
Matajenni daengmu di bolae.
Barakkalailahaillah.
(Pak. SHRT,2016)

Sentence two, three, and four mantra above is a sign that describes the relationship between farmers with so-called Acing. The third sentence is also a marker that has markers. The denotation of the sentence means O Acing went fast, Do not stand quietly, waiting brother does at home. That is, the farmers said to Acing up so fast, do not be silent because your brother waiting at home.

The connotation can be seen that the farmers know yacing well. This is evidenced by the call of "acing o" and diction "daengmu". The denotation, acing pronunciation and diction is a Daeng means sister. The family is defined connotation. It is understandable that farmers have called, acing the family. So, acing for farmers considered as human beings who have families. Acing contemplated by farmers, for intertextual associated with the title mantra is *ase* or rice.

It looks like farmers see acing as seeing a man. Farmers respect of acing have families. That's the form of the award farmers against rice. Understanding the padi as human understanding. The form of this award does not immediately, but it has the basics. The basis of this behavior can be understood in intertekstual of the sentence Bismilahirrahmanirahim and Barakkalailahaillah.

In the second array is denoted is defined, by calling the name of God the most Compassionate and merciful and thanks to there is no God but God. In the second sentence connotation that means recognition. Farmers admit that God i.e. God Most Compassionate and merciful. Farmers believe that the blessing of God. On this basis it is understood that farmers embraced the ideology of Islam. In religion, this ideology teaches love and affection to creatures on God, so God gave blessings.

Farmers understand and believe in the ideology of Islam. Therefore the activity, farmers established a good relationship with the rice, how to humanize rice. By means of such blessings of Allah be obtained abundant harvests farmers. The purpose is to maintain rice paddy humanize such as self-preservation. For rice and human religion is God's servant.

Contrary to the above description, it is understood that there is a process in bermantra Humanist, culture and religion. Bermantra communication means connecting God, connect with each other and bonding with the universe. Bermantra a proof for the existence of God as the source of farmers of all.

6. Conclusion

Based on the results of the study can be understood symbol system mantra farmers can be seen from the structure, shape, and linguistic magic. Based on the structure, spells farmers have a common structure and special structure. Form mantra farmers generally shaped passage. Spoken language is Arabic and Bugis combined with acting-acting. Wearing the symbol letters and syllables as a special spell. Diction used comes from Arabic and Bugis. Diction of English diction includes ancient Bugis, naming customs, and taboos. The concept of social, cultural, and religious in the spell can be seen from an association of farmers with God, others, and the universe. On

the basis of that, bermantra not only communicate, but connect the bonding to each other and the universe. Bermantra be evidence of God as a source of hope.

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