



Form and Function of the Mo Manggoba Gua Mantra in Buol Society

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ABSTRACT

Mantra is a genre of oral literature in the form of a language composition imbued with belief in the supernatural and sacred world. Mo Manggoba Gua is a type of mantra used by the Buol people, in the form of recitations carried out when planting dryland rice. This study aims to describe: (1) The form of the mo manggoba gua mantra, (2) The function of the mo manggoba gua mantra. The method used in this study is a qualitative descriptive method. The research data are the mo manggoba gua mantra obtained from interviews with informants in Paleleh District, Buol Regency. The research data were collected through: (1) documentation, (2) interviews, (3) recording techniques, (4) note-taking techniques. Data analysis techniques include the following stages: (1) data reduction, (2) data presentation, (3) drawing conclusions and verification. The results of the study show 39 verses of the mo manggoba gua mantra classified into three types: farming mantra, maintenance and pest and disease control mantra, and harvest mantra. The entire data of the mo manggoba gua mantra is pure oral literature in the form of free poetry. Meanwhile, the mo manggoba gua mantra has four functions, namely: (1) as a projective function, (2) as a function of ratifying cultural institutions and institutions, (3) as an educational function, (4) as a social control function. Based on these results, it can be concluded that the mo manggoba gua mantra is an oral tradition that has an important role in the lives of the Buol people, both from an aesthetic, educational, cultural, and social aspect.

Keywords: form, function, mantra, Buol society

Bentuk dan Fungsi Mantra Mo Manggoba Gua pada Masyarakat Buol

ABSTRAK

Mantra merupakan genre sastra lisan berupa gubahan bahasa yang diresapi oleh kepercayaan kepada dunia yang gaib dan sakti. Mo Manggoba Gua merupakan salah satu jenis mantra yang digunakan oleh masyarakat Buol, berupa baca-bacaan yang dilaksanakan ketika menanam padi ladang. Penelitian ini bertujuan untuk mendeskripsikan: (1) Bentuk mantra mo manggoba gua, (2) Fungsi mantra mo manggoba gua. Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif. Data penelitian merupakan mantra mo manggoba gua yang diperoleh dari hasil wawancara bersama narasumber yang berada di Kecamatan Paleleh, Kabupaten Buol. Data penelitian dikumpulkan melalui: (1) dokumentasi, (2) wawancara, (3) teknik rekam, (4) teknik catat. Teknik analisis data meliputi tahapan: (1) reduksi data, (2) penyajian data, (3) penarikan kesimpulan dan verifikasi. Hasil penelitian menunjukkan 39 bait mantra mo manggoba gua yang diklasifikasi menjadi tiga jenis, yaitu: mantra perladangan, mantra pemeliharaan dan pengendalian hama penyakit, dan panen. Keseluruhan data mantra mo manggoba gua merupakan sastra lisan murni yang berbetuk puisi bebas. Sementara itu, mantra mo manggoba gua memiliki empat fungsi, yaitu: (1) sebagai fungsi proyektif, (2) Sebagai fungsi pengesahan pranata dan lembaga kebudayaan, (3) sebagai fungsi pendidikan, (4) sebagai fungsi pengawasan sosial. Berdasarkan hasil tersebut, dapat disimpulkan bahwa mantra mo manggoba gua merupakan tradisi lisan yang memiliki peranan penting dalam kehidupan masyarakat Buol, baik dari aspek estetis, pendidikan, kebudayaan, maupun sosial.

Kata kunci: bentuk, fungsi, mantra, masyarakat Buol

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INTRODUCTION

Humans, nature, and culture are three interconnected elements that form a unity in social life. Humans cannot live apart from nature, as it provides living space and resources to meet their needs. In this interaction, humans develop systems of knowledge, values, and norms, which are then manifested in the form of culture. According to Koentjaraningrat (2009: 12), culture is the entire system of ideas, actions, and human works in social life, acquired through learning. Therefore, culture is the primary means by which humans regulate their relationship with nature and their environment.

The above description aligns with the belief of traditional societies that the relationship between humans and nature is generally based on a worldview that emphasizes balance and harmony. Nature is viewed not merely as an object for use but also as a part of life with specific value and meaning. Keraf (2010: 45) explains that traditional societies possess a strong environmental ethic, a moral view that positions humans as part of the ecosystem, not as masters of nature. This view encourages humans to treat nature wisely and responsibly. This relationship between humans and nature is then expressed through culture, one of which is oral literature.

Oral literature is a cultural product passed down from generation to generation and serves as a means of conveying local values, beliefs, and knowledge. Oral literature is a community's identity, inseparable from its daily life. Through oral literature, communities attempt to express their inner experiences, beliefs, and interactions with the natural world, which have been passed down through generations. This aligns with Danandjaja's (2002: 33) opinion, which states that oral literature reflects a community's outlook on life and serves to preserve and transmit traditional values from one generation to the next. Through oral literature, communities not only convey stories or aesthetic expressions but also record their collective experiences interacting with nature. One type of oral literature used by the community is mantras.

Mo Manggoba Gua is a type of mantra used by the Buol community, a form of recitation performed during rice planting. During these recitations, a panggoba (leader) recites the mantra or the requirements of Mo Manggoba Gua. In Buol tradition, Mo Manggoba Gua is a mantra used when planting rice in the fields. Locals use it to ward off pests and wild animals from approaching or attacking their gardens.

Its relevance to today's society is that to increase crop yields, proper plant maintenance and pest and disease control are essential. In addition to using modern methods, the community also needs to preserve the ancestral agricultural traditions of the Buol people. However, with the advancement of technology, the ancestral tradition of protecting agricultural fields using the Mo Manggoba Gua Mantra is considered outdated and no longer relevant to current conditions.

Based on the above description, research addressing the issue of form is certainly necessary to determine the classification of the Mo Manggoba Gua Mantra as pure oral literature. Understanding the form of the Mo Manggoba Gua Mantra as pure oral literature can influence how the mantra is memorized and passed down from generation to generation. Furthermore, analyzing the function of the Mo Manggoba Gua Mantra can help explain to readers when and why it should be used. For example, it is used during land clearing, maintenance and pest control, and harvesting. The benefit of this research is to raise awareness among the Buol community about preserving ancestral traditions. This research can also add to the body of research on Buol oral literature and contribute to efforts to preserve oral literature and local wisdom as part of the community's cultural identity. Therefore, research is needed on "The Form and Function of the Mo Manggoba Gua Mantra in Buol Society."

This research will be analyzed using Hutomo's theory. According to Hutomo (1991: 60-61), oral literature is divided into two forms: pure oral literature and semi-oral literature. Pure oral literature is literature that is truly spoken orally. This



type of oral literature generally takes the form of pure prose (fairy tales, entertaining stories, etc.) and also lyrical prose (rhythmic delivery). Semi-oral literature, on the other hand, is oral literature whose narration is aided by other art forms. Examples include ludrug literature, kethporak literature, wayang literature (shadow puppets or human puppets), and others. Meanwhile, according to Hidayatullah (2016: 16), mantras are grouped into four types: poetry, pantun, lyrical, and freeform. Furthermore, to enrich the research literature, this research utilizes functional theory (Bascom, 1954: 340-345). In his work entitled "The Forms of Folklore: Prose Narratives" (1954), Bascom argued that folklore has four 1) as a projective function, (2) As a function of legitimizing cultural institutions and institutions, (3) as an educational function, (4) as a social control function.

Based on a study of previous research written by Dede Hidayatullah (2016) in his article entitled "Structure, Form, and Function of Mantra Abal", Mahmudah (2021: 147-158) entitled "Form, Meaning, and Function of Oral Literature of Praise in Bugul Lor Village, Pasuruan City". Ayunang sari, Kahirul paridi, (2021: 28-36) entitled "Form, Function, and Meaning of Lelakaq: A Study of Oral Literature of the Sasak Community", Andre Bastian (2019), With the title "Folklore Function in the Collection of Buol Folk Tales". The difference between this study lies in the object, scope, and socio-cultural background of the study. Previous studies generally examined various forms of oral literature, such as mantras, praise, lelakaq, and folktales, with a focus that includes structure, meaning, and function in the context of diverse community cultures. Meanwhile, this study specifically examines the Mantra Mo Manggoba Gua which developed in the agricultural tradition of the Buol community, with an emphasis on the analysis of form and function only, without highlighting the internal structure or meaning separately. Therefore, this study offers a new perspective by limiting the focus of the study and highlighting local Buol traditions that are still rarely studied in oral literature research.

METHOD

The method used in this research is a qualitative descriptive method. This method was chosen because it is appropriate for depicting and describing the form and function of the Mo Manggoba Gua Mantra in Buol society in depth and contextually. Qualitative descriptive research is research in the humanities and humanitarian sciences that collects, classifies, analyzes, and interprets social and cultural facts to discover new principles of knowledge (Suwendra, 2018: 22-23).

Therefore, this study attempts to interpret the data as a whole according to the cultural context of the Buol community. Therefore, this research can be categorized as a qualitative descriptive study, aiming to describe the form and function of the Mo Manggoba Gua Mantra in Buol society.

The primary data in this study is the form and function of the Mo Manggoba Gua Mantra in Buol society, which is a tradition or ritual performed when planting rice in gardens. The Mo Manggoba Gua Mantra has a form and function, where the mantra is included in the form of ancient poetry (mantra) in pure oral literature, functioning to protect crops from pests and animals that want to attack residents' gardens. This research was conducted in Kualabasar, Talaki, and Molangato Villages, Paleleh District, Buol Regency, Central Sulawesi Province.

Data collection techniques were used to facilitate the researcher's systematic acquisition of information related to the Mo Manggoba Gua Mantra, following the steps outlined by Sugiono (2018: 333-334), which included interviews with informants, documentation of mantra texts, note-taking techniques to record the informants' utterances, and recording techniques to capture the recitations recited during the interviews. The researcher prepared equipment in the form of devices, writing instruments, and notepads to organize the data neatly and facilitate the analysis process.

Data analysis was conducted interactively and continuously according to the model (Miles, M. B. & Huberman, 1984: 21-35), which includes (1)

data reduction obtained from interviews, observations, and documentation, selection, summarization, and focusing on matters relevant to the research objectives, (2) data presentation in the form of narrative descriptive descriptions for ease of understanding and interpretation. This data presentation includes a classification of mantra forms and an analysis of their socio-cultural functions, and (3) drawing conclusions and verification to describe the form and function of Mo Manggoba Gua oral literature.

RESULTS

This research results section presents data obtained from the study on the form and function of Mo Manggoba Gua mantras. Data were collected through observation, interviews, and documentation of the practices and utterances of mantras used in the cultural life of the community. Mo Manggoba Gua mantras are classified into three parts: farming mantras, mantras for maintenance and pest control, and harvest mantras.

1. Form

This research uses Hutomo's theory. According to Hutomo (1991:60-61), oral literature is divided into two forms: pure oral literature and semi-oral literature. All 39 verses of the Mo Manggoba Gua mantra fall into the category of pure oral literature.

The ancient poetic form (farming mantra) of the mantra "Assalamu 'alaikum wa ra%matullahi ta'allâh wa barakâtuh, wa bil-khucûc nabiyyi Muhammad callallâhu 'alaihi wa sallam" is a free form. This is evident in its structure, which does not follow a specific pattern like poetry, pantun, or lyric poetry. This mantra consists of long, prayerful sentences, conveying a direct meaning without rhythmic repetition or rhyme. The flexibility of this form allows the mantra to be easily recited in various ritual contexts, both individually and in groups, while clearly emphasizing its spiritual meaning.

Furthermore, the use of formal and sacred words makes this mantra powerful in terms of

religiosity. Despite its simple form, this mantra has a projective function, asking for God's safety, mercy, and blessings, and affirming special reverence for the Prophet Muhammad. Its free form does not diminish its magical or religious effect, as the message conveyed is sufficiently concise and clear for the community who practices it. This mantra demonstrates how free forms in oral traditions can still effectively convey sacred meaning.

An old poetic form (a farming mantra). The mantra "Aku magi motoyotongu huta, magi karejaangu" (meaning: "I come to clear the land that will be cultivated") is a free form. This mantra does not follow a specific rhyme or rhythmic pattern, as is typically found in poetry, pantun, or lyrical forms. Its sentence structure is direct and communicative, conveying its meaning clearly without any distinctive sound harmony. This free form allows the mantra to be recited spontaneously during agricultural activities, particularly when clearing land. Therefore, its ritual function remains effective even though it is not a traditional literary form bound by rules of sound or rhythm.

In terms of meaning, this mantra is projective, expressing hope for the concrete action to be undertaken, namely the land clearing process. With its free form, the message conveyed is simpler, more direct, and easier to understand by the community practicing it. This demonstrates the flexibility of Mo Manggoba Gua oral literature in adapting its form and function to the context of rituals and daily agricultural activities.

2. Function

Based on Bascom's theory of the function of oral tradition (1965:340-345), mantras have four main functions: a projective function, a function of validating cultural institutions and structures, an educational function, and a social control function. These four functions are clearly evident in the recitation of the Mo Manggoba Gua mantra in the Buol community, particularly in the three main groups of mantras: farming mantras,



maintenance and pest control mantras, and harvest mantras.

1.1 Function of Farming Mantras

a. As an Educational Function

The educational function is the function of oral tradition related to the transmission of values, moral teachings, cultural knowledge, and the formation of community character. In the practice of the Mo Manggoba Gua mantra, this function is evident through mantra recitations that teach purity of heart, work ethics, respect for ancestors, and an understanding of the relationship between humans, nature, and God. Mantras are not only recited as a ritual, but also serve as a medium for educating the younger generation about farming etiquette, the importance of maintaining harmony with the environment, and instilling religious values in all activities. Therefore, mantras act as a means of spiritual, moral and cultural education that is passed down from generation to generation.

Nur putih allah
Holy light from Allah

Manusia cahaya nabi Muhammad
The light man of the prophet Muhammad

Intan Putih Nur Muhammad
Holy light from Allah

This mantra serves as a means of moral and religious education. The symbols "White Light" and "White Diamond" represent purity of intention and sincerity, while "Manuhan Cahaya Nabi Muhammad" reminds the community to emulate the morals of the Prophet Muhammad. Through the recitation of this mantra, farmers are taught that land clearing must be done with pure intentions, a pure heart, and religious awareness, so that the cultural values and ethics of traditional agriculture are passed on to the younger generation. This educational function emphasizes the internalization of cultural, moral, and religious norms.

2. As a Projective Function

The projective function is the mantra's function as a medium for conveying the hopes, desires, and anxieties of the community. In the practice of the Mo Manggoba Gua mantra, this function occurs when farmers recite the mantra to ward off danger, ward off disturbances from spirits, and pray for blessings on the land they are clearing. Through the mantra, farmers project their inner desires, both fears and hopes, thereby creating psychological calm and confidence that the work they are doing will yield good results. Therefore, the projective function not only works spiritually but also helps reduce the emotional burden of the farming process.

Mantra

Assalāmu 'alaikum. Nai mo mauri abo tangangu iko, karna nih pongaku anum atayu noh kayangan. Al-Hataya. Ashhadu allā ilāha illallāh, wa ashhadu anna Muhammadan rasūlullāh.

Peace be upon you. Do not harm my body, for I am with my Lord. (By) Al-Hataya. I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah.

This opening mantra has a projective function because it asks for protection and safety for farmers before beginning to clear land. When reciting it, farmers express their anxiety and worry about supernatural disturbances or potential dangers in their fields. Projecting hope for safety and protection provides farmers with inner peace and confidence. Furthermore, this mantra reinforces their spiritual belief that they are under God's supervision, ensuring that every step taken in the farming process has a moral and religious foundation.

3. As a Validating Function for Cultural Institutions and Institutions

According to Bascom, the validating function of cultural institutions and institutions is to affirm

the prevailing norms, rules, and socio-cultural structures within the community. In the practice of the Mo Manggoba Gua mantra, this function is evident when the mantra is used to affirm that agricultural rituals are carried out in accordance with customary, religious, and social norms.

Mantra

*Assalāmu ‘alaikum wa ra%matullāhi ta ‘āllāh
wa barakātuh, wa bil-khucūc nabiyyi*

Mu%ammad callallāhu ‘alaihi wa sallam

May salvation, the mercy of Allah the Most High, and His blessings be upon you, and especially on the Prophet Muhammad, may Allah's peace and blessings be upon him

This mantra serves to validate the land clearing process in the Mo Manggoba Gua tradition. By reciting this mantra, the community affirms that farming rituals must be carried out according to religious and customary norms, while also respecting ancestors and cultural values. The Panggoba, as the ritual leader, ensures that each stage of the ritual is valid and in harmony with inherited cultural norms. Furthermore, the recitation of this mantra marks the beginning of the farming process with full spiritual awareness, so that agricultural activities are not merely physical but also have religious and social significance.

4. As a Social Control Function

According to Bascom, the function of social control is the use of oral traditions or mantras to monitor the behavior of community members to ensure compliance with applicable norms and regulations. In the practice of the Mo Manggoba Gua mantra, this function is evident when the mantra is used as a reminder for farmers to act in accordance with customary rules, agricultural ethics, and religious values. The mantra acts as a social control that ensures human actions remain in harmony with tradition, morals, and environmental safety.

Mantra

*Ya Allah, aku mogile isino momuko huta boitia,
dupo dutiangu napukan*

O Allah, I ask for permission to open this land to earn a living.

This mantra serves a social control function because, in addition to asking for safety, it also emphasizes that farmers should act according to applicable regulations, refrain from damaging the land, maintain the balance of nature, and avoid actions that could bring disaster. When reciting this mantra, farmers are indirectly supervised by the spiritual and customary norms embodied in the Mo Manggoba Gua tradition. This mantra also serves as a reminder that every action has consequences, thus maintaining order, work ethics, and respect for the environment, as well as the social values passed down from ancestors.

Functions of the Mantra for Pest and Disease Maintenance and Control

1. As an Educational Function

The educational function is an oral tradition related to the transmission of values, moral teachings, cultural knowledge, and the formation of community character. In the practice of the Mo Manggoba Gua mantra, this function is evident through mantra recitations that teach farming ethics, spiritual awareness, and respect for nature and ancestors. Thus, the mantra serves as a medium for educating the younger generation about responsibility, purity of intention, and the relationship between humans and God. Therefore, the mantra serves as a means of spiritual, moral, and cultural education that is passed down from generation to generation.

Mantra

Minuallah miinuriallah malintang putih allah

From Allah the light of Allah the white holy sign of Allah

This mantra teaches religious and moral values, emphasizing that in every agricultural activ-



ity, especially when cultivating and protecting crops from pests, farmers must maintain pure intentions and spiritual awareness. The younger generation is taught that agricultural work is not merely physical but also contains religious values and work ethics. This educational function emphasizes the internalization of cultural and moral norms that guide the lives of the Buol people.

2. As a Projective Function

The projective function is an oral tradition that expresses the hopes, worries, or anxieties of the community regarding the future, disasters, or the results of their efforts. In the practice of the Mo Manggoba Gua mantra, the mantra is used by farmers to project their wishes for their crops to be safe from pests and diseases, while also calming anxieties regarding potential losses. This function demonstrates how the community uses mantras as a psychological mechanism to channel anxiety and hope for supernatural protection.

Mantra

Ya Allah, buyotunggu tongguyung ni Nabi Adam, mogi po biyagunggu rezeki ni umat Nabi Muhammad

O Allah, I borrowed the back of the Prophet Adam, to safeguard the sustenance of the people of the Prophet Muhammad

This mantra expresses the farmers' hope that their crops will be protected from pests and other disturbances. To recite this mantra, farmers project their desire for smooth farming processes and guaranteed harvests. This also has a calming psychological effect and fosters confidence that their efforts will succeed. This projective function emphasizes human interaction with nature and the supernatural world as part of the Buol people's spiritual traditions.

3. As a Function of Validating Cultural Institutions and Institutions

The function of validating cultural institutions and institutions is a function of oral tradition that affirms social rules, cultural norms, and custom-

ary practices that apply within the community. In the practice of the Mo Manggoba Gua mantra, this mantra validates agricultural procedures, ensuring that every farmer's action complies with customary rules and religious norms. This function maintains the continuity of the social and spiritual structure within the community.

Mantra

Assalamualaikum jibrail izrail israil israfil abubakar umar usman ali. Agu ouyo kumo yanit pindae nagi to kumo bisa kamu ta poguman akunaku

Assalamualaikum Jibrail Izrail Israel Israfil Abubakar Umar Usman Ali. If there is anything sharp, move it to this place, you are the one who told me.

This mantra affirms spiritual and cultural institutions, namely the belief that there is a protective entity that follows certain rules. Farmers are reminded to adhere to traditions, use proper methods when protecting crops from pests, and maintain respect for the traditions, beliefs, and spiritual powers present in the community. The function of validating these institutions emphasizes adherence to social and spiritual norms in the agricultural practices of the Buol community.

4. As a Social Supervisory Function

The social supervisory function is an oral tradition that plays a role in controlling the behavior of community members through norms, prohibitions, or symbolic threats. In the practice of the Mo Manggoba Gua mantra, the mantra serves to remind farmers to act according to customary rules and maintain ethical farming practices, as well as instill awareness of the consequences of non-compliance with norms.

Mantra

Hukumum buyumum tayamum alkilun parhum marhum laillah illallah Muhammadan rasulullah
Determination, shield, purification, barrier to negative energy, blessed with grace, there is no god but Allah Muhammad Rasul Allah.

This mantra emphasizes social control through religious awareness. Farmers are reminded to act righteously, maintain a pure heart, and conduct agricultural activities ethically. Through this mantra, the community monitors each other to ensure they do not violate customary norms and spiritual rules. This social control function plays a role in maintaining social and moral order in traditional agricultural practices.

Functions of the Harvest Mantra

1. As an Educational Function

The educational function of the harvest mantra is to convey ethical agricultural values, respect for rice as a source of life, and moral teachings to encourage people to treat the harvest with care and gratitude. Values such as patience, sincerity, and purity are essential parts of the harvest process, as the harvest is considered a spiritual connection between humans, nature, and God.

Mantra

Aku diila mo niot baharumu

I won't step on your body

This mantra teaches the ethics of treating rice with respect. The phrase "will not step on your body" indicates that rice is considered an entity whose dignity must be protected. Through this mantra, the younger generation is taught not to damage the harvest carelessly and to always work carefully and politely. This is the educational value of respect and farming ethics that has been passed down from generation to generation.

2. As a Projective Function

The projective function is an oral tradition that expresses the hopes, concerns, and deep desires of the community in the face of uncertain situations. In the practice of harvest mantras, this function reflects the farmers' desire for a smooth harvest, undamaged rice, and abundant harvests. Mantras serve as a means to calm inner anxieties and strengthen their belief that their efforts will succeed.

Mantra

Mo lane lane mo susi mo lane mo arusi

To be open, to be clean, to be open, to be cleaned.

This mantra projects farmers' anxieties and hopes regarding harvest conditions. The mantras "so that it is open" and "so that it is clean" convey a strong desire that the harvest process be unimpeded by obstacles, pests, or other disturbances. This mantra serves to calm farmers' anxieties while projecting hope that the fields will yield good yields and be easy to cultivate. Psychologically, this mantra reinforces the belief that the harvest will proceed smoothly.

3. As a Function of Validating Cultural Institutions and Institutions

This function reinforces customary values and agricultural traditions that are considered sacred. This mantra embodies the inherited belief that rice has "origins," "ancestors," and possesses revered spiritual powers.

Mantra

*Akuaku yon ti boiya mu Akuaku yon ti kakai mu
Noi tamo yon waktumu iko magi ayanguyon boi
dupo ngoyo ti kundiimu sambe nook init sambe
noko ono to tambatum po sadia akunimu sambe
noko omut sambe noko birahi. To sadia akunimu
iko magi ayanguyon noi tamoyon waktumu iko
tan poyayagu iko tan pomonggat akuaku yon tan
magi mogoya akunimu*

I am your grandmother I am your grandfather It's time for me to take you no matter how hot or cold it is your place has been prepared for you until it makes you smell good until it makes you lustful. Your place has been prepared for you I will take you it's time for you to go I will take you.

This mantra also serves to create a symbolic connection between the rice and ancestors. By identifying themselves as "grandfathers," the chanter emphasizes that the harvest involves not only agricultural aspects but also other aspects, such as spiritual, social, and cultural aspects, which have been passed down through generations.



4. As a Function of Social Control

The function of social control aims to control community behavior through beliefs, customary rules, and spiritual teachings. In the practice of harvest mantras, this function includes emphasizing not being greedy, not harvesting rice prematurely, and maintaining good behavior during the harvest process.

Mantra

Mim mautu kali mautu Nur Allah Kelepo itai tam mo goya akunimu iko po sabar po iman aku tam magi goya akunimu agu diila kodo loyoku iko nai mo koriog

The opener of death, the light of God, even if who takes you, be patient, have faith, I will take you, if you don't look like my face, don't move

In this mantra, "if you don't look like my face, don't move," it functions as a form of social control. The mantra emphasizes that only those with the right or authority may harvest the rice, and not others. This ensures that the community does not indiscriminately take others' rice. This mantra serves as a customary control to prevent theft, fraud, or premature harvesting. The social values of honesty and adherence to customary rules are internalized through this mantra.

DISCUSSION

Based on the research findings presented in the previous section, we obtain an overview of the form and function of mantras within the context of their use in the Mo Manggoba Gua tradition among the Buol community. The data presented demonstrate that these mantras exist as ritual utterances closely related to the cultural value systems of the communities they support. Therefore, this discussion section focuses on interpreting and analyzing these research findings in greater depth using a relevant theoretical framework. The discussion focuses on the form and function of Mo Manggoba Gua oral literature in the lives of the Buol people, referring to Hutomo's theory of form and William Bascom's

theory of the function of oral literature. This allows us to understand the role of mantras not only as agricultural ritual practices but also as socio-cultural media that regulate human relationships with God, nature, and fellow community members.

1. Form

Mantras are a form of oral literature that have specific functions and purposes according to the social, cultural, and religious needs of the local community. Hutomo (1991: 60-61) states that oral literature is divided into two forms: pure oral literature, which is spoken entirely orally, and semi-oral literature, which is spoken by the speaker assisted by other art forms. Meanwhile, Hidayatullah (2016: 16) categorizes mantras into four types: poetry, pantun, lyric, and freeform. Based on the above opinion, it can be concluded that mantras are oral literature that can be grouped into several forms, namely: poem form, pantun form, syair form, and free form. In the research results above, the 39 M-MMG data found are pure oral literature with free form.

Mantra

Ya Allah, aku mogile isino momuko huta boitia, dupo dutiangu napukan

O Allah, I ask for permission to open this land to earn a living

The mantra above reflects a religious context. The straightforward and communicative sentence emphasizes the practitioner's intention to seek God's permission and blessings before clearing the land. The free form facilitates the clear and personal delivery of spiritual messages, enabling direct interaction between humans and the power of God, the Provider of Sustenance.

The forms found in this study are purely oral literature. Furthermore, M-MMG also exhibits a free form. This aligns with Hidayatullah's (2016: 16) opinion, which categorizes mantras into four categories: poetry, pantun, lyric, and free form. Furthermore, this research aligns with Dede

Hidayatullah's (2016) article, "Structure, Form, and Function of Abal Mantras," published in the *Sirok Bastra Journal*, Volume 4, Number 2, pages 161–174. The mantra forms found are free form.

The Function of the Mo Manggoba Gua Mantra in the Oral Tradition of the Buol Community

The discussion of the function of the Mo Manggoba Gua mantra in Buol society is based on the theory of the function of oral tradition proposed by William Bascom (1965). According to Bascom, oral tradition has four main functions: a projective function, a function of validating cultural institutions and institutions, an educational function, and a function of social control. These four functions do not operate separately, but are interrelated and coexist in the social life of the community. The research results show that the Mo Manggoba Gua oral literature functions not only as a series of ritual mantras recited during agricultural activities but also as a value system that regulates human relationships with God, nature, and fellow humans. From land clearing and crop cultivation to harvesting, the mantras in Mo Manggoba Gua consistently fulfill these four functions and are an integral part of the traditional agricultural practices of the Buol community. Thus, the existence of mantras in the Mo Manggoba Gua tradition can be understood as a socio-cultural instrument with profound meaning, not only at the spiritual level, but also in shaping attitudes, behavior, and social structure.

The Educational Function of the Mo Manggoba Gua Mantra

The educational function of the Mo Manggoba Gua mantra is related to the process of passing on cultural values, moral norms, ethics, and collective knowledge from one generation to the next. In the Mo Manggoba Gua tradition, the educational function is very dominant, as almost all mantras contain symbolic teachings that serve to guide the thinking, attitudes, and actions of farmers. During the farming stage, the mantras include "Nur putih

allah," meaning "Holy light from Allah," "Manuman cahaya prophet Muhammad," meaning "Man of the light of the prophet Muhammad," and "Intan Putih Nur Muhammad," meaning "White Diamond of Muhammad's Light." The mention of the Prophet Muhammad as the light teaches that every agricultural activity must be based on clean, pure intentions and oriented towards goodness. This purity of intention is the foundation of farming ethics, so that people are educated not to clear land with the aim of destroying nature, pursuing excessive profit, or harming others. Through these religious symbols, mantras function as a means of moral education that instills the values of honesty, responsibility, and spiritual awareness such as the mantra "Hukumum buyumum tayamum alkilun parhum marhum laillah illallah Muhammadan rasulullah" which means "Provision, shield, purification, barrier of negative energy, blessed with mercy, there is no God but Allah Muhammad Rasul Allah." In the mantra of maintenance and pest control, the educational function is seen through teachings about the obligation to care for plants as a trust from God. The mantra Mo Manggoba Gua teaches that plants are not merely economic commodities, but part of the life system that must be treated with great care and respect. Values such as patience, perseverance, and concern for the environment are indirectly instilled through the recitation of the mantra. In this way, the younger generation not only learns farming techniques but also understands the spiritual and ethical significance of agricultural activities themselves. During the harvest period, the mantra "Aku diila mo niot baharumu," meaning "I will not step on your body," has an educational function that is further reinforced by the mantra prohibiting stepping on rice and emphasizing respect for the produce of the land. This prohibition teaches the ethics of wisely utilizing natural resources and fostering gratitude for the blessings received. Overall, the educational function of the Mo Manggoba Gua mantra plays a crucial role in shaping the character of the Buol people, fostering



religious attitudes, responsibility, respect for nature, and preserving their ancestral cultural heritage.

The Projective Function of the Mo Manggoba Gua Mantra

Bascom's projective function refers to the role of oral tradition as a medium for channeling collective emotions, particularly hopes, anxieties, and fears regarding life's uncertainties. In the Mo Manggoba Gua tradition, the projective function emerges strongly because agricultural activities are highly dependent on natural conditions beyond human control. The mantra "Assalamu 'alaikum wa ra?matullahi ta'allah wa barakatuh, wa bil-khu?u? nabiyyi Mu?ammad ?allallahu 'alaihi wa sallam" which means "May the safety, mercy of Allah the Most High, and His blessings be upon you, and especially upon the Prophet Muhammad, may the peace and blessings of Allah be upon him." During the cultivation phase, the opening mantra serves as a means of projecting farmers' anxiety about potential disturbances from spirits, natural hazards, and the risk of accidents during land clearing. Through the recitation of the mantra, this anxiety is transformed into prayers and requests for protection from God and spiritual powers. This process provides inner peace and fosters confidence that the work being carried out is under divine protection. Furthermore, the mantra "Ya Allah, buyotunggu tongguyung ni Nabi Adam, mogi po biyaganggu rezeki ni rakyat Nabi Muhammad" (O Allah, I borrow the back of the Prophet Adam, to safeguard the sustenance of the people of the Prophet Muhammad). During the maintenance and pest and disease control phase, the projective function is evident in the mantra expressing the hope that crops will be protected from pests and diseases. Fears of crop failure and economic losses are projected into spiritual requests, so that the mantra functions as a psychological mechanism to reduce collective stress and anxiety in the community during farming. The harvest mantra "Mo lane lane mo susi mo lane mo arusi" (Mo lane lane mo susi mo lane

mo arusi) (So that it becomes open, so that it is clean, so that it is open, so that it is cleansed)" (Mo lane lane mo susi mo lane mo arusi) (So that it becomes open, so that it is clean). During the harvest phase, the projective function is evident in mantras that convey hopes for a smooth harvest and abundant yields. Mantras serve as a means to calm anxiety and strengthen collective optimism. Thus, the projective function demonstrates that mantras are not merely symbolic but also play a concrete role in maintaining the mental and emotional balance of the community.

The Validating Function of Cultural Institutions and Institutions in the Mo Manggoba Gua Mantra

The validating function of cultural institutions and institutions relates to the role of oral tradition in reinforcing norms, rules, and social structures prevailing within the community. In the Mo Manggoba Gua tradition, mantras serve as a means of customary and religious legitimacy for each stage of agricultural activity. The land clearing mantra, "Assalamu 'alaikum wa ra?matullahi ta'allah wa barakatuh, wa bil-khu?u? nabiyyi Mu?ammad ?allallahu 'alaihi wa sallam," translates to "May the safety, mercy, and blessings of Allah be upon you, and especially upon the Prophet Muhammad, may Allah's peace and blessings be upon him." The opening mantra, which contains greetings and prayers, signifies that the farming process is carried out legally according to custom and religious teachings. The presence of the *panggoba* as the ritual leader emphasizes the social structure of the Buol community, where only certain individuals have the authority to lead the ritual. This indicates that the mantra serves to legitimize social roles and cultural positions within society. Besides that, the mantra for pest and disease maintenance and control is "Assalamualaikum jibrail izrail israil israfil abubakar umar usman ali. Agu ouyo kumo yanit pindae nagi to kumo bisa kamu ta poguman akunaku." Which means "Assalamualaikum jibrail izrail israil israfil abubakar umar usman ali. If there

is anything sharp, move it to this place, you are the one who told me." During the crop care stage, mantras that invoke angels and spiritual figures serve to reinforce the community's belief system. The mantra emphasizes that crop protection must be carried out according to traditional customs passed down through generations, not based on individual whims. Thus, the function of validating institutions maintains the continuity of tradition and prevents deviations from cultural values. Furthermore, the harvest mantra, "Aku diila mo niot baharumu," translates as "I will not step on your body." During the harvest stage, mantras linking rice to ancestors validate the Buol community's cosmological view that agriculture is part of a sacred cultural and spiritual system. This function ensures that agricultural practices remain within the framework of customary values and beliefs passed down by ancestors.

Social Control Function in the Mo Manggoba Gua Mantra

The social control function refers to the role of oral tradition in controlling the behavior of community members to ensure compliance with applicable norms and rules. In Mo Manggoba Gua, mantras serve as symbolic and spiritual means of social control. The mantra during the cultivation stage is "Ya Allah, aku mogile isino momuko huta boitia, dupo dutiangu napukan," which means "Ya Allah, I ask for permission to clear this land to earn a living." During the cultivation stage, the mantra requesting permission to clear land serves to limit farmers' actions, preventing them from acting arbitrarily, such as clearing land excessively or damaging the environment. The belief that every action is monitored by spiritual forces encourages communities to act more cautiously. Next, the mantra for pest and disease maintenance and control "Assalamualaikum jibrail izrail israil israfil abubakar umar usman ali. Agu ouyo kumo yanit pindae nagi to kumo bisa kamu ta poguman akunaku Which means Assalamualaikum jibrail izrail israil israfil abubakar umar usman ali. If there

is anything sharp, move it to this place, you are the ones who tell me. In pest and disease maintenance and control, the mantra reminds farmers not to use methods that violate customs or harm others. Supervision is not carried out directly through social sanctions, but through internalization of norms embedded in the individual's religious consciousness. Furthermore, the harvest mantra "Mim mautu kali mautu Nur Allah Kelepo itai tam mo goya akunimu iko po sabar po iman aku tam magi goya akunimu agu diila kodo loyoku iko nai mo koriog" translates to "The Opener of Death and Death, the Light of God. Regardless of who takes you, remain patient and faithful. I will take you. If it's not like my face, you shouldn't move." During the harvest, the social control function is clearly evident through the mantra prohibiting unauthorized individuals from harvesting the rice. This prohibition serves to prevent theft, fraud, and premature harvesting. Thus, oral tradition plays a role in maintaining social order, justice, and harmony in the lives of the Buol people.

Based on this description, it can be concluded that the Mo Manggoba Gua oral literature fulfills the four functions of oral tradition according to Bascom in an integrated and complementary manner. The educational function shapes the character and ethics of society, the projective function conveys collective emotions, the institutional validation function strengthens the social and cultural system, and the social control function maintains social order and harmony. Therefore, Mo Manggoba Gua serves not only as a ritual tradition but also as a value system that regulates the lives of the Buol people as a whole.

CONCLUSION

Based on the results of research conducted on the form and function of Mo Manggoba Gua oral literature in the Buol community, it can be concluded that this tradition falls into the category of pure oral literature, as explained by Hutomo (1991: 60-61). This is evident from the fact that



the mantra texts are not simply written down but are passed down orally from one generation to the next through a pangoba (leader). The characteristics of pure oral literature are reflected in the use of the Buol regional language, the repetition of sounds, and its limited use in ritual processions. Furthermore, Mo Manggoba Gua is also a free-form mantra.

Mo Manggoba Gua has four main functions according to the theory (W. R. Bascom, 1954). First, it serves as entertainment because the mantra recitation, with its rhythm and repetition of sounds, creates an aesthetic nuance for the listener. Second, it serves as education because it contains moral messages and life values, such as an invitation to be careful and respect nature. Third, it serves as a validation of culture because it reinforces the values, norms, and cultural identity of the Buol people through inherited oral traditions. Fourth, it serves as a social control because it contains messages to avoid greed and maintain balance with nature. Thus, Mo Manggoba Gua is an oral tradition that plays a vital role in the lives of the Buol people, from an aesthetic, educational, cultural, and social perspective.

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