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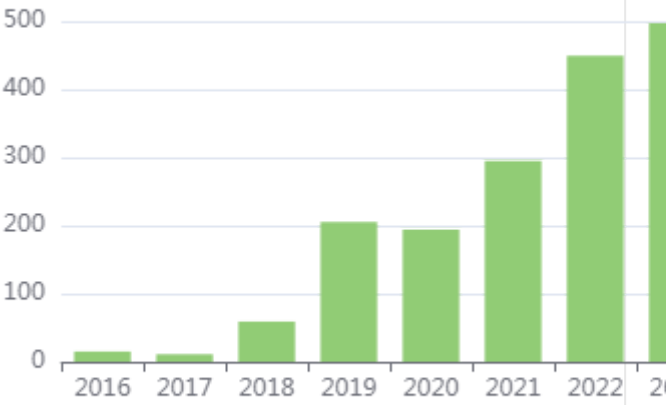
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## The Values of Local Wisdom in the Oral Tradition of Healing Spells for the People of Osing, Banyuwangi Regency: An Anthropolinguistic Study

(Nilai-nilai Kearifan Lokal dalam Tradisi Lisan Mantra Pengobatan Masyarakat Osing Kabupaten Banyuwangi: Kajian Antropolinguistik)

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**Abstract:** The study of oral traditions needs to be encouraged as a form of effort to preserve local wisdom values. One oral tradition that has not been widely studied is the healing mantra of the Osing people. This research aims to describe the values of local wisdom in the oral tradition of healing mantras of the Osing people of Banyuwangi Regency from an anthropolinguistic perspective. The research method used is a qualitative research method with a Spradley ethnographic approach consisting five research steps. This research data collection is classified based on primary data. Primary data were obtained through interviews with native sources in Ngaliyan Village, Rogojampi District, Banyuwangi City. Data were collected using interview, listening, and speaking methods. The collected data were analyzed based on three main components: data reduction, data presentation, and conclusions or verification. This research found four forms of local wisdom values in the oral tradition of healing mantras of the Osing Community, which include: (1) the value of asking God for healing, (2) the value of asking God for an abundance of grace, (3) the value of abstaining from acting carelessly, and (4) the value of the benefits of plants and nature. These four local wisdom values are depicted through a series of excerpts from the healing mantras of the Osing Community, Banyuwangi Regency, which has a wealth of distinctive traditions. Local wisdom values such as national wealth need to be cared for, including the oral tradition of Osing's magical mantras. In the modern society, the existence of this oral tradition is increasingly fading and will gradually fade if it is not preserved.

**Keywords**      **anthropolinguistics, healing spells, lokal wisdom values, oral traditions**

**Abstrak:** Kajian tradisi lisan perlu digelorakan sebagai salah satu bentuk upaya pelestarian nilai-nilai kearifan lokal. Salah satu tradisi lisan yang belum banyak dikaji adalah mantra pengobatan masyarakat Osing. Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai kearifan lokal dalam tradisi lisan mantra pengobatan masyarakat Osing Kabupaten Banyuwangi dalam perspektif antropolinguistik. Metode penelitian yang digunakan adalah metode penelitian kualitatif dengan pendekatan etnografi Spradley yang memiliki lima langkah penelitian. Pengumpulan data penelitian ini diklasifikasikan berdasarkan data primer. Data primer diperoleh melalui wawancara narasumber asli Desa Ngaliyan Kecamatan Rogojampi, Kota Banyuwangi. Data dikumpulkan dengan metode wawancara, simak, dan cakap. Data yang terkumpul dianalisis berdasarkan tiga komponen utama, yaitu reduksi data, sajian data, dan kesimpulan atau verifikasi. Penelitian ini menemukan empat bentuk nilai kearifan lokal dalam tradisi lisan mantra pengobatan Masyarakat Osing yang mencakup: (1) nilai permohonan kesembuhan kepada Tuhan, (2) nilai meminta limpahan Rahmat kepada Tuhan, (3) nilai pantangan untuk tidak sembarangan dalam bertingkah laku, dan (4) nilai kebermanfaatan tumbuhan dan alam. Keempat nilai kearifan lokal ini digambarkan melalui untaian cuplikan mantra pengobatan Masyarakat Osing Kabupaten Banyuwangi yang memiliki kekayaan tradisi khas. Nilai-nilai kearifan lokal sebagai kekayaan bangsa perlu dirawat termasuk tradisi lisan mantra magis Osing. Pada masyarakat modern, eksistensi tradisi lisan ini semakin memudar dan berangsur-angsur luntur jika tidak dilestarikan.

**Kata Kunci**      **antropolinguistik, mantra pengobatan, nilai kearifan lokal, tradisi lisan**

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## INTRODUCTION

Anthropological studies which are given as mandatory courses in universities cannot be separated from developments and changes over time (Kurnia, 2017). Theories in anthropological studies need to be linked to concrete examples from various cultures in Indonesia so that they are more contextual and contributive to developments and changes in society. The rapid development of the times influences shifts in scientific studies and creates innovations in learning (Marryono, 2018). Learning innovations can take the form of learning models, textbooks, and learning media that are adapted to student characteristics and advances in science and technology. The scope of Anthropological study areas in university learning includes the study of language, culture, and aspects of human life. The modern aspect of human life also influences cultural development. Humans are starting to abandon habits, values, symbols, and perspectives of a tradition that has been mutually agreed upon (Hantoro et al., 2022). Of course, this resulted in the erosion of regional traditions in Indonesia. Anthropological learning is one of the cultural preservation efforts.

Learning anthropological in the Indonesian Language Education Master's Program provides knowledge in honing discussions of culture linked by language and humans. The concept of language which is the object of anthropological study cannot be separated from technological advances. Therefore, anthropological learning needs to develop and adapt to current developments so that cultural traditions can be accommodated as a preventive measure to preserve the traditions of local communities. Anthropological learning in master's programs must integrate the results of studies carried out concretely in various research by lecturers and students (Hasanuddin, 2015; Rahardi et al., 2019; Wuryaningtyas, 2018).

Using culture holds a wealth of history, religion/beliefs, language, architecture, ceremonies, arts and culture, kinship systems, and social and cultural systems that have not been fully explored (Dinas Perpustakaan dan Kearsipan Provinsi Jawa Timur, 2014). Using culture is a rich heritage of the This research was carried out using the view that anthropological is "a science that studies humans and culture as a whole". Humans are the creators of culture, while culture 'creates' humans according to their environment. Anthropological is the study of humans and culture which are interrelated in their linguistic functions and dynamics (Duranti, 1997; Rahardi & Melati, 2022). Duranti stated that anthropological or linguistic anthropology is a field of science that sees language as a practical cultural phenomenon of a society which is expressed in the form, function, and meaning of language (Duranti, 1997). These practical cultural phenomena include thought patterns, belief systems, and knowledge systems). Based on this, Koentjaningrat (1979) divides culture into seven elements, including belief systems, knowledge systems, and language. In this way, a very close reciprocal relationship exists between humans and culture. Anthropological attempts to explore and study local wisdom based on the relationship between text structure and co-text in an oral tradition or cultural event. Local wisdom is a way of life that is believed to guide society in society. Local wisdom consists of a set of values, norms, ideas, and human activities that have noble values (Febriyanto et al., 2021; Nengsih, 2020).

Blambangan Kingdom which is owned by a group of Osing ethnic groups who live in Banyuwangi Village. The attraction of Osing culture was triggered by the excitement of the massacre case known as the 1998 Banyuwangi Massacre. The Banyuwangi Massacre was a massacre of shamans who practiced black magic (*santet* or *teluh*) in Banyuwangi. This dark history has made the city of Banyuwangi known as the heir to magical knowledge in the form of black magic. This incident legitimized that the Banyuwangi area was the main base for shamanism in East Java. The oral traditions of the Osing people in Banyuwangi include legends, oral poetry, myths, and fairy tales. Of the four types of oral traditions, the most popular is oral poetry. Osing oral poetry has several types, including

*basanan, wangsalan, sanepan, batekan, syair*, and mantra. Mantra is the most prominent culture of Osing and is the cultural identity of the Osing people.

An oral tradition is a beautiful form of expression that is full of the cultural content of a region (Foley, 2011; Budiman et al., 2020). One form of an oral tradition known to the people of Banyuwangi is the mantra. The context of mantras in Osing culture is often associated with prayers or a series of spoken words and has magical elements to achieve the desired goal. In Sanskrit, mantras are called 'incantations', 'charms', or 'prayers' (Delmonte, 1983; Sutikno, 2020). *Laku mistik* or magical practices cannot be separated from mantras. *Laku mistik* is essentially an attempt to awaken the supernatural powers possessed by intelligent people or shamans. Mantras in Osing culture are synchronized with the local beliefs of people with modern religious traditions such as Hinduism, Buddhism, and Islam. Spells in Osing culture tend to have a "tribal" nuance. The Osing Mantra is unique from other mantras in other Indonesian cultures. These characteristics are found in the type of magic. Magic is an action and belief related to sacredness to achieve a good or bad goal (Atas et al., 2006; Malinowski, 1948). The magic of the Osing mantra is wrapped in sacred tribal prayers that have magical elements and supernatural powers. The Osing Mantra is very interesting and challenging to study in the context of local culture because it contains four types of magic, namely white mantra, yellow mantra, red mantra, and black mantra which are used as an alternative to traditional social institutions when formal institutions cannot overcome everyday problems (Nurjamilah, 2015; Wibawa et al., 2017). The use of the Osing mantra is used as a portrait of pragmatic life patterns. Based on their function, mantras are used to achieve certain goals such as curing disease, exorcising evil spirits, facilitating good fortune, obtaining and maintaining position, and finding a soul mate (Mariati, 2013; Wulandari, 2015).

Treatment spells are the objects discussed in this research. Treatment spells are included in the white magic spells. White magic spells are spells that are imbued with good values. This white spell plays a role in neutralizing the practice of black and red magic spells, both for healing and repelling evil. Spells belonging to the type of white magic are used to prevent or repel evil. These healing spells can take the form of magical treatments, prayers, and herbal treatments. Magical medicine is a part of mysticism or magic. The tools used in healing spells are objects that symbolize certain religious rituals and historical or rare objects. There are also supporting materials used as tools for using healing spells, namely clear water, several parts of plants (starting from roots, stems, leaves, flowers, sap, etc.), animal organs (starting from fur or hair, skin, nails, or claws, liver, blood, eggs, even feces), as well as various other ingredients such as perfume, incense, incense and so on (Luthviatin, 2015).

Various studies regarding local wisdom in the healing spells of the Osing people have been carried out (Asruni et al., 2022; Dermawan et al., 2021; Ilyas & Murni, 2023; Luthviatin, 2015). The results of Luthviatin's (2015) study focused on depicting the healing process combined with massage, massage, and the use of magical objects. The treatment process is carried out using prayer requests to God through *selawat* and *basmalah*. Research by Asruni et al., (2022) studied the Osing ethnic healing tradition in terms of the types of lexical meanings of verbs in treatment. Research by Dermawan et al., (2021) focused on exploring the life experiences of COVID-19 survivors using Osing treatment through a bio-psychosocial-spiritual approach to realizing holistic health. Ilyas & Murni's (2023) research focused on the use of magic in traditional Osing healing. The research of Luthviatin, Asruni, et al., Dermawan et al., and Ilyas & Murni explored the issue of healing spells in general, while this research is more specific and uses different methods to examine the local wisdom values of each meaning of the healing spells spoken by shamans.

Based on preliminary studies and theoretical studies, this research aims to describe the local wisdom values contained in the magical healing spells of the people of Osing, Banyuwangi Regency. This research is very useful for developing anthropolinguistic lectures and efforts to preserve local wisdom values through education as has been done by previous researchers (Hasanuddin, 2015; Lubis, 2020; Sibarani, 2015; Sukarismanti & Samsudin, 2021).

## METHOD

This research uses qualitative research methods with an ethnographic approach. The qualitative descriptive method is a research procedure carried out with the results of presenting data in the form of oral speech in a speech event by elaborating on an ethnographic approach in studying anthropolinguistic research (Moleong, 2019; Sugiyono, 2019). One of the characteristics of qualitative research is that it takes a natural environmental setting. The natural environment in this research is the socio-cultural environment of the Osing community, especially in Aliyan Village, Banyuwangi City. The substantive data source in this research is the Osing treatment mantra which has been transcribed into text, while the locational data source is located in Aliyan Village, Banyuwangi City. The primary data for this research is in the form of verbal utterances of the Osing treatment mantra. The secondary data for this research comes from interviews, literature studies through books, scientific documents, and previous research related to local wisdom values in Osing healing spells. The object of this research is the local wisdom values in the Osing treatment mantra.

Data collection was carried out using interviews, listening, and note-taking methods. The interview method was carried out with a shaman who directly handles the Osing spell treatment process. The Listening Method is carried out by listening to the shaman's speech when carrying out the Osing treatment process by reciting mantras. The note-taking method was used to transcribe the results of the oral speech of the Osing treatment mantra into Indonesian.

The data collection stages were carried out using an ethnographic approach consisting of 5 stages adapted from the 12 stages proposed by Spradley (1997). The five stages of data collection for this research include: (1) Determining informants, (2) Conducting interviews, (3) Asking descriptive questions, (4) Conducting ethnographic interview analysis, and (5) Writing ethnographically. The informants for this research are caretakers or smart people who can recite treatment mantras in the Osing language from Aliyan Village, Rogojampi District, Banyuwangi City. Interviews with informants were carried out using unstructured interview techniques to explore information in depth. In the interview process, the researcher was assisted by one of the village leaders who was able to communicate in Osing. Descriptive questions were asked to reconfirm the informant's statements. The collected data was then classified and analyzed taking into account theory and culture to look for local wisdom values in the oral tradition of healing mantras. The final step is to write an ethnography based on the findings of the local wisdom values of the Osing treatment mantra.

Data analysis was carried out by applying three main components, namely data reduction, data presentation, and conclusion. In the data reduction stage, the researcher collected and presented data on oral speech of treatment mantras. The second step is data presentation, data on oral speech of treatment mantras is collected then classified and presented in narrative form according to the research objectives. The third step is concluding, after analyzing all the oral utterances of the Osing treatment mantra, the researcher concludes the research objectives carefully.

## RESULTS AND DISCUSSION

This research found four local wisdom values contained in the healing mantras of the Osing Community. The four values of local wisdom are (1) the value of asking God for healing, (2) the value of asking God for an abundance of mercy, (3) the value of taboos against acting carelessly, (4) the value of the usefulness of plants or the surrounding nature. The findings and discussion of each local wisdom value of the Osing Community's healing spells are presented in the example data in Table 1 as follows.



**Table 1**  
**Osing People's Treatment Spells**

No.	Spells	Context
1	<p><b>Data 01</b>  <i>Bismillahir rahmannir rahim</i>  <i>Kabeh penyakit teko Allah, baliko neng Allah</i></p> <p><b>Gloss</b>  <i>Dengan menyebut nama Allah Yang Maha</i>  <i>Pemurah lagi Maha Penyayang</i>  <i>Semua penyakit yang berasal dari Allah,</i>  <i>kembalilah kepada Allah</i></p>	Before starting treatment, the shaman starts reading the prayer <i>Bismillahir rahmanir Rahim</i> to ask for Allah's blessing before massaging the patient.
2	<p><b>Data 02</b>  <i>Siro ngombye byanyu iki ambi ndonga sholat</i>  <i>Allaahumma sholli alaa muhammadin nabiyill</i>  <i>ummiyyi wa alaa aalihi wasalim</i></p> <p><b>Gloss</b>  <i>Kamu minum air ini sambil berdoa selawat</i>  <i>Ya Allah, limpahkanlah selawat kepada Nabi</i>  <i>Muhammad yang tiada dapat membaca dan</i>  <i>menulis dan semoga keselamatan tercurah kepada</i>  <i>segenap keluarganya</i></p>	The shaman gives water in a glass that has been given prayers to the patient. Before drinking the water, the patient must recite the blessing prayer.
3	<p><b>Data 03</b>  <i>Ojo nandur kembyang werno cemeng, ijo tuwek.</i>  <i>Dung beng kulino nandur ojo sampek ditandur.</i>  <i>Kadung beng kulino ditandur iku berarti seng oleh</i>  <i>bambi keturunan riko, yo tetep sing oleh</i></p> <p><b>Gloss</b>  <i>Jangan menanam bunga yang memiliki warna</i>  <i>jenuh seperti warna hijau tua. Kalau ada tanaman</i>  <i>yang tidak biasa ditanam jangan ditanam. Itu</i>  <i>memang tidak boleh ditanam oleh keturunanmu.</i></p>	After the shaman examines the patient's illness. The shaman gives the patient restrictions not to plant careless plants. After that, the shaman attached a gold keris and read the <i>Basmallah</i> prayer. When saying this prayer, the patient must close their eyes and then the shaman touches the affected area with the tip of the keris.
4	<p><b>Data 04</b>  <i>Njuwuto kembyang nong ngarep lawang, gerusen,</i>  <i>terus diwedhakaen nong hang loro gatel. Iku ampuh</i></p> <p><b>Gloss</b>  <i>Ambilah bunga di depan pintu, dihaluskan dan</i>  <i>dioleskan di bagian tubuh yang gatal.</i></p>	The shaman provides medicine using natural ingredients such as flowers, coconut oil, and spices according to the method used.

### The Value of Requesting Healing from God

The value of praying to God for healing is a spiritual dimension in human life. In the interpretation of the value of this request for healing, it involves trust, confidence, and interaction with God. God is believed to be the creator of life who is adored and worshiped by humans. God is a very great part and support of humans in pilgrimage in the world. When asking God for healing, it is based on steadfast intention and surrender to Him. All actions performed by humans are not separated from the power of God who gives healing and ease. Surrendering totally to God is the most powerful force in seeking healing (Amaliyah & Arisna, 2023; Gazali et al., 2023). Analysis and discussion of the value of asking God for healing is presented in the mantra fragment below.

### Data Examples 01:

*Bismillahir rahmannir rahim*

*Kabeh penyakit teko Allah, baliko neng Allah*

### Gloss

*Dengan menyebut nama Allah Yang Maha Pemurah lagi Maha Penyayang*

*Semua penyakit yang berasal dari Allah, kembalilah kepada Allah*

(Context: Before starting treatment, the shaman starts reading the prayer Bismillahir rahmanir Rahim to ask for Allah's blessing before massaging the patient.

The mantra in Data 01 is the opening prayer uttered by the shaman. In the ideal structure of a mantra, Data 01 is the initial element (*purwa*) which includes the opening greeting component which contains the intention of the mantra (Saddhono et al., 2016). The phrase *Bismillahir Rahman nir Rahim* has the structure of an opening greeting before starting the ritual. The basis of the Osing treatment mantra uses prayer in the Islamic religion, by the culture of the Osing community which is syncretic with the local beliefs of the community with Islamic religious traditions. If viewed from the ideal structure of a mantra, Data 01 is an initial structure (*purwa*) that includes an opening greeting component and a mantra intention component (Saddhono et al., 2016). When the shaman says *Bismillahir Rahmannir Rahim* it means asking for blessing in the form of protection from God before carrying out traditional treatment. This is done so that the Osing treatment process runs well.

After opening the prayer, the shaman pronounces the words: *kabeh penyakit teko Allah, baliko neng Allah*. The snippet of the mantra means that the illness suffered by the patient is removed and returned to God. The snippet of the mantra is interpreted to mean that all illnesses come from God. God takes and God gives. The phrase *kabeh penyakit teko Allah, baliko neng Allah* has the meaning of the component of intention and the name of the mantra. The intention component of the mantra from the data above is to request healing for the illness suffered. Apart from that, we also found aspects of language in mantras that contain repetition to show sincerity (hope wisdom). The use of repetition shows that emotional factors and the role of spirituality can be believed to increase the effectiveness of biomedical treatment (Merriam & Muhamad, 2013). For example, the repetition of a sentence that reads: *kabeh penyakit teko Allah, baliko neng Allah* has an impact on the patient's subconscious mind so that they believe that Allah is the one who gives the disease, Allah can also take away the disease as long as we always surrender to Him. This is in line with the opinion of Bhaga (2022) that the power of the Almighty God can cure all human illnesses.

According to sources, this mantra is used as a form of request for health through the intercession of the Almighty. by the Osing community. The Osing people believe that all illnesses and misfortunes suffered will be healed by God and given the strength to receive healing. Belief in this healing mantra cannot be separated from faith and trust in God, the Organizer of Life. According to Sugianto (2016), if a person does not chant mantras, he will become an arrogant person and will not pray. This will have an impact on the failure of this traditional treatment.

Other research that contrasts with the results of the research above was presented by Dewi & Wulandari (2020), who believe that the healing practices of the Muyu people are carried out through the intermediary of a grandmother or someone older in a family, not through the intermediary of God. Grandmother intermediaries are believed to be a means of communication regarding diagnosis and solutions to diseases so that they can be cured. The Muyu people believe that it is not only shamans or magicians who can treat illnesses, but mostly older people often treat these illnesses. This belief is influenced by the geographical location of the Muyu Community which has limited access to health services in the Mindiptana Region of Papua. The same reason was found in several studies conducted in several countries regarding limited public access (Suharmiati & Astuti, 2013; Karuaihe & Wandschneider, 2018). Tribal communities in Indonesia consider disease to be caused by mystical things. Similar findings were found in several indigenous tribes in Indonesia, such as the island of Bali and the Dayak tribe who believe in traditional healers *baliyan* (Riswati et al., 2012). On Java Island, traditional medicine known as *sangkal putung* specializes in the treatment of bone fractures. Dukun *tétak* is a healer who specializes in treating problems related to circumcision or circumcision and shaman *bayék* who helps deliver babies.

### The Value of the Overflow of Grace to God

The value of overflowing grace towards God is a form of human practice to always do good to others. Humans should have good relationships both vertically and horizontally. Vertical relationships are relationships between humans and God, while horizontal relationships are relationships between humans (Bunganegara, 2020). Both must be consistent and continuous in their behavior to receive the grace from God that is appropriate. In the context of healing spells, *selawat* is one of the most powerful ways of reciting prayers. The strength of a prayer should be based on high faith in worship. The expression of *selawat* is based on the mantra below.

#### Data Examples 02:

*Siro ngombye byanyu iki ambi ndonga sholawat*

*Allaahumma sholli alaa muhammadin nabiyyill ummiyyi wa alaa aalibi wasalim*

#### Gloss

*Kamu minum air ini sambil berdoa selawat.*

*Ya Allah, limpahkanlah selawat kepada Nabi Muhammad yang tiada dapat membaca dan menulis dan semoga keselamatan tercurah kepada segenap keluarganya.*

(Context: The shaman gives water in a glass that has been given prayers to the patient. Before drinking the water, the patient must recite the blessing prayer)

The mantra in Data 02 shows the structure of the mantra content starting to enter the middle element (madya) or body which includes components of suggestion, command, sign, name of target and treatment, goal, and hope (Saddhono et al., 2016). In the Osing traditional healing process, a shaman uses water as an ingredient in praying for sick patients as in several studies conducted by (Fitriani, 2018; Hidayatullah, 2019; Yasa, 2022). This medicinal ingredient in the form of water is believed by the Osing people to be an intermediary medium in providing magical powers to patients so that they can quickly recover (Luthviation, 2015). In the snippet of Data 02 in speech, *Siro ngombye byanyu iki ambi ndonga sholawat* is an order given by the shaman to the patient to immediately drink water containing prayers. From the medium of water, the shaman gives orders to the patient to recite the prayer of peace before drinking the water that the shaman has prayed for.

This healing mantra reflects local wisdom such as spiritual wisdom when linked to Data 02 which reads *Allaahumma sholli alaa muhammadin nabiyyill ummiyyi wa alaa aalibi wasalim* yang berarti *Ya Allah, limpahkanlah sholawat kepada Nabi Muhammad yang tiada dapat membaca dan menulis dan semoga keselamatan tercurah kepada segenap keluarganya*. The greeting sentence is a word of power conveyed by the shaman as a form of the shaman's belief in the efficacy of prayer. Belief in this, revealing God's power will grant our wishes. The meaning of this *salawat* prayer is not only asking for an abundance of grace but also healing. The priority in performing this prayer is to ask for Allah's blessing, so that it will be easier to treat the disease. This mantra is used to convey requests to Allah for problems on earth so that Allah can grant them. When a patient recites the goodbye prayer, it indirectly has implications for the subconscious brain system. When the patient recites dhikr, a feeling of calm arises because there is complete confidence in the mantra being recited (Saddhono et al., 2016). Apart from that, by reciting the *Salawat* prayer, belief in the mantra is also inseparable from belief in God himself. Mantra is a medium of connection to God to ask for all requests (*Allahush shomad*). The patient also indirectly asks his own body for permission to receive the water he has prayed for to receive healing. The patient's sense of trust in receiving traditional treatment has an impact on a fast-healing period.

### The Value of Prohibition against Behaving Carelessly

Abstinence values are a manifestation of regional culture that is inherent in the society that lives them. Abstinence usually refers to an activity or activities that should not be carried out because they contain *pamali*. This taboo value is closely related to the process of behavior which is closely related to beliefs, beliefs, customs, and norms or laws that have been in effect for generations (Lonanda et al., 2022; Samingin &



Asmara, 2016). A taboo always includes a cause and effect if someone breaks it. The realization of taboos in Osing society is reflected in the mantra fragment below.

### Data Examples 03:

*Ojo nandur kembyang werno cemeng, ijo tuwek. Dung beng kulino nandur ojo sampek ditandur. Kadung beng kulino ditandur iku berarti seng oleh hambu keturunan riko, yo tetep sing oleh*

#### Gloss

*Jangan menanam bunga yang memiliki warna jenuh seperti warna hijau tua. Kalau ada tanaman yang tidak biasa ditanam jangan ditanam. Itu memang tidak boleh ditanam oleh keturunanmu.*

(Context: After the shaman examines the patient's illness. The shaman gives the patient restrictions not to plant careless plants. After that, the shaman attached a gold keris and read the Basmallah prayer. When saying this prayer, the patient must close their eyes, and then the shaman touches the affected area with the tip of the keris)

The mantra in Data 03 shows that the contents of the mantra begin to enter the middle structure (madya) or body which includes components of suggestion, command, sign, name of target and treatment, goal, and hope (Saddhono et al., 2016). The mantra fragment above reflects the value of abstinence in the context of the Osing treatment mantra. The value of taboos is reflected in the principles of the Osing people who still uphold the values of local wisdom in every aspect of their life. These local wisdom values also embrace elements of values that are a tool of social control and are considered as guidelines for behavior. A belief in a society must be understood as an order of life that has been mutually agreed upon. Things like this cannot be tested as right or wrong, logical or illogical, but must be seen in terms of the function of the beliefs and beliefs of a community group, especially the Osing community (Hasanuddin, 2015). Taboos and prohibitions are a benchmark in the life of the Osing Tribe community, both regarding the life cycle and rituals carried out in community life. The trust that develops in the Osing community may not necessarily be accepted by other communities. Taboos and prohibitions have a deep meaning for society because they involve good and bad behavior (Asla, 2017).

In the context of the mantra above there is a statement from the speller that contains it *kadung beng kulino ditandur iku berarti seng oleh hambu keturunan riko, yo tetep sing oleh*, which means something that is not taboo for your descendants, there is no need to do it. These restrictions will have a certain effect on offspring. If this continues, it will bring danger and even death to his family. The mantra excerpt in Data 03 can be seen as the problem is not whether the expression is logical or illogical, but how the social function can be played from the prohibition expression. This issue regarding taboos by a descendant can become an obstacle in carrying out life. Usually, in certain villages or tribes, this taboo is included in the principles of customary law. Principles that have been mutually agreed upon and become a way of life. Therefore, these prohibitions and taboos will always support and become a means of controlling people's behavior.

### The Useful Value of Plants and the Environment

Natural wealth is very closely related to human life. One of the natural resources that humans can use in carrying out traditional medicine is plants. Most of the plants that live in Indonesia can be used as traditional medicine. People who still believe in traditional healing mantras prefer to use biological materials as medicine. Traditional medicine using medicinal plants is recognized by the world community to mark a return to nature (Oknarida et al., 2018). Cultural values are also reflected in the Osing healing mantra to always protect and care for the natural surroundings as in the mantra fragment below.

#### Data Examples 04:

*Njuwuto kembyang nong ngarep lawang, gerusen, terus divedhakaen nong hang loro gatel. Iku ampuh*

#### Gloss

*Ambilah bunga di depan pintu, dihaluskan dan dioleskan di bagian tubuh yang gatal* (Context: The shaman provides medicine using natural ingredients such as flowers, coconut oil, spices according to the method used.)

The contents of the mantra in Data 04 show the structure of the middle element (*madya*) or body which includes components of suggestion, command, sign, name of target and treatment, goal, and hope (Saddhono et al., 2016). A shaman gives orders to use biotic and abiotic plant media as an antidote or medicine to cure sick patients. The Osing people in carrying out healing spells use tools in the form of various plants that live in the land of Banyuwangi. Thus, casters or shamans always mix medicine using the surrounding plants.

The ability of shamans to carry out traditional medicine is not through education or medicine but from heredity, dreams, ideas, and learning from other traditional medicine books. There are several real examples of traditional medicine that gained power through dreams carried out by *topo tawui* in the Kaili Da'a Ethnic Tribe in North Mamuju. *Topo tawui* is a term for people who can provide traditional medicine through their abilities. *Topo Tawui* obtains healing abilities from dreams and heredity (Muna, 2020). In traditional medicine, the Osing tribe does not use special tools in the realm of treatment. They only use prayers in the form of healing spells and medicines that are formulated using plants that grow in the land of Osing.

In the mantra excerpt above, the shaman administers medicine using plants around the patient's house with the expression *njuwuto kembyang nong ngarep lawang, gerusen, terus divedhakaen nong hang loro gatel. Iku ampuh*. The meaning of this expression is that the shaman or caster asks the patient to take flowers which will then be rubbed on the sick part of the body. This is in line with Bhaga, (2022) who posits that the plants that grow around us, which are not even considered medicinal plants, are very efficacious in healing diseases. The shaman gives other concoctions such as *lengo nggo mijet iku lengo klentik ditambahi rempah koyo polo, jeh, laos, cengkeh, kabeh dicampur dadi siji, dibebeke solong, diperes, terus ditambahi lengo kayu putih sitik byaen*, which means the oil used for massage usually uses coconut oil which is added with several spices such as nutmeg, ginger, galangal, cloves. Once everything has been added, mix it and pound it, squeeze it, and add just a little eucalyptus oil.

All Osing treatment ingredients come from nature. Nature provides a variety of natural medicinal properties. The Osing people are people who have a high concern for nature. The use of medicines that utilize the natural wealth around is a fairly high level of conservation effort. This conservation effort can be seen in the Mantra 04 data which uses various kinds of plants that function as cooking ingredients and traditional medicines. The use of medicinal plants is manifested in ancestral teachings that people are not allowed to destroy plants that grow around them. Kiringe (2005) explains that African people believe that traditional medicine is known to be carried out through skills, knowledge, and practices carried out in secret. Many traditional healers mix traditional medicines in secret and add many ingredients to herbal concoctions so that lay people do not know the specific plants used. This is the initial rule of the learned traditional healers. Medicine in this tradition is called *lai-bon* and healing abilities are passed down through kinship relationships. This difference is visible in that the Osing community uses medicinal plants around the house to make medicine, whereas in African communities the ingredients in medicinal concoctions are kept secret from ordinary people. Traditional healers in African communities are required to take traditional medicine education to obtain a license to become a healer to gain the trust of others. African society is promoting the teaching of traditional medicine to maintain the existence of traditional medicine which is increasingly being eroded by modernity that is growing in society.

Based on the results of the discussion above, the form of local wisdom that can be seen is in the form of mantras containing prayers of hope for healing to God Almighty. According to Sibarani (2015), Oral traditions have verbal elements such as mantra traditions, folk tales, riddles, traditional speeches, rhymes, and folk games accompanied by folk songs in Anthropolinguistic studies. The study of the oral tradition of the

healing mantras of the Osing Community is included in the oral tradition, namely mantras. healing mantras are imbued with good values and used for good purposes. This white spell functions to neutralize the practice of black and red magic spells, both for healing and repelling evil.

Based on these three important aspects of studying language through anthropolinguistic analysis, this oral tradition is an interesting object of study and is valuable for its usefulness (Wuryandari, 2020). The performance aspect reflected in the healing spell activity is the healing activity carried out by the shaman in healing people. It is in line with Duranti (1997) who argues that the performance aspect is related to actions, activities, and performances that require creativity. The indexicality aspect has the meaning of language as a sign. The participation aspect is an activity that involves speakers and speech partners as social actors. There are linguistic expressions consisting of socio-cultural aspects in the study of this mantra. The oral tradition in this healing spell can ultimately be interpreted as a form of local custom that developed in Osing society for the younger generation to convey advice and other wisdom.

The local wisdom of the Osing treatment mantra is included in local wisdom in the form of concrete expressions of mantras. The phrases of the Osing healing mantra generally show the relationship between humans and God. This relationship concept is seen as a concept of horizontal relationships and vertical relationships in Islamic teachings (Yurwanto, 2014). In line with the opinion above, the social function of the mantra is related to vertical communication between humans and God. The healing mantra contains belief in the Creator and advice for humans to always maintain their behavior and take advantage of nature. This mantra also has taboos or prohibitions that guide human behavior.

## CONCLUSION

This research found four values of local wisdom in the oral tradition of magical healing spells for the people of Osing, Banyuwangi Regency, namely: the value of asking God for healing, the value of asking God for an abundance of grace, the value of taboos against acting carelessly, and the value of the usefulness of plants and nature. These four local wisdom values are depicted through a series of excerpts from the healing mantras of the Osing Community, Banyuwangi Regency, which has distinctive traditions. The implementation of this research has limitations in terms of the availability of spell data sourced from medical spell book documents. Other researchers who are interested in similar topics can further explore the data from the book of healing mantras to obtain more complete research results that have not been scientifically revealed by researchers.

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