



The Banjar Community's Understanding of Banjar Mantras with Qur'anic Verse Fragments

**Azizatuz Zahra¹, Delia Habibah^{2*},
Jazilla Zakia Khusaini³, Riza Saputra⁴**

^{1,2,3,4} Antasari State Islamic University Banjarmasin, Indonesia

Correspondence ✉ deliadeliabjm@gmail.com

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Abstract: Oral literature that conveys local wisdom is the main subject of this research. Mantras are one of the oral traditions that survive and develop in society, especially in Banjar society. The purpose of this research is to find out the mantras that are paired with Qur'anic verse fragments and the Banjar community's understanding of a mantra with a Qur'anic verse that is believed among the Banjar community. The purpose of the descriptive-qualitative ethnographic method in this research is to understand different lifestyles from the perspective of a community. The data collection methods used in this research are interviews and observation. The most interesting aspect of the oral literature of the Banjar community is its mantras, which are fragments of certain verses from the Qur'an. The use of Qur'anic verse fragments in mantras is inseparable from the belief in the miracle of the Qur'an, which is considered to be able to provide penetrating power for the mantras that are chanted so as to achieve the purpose for which they are chanted. This is a form of interaction between the Banjar community and the Qur'an. Although the Banjar people practice a very strong religiosity. In other cases, however, they include fragments of Qur'anic verses in their oral literature. For example, the antidote mantra. This antidote mantra is an alternative treatment for diseases that are often encountered in life (singgugut and so on). In addition to antidote mantras, there are mantras that function to make people enamored with the mantra reader. There are even mantras for fishing, whose function is to make the fish eat the bait, and many more mantras created in the Banjar community.

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INTRODUCTION

South Kalimantan is a region in the southeast of the island of Borneo (Habib Shulton Asnawi, 2022). The region is bordered by the Makassar Strait to the east, Central Kalimantan Province to the west, East Kalimantan Province to the north, and the Java Sea to the south (M. Suriansyah Idham, 2005). The people who live in the South Kalimantan region are diverse (Nawawi, 2022). There are Banjar, Dayak, Bakumpai, Mandar, Javanese, Bugis and others. However, the people who live the most in this region are the Banjar tribe. The Banjar tribe has ancestors who were part of the Malay tribe who migrated to Islam from Sumatra and Dayak (Alfian Daud, 1997).

The majority of the Banjar people are Muslims. By the mid-18th century, Islam had become the identity of the Banjar people (Alfian Daud, 1997). Islam has had a significant impact on the Banjar way of life and has developed into an important aspect of Banjar culture. When Islam began to spread to areas with diverse cultures, there was a unique interaction between the Qur'an and the

local culture. This interaction can be found in several Muslim societies, albeit in different forms. After the Qur'an was revealed, it had an impact on various cultures, and this interaction continued as Islam spread to different parts of the world(Alfianoor, 2017)

The Banjar people have a rich and diverse cultural heritage. One of them is related to oral traditions. This oral tradition has been preserved and developed for generations. There is poetry in the form of pantun, mantra, lamut, madihin, proverbs, sayings and other forms of Banjar oral tradition. In addition, there is prose in the form of folklore, which includes fables, fairy tales and hikayat. Some are in the form of movies, such as *bapandung* and *mamanda*(Agus Yulianto, 2011)

One of the ancient poetic forms mentioned earlier is the mantra. The Banjar mantras are very rich and diverse. The Sanskrit term "mantra" comes from the words "man" (meaning mind) and "tra" (meaning instrument). Thus, a mantra can be understood literally as a mental instrument. The term "mantra" has three definitions, according to the Dictionary of Sciences definition. First, a mantra is chanted with a humming rhythm, spoken as a prayer for the speaker or listener, and is considered to have supernatural qualities. Second, a shaman or charmer might use a mantra, which is a poetic combination of words, to enhance other magical abilities. Syllables that have mystical power and meaning are defined in a third way(Dagun, 2000)

The Banjar people define mantras as sayings or recitations that are believed to possess and be a source of spiritual power for their ancestors who are descendants of Kalimantan. In the community, mantras or readings are different from regular prayers, which are usually religious in nature. Babacaan is the term used to describe the person who recites these prayers. Usually found in holy books or religious teachings, these prayers have no additional ingredients. Religious readings and prayers also have different purposes. Prayers are closely related to worship and are used in religious events such as salvation. In contrast, readings usually relate to material matters as they are intended for use in magic(Sunarti, 1978)

The influence of the spread of Islam has also influenced mantras in the oral literature of the Banjar people. According to Sunarti, three categories can be made of Banjar language mantras. First, mantras in the original language of Banjar. Second, mantras that incorporate Arabic, Kawi, Sanskrit and Banjar into their speech. Finally, mantras that are only spoken in Arabic(Sunarti, 1978). Mantras derived from the indigenous Banjar language may have existed before Islam entered the Banjar region. However, after the arrival of Islam, the Mantra was altered in such a way that, before being chanted, the phrase "bismillah" had to be chanted first, and the phrase "berkat Lailahailallah Muhammadurrasulullah" had to be chanted last.

There are a lot of mantras used by the Banjar community, so in this journal will only discuss mantras that have fragments of Al-Qur'an verses in them, namely: Usefulness Mantra, Loving Mantra, Antidote Mantra, and Fishing Mantra.

METHODS

The data used in this research is in the form of phenomena of interaction with the Qur'an, so the research that researchers conducted on the Qur'anic verse fragments in the Banjar community is field research. To clearly state the conditions and situations, it is first necessary to describe the facts by trying to show the symptoms of all the elements being studied. After that, an attempt is made to interpret and analyze these facts. In general, the process consists of several steps. The first is to determine the subject of the research location, which is where the researcher conducts the interview. In this case, the researcher conducted the research in Banjarmasin City, South Kalimantan Province. The Banjar community in this city still maintains its rich traditional heritage of kebanjaran, which makes it a very representative place for this research. The second is data sources and data collection techniques, where primary and secondary data are used as types of data.

Primary data is data collected from original sources, primary sources, or original data that includes the data information(M.Arifn Tatang, 1995). The ground research method, a qualitative approach that allows researchers to directly search for and collect data, information, or problems under study without having to prove whether or not a theory put forward by experts is true, is another way used to obtain primary data obtained from observations and interviews. Although it

does not rule out the possibility of other elements that can be explored, interviews are designed to collect more detailed information about the components that have been described in the research. Secondary data is information that has been collected from sources other than the original source. This data is collected from sources other than researchers themselves, who do not directly collect data from research subjects. Secondary data is often in the form of field data from literature archives that are considered important, documentation data (Syaifudin Azwar, 1998), or the results of informal community chats.

The third, data collection methods, where the collection of research data helps research and track down existing information that has something to do with the topic under study (M. Iqbal Hasan, 2002). To find out the phenomenon of involvement with the Qur'an in the form of Qur'anic verse fragments in mantras in the oral literature of the Banjar people in South Kalimantan, direct data from narrators who are considered competent with the topic of this research is needed. Using the phenomenological method, this research is essentially qualitative in nature. Qualitative research is a type of research methodology that collects oral or written data from the observed Banjar people of South Kalimantan.

After that, data analysis is carried out to simplify the information into a form that is easier to understand and interpret, which can help the authors in conducting research. After being collected, the data is processed and analyzed using descriptive analysis, which aims to describe precisely the characteristics of people, circumstances, symptoms, or certain groups with the intention of ascertaining the frequency of a certain relationship between a symptom and other symptoms in the general population. To get clarity or actual reality, the approach used is conceptual analysis, or the reality that occurs, then classified according to the problem.

Hadari Nawawi says there are four categories of analysis for data processing: philosophical, historical, escalation, and descriptive (Hadari Nawawi, 2003). This research uses a descriptive approach, which solves problems by describing the current status of the research subject using information that is already available in the public domain (Nawawi, 2022). This method is used because the problem discussed describes a reality in society, so this research prioritizes qualitative research that asks for information to be explained in the form of descriptions, not in the form of quantitative numbers that describe certain situations. After that, the process of drawing conclusions from the facts studied and understood is carried out.

RESULTS AND DISCUSSION

Qur'anic verse fragments are used in many Banjar mantras, which is a very interesting aspect of them. In this respect, the Banjar people seem to address the Qur'an in a unique way. The following are examples of mantras with Qur'anic fragments that the researcher managed to obtain during fieldwork:

1. Mantra *guna-guna* (spell to bind the opposite sex) (Bu Ramlah, 2024)

"Iya kana' budu"

"Yes, Kanastain."

"His heart is dumb" his heart is stupid

"His eyes are not on you" Her eyes aren't wandering

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Meaning: "Only to You do we worship and only to You do we seek help."

Surah al-Fatihah verse 5 is the surah used above. The above mantra is meant to prevent our loved ones from opening their hearts to others. So that the hope is that the heart of the person we love will become blind, unable to reason, and only belong to us.

2. Mantra to cure *singgugut* disease (Bu Jaliha, 2024)

"Allahumma tijamuksa kala muksa"

"I draw water at the top of the fire of the abyss"

"There is no disease left"

"Faktulu anfusakum dzalikum khairullakum indabariikum fataba alaikum innahu huwa tawwabur Rahim"

The above verse fragment is found in surah al-Baqarah verse 54.

...فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيَّ كُفِّي إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Using the above Qur'anic verse fragment as support, this mantra can be believed to kill diseases.

3. A spell to make people miss (Bu Ramlah, 2024)

"kun fayakun"

"two-field hatab"

"hakun kada hakun"

willingly or

"but the heart is already shady"

If the heart is already longing

The Qur'an contains several verses that contain the same phrase, "then it became", such as in surah Maryam verse 35 and the latter part of surah Yasin verse 82.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Meaning: "*Verily, when He wills anything, He only says to it, "Be!" So it comes to be.*"

The word *rindang* means longing, so even though at first the person does not want to, the person's heart *starts* longing, so that the intention of the person reading this mantra will be achieved. This mantra is rhythmic and the purpose of this mantra is so that the person who reads this mantra will always remember us.

4. Fish spell *pecking at bait* while fishing (Pak Zulkifli, 2024)

"Wal yatallathaf"

"wa la yusy i'ranna bikum ahada"

"the bait stays"

bait

"the fish is there"

the fish is there

Surah al-Kahf verse 19 contains the verse fragment used in the mantra above.

...وَلْيَنْطَلِفْ وَلَا يُشْعِرَنَّ بَكُمْ أَحَدًا

Meaning: "*.... and let him be gentle and tell no one of your case.*"

It is customary among the Banjar people to fish in rice fields, rivers, lakes and ponds. However, in some fishing spots not all have many fish, so by repeating the mantra above, the hope is that the fish gather, then bait *the* hook, and the bait does not consume it.

The Banjar people's understanding of Banjar mantras, which are believed to coincide with the above Qur'anic verse fragments, is the result of a unique cultural and religious syncretism in South Kalimantan. This syncretism reflects how the Banjar people integrate local traditions and pre-Islamic beliefs with the dominant teachings of Islam (Agus Setiawan, 2023).

Before the advent of Islam, the Banjar people already had a strong tradition of animist and dynamist beliefs (Asnawi., 2024). With the arrival of Islam, there was an integration where the existing local mantras were harmonized with Islamic teachings. This is evident from the incorporation of Arabic language with Qur'anic fragments in the mantras (Habib Shulton Asnawi, 2004).

They often use mantras for various purposes, such as protection from harm, curing illnesses, and invoking salvation. These mantras usually include the recitation of fragments of Qur'anic verses that are believed to have spiritual power. For example, the use of Surah Al-Fatihah, Ayat Kursi, or Surah Yasin in mantras.

For the Banjar community, the use of mantras that incorporate fragments of Qur'anic verses is not considered contrary to Islamic teachings. On the contrary, it is seen as a way to strengthen prayers and ask for God's help. The mantras are believed to contain wisdom and blessings if recited with the right intention and in a pure state.

Religious leaders (ulama) and local culturists often play an important role in formulating and disseminating these mantras. They ensure that the use of mantras does not deviate from Islamic

teachings. The ulama often emphasize that the essence of mantras is belief in Allah and the efficacy of prayer.

The Banjar people believe that the efficacy of mantras is not in the words themselves, but in the belief and spiritual power bestowed by Allah through the recitation of Qur'anic verses. This creates an understanding that mantras are a means to achieve blessings and protection from Allah.

Although many accept the practice, there are also groups that criticize it as a form of *bid'ah* (innovation in religion that has no basis). However, as long as the practice remains based on faith in Allah and does not deviate from the basic principles of Islam, many Banjar communities still consider it a legitimate part of their religious tradition.

Overall, the Banjar community's understanding of mantras alongside Qur'anic verse fragments is a form of syncretism that shows the adaptation and integration of local culture with Islamic teachings. This practice reflects the harmony between custom and faith in the daily lives of the Banjar people.

In the modern era, education and the influence of globalization have begun to change some traditional views. Younger generations exposed to formal education may have a more critical view of the use of mantras, although many still respect and practice this tradition as part of their cultural heritage.

CONCLUSIONS

After in-depth research, it can be concluded that the Banjar people still believe in various mantras. For example, the antidote mantra. This antidote mantra is an alternative treatment for diseases that are often encountered in life (singgugut disease and so on). In addition to antidote mantras, there are mantras that function to make people enamored with the mantra reader. There are even mantras for fishing, whose function is to make the fish eat the bait, and many more mantras created in the Banjar community. The mantras used are side by side with fragments of the Qur'an. The Banjar people believe this is the result of a cultural and religious syncretism that is unique to South Kalimantan. This syncretism reflects how the Banjar people integrate local traditions and pre-Islamic beliefs with the dominant teachings of Islam.

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