

CHAPTER I INTRODUCTION

1.1. Background

Language cannot be separated from the society. The relationship between society and language was explained in a part of science, namely sociolinguistics. As a part of linguistics, sociolinguistics needs to place language in relation to language users in society. This is because in society, humans as language users are social beings, not individual beings. Speech acts performed by language users are influenced by a situation and condition in the surrounding environment. Fishman (1975), that *who speaks what language to whom and when*, which means who speaks, what language was used, to whom, and when the speech act occurs.

There is another statement from Sapir (Wardough, 1986) in Wijana and M. Rohmadi (2006: 8), that *somebody cannot understand a culture in society without understanding the language and vice versa*. From the various opinions of the experts above, it can be concluded that in sociolinguistics, researchers need to connect a language with the community of language users. Spells itself has several languages in it. Two of them are the regional language and Arabic, there is also a verse of Qur'an in it.

North Moluccas with 10 (ten) districts, has a variety of languages that are owned by each community. Language is a tool, instrument and intermediary for humans in communicate and also to cooperate, then language itself has an important role in public relations. Language cannot be separated from a certain culture. Because one of the elements of culture is language itself. Language, apart

from being a means of communication, is also an identity of society. In social life, humans cannot be separated each other. Therefore, humans use language as a medium of communication.

Sidangoli Dehe is one of the villages in South Jailolo District, West Halmahera Regency, North Moluccas Province. As a part of the North Moluccas community, especially as a student from Ternate language background, researcher interested to do research about language, especially about spell. In North Moluccas specifically in Sidangoli, spell also known as “uba-uba” or “baca-baca.”

There are various types of spells which are generally recognized as: love spells, self-protection spells, and healing spells. In North Moluccas, there are various types of healing spells, depending on the disease to be treated. With a society that still upholds and maintains cultural and noble values, of course, they have several choices when they are sick. Other than doctors, the people in Sidangoli mostly go to *Mancia Sou-sou* for treatment. This name comes from the Ternate language which means people who treat, were people who considered to be able to cure diseases and their efforts have been successful so that they are trusted by the community.

Spell have symbols in them, which function as communication intermediaries between the real world and the unseen world. Its shows a form of belief in God. Treatment measures like this still exist today. Spells that made in writing, even if disseminated, cannot be learned and will not be effective without the permission of the spell owner. Based on the problems described above, the researchers interested to do research entitled “The Form, Function, and Structure

of Healing Spells”. Apart from being interested in matters of language and culture, so far the researcher have not found any references to research on spells without a rituals, either in the Faculty of Cultural Sciences library or in the University of Khairun Ternate library. Therefore, this research is a new and interesting research to do.

1.2. Statement of Problem

Based on the background that explained above, there are statement of problem of this research as follows:

1.3.1. What is the form of a healing spells?

1.3.2. What functions are contained in healing spells?

1.3.3. What are the structure of healing spells ?

1.3. Scope of the Research

This research needs to be focused. So that the discussion in the research does not get out of topic. Research on spells, there are several types of spells. Therefore, researchers focus on research about healing spells and only do research in Rt. 004 Sidangoli Dehe village, South Jailolo district, West Halmahera regency.

1.4. Objectives of Research

To answer the background of the problem above, the objectives of this research are as follows:

1.4.1. To identify the form of healing spells

1.4.2. Describe the function of the healing spells

1.4.3. To identify the structure of the healing spells.

1.5. Significances of Research

There are two significances of this research, namely theoretical significance and practical significance. They are as follows:

1.5.1. Theoretical Significances

This research is expected to be useful theoretically, to increase knowledge for students of literature and language majors, especially those who have an interest in focusing on language studies in the field of sociolinguistics in particular and language in general.

1.5.2. Practical significances

For Researcher, this research expected provide knowledge and add insight in conducting research and analysis on healing spells. For students the results of this study are expected to be a reference for language and literature students for further research in the field of sociolinguistics, especially research on spells using a sociolinguistic approach.

1.6. Theoretical Bases

1.6.1. Sociolinguistic

As a part of linguistics, sociolinguistic needs to places language in relation to language users, namely society itself. This is because in society, humans as language users are no longer individual beings, but social beings. Speech acts performed by language users are influenced by a situation and condition in the surrounding environment. As Fishman (1975) in Wijana and M. Rohmadi (2006: 7), that who speaks what language to whom and when. This means who is

speaking, what language is used, to whom, and when the speech act occurs. Likewise in the application of spells, the language issued must be in accordance with the situation and conditions.

There are another statement from Sapir (Wardough, 1986) in Wijana and M. Rohmadi (2006:8), that somebody cannot understand a culture in society without understanding the language. Vice versa, somebody cannot understand a language without knowing the culture. From the various opinions that experts above, it can be concluded that in sociolinguistics, researcher need to connect a language with the community of language users.

1.6.2. Language and Thought

Sapir-Whorf hypothesis (Sampson 1980) in Elena Galkina (2009) “Language has power and can control how you see the world. Language is a guide to your reality, structuring your thoughts. It provides the framework through which you make sense of the world.” Language affects speech patterns, which is every language that is stored in the deep of the mind and if it is believed, then anything that is considered impossible becomes possible. That’s the power of language itself.

1.6.3. Folklore

According to Vladimir Propp (1984: 4), “*by folklore we mean only spiritual production, and only verbal, poetical products*”. Spell is an oral tradition, which is about a beliefs that still maintenance until now. Even though passed down hereditary. So that cannot be separated from the study about folklore.

According to Danandjaja (1991:1) in Sulistyorini and Andalas (2017:2), folklore can be viewed etymologically which comes from the words folk and lore. Folk which is a group or collective, which can be interpreted as a group of people who have physical, social, and cultural identification characteristics so that they can be distinguished from other groups. Identifying characteristics can be in the form of the same skin color, the same hair shape, the same level of education, the same religion, and the same language. They have a tradition, namely customs and culture that are passed down hereditary and are recognized as common property. While lore is a part of culture that is passed down hereditary orally or through an example accompanied by gestures or *mnemonic devices*.

1.6.4. Function of Folklore

Dundes, Ed (1965: 277) divides the functions of literature included in the folklore into five, they are as follows: a). as an educational tool, b). enhancing feelings of group solidarity, c). superiors and detractors of others, d). solace, and e). public criticism. According to Bascom (1965: 3-20; there are four oral literatures that have four functions, namely: a). as a projection system, namely as a means of reflecting the imagination of a collective, b). as a means of ratifying cultural institutions and institutions, (c). as a tool for children's education, and d). as a means of coercion and supervision of community norms will always be obeyed by its collective members. Hartina (2020:25).

1.6.5. Oral Tradition

Distinguishes between oral literature and oral tradition, as follows: “Oral literature only refers to oral texts that have literary value, while oral tradition is easier to reach which includes traditional technology, customary law, folk dances, and folk food. Oral literature is only limited literature oriented, such as folk language, folk expressions, folk poetry, folklore, and folk songs.” Hutomo (1991:4) in Sulistyorini and Andalas (2017:11).

UNESCO (Hutomo, 1991:11), oral traditions are *those traditions which have been transmitted in time and space by the word and act*. Which are means traditions that are passed down hereditary from time to time by using a certain utterance and certain actions so as to create a certain pattern. Sulistyorini and Andalas (2017: 11).

1.6.6. Spell

Spell is one of local wisdom or traditional wisdom that stored in oral tradition. As Sutarto (2001:65-66), local wisdom or traditional wisdom is stored in oral tradition, namely tradition that are passed down hereditary and orally, such as legend, proverbs, spell, superstition (tahayul), folk etymology, and so on. Wijana and M. Rohmadi (2006:41).

1.6.7. Traditional Healing

According to Asmino (1995), traditional medicine is divided into two, they are as follows: First, traditional healing, which consist of massage, compresses, acupuncture and so on. Second is traditional drugs, that is by using available from

nature such as plants, animals, minerals or salts and springs that come out of the ground.

WHO mentions that there are two types of traditional healing, they are as follows: (1) treatment in a spiritual way, which is related to things that are supernatural; and (2) treatment using drugs, namely herbs or herbal medicines (Walcott, 2004)

According to the Decree of the Minister of Health of the Republic of Indonesia Number 1076/MENKES/SK/VII/2003 in Nina (2016:5) concerning the Implementation of Traditional Healing, traditional healing is treatment and/or treatment by step, drugs, and treatments that refer to experience, skills passed down hereditary, and/or education/training, and applied in accordance with the prevailing norms in society. Traditional healing is the sum total of knowledge, skills and practices based on the theories, beliefs and experiences of people with different cultural habits, whether described or not, used in the maintenance of health and in the prevention, diagnosis, improvement or treatment of disease, physically and mentally.

1.6.8. Teeuws' structural theory

Teeuw (1985:135) states that in principle, structural theory aims to study, reveal and describe as closely as possible the interrelationships and the relationships that exist between elements that together produce a complete meaning. In this regard, what is important in structural theory is the relationship between the elements that build the logic of the relationship. The most prominent

feature of the structure is its attention to wholeness and totality. Structuralist believe that the totality is more important than its parts.

1.6.9. Speech component

Dell Hymes (1968) in Wijana and M. Rohmadi (2006: 9) mentions external factors related to speech and speech acts. These factors are known as SPEAKING. **S** (setting / scene) which is the place and atmosphere of the conversation, **P** (participant) namely the speaker, partner, and listener, **E** (end) was the purpose of the conversation, **A** (act) is the event of the conversation, **K** (key) namely the tone and language used in the conversation, **I** (instrument) which is a tool in carrying out speech acts, and **G** (genre) the type and form of speech activity (Suwito, 1996: 39). From the external factors above, a speech and speech act will be related to the situation and conditions.

1.7. Literature Study

The first was based on the script by Widiawati with the title "*Mantra Pakasiah di Nagari Kudung Ganting Kecamatan V Koto Timur Kabupaten Padang Pariaman*", viewed of diction review, researched the same object as this research, that is about spell, but there is have differences. The researcher researched about the spell of pakasiah which mean spell to make people happy when they saw us and then falling in love with us.

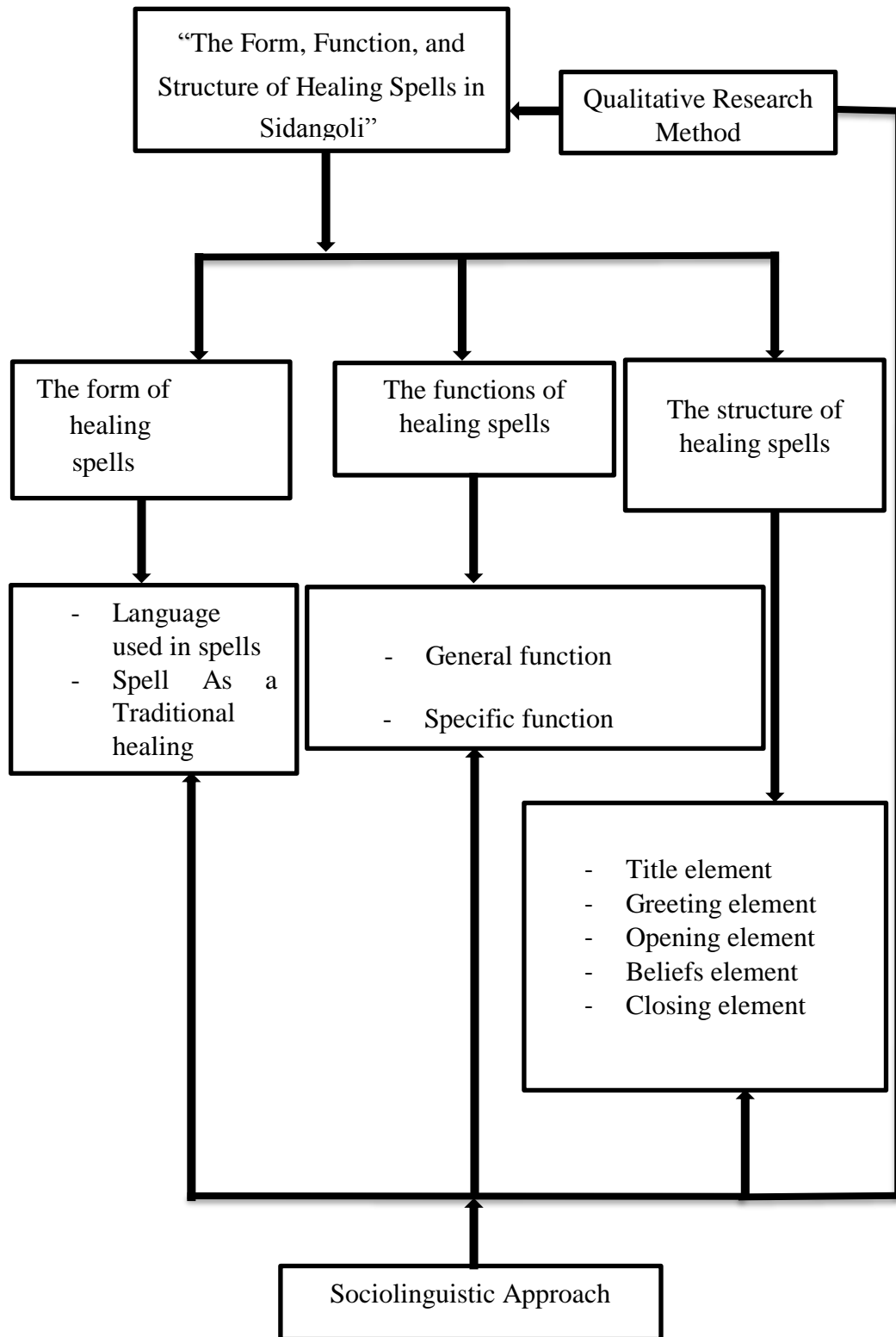
The second is based on the research article by Doni Supardi with the title "*Analisis Fungsi, Lingkungan pembacaan dan Diksi Mantra Beentamao*", that is about one of oral literature in West Kalimantan. Beentamao spell is one of healing spell in Dayak Benawas Enslang village, Sekadau Hilir

Districts, Sekadau District society. The researcher researched the same object, that is about the spell, but the researcher besides he analyze the diction and environment reading, researcher also research about the implementation of spell in teaching planning of language and Indonesian literature in the school.

The third was article by Teguh Budiharso with the title "*Symbols in Javanese Mantra Aji Seduluran: A Magnificent Moral Value*", which are research about literal and contextual symbols of *Aji Seduluran*, a Javanese magical formula were examined. The purpose was to understand the meanings of the symbols and put them into the Javanese social and philosophical contexts. The result indicated that the symbols might be classified into three categories: a) symbols of God and gods: b) symbols of human desires: and: c) symbols of social; tradition.

While in this research was analyze about form, function, and structure of healing spells in Sidangoli society. From the two previous studies above, the most differences with this study are the location of the research and the theory that used by researcher.

1.8. Conceptual Scheme



1.9. Kinds of Data

There are two kinds of data of this research, namely primary data and secondary data. They are as follows:

1.9.1. Primary Data

The data were obtained by direct observation (observation) to the location and object of research, namely the village of Sidangoli Dehe, and interviews with informant and respondents, as well as collecting documents in the form of photos and recordings to be used as data.

1.9.2. Secondary Data

The secondary data obtained is about data related to additional data with the help of third party.

1. Village Chart

2. Literature studies, journals, theses, and also internet research

3. Population Data

4. The Other Party

1.10. Methods

The research method used by researcher in this research was qualitative research method. Which is a research procedure or problem solving that is investigated with a description of the subject or object used in the form of people, institutions, communities and others. So the researcher use this method to carry out by describing the research object based on the problems as they were in the location of research.

1.11. Technique

To support data collection in this research, research techniques are needed. So that research can be directed and more structured. The techniques in this research are as follows:

1.11.1. Observation

According to Patton, observation is an accurate and specific method in collecting data and has the aim of finding information about all ongoing activities to be used as objects of study in research.

According to Gibson, RL and Mitchell. MH: observation is a technique that can be used to select degrees in determining decisions and conclusions from other people being observed. This kind of research cannot be done alone, it must be assisted by other research methods. So in this study, researchers used the interview method to support observations. From the understanding of observation according to the experts above, the researcher chose to use the observation method by choosing locations, informants, and also observing the research object.

1.11.2. Interview

This technique is a technique that cannot be released by researcher. With interviews, information can be collected properly and very accurately, because it connects researchers with sources directly. Interview is one of the research techniques that the administration says is essential to data collection.

Interview is an action by the question and answer process, performed by the informant and the interviewer. According to Esterberg in Sugiyono

(2015:72) an interview is a meeting conducted by two people to exchange information in a question-and-answer manner, thus becoming an elaborate conclusion or meaning on a particular topic.

These interviews are conducted by researcher, and user and successor spells are used as informants. As for the qualifications of the informants, the minimum age is 45 years old, because at that age they understand more about spells and their implementation than those under 45 years old. Although minor and people under 45 years old might understand more about spells, informants at this age are more suitable. These interviews would also certainly choose the right time and situation to do, such as when an informer is relaxing or not engaging in other activities that are occupying himself, and asking permission to be interviewed.

1.11.3. Population

Population is the total number of research subjects in the research location. Therefore, the population in this research is the entire population of the village of Sidangoli Dehe, with the total 6 neighborhood association. Total population of Sidangoli Dehe in 2019 was 2,221 people.

1.11.4. Sample

Sample was the number of part of the population as a whole. The sample of this research was used random sampling technique. Which anyone who can

be the informants and respondents will be interviewed. There are qualifications of sample, they are as follows:

- a. Age, the minimum age of the informants in this research is 45 years old, and older than 45 years old was better.
- b. Descendants in this case, informants are descendants of their parents and predecessors who believe in spells, and also users.
- c. The experience of spell must be real and have treated people before.
- d. The gender, woman or man can be used as an informant as long as it has a dynamic classification of age, ancestry and experience.

1.10.5. Documentation

In this documentation technique, researcher collect documents that are considered important and related to this research, they are pictures during interview or while the caster practices, recording, and also take notes.