



INTISARI

Masyarakat Using, Banyuwangi, dikenal memiliki khazanah kearifan lokal berupa tradisi lisan, di antaranya mantra dan ritual. Mantra Using memiliki empat kategori *ngelmu*, yakni *ngelmu* hitam (Sihir), merah (Santet Merah/*mesisan benthet*), kuning (Santet Kuning/*mesisan kanthet*), dan putih (Ajat), sedangkan ritual yang dianggap paling tua dan tetap *diuri-uri* hingga kini serta menggunakan mantra (mantra Ajat) adalah ritual Seblang, baik Seblang Olehsari maupun Seblang Bakungan. Penelitian ini dibatasi pada mantra Santet Merah, Santet Kuning, Ajat pada Seblang Olehsari, dan Ajat pada Seblang Bakungan. Pertanyaan penelitian yang muncul adalah (1) Bagaimana karakteristik kelisanan dan formula mantra Using? (2) Bagaimana pandangan orang Using tentang mantra Using? (3) Bagaimana implikasi fungsional-struktural mantra dan ritualnya terhadap masyarakat Using, Banyuwangi? Metode penelitian menggunakan dua pendekatan, yakni pendekatan tekstual (formula kelisanan) dan pendekatan etnografi (menekankan perspektif emik). Pengumpulan data menggunakan metode observasi, wawancara, dan studi literatur, sedangkan analisis difokuskan pada analisis formula dan fungsi. Hasil penelitian menemukan bahwa dalam ranah kelisanan dan formula, karakteristik kelisanan mantra Using (Santet Merah, Santet Kuning, Ajat pada Seblang Olehsari, dan Ajat pada Seblang Bakungan) didominasi sifat agregatif dan redundansi, terutama pada mantra-mantra jenis Santet. Mantra-mantra Santet dan Ajat dilisankan dengan lenisi-dalam (*dibatin*) karena bersifat sakral. Kelisanan mantra Using tidak hanya berhenti pada tahap kelisanan primer (*primary orality*) tetapi telah memasuki tahap kelisanan sekunder (*secondary orality*) yang ditandai dengan munculnya transformasi (dari peradaban lisan ke khirografik, tipografik, dan elektronik). Mantra Using bersifat formulaik karena memiliki formula yang dominan. Mantra-mantra jenis Santet lebih bersifat dinamis (mengakomodasi pengaruh Islam, mengalami transformasi), sedangkan mantra-mantra Ajat cenderung statis (mengutamakan penghormatan kepada *cikal bakal*, *dhanyang*, dan *leluhur*). Dalam ranah pandangan orang Using terhadap mantra, adanya keyakinan bagi pewaris aktif (dukun, *wong pinter*, “tukang”, dan pawang) bahwa mantra merupakan sarana untuk hidup, baik sebagai sarana utama maupun sarana pelengkap, dengan beragam tujuan (untuk mencelakai, pengasihian berdendam, pengasihian tulus, dan keselamatan), sedangkan bagi pewaris pasif mantra merupakan solusi alternatif, baik didasarkan atas kesadaran maupun kebutuhan, dengan beragam tujuan. Hanya sebagian kecil pewaris pasif yang memandang mantra sebagai “barang” syirik, terutama di kalangan orang Islam modernis dan kalangan terdidik yang memiliki pemikiran reformatif. Dalam ranah fungsi, mantra dan ritual merupakan *weluri* (‘warisan dari leluhur’) tentang mekanisme kultural yang dimanfaatkan manakala mekanisme formal mengalami jalan buntu. Fungsi positif-negatif (substentif) mantra dan ritual meliputi fungsi konstruktif (Ajat), semi-konstruktif (Santet Kuning), dan semi-destruktif (Santet Merah). Fungsi struktural mencakup ranah keluarga yang meliputi fungsi semi-integratif (Santet Kuning) dan semi-disintegratif (Santet Merah), sedangkan pada ranah komunitas meliputi fungsi integratif (Ajat), semi-integratif (Ajat yang sedikit menyimpang dari *cara adat*), dan semi-disintegratif (Ajat yang menyimpang dari *cara adat* secara dominan). Dalam ranah eksistensi, *weluri* orang Using berupa tradisi bermantra tidak akan mati apabila—dirasakan oleh komunitas pemiliknya—masih memiliki fungsi.

Kata kunci: mantra, Santet, Ajat, formula, Using

ABSTRACT

Using society in Banyuwangi is legendary with their local wisdom in form of oral tradition, and among them are *mantra* (spell) and ritual. *Mantra* Using had four categories *ngelmu* (magic), namely black magic (*Sihir*), red magic (*Santet Merah/mesisan benthet*), yellow magic (*Santet Kuning/mesisan kanthet*), and white magic (*Ajat*), while ritual which was considered as the oldest one and *diuri-uri* (reserving until now) as well as uses *mantra* (*mantra Ajat*) is *Seblang* ritual, either *Seblang Olehsari* or *Seblang Bakungan*. This research was limited to the red magic (*Santet Merah*), yellow magic (*Santet Kuning*), and *Ajat* at *Seblang Olehsari*, and *Ajat* at *Seblang Bakungan*. The research questions were (1) How were the characteristics of orality and formula of *mantra* Using? (2) How did the Using society view *mantra* Using? (3) How were the implications of functional-structural and its ritual to the Using society, Banyuwangi? Research method used two approaches, namely textual approach (orality formula) and ethnography approach (emphasize on emic perspective). Data were collected with observation, interview, and literary study, while analysis was focused on formula analysis and function. The result of study showed that in orality and formula domain, the orality characteristics of *mantra* Using (red magic, yellow magic, *Ajat* at *Seblang Olehsari*, and *Ajat* at *Seblang Bakungan*) were dominated with aggregative and redundant character, mainly for *mantra Santet*. *Mantra Santet* and *Ajat* were spelled with deep-*lenisi* (without sound) due to sacred. The orality of *mantra* Using did not end at the primary orality level, but it had been in secondary level which was signalled with transformation (from oral civilization to chirographic, typographic, and electronic). *Mantra* Using had formulaic character for it had domination formula. *Mantra Santet* have the quality dynamic (accept the influence of Islam, undergo transformation), though *Ajat* tended to be static (emphasize on honour to *cikal-bakal* [founder of village], *dhanyang* [guardian spirits], and *leluhur* [ancestors]). In domain of Using society to the *mantra*, there was a belief for active heir (magician, *wong pinter*, “*tukang*” [master], and handler) that *mantra* is means to live, either prominent or supplement, with many purposes (to injure, grudge affection, sincere affection, and safety), however for passive heir, *mantra* was an alternative solution which was based on consciousness or needs with many purposes. Only small part of passive heir who consider *mantra* as “thing” *syirik*, mainly for modern Muslim and educated people with reformative thought. In domain of function, *mantra* and ritual were *weluri* (heritage from ancestor) about cultural mechanism which was utilized when formal mechanism was deadlock. The function of positive-negative (substantive) of *mantra* and ritual include constructive function (*Ajat*), semi-constructive (*Santet Kuning*), and semi-destructive (*Santet Merah*). Structural function covers family area which semi-integrative (*Santet Kuning*) and semi-disintegrative function (*Santet Merah*), meanwhile in area of community includes integrative function (*Ajat*), semi-integrative (*Ajat* which little distorted from *cara adat*), and semi-disintegrative (*Ajat* which distorted dominantly from *cara adat*). In existence domain, *weluri* of Using society in form of *mantra* tradition would not die—was felt by their holder community—if it still had function.

Keyword: *mantra*, *Santet*, *Ajat*, formula, Using