

Baduy Rituals: Jampe and Mantra Exploring the Traditional Life Practices of the Sundanese Wiwitan Religion

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Abstract: *This study examines the traditional rituals of the Baduy community related to the use of jampe and mantra as an integral part of Sundanese Wiwitan religious life. Sunda Wiwitan, as a local belief of the Baduy people, contains spiritual values, local wisdom, and traditions that have been passed down from generation to generation. Jampe rituals and mantras have an important role in various aspects of life, from traditional ceremonies to traditional medicine to the practice of self-protection. This study uses a qualitative approach with ethnographic methods to explore the symbolic meaning, social function, and relevance of jampe and mantras in maintaining harmony between humans, nature, and Sang Hyang (God Almighty). The findings of the study show that these rituals not only reflect the cultural identity of the Baduy people but also become a medium to preserve spiritual ties with ancestors and maintain the sustainability of natural ecosystems. This research contributes to the understanding of the importance of preserving local traditions as part of Indonesia's cultural heritage and the relevance of these rituals in the context of modern life.*

Keywords: *Baduy, Sundanese Wiwitan, jampe, mantra, local traditions, cultural wisdom.*

Abstrak: *Penelitian ini mengkaji ritual tradisional masyarakat Baduy yang berkaitan dengan penggunaan jampe dan mantra sebagai bagian yang tidak terpisahkan dari kehidupan religius Sunda Wiwitan. Sunda Wiwitan, sebagai kepercayaan lokal masyarakat Baduy, mengandung nilai-nilai spiritual, kearifan lokal, dan tradisi yang telah diwariskan secara turun-temurun. Ritual dan mantra jampe memiliki peran penting dalam berbagai aspek kehidupan, mulai dari upacara adat, pengobatan tradisional, hingga praktik perlindungan diri. Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi untuk mengeksplorasi makna simbolik, fungsi sosial, dan relevansi jampe dan mantra dalam menjaga keharmonisan hubungan antara manusia, alam, dan Sang Hyang (Tuhan Yang Maha Esa). Temuan penelitian menunjukkan bahwa ritual-ritual tersebut tidak hanya mencerminkan identitas budaya masyarakat Baduy, tetapi juga menjadi media untuk melestarikan ikatan spiritual dengan leluhur dan menjaga keberlanjutan ekosistem alam. Penelitian ini memberikan kontribusi pada pemahaman tentang pentingnya melestarikan tradisi lokal sebagai bagian dari warisan budaya Indonesia dan relevansi ritual-ritual tersebut dalam konteks kehidupan modern.*

Kata kunci: *Baduy, Sunda Wiwitan, jampe, mantra, tradisi lokal, kearifan budaya.*

Introduction

The diversity of Indonesian culture has its uniqueness, both human, ethnic, religious, and belief systems that are able to be lived by the people of their communities.¹ This is a significant contribution to cultural diversity, which is the strength of pluralism and, at the same time, the root of the development of beliefs and cultures.² A remote community belief (Indigenous community) that closes itself off from the world also contributes to the characteristics of a certain area and has essential strength for the area. Even the area has become a very interesting cultural and belief tourism destination.³ One of the ethnicities of the community that is able to be of concern is the Baduy people, in their history, the Baduy people have played a very important role in playing a community that they own, namely building a system of self-government.⁴ NJ. Geise quoted from C.L. Blumen, that the Baduy people had also entered the power of the Padjajaran Kingdom in 1822. In the 12th-13th centuries AD, Padjajaran also controlled the West Java region, such as Bogor and Banten.⁵

However, after Islam came to Banten, they were excluded from their role because they lost the war; consequently, they had to be willing to be expelled from their territory towards the southern region of Banten, the mountainous area, so that they were finally called *Urang Baduy* (Baduy people). Although they don't like the designation "Urang Baduy," in fact, they are more happy with the name *Urang Kanekes*, *Urang Rawayan*, *Urang Cibeo*, *Urang Cikawartanan*, *urang Tangtu* atau *Urang Penamping*.⁶ In terms of ethnicity, the Baduy people are Sundanese. This recognition is very closely related to the belief they adhere to, namely "Sundanese Wiwitan". Sunda Wiwitan itself is a belief system of a religion, according to Masykur Wahid, Sunda Wiwitan is a religious practice that comes from *magi*.⁷ Meanwhile, according to James Frazer, *magi* is a belief that emphasizes instrumental life practices to achieve goals.⁸

The Baduy community occupies an area of Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province, Indonesia. Baduy is a strategic area, namely a "mainstay" cultural tourism destination for the Lebak Banten area. As a group of people who have been occupying a location for a long time, they have a distinctive culture, tradition, and life system. One of the unique traditions that live in the Baduy community is *jampe*, which is a tradition of *magi* (occult). We can know *jampe-jampe* with mantras

¹ Herbert Küpper, 'The Indonesian Constitution Read with German Eyes', *Constitutional Review* 7, no. 1 (2021): 53–91, <https://doi.org/10.31078/consrev713>.

² A. M. Ali Imron and Farida Nugrahani, 'Strengthening Pluralism in Literature Learning for Character Education of School Students', *Humanities and Social Sciences Reviews* 7, no. 3 (2019): 207–13, <https://doi.org/10.18510/hssr.2019.7332>.

³ Toto Sucipto, *Studi Tentang Religi Masyarakat Baduy Di Desa Kanekes Prov. Banten* (Jakarta: Dep. Kebudayaan dan Pariwisata, 2007).

⁴ Kiki Muhammad Hakiki, 'Keislaman Suku Baduy Banten: Antara Islam Dan Slam Sunda Wiwitan' (Jakarta: Refleksi, 2014).

⁵ NJ. Geise, *Baduys En Moslim in Lebak Parahiang Zuid Banten* (Lieden: N.V. Grafisch Bedrijf en Uitgeferij de Jong, 1952).

⁶ Johan Iskandar and Budiawati S. Iskandar, 'Local Knowledge of the Baduy Community of South Banten (Indonesia) on the Traditional Landscapes', *Biodiversitas* 18, no. 3 (July 2017): 928–38, <https://doi.org/10.13057/biodiv/d180309>.

⁷ Masykur Wahid, 'SUNDA WIWITAN BADUY: Agama Penjaga Alam Lindung Di Desa Kanekes Banten', *El-HARAKAH (TERAKREDITASI)*, 26 April 2012, <https://doi.org/10.18860/el.v0i0.1888>.

⁸ Mariasusai Dhavamony, *Fenomenologi Agama* (Yogyakarta: Kanisius, 1995).

or spell words.⁹ Jampe or mantras consist of a single word, sentence, or several sentences, usually in a sacred language such as Sanskrit or translated from the original language to another, and these mantras can produce healing and influence on all levels in a specific or general way.¹⁰

According to Hermansyah,¹¹ The science of jampe-jampe (magi: supernatural) is closely related to the beliefs, thoughts, and lifestyles of the people who practice it. Tihami¹² said the support of a community belief system is the existence of someone who is capable and has supernatural powers. One of their supporters believes that the jampe and magi in the Baduy community are a *Kekolot* (Puun: Leader), that is, a person who knows jampe and mantras. The science of jampe-jampe arises from the process of thinking and understanding society in dealing with the environment. Jampe-jampe is a human expression that is believed to be able to change a condition because it can give rise to supernatural powers and is full of magic. Baduy jampes possess a series of rhythmic words and are associated with mystical powers so that these jampes can be practiced for a specific purpose and contain the seduction of commands.¹³

The use of jampe from *Kekolot* gives hope. It fulfills practical needs in its users, for example, healing, promoting personality development, awakening certain spiritual influences, harmonizing fears, calming animals, activating symbols such as one of the signs, cleansing healing stones, and much more. In most cases, this shows that jampe is a power that can be said to be *magic* as well. The significance of *jampe* is literally a mantra because of its direct relationship with its practitioner.¹⁴ The Baduy people, in their cultural tradition, are inseparable from *the magi jampe*. But what is no less interesting is the effort of humans to understand their existence and reality outside of themselves through what they believe from the teachings of their beliefs based on the advice of an *old-fashioned person* who is considered to have *charisma*.

However, the fact that time continues to rotate and is increasingly dynamic, that culture and beliefs have further implications, so that the Baduy people also follow the flow of the changing times, but the tradition of *jampe* in the community is timeless and continues to follow the times and times. Because this tradition is always maintained and passed on to relatives, this is the tradition of jampe that has always been inherent in the Baduy community. From the above description, it shows that *the magi jampes* in it have the advantage of strength in *Kekolot* to preserve the influence of Kolot on the lives of other people. Therefore, the research aims to identify the form and meaning of the Baduy jampe. Meanwhile, the objectives of this research are: (1) describe the social structure of the Baduy people, (2) identify the form of the Baduy people's jampe, (3) how to get the Baduy people's jampe, and reveal the text, meaning and function of the Baduy people's jampe.

Method

⁹ Nuryanto Nuryanto et al., 'Technic and Mystics of Tukang Wangunan in Sundanese Traditional Houses in Indonesia (Case Study: Baduy Tribe Community-Banten)', *Civil Engineering and Architecture* 9, no. 2 (March 2021): 533–44, <https://doi.org/10.13189/cea.2021.090226>.

¹⁰ Mark Hosak and Water Lubeck, *The Big Book Of Reike Symbol* (Lotus Press, 2006).

¹¹ Hermansyah, *Ilmu Msitik Di Kalimantan Barat* (Jakarta: Gramedia, 2010).

¹² M. Tihami, *Kepimpinan Kiyai Di Banten Studi Tentang Agama Dan Magic Di Desa Pesanggrahan Serang Banten* (Serang: P3M STAIN Serang, 1999).

¹³ Barokah Muhazetty, *Mantra Dalam Budaya Jawa (Suntingan Teks Ajian Jawa Dan Kajian Pragmatik)* (Semarang: PPs UNDIP, 2017).

¹⁴ Hosak and Lubeck, *The Big Book Of Reike Symbol*.

This research will reveal the magical *jampe*s spread in the Baduy community and the rituals carried out in the tradition in the Baduy community, as well as their meaning and function in community life. Therefore, methodologically, this study uses an anthropological approach using a descriptive qualitative method. This research will be more descriptive without any pretension to provide *judgment* or assessment. Data was collected through participant observations, in-depth interviews with indigenous and community leaders, and the study of related documents. The location of the research was carried out in the Baduy Luar area, Lebak Regency, Banten. Data analysis uses thematic techniques to understand the meaning, function, and challenges of preserving these traditions. The validity of the data is maintained through method triangulation and confirmation with key informants. This research was carried out by respecting Baduy customs and maintaining the confidentiality of the information obtained.

Results and Discussion

Kekolot, Jampe and Mantra as Cultural Expression

sociological research on a certain ethnic society, what must be seen is the tradition and culture, because it is closely related to cultural values, which apply in a society itself.¹⁵ In daily life, culture is manifested as customs, behaviors, and norms,¹⁶ These customs and behaviors can apply to a behavioral organism, which is a system of actions that handles the function of adaptation to the outside world. And the involvement of all elements of society, this relationship is a social structure, where the connection of *our kolotan baduy* with their followers is a social structure relationship. According to Talcott Parsons, society will experience development towards a transitional society. Society will develop through three main levels, namely primitive, intermediate, and modern. In addition, the author uses a theory developed by Anthony Giddens, namely the theory of structure. According to Giddens, the main practice of social science is a "social practice" that continues to be repeated so that it is patterned across space and time.

Kolotan, as a leader in the organizational structure of the community has its advantages compared to its followers. Hierarchically, there are also signs of charisma and obedience to *snobbery*. In *the older man*, he has authority and *superiority*, which is maintained by the *older man* in order to support his position. According to Koentjaraningrat, the leader (*kekolot*) must have the ability to have the *kramat* (sacred) skills needed by his followers.¹⁷ The knowledge of *jampe-jampe* that exists in the *kolot* arises from the thought process and understanding of a community in dealing with the environment. *Jampe* is an expression of *old-fashioned* nature that is believed to be able to change a condition because it can give rise to supernatural powers and is full of magic. Baduy *jampe*s is a series of words that have a rhythm and are related to supernatural powers, *jampe* can be practiced for a specific purpose and contain the seduction of commands.

¹⁵ Hermansyah, *Ilmu Msitik Di Kalimantan Barat*.

¹⁶ Tihami, *Kepimpinan Kiyai Di Banten Studi Tentang Agama Dan Magic Di Desa Pesanggrahan Serang Banten*.

¹⁷ Yusnia I'anatur Rofiqoh et al., 'Islam and Syncretism in Java: Reflections on the Thought of Geertz and Woodward', *MUHARRIK: Jurnal Dakwah Dan Sosial* 4, no. 01 (2021), <https://doi.org/10.37680/muharrik.v4i01.634>.

Scientists who focus on local culture are more interested in the practices, expressions, and forms of culture that are characteristic of local society, such as myths, rituals, and ideas that distinguish them from other Muslim societies.¹⁸ The research strategy used by scientists in this field is to rely on the discipline of anthropology that uses ethnographic methods. Anthropologists tend to look at the unique side of their culture, differing when they see the normative teachings contained in official texts and widely known to people around the world receive little attention. If there is a ritual that involves a text, the text only receives attention to the meaning of the text for the ritual performer.¹⁹ Meanwhile, the meaning contained in the text itself does not receive attention.²⁰

Because the Baduy people tend to think mystically, *kekolot* as community leaders are, of course, figures who are used as role models by the community because they are not only considered as people who have deep Islamic knowledge but also seen as holders of authority who are shy in practicing magical science because the source of magic used by them is believed to be derived from the teachings of the belief of the creator.²¹

Kekolot maintains its privileges through the granting of magi because magi are considered a tool of legitimacy for the leadership of a *kekolot* in society. In the view of Herbert Spencer and Emile Durkheim, functional theory can be used to look at *jampe-jampe* (magi).²² From a functionalist perspective, it is said that the elements of indigenous peoples have a function that maintains stability so that indigenous peoples are likened to living groups (*living organisms*).²³ Therefore, functional theory seeks to explore dependency. Cultural processes are interrelated with each other about culture, and they also try to explain the process of the occurrence of certain elements that are able to survive. Malinowski added that in functional theory, there is the preservation of a rite, myth, and magi among society,²⁴ namely the kolot figures and the community as patients.

Thomas F. O'Dea²⁵ views the magi as a set of beliefs and practices as a characteristic of human beings. Jampe-jampe, like religion, has a conception of something supernatural, the idea of superempirical aspects of reality. The Magi also had the idea that human beings were able to establish a relationship with superempirical realities. On the basis of this functional relationship, it can be shown that the magi jampe-jampe is needed by the kolot, which functions to preserve the kolot. Kolotan (leaders) need preservation by means of preservation, namely through magical mantras.

Social structure of the Baduy people

¹⁸ Rofiqoh et al.

¹⁹ Sholahuddin Al Ayubi and Muhammad Masruri, 'Ritual Learning Method for Mystical Ijazah at Pondok Pesantren Salafiyah', *Journal of Education and Learning (EduLearn)* 19, no. 1 (2 February 2025): 314–21, <https://doi.org/10.11591/edulearn.v19i1.21090>.

²⁰ M.A. Tihami, 'AGAMA DAN MAGI BAGI KYAI DAN JAWARA', *ALQALAM* 28, no. 2 (3 January 2019): 365, <https://doi.org/10.32678/alqalam.v28i2.896>.

²¹ Inge Dwisvimiari, 'The Weaving of Baduy Lebak Protected by the Geographical Indications (GI) of the Indonesian Banten Province: Could It Be?', *Kasetsart Journal of Social Sciences* 44, no. 3 (2023): 719–28, <https://doi.org/10.34044/j.kjss.2023.44.3.09>.

²² Emile Durkheim, 'The Elementary Forms of The Religious Life', 2017.

²³ Machrus, 'Mitos Dan Kekuasaan (Makna Mitos Dalam Kekuasaan Raja-Raja Mataram Islam)', *Teologia* 19, no. 1 (2008).

²⁴ Machrus.

²⁵ Thomas F. O'Dea, *The Sociology of Religion* (Prentice-Hall, 1966).

The name Baduy for the residents of Kanekes Village is not from themselves. The Dutch call it *badoe'i*, *badej*, and *badoewi*, the Kanekes people or *urang rawayan*.²⁶ Istilah Baduy. *First*, it comes from the name of a mountain, namely Mount "Baduy". However, this name was rejected because they had occupied and opened the mountain area around them. *Second*, another term comes from the word Buddha which is similar to the name of Buddhism. *Third*, there is the term Baduy derived from the word *baduyut*, which is a tree name identical to a banyan tree. *Fourth*, the mention of Baduy comes from the Arabic word *baduwi* which means sea of sand. This is not incorrect because the Baduy area is a lush forest, and there is no desert.²⁷

According to C.L. Blume, he wrote in 1822, the Baduy people came from the Ancient Sunda Kingdom, namely Padjajaran. Then, this kingdom collapsed in the early 17th century.²⁸ Alienated from the modern life order, the Baduy community does not mean that the community is alienated from the outside world. They live in the Protected Forest Customary Land covering an area of 5,101.85 hectares in Kanekes Village, Leuwidamar District, Ebak Regency, Banten Province, about 46 Km to the South of Rangkasbitung City.²⁹ The Baduy community lives in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. To the north of Baduy is bordered by Bojongmenteng Village, Leuwidamar District. To the west, it is bordered by Nayagati Village, Leuwidamar District, and Keboncau Village, Bojongmanik District; to the South, it is bordered by Cigemblong Village, Cijaku District; and to the East, Karangcombong Village, Muncang District, borders it.³⁰

Kanekes Village is located approximately 17 km from the government center of Leuwidamar District, approximately 38 km away from the government center of Lebak Regency (Rangkasbitung), 65 km from the capital of Banten Province, and 172 km from the capital of Jakarta.³¹ The village of Kanekes is a region of hills, steep valleys, and some in some places and rivers that make it difficult to reach the villages in the village in a short time. The Baduy people in relationships between families in various other villages, walk. According to several scholars, the origin or history of the Baduy people express opinions that are different from each other and almost entirely contrary to the views and acknowledgments of the Baduy people themselves. There is a version that says that the Baduy people are refugees from Padjadjaran-Bogor. There is also a version that says that the Baduy people came from the North Banten area, moved towards the mountains south of Banten, and settled in the Kanekes area they live in now because of socio-political influences,³² and because of the defeat of the war conquered by Sultan Hasanuddin, in the spread of Islam in Banten. This occurred around the 17th century AD between the kingdom of Banten and the kingdom of Sunda; the kingdom of Sunda, which at that time was led by Prabu Pucuk Umun (descendants of Prabu Siliwangi), suffered a crushing

²⁶ Wilodati, 'Sisitim Tatanan Masyarakat dan Kebudayaan Orang Baduy Suatu Kajian Terhadap Perubahan Kelestarian Nilai-Nilai Tradisional Masyarakat Baduy', UPI.edu, n.d.

²⁷ Muhamad Hakiki, 'Keislaman Suku Baduy Banten: Antara Islam Dan Slam Sunda Wiwitan'.

²⁸ Wahid, 'SUNDA WIWITAN BADUY: Agama Penjaga Alam Lindung Di Desa Kanekes Banten'.

²⁹ Ovi Fauzia Tihamayati, *Praktek Sosial Masyarakat Baduy Luar Terhadap Pikukuh* (Jakarta: UIN Syarif Hidayatullah, 2017).

³⁰ A. R. Krisnadi, A. Tirtadidjadja, and I. Ardiansyah, 'The Meaning and Function Congcot - A Rice Cone in the Ritual of Life Baduy Outer Community, Banten Province', *IOP Conference Series: Earth and Environmental Science* 1366, no. 1 (2024), <https://doi.org/10.1088/1755-1315/1366/1/012049>.

³¹ Sucipto, *Studi Tentang Religi Masyarakat Baduy Di Desa Kanekes Prov. Banten*.

³² Iskandar and Iskandar, 'Local Knowledge of the Baduy Community of South Banten (Indonesia) on the Traditional Landscapes'.

defeat. That's why Sang Prabu Pucuk Umun and some of his retainers fled to the inland forest area.³³ However, there is a difference in the origin of the Baduy people, so the second version is that the Baduy people are an escape from their place of origin. Thus, both versions reject the notion that the Kanekes area is the origin of the Baduy people.³⁴

1. Demography

The Baduy community is known for its simple society in daily life, and this is because it is required to behave in accordance with the customs in *pikukuh*. They must live as they should, must not be excessive, must be honest, and do not do evil. When they violate it they have violated the Baduy *pikukuh*.³⁵ With *the Pikukuh* of the Baduy, people must be independent in meeting all their living needs. For example, the way they meet their food needs must be from the surrounding nature produced by the earth, such as planting rice in dry fields (*huma*) to meet their living needs.³⁶ The fields they cultivate are inside and outside the village, but they are not allowed to be grown in the forbidden forest, which is the old forest in the Inner Baduy region. These dryland rice farmers plant rice once a year.³⁷

The planting pattern in the dry fields (*huma*) of Baduy is the oldest subsistence. The results of these plants are not allowed to be sold, only specifically for their own food needs.³⁸ Similarly, since rice is known at the level of the Sundanese community in West Java, the rice planting system is not allowed to be sold. Except for produce in the form of fruits and other types of field crops that can be sold to the general public.³⁹

2. Baduy Dalam and Baduy Luar

Currently, the Baduy people are known by two areas of the term mentioned, namely *Baduy Dalam*,⁴⁰ and *Outer Baduy* people. There is an unclear assumption that the Outer Baduy community has violated *pikukuh*, but there is also an opinion that the Baduy community must be limited to forty (40) family groups (KK). And customarily, their clothes are also distinguished, the inner Baduy uses all-white traditional clothes, some are black, while the outer Baduy uses all-blue and black conventional garments.

³³ Muhamad Hakiki, 'Keislaman Suku Baduy Banten: Antara Islam Dan Slam Sunda Wiwitan'.

³⁴ Sucipto, *Studi Tentang Religi Masyarakat Baduy Di Desa Kanekes Prov. Banten*.

³⁵ Enjang, 'Customary Values and Daily Communication of the Baduy Community in Indonesia', *Academic Journal of Interdisciplinary Studies* 11, no. 6 (1 November 2022): 164–73, <https://doi.org/10.36941/ajis-2022-0158>.

³⁶ Kholil Lur Rochman et al., 'Ngahuma (Planting Rice in the Fields) and Tilled Land Limitation of the Baduy Tribe in Indonesia', *Geojournal of Tourism and Geosites* 34, no. 1 (2021): 63–68, <https://doi.org/10.30892/gtg.34109-620>.

³⁷ Mirajiani, 'Gender Equality in the Agricultural Sector: Lessons Learned from the Baduy Indigenous Community in Indonesia', *Space and Culture, India* 11, no. 3 (2023): 25–42, <https://doi.org/10.20896/SACI.V11I3.1379>.

³⁸ Iskandar and Iskandar, 'Local Knowledge of the Baduy Community of South Banten (Indonesia) on the Traditional Landscapes'.

³⁹ Lindawati et al., 'Huma Rice Management Model and Food Security System of Baduy Indigenous Communities, Indonesia', *BIO Web of Conferences* 119 (2024), <https://doi.org/10.1051/bioconf/202411902004>.

⁴⁰ Khairani Rizki Septini and Qodarian Pramukanto, 'Place-Based Approach to Landscape Planning for Conservation of the Baduy Dalam Cultural Landscape', in *IOP Conference Series: Earth and Environmental Science*, vol. 1092 (Institute of Physics, 2022), <https://doi.org/10.1088/1755-1315/1092/1/012027>.

3. Religion and Beliefs

Sunda Wiwitan is a religion embraced by the Baduy people. In the belief system, indigenous peoples have various kinds of taboos (taboos) that need to be avoided. "Teu Wasa" is the right choice of word for the Baduy people not to violate. In this case, there are two kinds of taboos shown by the Baduy people, namely *First*, the single great-grandfather Adam that applies to the Baduy in Kanekes (inner Baduy), this taboo includes its derivatives and essential materials, and *Second*, the great-grandfather of nahun which occurs for *Panamping* and *Dangka* (villagers outside Kanekes).⁴¹ The Sundanese *Wiwitan* religion recognizes that *Batara Tunngal* (God Almighty) is *God*, *Batara Jagat* (Ruler of Nature), and *Batara Seda Niskala* (The Supernatural). The Baduy people also believe in *Sang Hiyang Keres* (the Almighty) or *Nu Ngersakeun* (The Willing) as the holder of supreme power. Lord Sundanese *Wiwitan* resides in *Buana Nyungcung* (Upper World). In fact, it is believed that all the gods of Hinduism (Brahma, Vishnu, Shiva, Indra, Yama, and others) are subject to *Batara Seda Niskala*. And the Baduy people believe in the occult.⁴²

Jampe and Mantra People of Baduy

People's beliefs, or what are often called superstitions, are beliefs that are considered simple by educated people and not based on logic, so they cannot be scientifically accounted for. Since the word "superstition" has a connotation of derogation or insult, modern folklorists prefer to use the term folk belief or people's confidence rather than the term superstition.⁴³ Jampe and mantras or primbon texts usually contain divination (calculation of good and bad days), a set of various Javanese knowledge, or a complicated Javanese calculation system.⁴⁴ Spells mean words or sentences that are read or spoken and can bring supernatural power (to treat diseases and so on).⁴⁵ Mantras are words or sayings that can bring supernatural power (for example, they can heal, bring harm, and so on). Mantra is one of the old forms of poetry and is considered the oldest poetry in Indonesia.⁴⁶

The Baduy tribe is a tribe that occupies a forest area in the Lebak district, with the atmosphere of the sound of the rushing river, the whistling of birds, and the sound of trees blown by the wind, making the mood and feelings calm. It is very different from the hustle and bustle in the city, with the noises it makes. With the distance where the Baduy tribe lives from the city, it is one of the tribes in Indonesia that is still strong in holding fast to their customs and traditions, with their various customs and traditions that are still carried out today. In carrying out the customs and traditions of the Baduy Tribe cannot be

⁴¹ Enjang, 'Customary Values and Daily Communication of the Baduy Community in Indonesia'.

⁴² Wahid, 'SUNDA WIWITAN BADUY: Agama Penjaga Alam Lindung Di Desa Kanekes Banten'; A. Faridah, Y. H. Adisendjaja, and S. Sriyati, 'Local Wisdom Values of the Baduy Tribe: The Potential to Develop Biology Teaching Materials of High School Grade X', in *Journal of Physics: Conference Series*, vol. 1521 (Institute of Physics Publishing, 2020), <https://doi.org/10.1088/1742-6596/1521/4/042015>.

⁴³ Ai Siti Nurjamilah, 'Mantra Pengasih: Telaah Struktur, Konteks Penuturan, Fungsi, Dan Proses Pewarisannya', *Riksa Bahasa: Jurnal Bahasa, Sastra, Dan Pembelajarannya* 1, no. 2 (2015).

⁴⁴ Arsanti Wulandari, 'Serat Primbon Jampi Jawi Koleksi Perpustakaan Dewantara Kirti Griya (Tamansiswa): Sebuah Dokumentasi Pengobatan Tradisional', *Jumantara* 2, no. 2 (2011).

⁴⁵ Andi Alfian, 'REINTERPRETING MANTRAS AS RELIGIOUS HEALING IN INDIGENOUS PEOPLES IN INDONESIA: THE INDIGENOUS RELIGION PARADIGM AS AN ALTERNATIVE TO "WORLD RELIGIONS"', *Studies in Interreligious Dialogue* 33, no. 1 (2023), <https://doi.org/10.2143/SID.33.1.3292291>.

⁴⁶ P. E. Burchett, 'The "Magical" Language of Mantra', *Journal of the American Academy of Religion* 76, no. 4 (October 2008): 807–43, <https://doi.org/10.1093/jaarel/lfm089>.

separated from the mantras used. Almost every traditional tradition, they always read mantras or what they more often call the term Jampe-Jampe.⁴⁷ Not only used in every ritual or traditional tradition, jampe-jampe is also used in the daily life of the Baduy tribal community.

The Meaning and Function of Jampe and Mantra for the Baduy People

For the Baduy people, Jampe-Jampe are mantras and prayers that are used in certain conditions and certain events. And almost in every particular event it uses jampe-jampe. Jampe is a means for the Baduy people to get a good or vice versa to reject a bad.⁴⁸ Therefore, it is not surprising that the Baduy people cannot be separated from the use of jampe-jampe, both in traditional events, rituals, and even in daily life. In the tradition of the Baduy Jampe-Jampe tribe is a closed thing, not taught and talked about openly. There is a special time and day if you want to talk and learn about jampe-jampe, namely Wednesday night and Wednesday as well as Friday night and Friday night. The days that are taboo or prohibited from talking about jampe are days other than those mentioned earlier, especially on Saturday and Saturday nights. On that day, they abstain and refuse if anyone asks and asks for things related to jampe-jampe. It will not be easy if we want to know about jampe on Saturday nights and Saturdays.

In the tradition of the Baduy Tribe, people use jampe-jampe in many ways. It does not mean that jampe-jampe is only recited under certain conditions, such as in traditional events or traditional rituals, but the use of jampe-jampe is very diverse, even covering almost every situation and daily movement of the Baduy people. *First*, for example, when planting crops such as rice, when planting rice they read jampe-jampe so that the plants planted grow well, produce abundant rice, and avoid pests because it is not allowed to use drugs when planting plants. *Second*, the recitation of jampe-jampe as a means of curing a disease, they will ask someone who is considered a village elder (village elder) to read jampe-jampe to someone who is suffering from a disease. Besides using natural medicines, they also cannot be separated from jampe-jampe hoping that they will be cured of the disease they suffer from soon.⁴⁹ *Third*, the reading of jampe-jampe is a means of deterring various crimes or dangers, both in the form of crimes from humans and demons. The background of the Baduy tribe's residence is located in the middle of the forest, so that both daily activities, such as bathing or foraging for daily needs, are obtained in the forest. To protect unwanted things, such as disturbances from demons or supernatural beings, the Baduy people will read jampe-jampe to protect themselves when they are going to the forest or anywhere. Not only did they protect against the interference of Satan, but they also read jampe to avoid those who hate them, to avoid the interference of evil people.

Fourth, someone who wants to attract the opposite sex in the Baduy tribe has a special jampe-jampe, whether it is for a man or a woman. The reading of this jampe is intended so that we can easily approach the opposite sex that we want, will grow a

⁴⁷ Michael Hadzantonis, 'The Semangat and the Mantra in Java, Indonesia', *Journal on Asian Linguistic Anthropology* 5, no. 1 (January 2023): 53–63, <https://doi.org/10.47298/jala.v5-i1-a4>.

⁴⁸ Wim Van Zanten, 'Some Notes on the Pantun Storytelling of the Baduy Minority Group: Its Written and Audiovisual Documentation', *Wacana* 17, no. 3 (2016): 404–37, <https://doi.org/10.17510/wacana.v17i3.454>.

⁴⁹ Michael Hadzantonis, 'The Semangat and the Mantra in Java, Indonesia', *Journal on Asian Linguistic Anthropology* 5, no. 1 (January 2023): 53–63, <https://doi.org/10.47298/jala.v5-i1-a4>.

person's authority, make a reader of jampe-jampe will be liked by many people.⁵⁰ Basically, the functions or benefits of jampe are not only limited to the 4 (four) functions above but are very broad. The functions of the jampe that I mentioned above are limited to some of the many functions of the jampe, because it is impossible to mention them one by one. Jampe-jampe is used as the intention of someone who reads it, so, naturally, the functions of jampe-jampe are very many.

But not all jampe-jampe readings are effective or successful, sometimes jampe readings can also fail. They said that the efficacy of the reading of jampe-jampe depends on the person who reads it, the more holy a person who reads jampe-jampe, the greater the opportunity for its efficacy. That's why in some traditional rituals, the reading of jampe-jampe is usually read by certain people, for example, the village kekolot which is legalized by custom. In the journey of a person, becoming a village kolot is not easy. They have gone through various stages so that they can be considered worthy of becoming a village kekolot.⁵¹

Several things must be done so that the jampes that are read are effective or successful. They will do fasting on Monday and Thursday, avoid the mistakes that the custom has determined, and the things that are considered good will make the jampes that are read will be more steady and effective. The more holy a person eats, the easier it will be for his time to be reckoned. The more holy a baduy is, the bias is that he who is chosen becomes a kolot, even a *puun* is selected because of his purity. So it's not surprising that the jampe-jampe is very potent or very effective.

Tex and How to Get and Taboo Jampe-Jampe Users

In the Baduy tribe customs, there are several prohibitions imposed on a person who uses jampe-jampe, not even limited to jampe-jampe users but the people of the Baduy tribe. Such as, it is not permissible to be *bobogohan* (dating) or bobojoan without marriage (adultery outside of marriage) because it is less sacred and will weaken to the sciences, *sirik* (envious) to other people both in sustenance and in the lives of others, at least the things that are considered bad deeds are taboo for a person who reads jampe-jampe. Jampe-jampe users must be honest and have a good attitude, and it's useless if someone has a large collection of jampe. If not truthful, the attitude is not good, and it will not be effective or effective.

Overall, the jampe is used by means of oral readings. To be able to get jampe-jampe readings, usually, people who want them approach the old-fashioned baduy to be able to ask to be taught certain jampe readings. And the person who gives it is also generally meticulous in providing a jampe-jampe, not just giving jampe-jampe. They will first see whether the person who wants to ask and learn this jampe is an honest person or not. That's why they are not immediately loved, the person who will be given their jampes will be *Tiley* (assessed) first for what kind of behavior (his daily attitude). Even if a child asks his parents for jampe-jampe, they will not give him jampe-jampe if a child lacks a good attitude in daily life. This is feared to be abused in the act of disobedience: *heunteu kabuat maka doraka* it's heavy.

⁵⁰ Nurjamilah, 'Mantra Pengasih: Telaah Struktur, Konteks Penuturan, Fungsi, Dan Proses Pewarisannya'.

⁵¹ Mega Halmahera et al., 'Local Wisdom Pikukuh Sapuluh Culture and Environment Conservation In Baduy Tribe' (European Alliance for Innovation n.o., 2020), <https://doi.org/10.4108/eai.18-7-2019.2290349>.

Because in Baduy if they do something forbidden or violate the provisions of customs, they will quickly feel it, either in the form of getting sick or suddenly getting sick. It is difficult to make sustenance. Usually, if he wants to recover, he has to admit his deeds by repenting to the village elders if they have done the wrong thing. The giving of jampe-jampe is done by word of mouth, jampe should not be written. Jampe jampe, which is usually effective, was an older man who had *tafakur* (tapa) who had not made many mistakes and had really protected himself from wrong deeds.

Jampe sahadat Batin

*Bismillahi jama Alloh
Kadua kenjeng adam
Katilu rasul muhammad
Kaopat umat Muhammad
Rahayu mulya raya sakawayahna
Nu gumuling luhureun langit
Nugumelang di awing-awan
Nuhurip teu jeung getih
Nu herang teu jeung nyawa
Yaisun sampurna*

This mantra is a mental sahadat, this spell is a mantra *of compassion* pellets (attracting women) when practiced, you must really do not mess around, because if you don't really do it, it will become karma, which is called karma *malik tali* or turn around and eat ourselves.⁵²

Kemanusiaan (Humanity)

*Raden mantri ingsun putih
Nusajati guru wakatan-waktan istan-istan*

This jampe is read when you are about to travel to the forest, the reading of this jampe is intended to ward off danger and evil from the.

Jampe Segala Hajat (Jampe for all needs)

*Asyhadu syhadat saksi dingin putih
Padarisma saucap nyata, sakedup metu
Pamenta kaula kagusti parentah alah
La ilaha illallah muhammadarrusulullah*

This jampe is read before reading other jampes, it is intended to read these jampes so that the desire is easy or potent.

Jampe menanam padi (Jampe planting rice)

*Niat paranti nandur
Bismillahirrahmanirrahim
Niat isun nandur pari angmeban
Cahaya bagus rasa penguasa cahaya*

⁵²Mang Baduy, "Ilmu pengasih orang Baduy, Jampe Sahadat batin yang terkenal ampuh di Baduy" <https://www.youtube.com/watch?v=FwAjMNvrQRU/mangbaduy/23/08/2020>

The above jampes use the word *basamalah*, so the Baduy people must recite bismillah in all their deeds, as taught by Islam. This jampe-jampe or prayer for the Baduy people must be done because the place occupied to plant rice in the huma field is a place given by the Owner of nature, so it must be taken care of properly, if the results are also good. This means that the Baduy people ask for protection and ask for His blessings and gifts, so that the plants they plant are not affected by pests (disasters), they do this with the sincere intention of being offered to the owners of nature, because planting rice is one of their livelihoods and the results are not for sale, but for their own consumption for their relatives.

Jampe penglaris (Best-selling charm)

Punika prnglaris dagang sekira-kira angta
Rahim amas jati merupbi
Cahaya taka welas teka mari dagang
Iku-iku taka sira kanu yaiku
Lamun sira katangisi teka welas
Teka asih atini wawah sapa sarmaning
Dakamang iku asih punika pahala-pahala
Sira dakng mang para maring
Kena atine uwong desaku baginda
Ali Fatimah tonggonen dagangan
Isun gelem tukenen ore gelem
Tukunen yu laris manis daganagan
Isun perawan kang awal jaja kakang tuku
Yu laris manis punika penglaris dagang sareng-saren.

This best-selling jape emphasizes more on the nature of pity for someone affected by disaster in his business. At first glance, these jampes are hypnotized by people to buy their goods. This is not associated with the omnipotence of nature. Although there are names of figures such as Ali and Fatimah are the names of the son-in-law and son of the Prophet Muhammad (saw), there is no close relationship with the trade at all, and only mention them to look for *tabaruk* with the big names of Ali and Fatimah.

Conclusion

The Baduy people have begun to compromise with modern life, this is due to the development of the increasingly advanced times, and modernity has already started to penetrate the Baduy people so that it then raises new needs. From this comes the process of rationalization of each of them, which then produces resistance. However, the Baduy people still hold tightly to their traditions and traditions, such as following *pikukuh* and still using jampe-jampe in their daily lives. The jampes that are developed are nothing but the role of the *kolot* to preserve and realize relationships with other people so that these jampes function and have benefits for those who need them. This is the sustainable value of Baduy jampe-jampe.

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