

Mantra In Balian Ceremony On Meratus Society In The Hantakan Village Of Central Hulu District

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Abstract - The problems studied in this study were about function and meaning, as well as the process of the return ceremony spell reviewed from literary anthropology. The purpose of this research is (1) to describe the function and meaning of the mantra, and (2) describe the spell process in the ceremonial balian of the Dayak Meratus community in Hantakan District, Hulu Sungai Tengah regency. This research uses anthropological approaches. This type of research is qualitative research. Research location in Hantakan village. The source of the data from the research is derived from the primary data source of public figures or Mamang who have a dagation mantra, and secondary data sources that are books that support and relate to research and observation in the field, collection techniques Data using observations and interviews. On the results of the research in the field either a linear data source as well as through a direct interview with the resource and techniques used in analyzing the data is a qualitative descriptive technique. Conclusion of the results of this study as follows. (1) The function and meaning of spells found in this study are as follows. A) the function of treatment/purchase is to cure, eliminate, or treat the pain suffered by a person both children, adults, and elderly who are caused by disorders of animals, delicate beings, unseen people, even human Own. b) The meaning of the mantra is to ask for healing to the Almighty, for the permission of the disease is lifted and healed. (2) The process of treatment is done in the hospital of the sick person because usually the ceremony is done by many people such as big events. The event's leader is Mamang who will treat the patient. During the day, the invited people will help to prepare for ceremonial rituals, such as cooking, preparing the tools and materials for ceremonial balian. At night the Balian ceremony is held from 20.00-05.00 Wita. The first process of Baras Pesat was the initial preparation accompanied by the dances and music of the Dayak Meratus, the dance performed by those who commonly dance around the ornaments that were made from the ruins during the Balian ceremony. The second process of the Jombu is to construct the offerings and tools used for the treatment process. The third process is puja, Puja is a treatment process or a dagation that is a recitation of spells by Mamang.

Keywords --- Mantra, Mamang, Society, Balian Ceremony

1. Introduction

Indonesia is a large country and has a diversity of cultures, tribes, customs, languages and beliefs. Indonesia has Dayak tribe in South Kalimantan. Dayak Tribe is a tribe that is still strong with its customs. One of the Dayak cultural heritages is the knowledge of traditional medicine and medicine that has been known since the first time. The Dayak community has the ability to immerse you in relevant medicines to date. The process of religious rituals treatment is with spells commonly used in generations. Mantra is a reading spoken by Mamang to treat illness. The pronounced Mantra differs according to the patient's disease type.

Oral literature is a literary work whose spread is delivered from the mouth to mouth hereditary (Endraswara, 2013:151). The development of literature is a container involving the human party and its life, because it is easily acceptable it is that makes it easier to unite orally with human life diverse. The diversity of communities that live on the earth has an identity in its group, one of which is regional literature. Various functions of oral literature are also found in regional literature. In South Kalimantan, especially in Hantakan village, the Central district of Hulu Sungai, still maintains the oral literature of "mantra". Mantra is an oral literature that is still used by the Dayak Meratus community. The Dayak Meratus Tribe is a community tribe of Hantakan District, Hulu Sungai Tengah regency. Dayak Meratus has meaning that the

Dayak tribe that does not want (Meratus) was colonized by the Dutch and Japan during the first colonial period. The Dayak Meratus Tribe is the oldest tribe in South Kalimantan among the other Dayak tribes. The Dayak Meratus tribe uses a dagation ceremony for the treatment of sick people.

Ceremonies are essentially a form of community behaviour that demonstrates awareness of its past. The community explains its past through ceremonies. Through ceremonies, it can be traced about the origins of both places, figures, objects, events of nature, etc. In the ceremony the spell is pronounced to treat the disease suffered by the patient.

Mantra is a distinctive word art. His words were carefully chosen, with the intention of releasing magical rhythmic rhythms when read over and over again. In his narrative the mantra is pronounced by a mamang or person who understands what will be done in the process of treatment. This mantra is the process of its generation through the utterances spoken by word of mouth either from relatives or others who feel able to want to have such a spell on the condition of giving Mahar as a substitute in giving spells The. Mantra for the life of Dayak Meratus Society is very beneficial and able to provide healing for people of Dayak Meratus decisively experiencing some diseases that are often not diagnosed by medical and can be cured through the rituals of spells The. The pronounced Mantra is performed through a Balian ceremony.

Balian at the community of Hantakan village, Central District is a ceremony that is done by the community to treat sick people due to the Bala or other diseases of the post. The community believes that Balian is the most potent cure for treating sick people who do not heal with prescription

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medications, Balian is done by Mamang. The process of one night with the use of offerings, typical ornaments Balian, spells, singing and dances. Balian himself uses a manta spoken by Mamang so that the disease goes from the body of a sick patient.

Nowadays, literature, especially the oral literary research of old spells and poems that exist almost extinct because of the time and technology science. Now very rarely found communities that still trust traditional medicine such as treatments that use spells. Now these children or young generations are rarely found who believe in actual spells or supernatural powers that have long been inherited hereditary by their ancestors. Especially the spell problem in the Balian ceremony, people today when sick is going to be quickly brought to the doctor or other health workers because of the time of day, science, and technology. Then the traditional treatment such as Balian does not interest even untrusted anymore.

The difference in the study with previous research was the function, process, and meaning of a Hindu-based mantra and some have used Arabic as a spell-opener, a language spoken by Dayak Meratus as Characteristic of the Meratus Dayak tribe in Hantakan village. Research

Based on the background above, researchers chose the title Mantra in the Balian ceremony at the Dayak Meratus community in Hantakan District, Hulu Sungai Tengah regency. The ceremony of Balian is interesting, because the ritual is done by a Mamang as his support, with dances that are wrapped in traditional music, complete with various ornaments like a wedding celebration that certainly uses the cost Not least. The process of Balian ceremony is one night, which starts at 20.00-05.00 Wita. The ceremony process is interesting because it must be done at night. During the day the Community participated and helped to cook and prepare the Balian ceremony at night. The belief of the Dayak Meratus community in Hantakan village is still strong against the treatment of Balian.

2. RESEARCH METHODS

A research titled Mantra in the Balian ceremony of the Dayak Meratus community in Hantakan District, Hulu Sungai Tengah regency, used an anthropological approach. This type of research uses qualitative research which is a research that reveals symptoms or phenomena thoroughly and in accordance with the context through the collection of data conducted by researchers as a primary instrument.

The subject of a spell study in a dagination ceremony, this spell is spoken by Mamang or an earlier person who has the ability to treat a disease that is experienced either children or adults. The person who can be called Mamang is a person who has the knowledge to treat the sick and have a Balian mantra, a science that is owned by Mamang handed down by old parents, because to be someone mamang must learn in depth

about the governance The way, the process and function of dagination.

Research place in the village of Hantakan regency of central Hulu Sungai Selatan. The data sources of this study are primary and secondary data sources. The primary data source is the primary data source obtained directly from several sources, while the secondary data source is the source of data obtained from the reference of books and the Internet.

The secondary data sources are extracted from the reference books on oral literature about spells and data sources acquired from online on the internet. The Data is very helpful researchers in conducting their research.

In order for this research to be focused, indicators related to the problem formulation are necessary to focus on research. For more details will be spelled out in the following table.

Table 1. Research Indicators

No	Aspect of the researched	Kode	Indicator	Kode
1	a. The Meaning Of Balian Mantra	FMB	a. Communication b. Treatment c. Healing	Kmnsi Pgbtn Pymbhn
	b. The meaning of Balian spells	MMB	a. Demand b. Application to c. God	Prmtn Pkt
2	Process of Dagation	PMB	a. At night b. Baras paduduk c. Tempurung jombu d. Puja	Pmh Bp Tj P

Table 1 The indicator serves as a tool to help facilitate researchers in conducting data research. The problem column is covering the problems that exist in the research, while the indicator is used for the instruction as a description that leads to problem formulation.

Research instruments are tools used to collect data to make job data easier and better results. A research titled Mantra in the Balian ceremony of the Dayak Meratus community in the village of central Hulu District, researchers use the instrument in the form of a data net table. The following table data is used as a research instrument

Table 2. Table of Data netting

No	Aspect of the researched	Kode	Indicator	Kode
1	a. The Meaning Of Balian Mantra	FMB	d. Communication e. Treatment f. Healing	Kmnsi Pgbtn Pymbhn
	b. The meaning of Balian spells	MMB	c. Demand d. Application to e. God	Prmtn Pkt
2	Process of Dagation	PMB	f. At night g. Baras paduduk h. Tempurung jombu i. Puja	Pmh Bp Tj P

The data collection procedures used in this study are observations, interviews and recording. After all data is

collected, the next stage is data analysis using qualitative descriptive technique that researchers expose the data to the whole first. Once all data is collected and data has been netted, researchers are then interpreted to analyze the data.

3. RESULTS AND DISCUSSION

Based on the results of research conducted by researchers in the site of the informant, the following data analysis results can be displayed by researchers.

a) The first speaker, the Kursani (74 years). Domiciled in the village of Hantakan Central District of South Kalimantan, 71575, but Mr. Kursani is a resident of Muara Langon District of Muara Komam District Paser of East Kalimantan. He has six spells of treatment of diseases/Panawar that is to treat the disease of focus, pulukng, Juata, Ngolo utok, children of Pea Soyar, and the usual Korik Pekiek he used in his life to treat the affected community. The disease can be children, adults, and elderly people. At the time the first meeting of researchers came to the site, researchers introduced themselves and conveyed the intent and purpose of the researchers, then he wanted to assist researchers in the research process.

The speaker replied to the treatment of disease/Panawar disease is one of the types of traditional medicine that exist in the community of Dayak Meratus, especially in Hantakan village Hulu Sungai Tengah District. People still have some who retain the beliefs that their ancestors inherited earlier about traditional medicine about the disease of focus, pulukng, Juata, Ngolo utok, child pea Soyar, and Korik Pekiek.

Treatment of disease/panawar/balian is a designation of the surrounding community in the village of Hantakan to treat people affected by the focus disease, pulukng, Juata, Ngolo utok, children of Pea Soyar, and Korik Pekiek in children, adults, and elderly. The Mantra used by the Mamang or the informant uses the Dayak language Meratus. Some of the Dayak languages of Meratus are understandable and some are not understood because it uses the old Dayak Meratus language.

The treatment process is done at the hospital of the sick person because usually the ceremony is done by many people like a big event. The event leader is a mamang who will treat the patient. During the day, the invited people will help to prepare for ceremonial rituals, such as cooking, preparing the tools and materials for ceremonial balian. In the evenings, the Balian event is held from 20.00-05.00 Wita. In the process there are three namely, the first Baras Paduduk, both the Jombu, and the third puja. The first process of Baras Pesat was the initial preparation accompanied by the dances and music of the Dayak Meratus, the dance performed by those who commonly dance around the ornaments that were made from the ruins during the Balian ceremony. The second process of the Jombu is to construct the offerings and tools used for the treatment process. The third process is puja, Puja is a

treatment process or a dagation that is a recitation of spells by Mamang. Usually the pronunciation of the mantra differs between the focus disease, pulukng, Juata, Ngolo utok, child pea Soyar, and the Korik Pekiek but the process is the same is with Meghidupkan incense and frankincense, then the recitation of spells by Mamang.

b) The second speaker is Deriansyah (65 years old). Domiciled in the village of Hantakan Central District of South Kalimantan. He is the panawar of the disease Poroh, Manang Wuntung, and Kelato.

According to him the process is the same as the treatment of the ritual of the ceremony, but the course is different and the tools and materials are slightly different. Like the use of special oils and water that has been read spells. The mantra is read by the speaker, the spell opener with the word Bismillah and the word Kur. The process of ceremony was done at the hospital of the sick and at the request of the patient.

c) The third informant, i.e. Anto (50 years old). Domiciled in the village of Hantakan Central District of South Kalimantan. He lived with his wife and he worked as a farmer. He usually treats/Panawar Sengkonan disease, Tawotn, Manang Kukut, and Upal deflate.

In this third resource, the treatment process does not differ either in children or adults. Different tools and materials used by Mamang/speakers. The speakers use different tools and materials and spells of each disease.

The process of treatment of Sengkonan is with a ritual of balian with the use of offerings and tools and materials such as incense, frankincense and saliva patients. Mamang repeated spells repeatedly while burning incense, frankincense and the patient's saliva repeatedly in the sore throat, after being crushed by the saliva of thorns or trapped fish bones will be destroyed by itself. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease. Meanwhile, the process of Tawotn Panawar is with a ritual of balian with the use of offerings and tools and materials such as incense, frankincense, rice, and white water. Mamang spoke the spell repeatedly while burning incense, frankincense and mixing rice and white water while reading spells repeatedly. Accompanied by traditional music and dances. After mixing then the water is drunk three times a day.

The third process of Manang mantra is with the ritual of Balian with the use of offerings and tools and materials such as incense, frankincense, candlenut, white water, and one fruit cayenne. Mamang repeated spells repeatedly while burning incense, frankincense, candlenut and spouting the white water of the patient's feminination afterwards to apply cayenne pepper to the patient on the sick tooth. The patient does not feel the pedtness because it has been read spells. And the fourth process of treatment is the Upal debater is with the

ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense, white water, and special oil owned by Mamang. Mamang pronounced the spell repeatedly while burning incense and frankincense, and sprayed the white water of the patient's inheritance afterwards applying the patient's abdominal oil three times round. The patient will feel comfortable and can defecate.

From the results of the study with some speakers can be concluded that the function of the mantra of treatment is to cure or relieve the pain suffered by a person both children, adults, and seniors caused by The disturbance of delicate creatures, the Unseen, the beast, even the man's own flesh, and also not infrequently the disease is said to be some people who are the captain. While the meaning of the mantra is to ask the healing to the Almighty, because of his permission the disease is lifted and healed.

Based on the results of the research in the field I did through the interview against some interviewees there are several kinds of spells or readings that are pronounced when treating both it treats diseases of children, adults, and seniors.

A spell usually begins with an opening sentence, a common opening sentence in spells there are two types. Type of long opening and short opening type. The short opening, e.g. Bismillah, Wah, Kur, Kur ardor, etc. Long opening types are usually the continuation of a short opening.

The Mantra or reading used by the first informant is Kursani (74 years old). You will be domiciled in Hantakan district, central of South Kalimantan, as follows.

1. The function of the focus mantra is to remove the swelling of the limbs that are sick from the swelling. After recovering the swollen limbs will return as originally. The meaning of the mantra is to seek healing to the Lord of hosts who has everything, pleading for healing over the sick person. The process of focus is with the ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense and candlenut. Mamang spoke spells repeatedly while burning incense, frankincense and candlenut. Faced with the patient while reading the burnt spells and candlenuts they smell was inhalation of the patient and applied to the sick body accompanied by traditional music and dances. Those who dance around the ornaments are made of the Reringgitan. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

2. The function of Pulukng Panawar is to relieve abdominal pain, abdominal pain is usually inside the stomach it feels like entering the wind. The meaning of the mantra is to seek healing to the Lord of hosts who has everything, pleading for healing over the sick person. The process of Pulukng Panawar is with a ceremonial ritual with the use of offerings and tools and materials such as incense, frankincense and water to be sprayed and drunk by people who are sick. Mamang repeated spells repeatedly while burning incense, frankincense and spraying water three times the authority of the sick, after the

water was joined and drunk. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

3. Panawar service function is to relieve abdominal pain or persistent bowel movements, this abdominal pain is usually like diarrhea and dysentery. The meaning of the mantra is to seek healing to the Lord of hosts who has everything, pleading for healing over the sick person. The process of Panawar service is with a ceremonial ritual with the use of offerings and tools and materials such as incense, frankincense and water to be sprayed and drunk by people who are sick. Mamang repeated spells repeatedly while burning incense, frankincense and water in the monasajah of sick people, after being splashed then the water was drunk. Accompanied by traditional music and dances. The process of treatment/Panawar is similar to the process of pulukng Panawar but the pronounced spells differ. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

4. The function of the Panawar Ngolo Utok is to eliminate excessive headache or persistent headaches until people can not stand. The meaning of the mantra is to seek healing to the Lord of hosts who has everything, pleading for healing over the sick person. The process of Ngolo Utok Panawar is with a ceremony of a balian with the use of offerings and tools and materials such as incense, frankincense, Derangau leaves, and water to be connected and drunk by sick people. Mamang repeated spells repeatedly while burning incense, frankincense, and Derangau leaves while connecting the monasous water of sick people. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

5. The function of Panawar pea Soyar Child is to make a child who cried without cause to be stopped. The meaning of the mantra is to seek healing to the Lord of hosts who has everything, pleading for healing over the sick person. The process of Panawar pea child Soyar is by the ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense, leaf itak pore, and water to be sprayed three times to the sick child. Mamang repeated spells repeatedly while burning incense, frankincense, and the leaves of Itak Pori while spouting the sanajah of sick children. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

6. The function of the Korik Pekiek Panawar is to make the child crying without tears due to the disturbance of the genie becomes stopped and can sleep. The meaning of the mantra is to seek healing to the Lord of hosts who has everything, pleading for healing over the sick person. The process of the

Panawar of the Korik is with a Balian ceremony with the use of offerings and tools and materials such as incense, frankincense, leaf Itak pori, and ash charcoal to be dissipated in front of the door. Mamang repeated spells repeatedly while burning incense, frankincense, and itak pores while buring the Ashes three times in front of a child's door that was sick Pekiek Korik. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

The Mantra or reading used by the second speaker is Deriansyah (65 years old). Domiciled in the village of Hantakan Central District of South Kalimantan.

1. The function of treatment Poroh is to make a blood wound that can not dry to dry and the injured skin becomes cured as originally. The meaning of the mantra is to seek healing to the almighty, because the disease is lifted and healed. The process of Panawar Poroh is with the ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense and special oil owned by Mamang. Mamang repeated spells repeatedly while burning incense, frankincense and oil applied to the wound, after the oil is spread the blood will dry and the wound will heal quickly. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

2. The function of Manang Wuntung treatment is to relieve pain in the stomach so that the patient's stomach becomes relieved. The meaning of the mantra is to seek healing to the almighty, because the disease is lifted and healed. The process of Panawar Manang Wuntung in children is to drink water that is three times a day that has been read spells by Mamang. As for adults, they are with a ceremonial ritual using the offerings and tools and materials such as incense, frankincense and white water. Mamang repeated spells repeatedly while burning incense, frankincense and the water of the diseased Kewajah people, after which the water was drunk and the sick stomach will heal quickly. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

3. The function of Kelato treatment is to make the skin that itching becomes not itching anymore and becomes healed as it was originally. The meaning of the mantra is to ask for healing to the Almighty, because at his permission the disease is lifted and healed. The process of Panawar in children and adults is the same as applying special oil given by Mamang that has been read repeatedly by the spell of the Mamang by the ritual ceremony, using the offerings and tools and Ingredients such as incense and frankincense. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

Mantra or reading used by the third speaker, Mr. Anto (50 years old). Domiciled in the village of Hantakan Central District of South Kalimantan.

1. The function of Kelato treatment is to make the skin that itching becomes not itching anymore and become healed as originally. The meaning of the mantra is to ask for healing to the Almighty, because at his permission the disease is lifted and healed. The process of Panawar in children and adults is the same as applying special oil given by Mamang that has been read repeatedly by the spell of the Mamang by the ritual ceremony, using the offerings and tools and Ingredients such as incense and frankincense. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

2. The function of the treatment of Sengkonan is a thorn or fish bone that stuck will be destroyed by itself and the patient does not feel pain anymore. The meaning of the mantra is to seek healing to the almighty, because the disease is lifted and healed. The process of Sengkonan Panawar is with a ceremonial ritual using the offerings and tools and materials such as incense, frankincense and saliva patients. Mamang repeated spells repeatedly while burning incense, frankincense and the patient's saliva repeatedly in the sore throat, after being crushed by the saliva of thorns or trapped fish bones will be destroyed by itself. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

3. The function of Tawotn treatment is to heal the person who is intoxication, be it poisoning bad smell or food poisoning, can be experienced by both adults and children. The meaning of the mantra is to seek healing to the almighty, because the disease is lifted and healed. The process of Tawotn Panawar is with a ceremonial ritual using the offerings and tools and materials such as incense, frankincense, rice, and white water. Mamang spoke the spell repeatedly while burning incense, frankincense and mixing rice and white water while reading spells repeatedly. Accompanied by traditional music and dances. After mixing then the water is drunk three times a day. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

4. The treatment function of Manang kukut is to relieve tooth pain. The meaning of the mantra is to seek healing to the almighty, because the disease is lifted and healed. The process of Manang Panawar Kukut is with the ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense, hazelnut, white water, and one fruit cayenne. Mamang repeated spells repeatedly while burning incense, frankincense, candlenut and spouting the white water of the patient's feminination afterwards to apply cayenne pepper to the patient on the sick tooth. The patient does not feel the

pedtness because it has been read spells. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

5. The function of Upal treatment deter is so that the patient can defecate. The meaning of the mantra is to ask for healing to the Almighty, because at his permission the disease is lifted and healed. The process of Upal debater is with a Balian ceremony using the offerings and tools and materials such as incense, frankincense, white water, and special oil owned by Mamang. Mamang pronounced the spell repeatedly while burning incense and frankincense, and sprayed the white water of the patient's inheritance afterwards applying the patient's abdominal oil three times round. The patient will feel comfortable and can defecate. Accompanied by traditional music and dances. The treatment process is performed at night from 20.00-05.00 Wita. The process of ceremony was done in the House of the person affected by the disease.

Based on the results of research conducted by researchers in the place of the informant, by going through a lengthy process with a deep interview, the treatment process is called with a good balian directly. The process is done after sunset or at night with the specified time is 20.00-05.00 Wita. This belief because they believe at night is the best process to do treatment because if during the day is the time to work.

The process of treatment is done at a sick person because usually A Balian ceremony is done by many people like big events. The event leader is a mamang who will treat the patient. During the day, the invited people will help to prepare for ceremonial rituals, such as cooking, preparing the tools and materials for ceremonial balian. At night the Balian ceremony is held from 20.00-05.00 Wita. In the process there are three namely, the first Baras Paduduk, both the Jombu, and the third puja. The first process of Baras Pesat was the initial preparation accompanied by the dances and music of the Dayak Meratus, the dance performed by those who commonly dance around the ornaments that were made from the ruins during the Balian ceremony. The second process of the Jombu is to construct the offerings and tools used for the treatment process. The third process is puja, Puja is a treatment process or a dagation that is a recitation of spells by Mamang. Usually the pronunciation of spells differs between the focus disease, pulukng, Juata, Ngolo utok, child pea Soyar, and the Korik Pekiek but the process is the same is by animating incense and frankincense, then the recitation of spells by Mamang.

The process of diseases of Poroh, Manang Wuntung, and Kelato process is the same as the treatment of other Balian ceremonies but the course is different and the tools and materials are slightly different. Like the use of special oils and water that has been read spells. The mantra is read by the speaker, the spell opener with the word Bismillah and the

word Kur. The process of ceremony was done at the hospital of the sick and at the request of the patient.

The process of treatment of Sengkonan is with a ritual of balian with the use of offerings and tools and materials such as incense, frankincense and saliva patients. Mamang repeated spells repeatedly while burning incense, frankincense and the patient's saliva repeatedly in the sore throat, after being crushed by the saliva of thorns or trapped fish bones will be destroyed by itself. Meanwhile, the process of Tawotn Panawar is with a ritual of balian with the use of offerings and tools and materials such as incense, frankincense, rice, and white water. Mamang spoke the spell repeatedly while burning incense, frankincense and mixing rice and white water while reading spells repeatedly. Accompanied by traditional music and dances. After mixing then the water is drunk three times a day.

The process of Manang Panawar Kukut is with the ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense, hazelnut, white water, and one fruit cayenne. Mamang repeated spells repeatedly while burning incense, frankincense, candlenut and spouting the white water of the patient's feminination afterwards to apply cayenne pepper to the patient on the sick tooth. The patient does not feel the pedtness because it has been read spells. And the process of medical upal debated is by the ritual of the Balian with the use of offerings and tools and materials such as incense, frankincense, water, and special oil owned by Mamang. Mamang pronounced the spell repeatedly while burning incense and frankincense, and sprayed the white water of the patient's inheritance afterwards applying the patient's abdominal oil three times round. The patient will feel comfortable and can defecate.

4. CONCLUSIONS AND SUGGESTIONS

A. Conclusion

Based on the results of research and discussion on the mantra in the Balian ceremony on the Dayak Meratus Society in Hantakan Village, Hulu Sungai Tengah District, then the results of this research can be concluded. The function of treatment spells is to heal, eliminate, or treat the pain suffered by a person both children, adults, and seniors caused by disorders of animals, delicate beings, unseen people, even human itself. The treatment process is called by a good balian directly. The process is done after sunset or at night with the specified time is 20.00-05.00 Wita.

B. Suggestions

1. For researchers, beneficial as a donation to the development of science treasures in the field of literature, especially the mantra in medicine, and able to foster an interest in academics to conduct further research on the mantra of treatment is on the Dayak Meratus community in Hantakan village Hulu Sungai Tengah District.
2. For the reader, provide insight and understanding to the community, especially the young generation about the

function, meaning, and the spell process in the treatment of the Dayah Meratus community in the village Hantakan district of the Middle River.

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