LEXICON IN MANTRA LAMPUNG:
ANALYSIS OF STRUCTURE AND MEANING

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Abstract. The purpose of this study is to describe the lexicon of the Lampung mantra. Using a structural analysis approach, the study describes a class of words or vocabulary through its distinctive structural markings. In addition, this study also uses lexical and grammatical meaning theory. Furthermore, the study used descriptive methods of analysis aimed at describing facts as they are. The data source was obtained from two books that contained Lampung spells. The results showed the existence of (1) morphological structure of Lampung mantra lexicon including basic words and derivative words. In addition, the derivative word is a Lampung vocabulary that has gained the process of a fixation, repetition process, or has undergone incorporation. (2) The meaning of the word revealed in the Lampung mantra there is lexical and grammatical.
Keywords: Lampung mantra, morphology, lexical meaning, grammatical meaning

INTRODUCTION

Humans interact using their senses and share perceptions with others using language. Language is not just a tool for communicating. Through language, the culture of the owner of the language can be known because cultural reality is expressed, realized, and symbolized. The strategic function of the language related to culture gives a clue that language is one of the means to enter into cultural research of the owner of the language (Rahyono, 2015).

One of the languages in culture is old poetry. Old poetry clearly describes the customs and customs of a particular period. Lampung is one of the provinces that has a treasure of cultural heritage in the form of old poems that poured in the form of manuscripts (manuscripts) in the form of spells. In this province, the mantra is often referred to by the term *memang*.

Lexicon is 1) a component of the language that contains all the information about the meaning and use of words in the language; 2) the richness of words that a speaker, author, or a language has; vocabulary; vocabulary; 3) a list of words arranged like a dictionary, but with a brief and practical explanation (Kridalaksana, 2008).

Previous research on lexicon has been conducted by Rona & Pramono, (2015) which classifies there are three groups of traditional medicine lexicons: types of diseases, types of herbs, and treatment processes. The research using the integrated methods used is an equivalent translation method and an integrated referential method. Furthermore, Ayu's research (2014) describes the cultural classification, description, and reflection of the dimensions of vertical and horizontal relationships of the Tambi Grand-Grandfather

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Lexicon using participatory observative methods. The research (Arrozi et al., 2020) suggests that the ethnonomic lexicon in traditional Sasak medicine is classified into two words and phrases and there are three cultural views of ethnoedic lexicon, namely there is harmony between people and nature, harmony between religious values, and economic reflections, and inheritance of knowledge about drugs for generations.

Based on the above explanation, the problem discussed in this study is how the structure and meaning of the word are found in Lampung mantras.

METHOD

The study used descriptive analysis methods aimed at describing and exposing subjects based on existing facts. Research is conducted using a documented approach or text study. The method used is the agih method. The determining tool of the agih method is part of the language in the question itself. As an advanced technique, the technique of changing the ujud is a non-paraphrase.

The data source used in this study is the Lampung-language mantra from the book 1) *Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen (Deel XLV): Verzameling Lampongsche Teksten* (Albrecht & Rusche, 1891) and 2) *Buku Kulit Kayu: Transkripsi dan Transliterasi No. 3654* (Laksito et al., 2013). Research instruments use documentation sourced from spells on the book and supported by interviews to translators.

This research refers to the analytical procedure developed by Mayring i.e. structural structuring is associated with classical context analysis procedures because of its purpose to filter certain structures from the material studied. Here the text can be arranged according to its content, shape, and scale determination. The stages are (1) the determination of units of analysis, (2) the determination of structural dimensions based on several theoretical bases, (3) the determination of the characteristics of the category system, (4) the formulation of definitions and main examples accompanied by coding rules with separate categories, (5) the assessment of the first material of the location of the marked data, (6) the second assessment process, the location of the data is processed and abstracted. If necessary, the category system will be reviewed and revised. (7) the last processed result (Titscher et al., 2009).

Based on these procedures, the study conducted data analysis procedures by 1) reciting Lampung mantras, 2) translating mantras from Lampung into Indonesian, 3) giving data numbers to facilitate the search for word meanings, 4) collecting and grouping data based on lexical and grammatical aspects of discourse, 5) reviewing with revisions, and 6) making assessments.
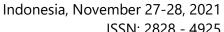
RESULTS & DISCUSSION

The focus of this study is to examine the lexicon in the Lampung mantra using a structural approach. Mantra is a field of literature, language, and culture. Mantras can reveal their beliefs and existence is an old literary verbal structure that can reveal several
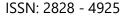
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things such as aesthetic characteristics, which include the form of verbal composition, style, word choice, and the use of language sounds (Sugianto, 2017).

A description of the morphology of a language shows how thoroughly the description of the structure of a language is. Morphology is 1) the field of linguistics that studies morphemes and their combinations; 2) Part of the language structure that includes the word and parts of the word, namely morpheme (Kridalaksana, 2008). The object of morphological process study involves components 1) basic, 2) word form, and 3) grammatical meaning (Chaer, 2008).

The next stage is the morphological process by using three components of morphological study objects in mantras in the book. Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen (Deel XLV): Verzameling Lampongsche Teksten (It's called book I) dan *Buku Kulit Kayu: Transkripsi dan Transliterasi No. 3654* (It's called book II)

Bark manuscripts when viewed in terms of writing and language can be classified into three, namely: 1) bark manuscripts that contain pre-Islamic elements that are about mystical things, magic, indeed (mantras), uses images or tattoos, and things about medicine. 2) Bark manuscript with the incorporation of Elements of Hinduism and Islamic elements using Malay, Lampung, Arabic, and Taki. The content is almost the same as number 1. 3) The bark script that is influenced by Isalm-Melayu is a script that contains Islamic teachings, but there are also those about mysticism, love poems, etc. As for nasakah that is in *Buku Kulit Kayu: Transkripsi dan Transliterasi No.* 3654 belongs to group 1 because the text refers to Brahma as a source of strength. In Hinduism, Lord Brahma is believed to be a manifestation of god /creator god (Tim, 2006).

1. Basic Components

In Lampung spells, lingual unit structures are categorized into two: basic structures and derivatives. The basic structure derived from Lampung's basic words generally contains lexical meaning or dictionary meaning. Lexical meaning is the meaning of language elements in the form of symbols of objects, events, etc.; Lexical meaning belongs to elements of language regardless of their use or the context of the sentence (Kridalaksana, 2008). The mantra in the book I is presented in Lampung written in Latin letters, using a writing order influenced by Dutch spelling, (spelling resembles Van Ophuijsen's spelling), and Lampung manuscript without translation Indonesian.

Here are some examples of Lampung words that are the basic form with lexical meanings in the book I (Albrecht & Rusche, 1891).

Table 1: **Book I**

No.	Word	Fonetic	Lexical Meaning
1	*akoena*	[akuna]	'me'

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2	*belah*	[belah]	'split'
3	*boenga*	[buŋa]	'flower'
4	*djantong*	[jantoŋ]	'heart'
5	*gantjang*	[gancaŋ]	'Quick'.
6	*halimawang*	[halimawaŋ]	'tiger'
7	*makaj*	(makay)	'wear'
8	*ki*	[ki]	'if'
9	*lamban*	[lamban]	'house'
10	*lida*	[lida]	'tongue'
11	*mala'ikat*	[malaykat]	'angel'
12	*masin*	[masin]	'salty'
13	*memang*	[memaŋ]	'mantra'
14	*moehamad*	[muhamad]	'Muhammad'
15	*nikoe*	[niku]	'you'
16	*oemor*	[umor]	'age'
17	*poetih*	[putih]	'white'
18	*saj*	[say]	'that'
19	*sindji*	[sinji]	'this'
20	*soparna*	[soparna]	'perfect'
21	*tandjoeng*	[tanjuŋ]	'cape'
22	*tjinta*	[cinta]	'love'
23	*toehan*	[tuhan]	'god'

The vocabulary in table 1 indicates the lexical meaning of the basic word i.e. the same meaning as that can be found in a particular dictionary. The lexical term is an adjective of the term lexicon. The term comes from the Greek lexicon meaning 'word' or 'vocabulary'. Lexical is something related to the lexicon (Sudaryat, 2009).

In the data in table I there is a spelling writing that resembles the spelling van Ophuijsen. In this case, it is said to "resemble" because the Albrecht &Rusche manuscript was written in 1891, while the spelling van Ophuijsen was set in Indonesia from 1901 to 1947 (Sudaryanto, 2019). Some examples of the use of spelling writing that "resembles" Van Ophuijsen's spelling in this spell can be described in the following explanation.

1. The use of the letter *j* which is read to be *y* is in data 7 (maka*j* /maka**y**/ 'use') and data 18 (saj /say / 'yang').
2. The use of *oe* letters read *u* is in data 1 (akoena / akuna / 'me'), data 3 (boenga /buŋa/ 'bunga'), data 14 (moehamad / muhamad / 'Muhammad'), data no 15 (nikoe /niku/ 'you'), data 16 (oemor /umor/ 'age'), data 17 poetih /white/ 'white', data 21 (tandjoeng /tanjuŋ/ 'tanjung'), and on data 23 (toehan /god/ 'God').
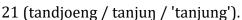3. The use of the letter *dj* that is read *j* is in data 4 (djantong / jantoŋ / 'heart') and in data

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21 (tandjoeng / tanjuŋ / 'tanjung').
4. The use of the letter ***tj*** that reads ***c*** is in data 5 (gantjang / gancaŋ / 'fast') and in data 22 (tjinta / love / 'love'). Use of apostrophe marks in data 11 (mala'ikat /malaykat/ 'angel').

After parsing the example of the use of words that show lexical meaning in book 1, here are some examples of the use of the basic word Lampung which means lexical in table 2 of book II (Laksito et al., 2013).

Table 2: **Book II**

No.	Word	Fonetic	Lexical Meaning
1	bajik	[bajik]	good
2	bakh	[baR]	good
3	batara	[batara]	batara
4	brahma	[brahma]	Brahma (god)
5	catang	[cataŋ]	action
6	culang	[culaŋ]	fussy
7	culung	[culuŋ]	hill
8	dati	[dati]	fly
9	gekhaha	[geRaha]	difficulty
10	kalah	[kalah]	lose
11	khajana	[Rajana]	rebellious
12	lem	[lem]	deep
13	nusanak	[nusanak]	young
14	sangka	[saŋka]	guess
15	sekiti	[sekiti]	healthy
16	sukekha	[sukeRa]	while
17	talu	[talu]	lose
18	tapal	[tapal]	disease
19	tiyuh	[tiyuh]	village
20	wahi	[wahi]	always
21	wahya	[wahya]	victory
22	waka	[waka]	season

The above data is taken from a book entitled Bark Book: Transcription and Transliteration No. 3654 (Laksito et al., 2013). The mantras in book II are presented in the form of bark book photographs, transcriptions, and transliterations.

Just like the vocabulary in table 1, the vocabulary in table 2 also shows the lexical meaning of the basic word that is the same meaning as that can be found in a particular

dictionary. The lexical term is an adjective of the term lexicon. The term comes from the Greek lexicon which means 'word' or 'vocabulary'. Lexical is something related to the lexicon.

The lexical meaning of the example is free. Generally, it is considered parallel to the denotative meaning or actual meaning. Lexical meaning is the meaning of the word or leksem as a symbol of objects, events, objects, and others. For example, the word culung means 'hill', poulti means 'disease', tiyuh means 'kampung', etc.

In table 2, in addition to being able to find lexical meaning, phonologically there is a unique writing letter / r / . As stated by Zawarnis et al. (2020) that in Lampung there are two sounds / r / , namely / r / trill (vibrate) such as ram [ram] 'grille' and / r / uvular such as gham [ram] 'we' spoken / gh / or sound [rin] in Arabic.

However, in the mantra text in the book I Laksito et al., (2013) the writing /R/ does not use the letters /r/ and /gh/, but uses the letters /r/ and /kh/. Examples of words that use the letter /r/ there are 2, namely data 3 and data 4. Examples of writing the letter /R/ are still written to be /r/ namely in the word batara / batara / 'batara' and the word brahma / brahma / '(God) Brahma'. While examples of words that use the letter /kh/ are in 1) data 2 words bakh /baR/ 'good', 2) data 9 words gekhaha / geRaha / 'difficulty', 3) data 12 khajana / Rajana / 'disobedient', and 4) data 17 sukekha / sukeRa / 'temporary'.

2. Word Forming Components

Word forming tools are the second component in morphological processes. In this case, the forming tools in the morphological process are 1) affixes, 2) repetition, 3) incorporation, 4) shortening, and 5) conversion (Chaer, 2008). However, the morphological process that exists in the mantra of book I and book II is only 1) affix, 2) repetition, and 3) incorporation.

Table 3: **Affix on books I**

No.	Affix	Morphology Process	Grammatical Meaning
1	m- + pikat	mikat	'lure'
2	nga- + katcing	ngatjing	'hold'
3	nj- + tjawa+ -ni	njawani	'told'
4	pe- + toetoep	penoetoep	'cover'
5	di- + bisa + -kan	dibisakan	'allowed'
6	peng- + oetjap(koe)	pengoetjapkoe	'my speech'
7	pe- +tambah+ -an	penambahan	'addition'
8	ng- + kajoen	ngajoen	'rule'
9	ng- +ambilong	ngambilong	'visit'
10	ng-+ ator+ -i	ngatori	'organize'

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11	nj- + oeboeng	njoeboeng	'fight'
12	se- +wawaj	sewawaj	'best'
13	oerip + -ni	oeripni	'life'
14	boewak + -ni	boewakni	'her hair'
15	sah + -kon	sahkon	'legalize'

Concerning the type of affix, in the mantra of book I there are examples of the use of affixes. For example prefixes (m-, nga-, nja-, di-, and se-), suffixes (-ni and -kon), and confections (nj-ni, di-kan, pen-an, and ng-i). It turns out that in Lampung language there is also a softening of words when meeting with prefixes for example in data 1, the prefix m- meets the word charm, the letter p becomes melted. The same thing happened to the 2-word katcing data that met the prefix nga-, the letter k becomes melted. Furthermore, in the data 3 prefix nj- (ny-) met with the word tjawa letter tj (c) becomes melted. Similarly, in the data of 7 plus words that meet with the prefix pen-, the letter t becomes melted.

Furthermore, in the mantra in book II on the data found only one prefix that is the prefix ma- in the word malih 'go'.

Table 4: **Repetition on the book I**

No.	Repetition Word	Meaning
1	renoh renah	'a lot is worn'
2	sirih koesirih	'lots of betel'
3	goesar goesar	'very restless'
4	rop sirop	'secretly'
5	dara-dara	'a lot of virgins'
6	minjak-minjak	'wake up'
7	gila-gila	'infatuated'

Repetitions contained in the book I include complete repetition, repetition with changes in sound, and partial repetition. Complete repetition is found in data 3, 5, 6, and 7, repetition with sound changes is found in data 1 and 2, and partial repetition is in data 4. In book II, there is no repetition of the word. All there is the repetition of word writing on mantra lines. The most dominant words used in book II are Brahma, Batara, tiyuh, nana, labuh, and wahya.

Table 5: **Merging on the Book I**

No.	Merging Word	Meaning
1	mala'ikat suparna djati	'the true perfect angel."
2	katji itam	'black dog'

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3	koetjing besar	'big cat'
4	matjan irong	'black tiger'
5	sepahit lida	'sepahit lidah/ effective in his words'
6	oerip badan	'life of the body'.
7	pagar hati	'life of the body'.
8	noer putih	'white light'

The combination of words in the book I is a combination of two basic words that form a new meaning is in the combination of words, for example, angel suparna djati, a piece of lida, oerip body, and fence of the heart. As for examples of combined words in the form of phrases (combinations of words that are not predicative) are katji itam, large koetjing, matjan irong, and noer putih.

Table 6: **Merging on the Book II**

No.	Merging Word	Meaning
1	culung talakung	'steep hills'
2	tiyuh khua tiga	'village two three'
3	tiyuh brahma	'Brahma village'
4	tiyuh pak lang	'the village of success'.
5	tiyuh batara	'batara village'
6	kelam waya	'dark glory'.

The combination of words in book II there is a combination that forms a new meaning is in the combination of words, for example, talaqung roll, brahma tiyuh, tiyuh pak lang, and tiyuh batara. In addition, there are also examples of combined words in the form of phrases, namely tiyuh khua three and dark waya.

3. Grammatical Meaning Components

Vocabulary that has the derivative or expansion structure of the three methods (affix, repetition, and incorporation) generally has grammatical meanings. Grammatical meaning is a meaning that arises from grammatical processes, both morphological processes, and syntactic processes. Thus, examples of words that are registered, words that undergo repetition, and words that are a combination of words that have been described in the previous section all have grammatical meanings.

CONCLUSION

There are two morphological structures of the Lampung mantra is the basic structure and the derivative structure. The root structure is a word consisting of one
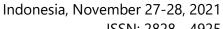
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morpheme; the Derivative structure is a word that undergoes fixation, repetition, and incorporation. The affixation processes in the Lampung mantra found are prefixes (m-, nga-, nja-, di-, and se-), suffixes (-ni and -kon), and confix (nj-ni, di-kan, pen-an, and ng-i). Furthermore, Lampung mantras have repetitions that are of a whole type of repetition, repetition with changes in sound and partial repetition. Meanwhile, the element of incorporation is also in the mantra Lampung is a combination of words that form new meaning and a combination of words in the form of phrases (a combination of words that are not predictive). The meaning that there is lexical Lampung language is in the basic structure, while the grammatical meaning or grammatical meaning is found in derivative structures.

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