

## Stylistic Study of *Mantra Pekasih Semar Putih* in Ciwaringin Sub-District, Cirebon District

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### ABSTRACT

This research discusses the study of *mantra pekasih semar putih* in Galagamba Village community. From the results obtained, this research describes the history, types of mantras and the uses of mantras, the physical structure of mantras and the inner structure of mantras. The objectives of this study are (1) to describe the use of language styles contained in the white semar pekasih mantra in Galagamba Village, Ciwaringin District, Cirebon Regency, (2) to describe the selection of aspects of language sound and white semar pekasih mantra in Galagamba Village, Ciwaringin District, Cirebon Regency. The results obtained by the researchers are the history of the white semar pekasih mantra, and the types of PSP mantras which are divided into four, namely PSP bathing mantra, PSP shampooing mantra, PSP dressing up mantra, and PSP pekasih mantra and their uses. Meanwhile, the physical structure of the mantra obtained is diction, language style and language sound.

**Keywords:** Stylistics, *Mantra Pekasih Semar Putih*, Language Style and Diction, Sound Aspects of Language

### ABSTRAK

Penelitian ini membahas mengenai kajian mantra pekasih semar putih pada masyarakat Desa Galagamba. Dari hasil yang diperoleh, penelitian ini mendeskripsikan mengenai sejarah, jenis jenis mantra serta kegunaan mantra, struktur fisik mantra dan struktur batin mantra. Tujuan penelitian ini yaitu (1) mendeskripsikan penggunaan gaya bahasa yang terdapat dalam mantra pekasih semar putih di Desa Galagamba Kecamatan Ciwaringin Kabupaten Cirebon, (2) mendeskripsikan pemilihan aspek bunyi bahasa dan mantra pekasih semar putih di Desa Galagamba Kecamatan Ciwaringin Kabupaten Cirebon. Hasil yang peneliti peroleh yaitu berupa sejarah mantra pekasih semar putih, dan jenis-jenis mantra PSP yang terbagi menjadi empat yaitu mantra mandi PSP, mantra keramas PSP, mantra berdandan PSP, dan mantra pekasih PSP serta kegunaannya. Sedangkan struktur fisik mantra yang diperoleh yaitu diksi, gaya bahasa dan bunyi bahasa.

**Kata kunci:** Stilistika, *Mantra Pekasih Semar Putih*, Gaya Bahasa dan Diksi, Aspek Bunyi Bahasa

Received: November 10, 2025 Revised: February 23, 2026 Accepted: March 2, 2026 Published: March 16, 2026

#### How to cite this article:

Sunartia, E. S., Munandar, A., & Taiman, T. (2026). Stylistic Study of *Mantra Pekasih Semar Putih* in Ciwaringin Sub-District, Cirebon District. (2026). *Journal of Indonesian Literacy and Education*, 1(1), 18-22.

## 1. INTRODUCTION

One type of literature is oral literature. According to Endraswara (2018), oral literature is a collection of literary works or texts that are delivered orally, containing elements of culture, social history of society, or in accordance with the realm of literature that is born and spread from generation to generation in accordance with existing aesthetics. One of the oral literature whose existence is starting to become extinct is the white semar pekasih mantra. Mantra is a form of oral literature that is still used and preserved in the community. The existence of oral traditions that remain alive and exist in society is inseparable from the support of the oral narrative tradition (Sulistiyorini, 2017).

Based on the existence of mantras in Indonesia, there are several mantras that have indeed begun to become extinct. This is due to the loss of speakers or the absence of speaker regeneration. One of the mantras that needs attention is the white semar pekasih mantra. The mantra is located in



Galagamba Village, Ciwaringin District, Cirebon Regency. Researchers chose this mantra as the object of study including: first, the white semar pekasih mantra is still used today, but the mantra regeneration is not strong among the younger generation. Second, the white semar pekasih mantra in Galagamba Village, Ciwaringin District, Cirebon Regency has experienced extinction. This is also reinforced by the results of interviews that have been conducted in the surrounding community of Galagamba Village, Ciwaringin District, Cirebon Regency, saying that there are several mantras that we have rarely encountered among young people today. Therefore, it is necessary to get attention again so that there is a successor generation who preserves the mantra.

One of the efforts that can be made is to introduce the mantra of Pekasih semar putih to the public, especially the younger generation, through stylistic studies. This study aims to explain the beauty of the use of certain linguistic forms ranging from aspects of sound, lexical, structure, figurative language, rhetorical means, to graphology Nurgiyantoro, (2014). The author focuses on the stylistic elements in the mantra, namely sound and stylistic aspects.

## 2. METHOD

This research uses a qualitative descriptive approach. According to Denzin and Lincoln in Anggito and Setiawan (2018), qualitative research is research conducted in a natural environment with the aim of understanding and interpreting phenomena that occur through various available methods. The results of this research will be in the form of an analytical description accompanied by data quotations to provide a clear picture in the research report. The research method applied is descriptive analysis method. Descriptive analysis research is conducted by describing and explaining the language styles and sounds in the Pekasih Semar Putih mantra, then analyzing them.

## 3. RESULTS AND DISCUSSION

### 3.1. Language Style

#### a. PSP *Mantra* Language Style

Metonymy is figurative language used to replace the name of an object with an attribute or something very close to the object. While the metonymic language style is found in the word *Guyune semar putih* which replaces the heart of the opposite sex. Metaphor is a type of speech that attracts the reader's attention by making a clear comparison between two things, metaphor is found in the word *atine wong sejagat* which means the heart of the opposite sex. Simile is a figure of speech that uses explicit comparison to imply something indirectly and is followed by a connecting preposition. Simile is found in the words *atine wong sejagat buana teka welas asih* which means that no matter how hard the heart of the opposite sex is, it will also be washed away by the seer.

#### b. PSP *Mandi Mantra*

Metonymy is a type of figurative language that replaces the name of an object with its attributes or something very close to the object. While the metonymic language style is found in the word *Niat isun arep adus bayu taraban tinawuran* which means bathing from shower water. Metaphor is a type of speech that attracts the reader's attention by making a clear comparison between two things, metaphor is found in the word *atine wong sejagat* which means the heart of the opposite sex. Simile is a metaphor that expresses something indirectly with an explicit comparison stated with a connecting preposition. Simile is found in the word *atine wong sejagat buana teka welas asih* which means that no matter how hard the heart of the opposite sex is, it will also be washed away by the seer.

#### c. PSP *Kramas Mantra*

Metonymy is figurative language used to replace the name of an object with an attribute or something very close to the object. While the metonymic language style is found in the word *metu mulya waje mulya*, which means that the spellcaster's light comes out of the face. Metaphor is a language style that states a direct comparison between two things to create

a vivid mental impression, metaphor is found in the word *atine wong sejagat* which means the heart of the opposite sex. Simile is a simile that expresses something indirectly with an explicit comparison expressed by a conjunction. Simile is found in the words *atine wong sejagat buana teka welas asih* which means that no matter how hard the heart of the opposite sex is, it will also be worn away by the seer.

**d. PSP Dress Up Mantra**

Metonymy is figurative language used to replace the name of an object with an attribute or something very close to the object. While the metonymic language style is found in the word *Gambir kula penjiwit ati* which means that the heart is taken by the spellcaster. Metaphor is a language style that states a direct comparison between two things to create a vivid mental impression, metaphor is found in the word *atine wong sejagat* which means the heart of the opposite sex. Simile is a metaphor that expresses something indirectly with an explicit comparison expressed with a connecting preposition. Simile is found in the words *atine wong sejagat buana teka welas asih* which means that no matter how hard the heart of the opposite sex is, it will also be washed away by the seer.

**3.2 Sound Aspects of PSP Mantras**

**a. Analysis of PSP Mantra**

**Table 1. PSP Mantra Analysis**

No	Data	Rima	Asonansi	Aliterasi
1	<i>Bismilahirrohmanirohim</i>	<i>Mill dan hirr Laa dan maa Laa,toh, dan roh</i>	“ <i>Mill</i> ” and “ <i>hirr</i> ”	Assonance occurs in vowel sounds <b>i, a, o</b>
2	<i>Dudu guyu-guyu ingsun</i>	<i>Guyu-guyu</i>	“ <i>Guyu-guyu</i> ”	Assonance occurs in vowel sound <b>u</b>
3	<i>Guyue semar putih</i>	-	-	Assonance occurs in vowel sound <b>u</b>
4	<i>Semar putih pinasih</i>	-	-	Assonance occurs in vowel sounds <b>a and i</b>
5	<i>Semar madep pamelasan</i>	-	-	Assonance occurs in vowel sounds <b>a and e</b>
6	<i>Atine wong sejagat buana teka welas asih maring badane ingsun</i>	<i>Wong dan teka welas</i>	“ <i>Wong</i> ” and “ <i>teka welas</i> ”	Assonance occurs in vowel sounds <b>a, i, e</b>

**b. Analysis of PSP Mandi Mantra**

**Table 2. Analysis of PSP Mandi Mantra**

No	Text (Data)	Rhyme	Assonance	Alliteration
1	<i>BismilahirrohmanirohimLaa and maa, Laa, toh, and roh</i>	<i>Mill and hirr</i>	Assonance occurs in vowel sounds <b>i, a, o</b>	Alliteration occurs in <b>r</b>

No	Text (Data)	Rhyme	Assonance	Alliteration
2	<i>Niat isun arep adus bayu taraban tinawuran</i>	<i>Taraban and Tinawuran</i>	Assonance occurs in <b>a, i, u</b>	Alliteration occurs in <b>n</b> and <b>t</b>
3	<i>Kanjeng nabi kang gosoki</i>	<i>Nabi and gosoki</i>	Assonance occurs in <b>a</b>	Alliteration occurs in <b>n</b>
4	<i>Malaikat kang raksa</i>	–	Assonance occurs in <b>a</b>	Alliteration occurs in <b>k</b>
5	<i>Murub mancur cahaya ingsun</i>	<i>Murub and Mancur</i>	Assonance occurs in <b>a</b> and <b>u</b>	Alliteration occurs in <b>n</b> and <b>m</b>
6	<i>Kaya wulan tanggal empat welase</i>	–	Assonance occurs in <b>a</b> and <b>e</b>	Alliteration occurs in <b>l</b>
7	<i>Ringa-ringa kaya dening bintang raina</i>	<i>Ringa-ringa and Raina</i>	Assonance occurs in <b>a</b> and <b>i</b>	Alliteration occurs in <b>r</b>
8	<i>Atine wong sejagat buana teka welas asih maring badane ingsun</i>	–	Assonance occurs in <b>a, i, e</b>	Alliteration occurs in <b>g</b> and <b>n</b>

c. Analysis of PSP *Keramas Mantra*

Table 3. Analysis of PSP *Keramas Mantra*

No	Text (Data)	Rhyme	Assonance	Alliteration
1	<i>Bismillahirrohmanirohim Laa and maa, Laa, toh, and roh</i>	<i>Mill and hirr</i>	Assonance occurs in vowel sounds <b>i, a, o</b>	Alliteration occurs in <b>r</b>
2	<i>Niat ingsun arep keramas</i>	–	Assonance occurs in vowel <b>a</b>	Alliteration occurs in <b>n</b>
3	<i>Metu mulya wajaie mulya</i>	<i>Mulya and mulya</i>	Assonance occurs in vowel sounds <b>a</b> and <b>u</b>	Alliteration occurs in <b>m</b>
4	<i>Atine wong sejagat buana teka welas teka asih maring badane ingsun</i>	<i>Teka welas and teka asih maring</i>	Assonance occurs in <b>a, i, e</b>	Alliteration occurs in <b>g</b> and <b>n</b>

d. Analysis of PSP Dress Up Mantra

Table 4. Analysis of PSP Dress Up Mantra

No	Text (Data)	Rhyme	Assonance	Alliteration
1	<i>Bismillahirrohmanirohim Laa and maa, Laa, toh, and roh</i>	<i>Mill and hirr</i>	Assonance occurs in <b>i, a, o</b>	Alliteration occurs in <b>r</b>

No	Text (Data)	Rhyme	Assonance	Alliteration
2	<i>Niat ingsun arep nginang</i>	–	Assonance occurs in <b>a</b> and <b>i</b>	Alliteration occurs in <b>n</b>
3	<i>Suruh kita suruh iman</i>	–	Assonance occurs in <b>i</b> and <b>u</b>	Alliteration occurs in <b>s</b> and <b>r</b>
4	<i>Apu kula pungedek ati</i>	–	Assonance occurs in <b>u</b> and <b>e</b>	Alliteration occurs in <b>p</b>
5	<i>Gambir kula penjiwit ati</i>	–	Assonance occurs in <b>a</b> and <b>i</b>	Alliteration occurs in <b>t</b>
6	<i>Atine wong sejagat buana teka welas teka asih maring badane ingsun</i>	<i>Teka welas and teka asih</i>	Assonance occurs in <b>a, i, e</b>	Alliteration occurs in <b>g</b> and <b>n</b>

#### 4. CONCLUSION

Based on the research findings in the PSP mantra in Galagamba Village, Ciwaringin District, Cirebon Regency, it was found that the physical structure of the PSP mantra includes diction, namely denotative diction which means the true meaning of a sentence or expression, connotative diction which is a word not (not) referring to its true meaning, and fixity / harmony which is an expression of ideas so that certain effects are obtained. Furthermore, the values of this local wisdom are also very good and very close to the values of community life, so it is very good to be used as a medium for learning moral/character education that can be applied through learning media in schools.

Based on the findings in the PSP mantra in Galagamba Village, Ciwaringin District, Cirebon Regency, researchers also found the inner structure of the PSP mantra which includes theme, tone, feeling, and mandate. The theme contained in this PSP mantra is a Love.

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