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Mantras, Nature, and Spirituality: Ecocriticism in Traditional Healing Mantras in Karimunting Village

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Abstract

The inclusion of the natural environment and spiritual values in traditional healing mantras has been part of the lives of traditional communities in various cultures around the world, including the Malay community in Karimunting village, West Kalimantan, Indonesia. This study aims to describe the elements of the natural environment and spiritual values in the healing mantras of the Malay community in Karimunting Village by applying Greg Garrard's ecocriticism approach. The data in this study was collected through observation and in-depth interviews with three belian in Karimunting village. The data obtained was subsequently recorded, transcribed, and analyzed using thematic analysis techniques. The research findings reveal that there are ten healing mantras practiced by the belian of the Malay community in Karimunting Village. Each mantra functions not only as a medium of healing but also as a representation of the interconnectedness between humans, the natural environment, and spiritual forces. Elements of the natural environment are reflected in the use of components such as leaves, water, wood, stones, wind, and animals, which are positioned as active entities possessing healing energy and symbols of ecological balance. Meanwhile, the dimension of spirituality is manifested through religious diction, such as the invocation of the names of Allah and the Prophet Muhammad, underscoring the belief that recovery ultimately originates from Divine power. This research contributes not only as an inventory of oral literature and local wisdom of the Malay community in utilizing their natural environment but also as a reference for similar research in the future.

Keywords: *Elements of Natural Environment, Healing Mantras, Literary Ecocriticism, Spiritual Value,*

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Introduction

Traditional healingusing mantras has been an important aspect of the lives of local communities in several parts of the world. Hassan (2016) found that mantras or *jampi-jampi* have been an important part of the local knowledge of Malay traditional healers in the Malaysian state of Perlis. Lhamo (2017) found that mantras were an integral part of traditional healingin Bhutan. Villanueva et al. (2022) also revealed that in the Philippines and Malaysia, elements of the natural environment and mantras are used in traditional healing practices with the belief that each has supernatural properties.

The practice of using mantras and natural elements in traditional medicine is not only found in Southeast Asia, but is also widespread in various parts of the world Similarly, Usure et al. (2024) found that healers in Ethiopia believed in the power of mantras and elements of the natural environment as an alternative way of healing various diseases. Onche et al. (2024) also found that health workers in Nigeria have practiced using elements of the natural environment in their practice. Mukherjee et al. (2018) also says that traditional healingcalled Ayurverda in India incorporates various elements of nature and the belief that each element of nature has healing energy.

Mantras for traditional communities are thus believed to be a powerful tool in the effort to cure various diseases. Mantras in this case are not only seen as mere speech, but mantras are also a representation and a medium of connection between humans and God and humans and their natural environment (Geertz, 1960; R Kasanova, 2024). It is important to examine the harmonization of humans, God, and nature represented in mantras. Through the representation of the use of natural environmental elements in mantras, often appear in mantras include water, earth, stones, plants, and certain animals. These elements are not merely symbols, but are believed to possess energy and healing powers that originate from the cosmic connection between humans, nature, and God (Krismanti et al., 2019; Mukherjee et al., 2018). The harmony between humans, God, and nature reflected in mantras demonstrates the ecological awareness of traditional societies. Through the utilisation of these natural elements, traditional societies convey a message to modern humans about the importance of appreciating the benefits of nature and using it wisely without excessive exploitation. In other words, oral traditions in the form of mantras not only function in the spiritual and health realms, but also convey sustainability values that are highly relevant to addressing ecological challenges in the contemporary era (Garrard, 2004; Glotfelty & Fromm, 1996; Sukmawan, 2018). Traditional societies indirectly provide an understanding of modern humans regarding the benefits of nature and how to explore the natural environment without exploiting it.

This shows the traditional community's understanding of the sustainable utilization of the natural environment. In addition, mantras, which are believed to be a means of communication between humans and higher powers, show that mantras are not just words but have meaning and power that are believed to be able to affect a person's health condition, both physical and mental health.

The word *mantra* comes from two Sanskrit syllables, namely *manas*, which means “mind,” and *tra*, which means “protection” or liberation.” Thus, in a broader sense, mantras can be interpreted as a means or tool to protect or free the mind towards a better state (Geertz, 1960; Soebadio, 1991). In practice, mantras stemming from the heritage of animist, Hindu-Buddhist, and Islamic beliefs are often used to treat mental and physical illnesses, as well as other spiritual or supernatural problems (Feuerstein, 2004; Flick, 2017). As a means of traditional medicine, mantras are practiced by shamans or healers with special words that are believed to have the power to cure illness or ward off spiritual disturbances (Kasanova et al., 2023; Putra et al., 2023).

Mantras as part of oral literature can be analysed using literary ecocriticism studies to reveal the representation of human and natural harmony in mantras. The study of literary ecocriticism is a critical study of literary works, both oral and written, to find out the portrait of the natural environment in literary works, as well as to find out the portrait of human relations

with their physical environment (nature) (Garrard, 2004; Glotfelty, 1996; Kerridge, 2013).

Many studies of oral literature in the form of mantras have been conducted using an ecocritical approach to literature. The study of oral literature in the form of mantras with the study of literary ecocriticism was carried out by Bahardur (2017), who examined the use of natural environmental elements in toothache healing mantras in Padang. Putra et al. (2023) A et aanalyzedalso analysed the ecological triadic symbolism in medical mantras used by the Melawi community in West Kalimantan. This ecological triadic symbolism refers to the interconnectedness of three main elements, namely humans, nature, and the spiritual dimension, which in mantra practice are seen as complementary and creating cosmic balance. Audina et al. (2020) has also analysed the oral tradition of *Sinandong Batolurlah Kau Sinangin* which is believed to be a mantra in the Tanjungbalai community by focusing on the representation of the natural environment in it. Pamungkas et al. (2023) has also analysed a Javanese mantra, namely *Kidung Rumeksa ing Wengi* by describing the ecological-sufic representation in the mantra.

In addition to mantra texts, ecocritical studies of literature are also conducted on other forms of oral literature. Literary ecocriticism studies of other oral literature have been conducted by Arianto (2020), who examined the relationship between humans and nature in Mak Ungkai folklore. Raha (2019) said that folktales from tribes in Arunachal Pradesh, Assam, Manipur, Nagaland, Tripura and Mizoram in Northeast India contain environmental awareness values. Ahi et al. (2014) also found that 15 folktales from different parts of the world present the natural environment in unique ways. Ormsby and Bhagwat (2010) show that folklore about the Sacred Forests of the Western Ghats in South India and the state of Meghalaya in Northeast India serve as sanctuaries for biodiversity conservation. Thus, whether in the form of mantras or folk tales, oral traditions have been proven to contain powerful representations of the relationship between humans and nature, as well as ecological awareness that has been passed down from generation to generation. These studies contribute significantly to this research because they show that oral traditions, whether in the form of folk tales or folklore, have a strong ecological function, namely to convey messages of environmental awareness and conservation through cultural narratives. By understanding the previous findings, this study places the healing mantras of the Karimunting Malay community as part of an oral tradition that not only functions as a means of healing, but also as a medium for affirming the harmony between humans and nature and spirituality. Thus, this study expands the scope of literary ecocriticism from folklore to the realm of traditional healing mantras, while also revealing the distinctive ecological and religious dimensions of Malay culture.

In addition to ecocritical studies of oral literature in the form of folklore, research on mantras as a means of traditional medicine has also been conducted from various perspectives. Mantras as a means of traditional healinghave been the object of research from various perspectives. Mauer and Gottlieb (2022) examined the Jewish mantras used to hunt thieves. Oliveira (2012) examined language use in Renaissance English magic mantras. Cohen (2020) explored Atharvaveda mantras, particularly the term smará. Burke et al. (2017) stated that mantras are media for meditation. Alfian (2023) examined Javanese mantras and Sumba mantras as ways to heal diseases in indigenous peoples. Sutaji (2013) also revealed that the Beliatn Bawo mantras (Dayak healingmantras) in Kutai Kertanegara, East Kalimantan, can be used as healingand motivation to cure diseases. Krismanti et al. (2019) revealed that the Banjar people's healing mantras reflect Islamic values and utilise the surrounding natural environment. Shafie and Sahad (2016) found that the traditional healingof the Malay community in Kedah utilizes various mantras associated with supernatural beings. Lhamo (2017) found that the use of mantras in traditional Bhutanese healingplays an important role in the lives of gSo-rig practitioners and influences their daily clinical practice. These findings show that mantras, in various parts of the world, not only function as a means of ritual, but also have social, spiritual and ecological dimensions that enrich our understanding of healing traditions.

The use of mantras as traditional healingand environmental elements can also be found in Indonesia, specifically in Karimunting Village, Sungai Raya Islands Sub-district, Bengkayang Regency, West Kalimantan Province. The people of Karimunting village are ethnic and Malay-speaking. Malays believe that various diseases can be treated with special mantras and involve God and certain elements of the natural environment (Krismanti et al., 2019). In general, healing mantras in the Malay community in Karimunting village use the natural environment in the form of freshwater as a basic ingredient for healing. Patients who come for healing are required to bring nails and threads by the healer, which in the Malay language is called belian. The nails and threads are a form of appreciation for the *belian* so that the patient's illness can be cured, and the healing knowledge believed to be possessed by the belian is preserved or maintained.

The study of literary ecocriticism in this research is used to describe the elements of the natural environment used by *belians* in the healing mantras in Karimunting Village. By knowing the ecological elements in the mantra, it can be understood that traditional communities can explore their environment without exploiting it. The good relationship between humans and the natural environment in Karimunting Village can be seen in the belief in the usefulness of elements of the natural environment as a source of healing from various physical and mental diseases by the community (*belian* and patients). This attitude indicates the recognition of a higher power than humans mediated by the natural and martial environment.

This research is not only an inventory of oral literature in the form of mantras in Indonesia but can also be used as a reference material related to the use of elements of the natural environment as the basic ingredients of traditional healingthat can be utilized by the people of Indonesia and the world. The ecocritical approach and religiosity in this study also have implications for increasing references related to research with similar objects or studies. This provides insight and literature for readers from different parts of the world. The main objective of this study is to explore the elements of the natural environment and spiritual values in the healing mantras of the Malay community in Karimunting Village.

Methodology

This research is a descriptive qualitative study using a literary ecocriticism approach to explore the elements of the natural environment and the value of spirituality in the healing mantras of the Malay community in Karimunting Village. The data in this study were collected through observations and interviews with several resource persons. The informants in this study were selected based on their knowledge of the healing mantra and their position as *belians* in the community in Karimunting Village. Based on the observations, three *belians* were obtained as interviewees in this study: AS (65 years old), UI (53 years old), and IS (55 years old).

Research on ecological wisdom in folklore is part of an effort to understand and pass on wisdom values, particularly those related to environmental conservation. One field of literary study that focuses on ecological issues is ecocriticism. Literary ecology, or ecocriticism, is an approach to examining literary works by examining ecological issues within them (Arunya & Kumar, 2024; Garrard, 2004). As a field of study, the ecocritical approach stems from concern over the decline in environmental quality or environmental damage (Sultoni et al., 2023). Because this research discusses natural and spiritual elements, ecocriticism is relevant and can increase understanding of how mantras reflect the relationship between humans, nature, and spirituality.

The three sources were then interviewed using in-depth interview techniques to collect detailed data on the research topic (Rink et al., 2022; Usop & Rajiani, 2021). The in-depth interviews lasted 60 to 90 minutes and were accompanied by recordings of the mantra utterances of the three *belians* (interviewees). After recording, the next step is to transcribe the data and then analyze the data using thematic analysis techniques. Thematic analysis is the process of identifying, analyzing, and presenting patterns (themes) of data in accordance with the research focus (Braun, V., & Clarke, 2022; Maguire &

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Delahunt, 2017). The thematic analysis of the data in this study is grouped based on the research focus, namely the representation of natural elements and the value of spirituality in the community treatment mantra in Karimunting Village.

Results and Discussion

Based on in-depth interviews with three informants who were *belian* at different times and places, 10 healing mantras used in the traditional healingof the Malay community in Karimunting Village were obtained. The ten mantras are *Mantra Kurak, Mantra Penahan Gigi, Mantra Sakit Perut, Mantra Selaok, Mantra Meroyan, Mantra Merasok, Mantra Panas, Mantra Sikke, Mantra Masok Angin,* and *Mantra Kejaringan.* The ten mantra are used by *belians* to treat physical and psychological pain with a variety of different illnesses.

1. Elements of the Natural Environment in Healing Mantras in Karimunting Village

The use of mantras in the traditional healing practices of the Malay community in Karimunting Village is inseparable from the utilization of natural environmental elements. These environmental elements are clearly reflected in the materials employed and the mantras recited by the *belian* during the healing process. The materials used in each healing mantra vary from one another, such as shallots and cooking oil, which are mixed and applied to the affected part of the body in the *Mantra Kurak* and *Mantra Selaok*.

Natural environmental elements are also evident in the materials used in *Mantra Penahan Gigi*, namely a comb of *kapok* bananas (*Musa acuminata x balbisiana*). *Mantra Sakit Parrut* employs natural environmental elements in the form of fresh water. Meanwhile, *Mantra Meroyan* makes use of natural elements such as langgir wood (*Albizia saponaria*) and coconut milk, whereas *Mantra Merasok* uses fresh water. Slightly different from *Mantra Merasok*, *Mantra Panas* utilizes not only fresh water but also betel leaves. *Mantra Sikke* involves natural elements such as black tobacco and kerosene. *Mantra Masok Angin* incorporates natural elements in the form of shallots. Finally, *Mantra Kejaringan* employs water as its natural environmental element.

The elements of the natural environment in the healing mantras of the Malay community in Karimunting Village are not only reflected in the materials used during the healing rituals but are also manifested in the verses recited by the *belian* when chanting the mantras, except in the *Mantra Sikke*. The *Mantra Sikke*, which is used to treat vomiting, does not contain any natural environmental elements within its verses.

The use of natural environmental elements can first be observed in the excerpt of the *Mantra Kurak*, which is employed to cure heart-related ailments as follows.

Kurak kuri
Itik mati di dangau karangan
Naikkan kurak naikkan pallih
Naikkan dangan tangan
Tawar allah tawar Muhammad
Tawar baginda rasulullah

Liver left and right
Dead duck in a rock hut
Raise liver raise liver
Raise by hand
Bargain Allah bargains Muhammad
The Prophet's Bargain

Array *Itik mati di dangau karangan* 'dead duck in a coral hut' the quotation represents the natural environment not as a mere ornament or background in the mantra, but as a means to illustrate the relationship between humans and their natural surroundings (fauna). The duck and the coral in the verse are used as analogies for the condition of the human body. The dead duck represents the fragility of life caused by illness, while the coral symbolizes protection and resilience. These two natural symbols reveal how the people of Karimunting perceive human health as part of an ecological and spiritual network. Heart disease is believed not merely to be a disorder of the human organ, but a disruption of the harmony between body, nature, and the spiritual realm. This is in line with the view of ecocriticism, which emphasizes the

importance of understanding the interaction between humans and nature in literary works (Bhattacharyya, 2022; Garrard, 2011; Glotfelty & Fromm, 1996).

The *Mantra Penahan Gig*i used by *belian* in treating toothache in Karimunting village features elements of the natural environment such as 'stone,' 'wire,' and 'iron.' Pay attention to the following excerpt from the *Mantra Penahan Gigi.*

Rizam batu taggar kawat basi
Ujnam gigi kupinjam sebagai paku latak di papan
Dan dicabut nyawe ku daan tecabut gigiku
Tawar allah tawar Muhammad
Tawar baginda rasullulah

Sharp stone wire rust iron
Plant my teeth like nails planted on a board
Not uprooted my life did not uproot my teeth
Bargain Allah bargain Muhammad
Bargain of the Messenger of Allah

The use of these words represents the worldview of the Malay community in Karimunting village represented by *belian*, where the natural environment is not only a passive object but also an active entity that has power and affects human survival. The *Mantra Penahan Gigi* functions as a symbolic medium to foster a harmonious relationship between humans and nature, since every element of nature such as wind, trees, and water is believed to play a role in both healing and causing illness in the human body. The *Mantra Penahan Gigi* shows that humans and the natural environment have a symbiotic relationship, where the natural environment has power and becomes an integral part of humans (Khosravi et al., 2022; Lifu, 2023; Nahdhiyah et al., 2023).

The *Mantra Sakit Parrut* employed by the *belian* to cure stomach ailments, utilizes diction that reflects elements of the natural environment. The natural environmental elements invoked in this mantra are plant leaves and a pig. The inclusion of these natural elements signifies the close relationship between humans and their natural surroundings. In the study of literary ecocriticism, this is a representation of how humans interact with their physical environment (Finck, 2022; Heffes, 2022; Rabani & Mishra, 2023).

Daun puyuk daun garam
Telage diserumbang babi
Dating bulok dating tajam
Sikke yang usah nak jadi
Naikkan tawar turunkan bise
Tawar allah tawar Muhammad
Tawar baginda rasullullah

Leaves putri malu guava shoot leaves
Well vandalised by pigs
Come wind come poison
A stomachache that doesn't need to be
Bargain Allah bargain Muhammad
Bargain of the Messenger of Allah

This can be seen in the array *Daun puyuk daun garam* 'Leaves of putri malu leaves of guava shoots,' which shows the utilization of plant leaves as healing elements. It also represents the traditional knowledge of the community regarding the wise utilization of the natural environment, which is often ignored in the modern anthropocentric era (Abdullah & Khan, 2023; Hosen et al., 2020; Mikkonen, 2025). While the array *Telage diserumbang babi* 'The well was destroyed by pigs' can be interpreted as a symbolization of the source of life being polluted by negative elements. Pigs are often seen as symbols of something unclean in many local cultures (Malay society with Muslims) (Daniels, 2013; Kassim & Zakaria, 2021; Neo, 2012).

The *Mantra Selaok* also presents elements of the natural environment within its verses. This mantra is recited by the *belian* (traditional healer) as a means of treating a patient suffering from a sprain. The natural environmental elements contained in the *Mantra Selaok* as practiced by the Malay community in Karimunting Village, can be observed in the following excerpt of the mantra.

Daon dandek daon dandi
Mampat mampit jumpe telage pute tujoh
Pulang ketape mok anum
Tawar allah tawar Muhammad
Tawar baginda rasullullah

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Dandek leaves, dandi leaves
It is so dense that (we) discover something in the seven white pools
Return to the original rest
Bargain Allah bargain Muhammad
Bargain of the Messenger of Allah

The line *Daon dandek daon dandi* 'Dandek leaves dandi leave' is used as a symbol of medicinal plants that are believed to possess natural healing properties. This is in line with the ecocritical view that the natural environment is an active entity that plays an important role in human life (Boonpromkul, 2019; Chua, 2015). Not only that, but this mantra also represents the harmony of humans with nature in the array *Mampat mampit jumpe telage pute tujoh* 'It is so dense that (we) discover something in the seven white pools.' The seven seven white pools in the array can be interpreted as natural resources that need to be maintained and respected. In ecocriticism, this is an image of honoring and preserving nature as an integral part of human existence (Siwi et al., 2022; Swaminathan & Chakravarthy, 2023; Yadav, 2025).

The *Mantra Meroyan* used by the *belian* in Karimunting Village to treat the pain experienced by women after childbirth also presents elements of the natural environment in its diction. The natural element employed in the diction of the mantra is stone. The use of the natural element in the form of stone within the mantra can be seen in the following excerpt.

Aku tau asalmu batu Meroyan
Darah samariah, samuniah, unduniah, tamuniah
Asalmu batu Meroyan
Naik tawar turun bise
Tawar allah tawar Muhammad
Tawar baginda Rasulullah

I know where you come from Meroyan stone
Samarian blood, samuniah, unduniah, tamuniah
Origin of the Meroyan stone
Up bargain down bise
Bargain Allah tawar Muhammad
Bargain of the Messenger of Allah

The opening line, which reads *Aku tau asalmu batu Meroyan* 'I know where you come from, Meroyan stone,' reflects the existence of a relationship between humans and their abiotic environment. The natural environment represented using the diction *batu Meroyan* 'Meroyan stone' in the mantra is believed to have healing power. In this case, stone is not only seen as an inanimate object but is also believed to be an entity that has energy and as a medium in the traditional healing process (Bose & Panda, 2022; Buell, 1995; Khosravi et al., 2022).

The next mantra used by the Malay community in Karimunting Village for daily healing practices is the *Mantra Merasuk*. This mantra is employed to treat patients suffering from the flu. The complete text of this mantra can be found in the following excerpt.

Tok belatok patok kayu burok
Bismillah aku cabut merasok
Dari tulang rusok

Birds pecking at bad wood
Bismillah, I pluck the wind
From the ribs

Array *Tok belatok patok kayu burok* 'Bird pecking at bad wood' features the use of natural environmental elements as metaphors. The depiction of birds pecking on wood is a representation of the cycle of life in the natural environment. Birds, as a representation of the natural environment that works actively, can utilize the natural environment (wood), even though it has been damaged, as their food. Like the previous mantra, in this mantra, the natural environment is represented as an active element and plays a role in utilizing the rest of the natural environment (Garrard, 2020; Glotfelty & Fromm, 1996; Lehning, 2022).

In addition to being used as a remedy for influenza, another specific incantation is also employed by the Malay community in Karimunting Village to treat fever-related pain. Similar to the previous incantations, this one likewise reflects elements of the natural environment embedded within its verses as recited by the *belian*. Among the Malay

community in Karimunting Village, this incantation is known as the *Mantra Panas*

Allahhumma sungai pini lembaga putih
Muhammad mandi di embun
Raja ardan disebellah kananmu, busmas disebellah kananmu
Sejuk tawar seperti timah berendam
Sejuk tawar seperti embun jatuh ke bumi
Tawar bukan aku puji
Raje kamek yang penye tawar
Mengeri jangan
Mengosek same-same anak cucok Adam

Allahhumma holy river
White institution
Muhammad bathing in the dew
King ardan on your right busmas on your left
Cool like dew falling to the earth
Bargain is not praise, Allah is the praise of bargain
Fear do not be nosy both grandchildren Adam

The *Mantra Panas* used by *belians* to treat fever pain experienced by patients in Karimunting village presents elements of the natural environment in the recitation of the mantra. The elements of the natural environment include "sacred rivers," "white institutions," "dew," and "earth" which are believed to be sacred and capable of curing illness. These elements of the natural environment are not only considered as physical objects but also as integral parts that can affect the balance of human life (Gaard, 2014; Hiếu, 2022; Moe, 2019). The use of the metaphors "holy river" and "dew" reflects the worldview of the Malay people represented by *belian,* where nature is seen as a living and sacred entity and contributes to the healing process (Garrard, 2011; Glotfelty & Fromm, 1996).

Not only the biotic environment but also the abiotic environment, such as wind, is used as the name of the mantra and as an analogy in the verses of the *Mantra Masok Angin* practiced by the Malay community in Karimunting Village. The wind element is employed to expel the ailment of *masuk angin* (wind-related illness) suffered by the patient. The use of the word *wind* in both the title and the verses of the *Mantra Masok Angin* reflects the relationship between humans and their environment. This use of the word *wind* in the *Mantra Masok Angin* can be observed in the following excerpt.

Kappos kappos tarohkan di pitok dapor
Ilang angina ngelupas naik tawar turun tawar
Tawar allah tawar Muhammad
Tawar baginda rasulullah

Kepos-kepos store in the corner of the kitchen
Lost wind out rose bargain
Bargain Allah bargain Muhammad
Bargain of the Messenger of Allah

The relationship between humans and the natural environment is clearly reflected in the second line, namely *Ilang angina ngelupas naik tawar turun tawar* 'Lost wind out rose bargain.' This line constitutes a command from the *belian* to the wind, instructing it to leave the human body (the patient). In this context, the *belian* appears to be able to communicate with the wind, which signifies that there exists a relationship between them (they are able to interact). This mantra illustrates that good care of the natural environment will result in balance and health for humans, in accordance with the concept of ecocriticism, which emphasizes the importance of maintaining a harmonious relationship with the physical environment (Ahmed & Hashim, 2015; Akyol, 2021; Beggiora, 2021).

The final mantra that features elements of the natural environment in its lines is *Mantra Kejaringan.* This mantra is used by the Malay community in Karimunting Village to treat patients who have difficulty urinating. It incorporates several elements of the natural environment, which can be observed in the following excerpt from the mantra.

Kantang kantong kayu are
Asalmu menjadi badal ayam, darah unte
Bukan aku yang penye tawar
Tawar allah tawar Muhammad

The coffers of the banyan tree
Your origin is chicken gall, camel blood
I'm not the one with the medicine

Bargain Allah bargain Muhammad
Bargain of the Messenger of Allah

Frase *kayu are* 'banyan tree' in the array *Kantang kantong kayu are* in Mantra Kejaringan is a form of natural environment element used by *belian* to treat his patients who have difficulty urinating. The banyan tree is not only referred to as an entity of the natural environment but is also believed to be a symbol of fertility in the Malay community in Karimunting Village. In addition, the use of natural environmental elements, such as chicken pith and camel blood, also represents other natural environmental elements that show the relationship and integration between humans and the natural environment around them. This confirms that culture, which in this case is represented by literary works in the form of mantras, and the natural environment influence each other (Bose & Panda, 2022; Martínez, 2022; Regis, 2020).

2. Spiritual Values in the Healing Mantras of the Malay Community in Karimunting Village

In addition to containing elements of the natural environment within its verses, the healing incantations used by the Malay community in Karimunting Village also embody spiritual values as an expression of their relationship with God. These incantations represent human efforts to connect with transcendent powers through ritual. For the Malay people in Karimunting Village, the incantations serve as a medium of communication between humans, nature, and God, so that their use is not merely understood as a means of healing, but also as a process of inner alignment with mystical forces believed to protect, cure, and safeguard human life.

In addition to the ritual process during which the mantras are performed, the spiritual aspects of the mantras in Karimunting Village can also be observed in the choice of diction within their verses. This is particularly evident in the lines of the *Mantra Kurak*. The arrays *Naikkan kurak naikkan pallih* 'Raise the liver raise the heart' and 'Raise with the hands' denote the physical actions of humans to achieve an emotional and spiritual balance. This action is done as a form of supplication to a higher spiritual entity, as found in the next array *Tawar Allah tawar Muhammad, Tawar Baginda Rasulullah* 'Bargain Allah bargain Muhammad, Bargain the Messenger of Allah.' *Mantra Kurak*, in this case, functions as a medium of communication between humans, God, and the Prophet, which reflects the beliefs and spirituality of the community (Mgaya, 2023; Scatolini, 2022). The *Mantra Kurak* not only serves as a tool to achieve practical goals but also as a reflection of a holistic worldview, where nature, humanity, and spirituality are inextricably intertwined.

Mantra Penahan Gigi also represents spiritual values through its verses. The lines in the healing mantras used by the Malay community in Karimunting Village consistently employ words that *Tawar Allah tawar Muhammad, tawar baginda Rasulullah* 'Bargain Allah bargain Muhammad, Bargain the Messenger of Allah.' Array *Tawar Allah tawar Muhammad, tawar baginda Rasulullah* 'Bargain Allah bargain Muhammad, Bargain the Messenger of Allah' shows the close relationship between *buying* and the highest spiritual entity in Islam. In this case, the Mantra Penahan Gigi functions as a request or prayer to obtain protection and healing given by God (Allah) and the blessings of the Prophet Muhammad. This spiritual element indicates that the physical and natural powers mentioned in the mantra do not stand alone but are rather connected and strengthened by a higher spiritual power. This belief indicates that there is spiritual power in the mantra that can protect the individual from any harm (Alfian, 2023; Ria Kasanova et al., 2023; Krismanti et al., 2019). Thus, the Mantra Penahan Gigi functions as a medium of connection between the physical and spiritual worlds, creating harmony and balance in human life.

Spirituality is also manifested in the lines used in *Mantra Sakit Parrut*. The *Dating bulok dating tajam* 'Come wind come poison' dalam *Mantra Sakit Parrut* indicates the community's belief that there are outside forces that can bring illness, and therefore the need for spiritual intervention to counteract them. The other spiritual value in this mantra is the same as the previous mantra, which uses the same array and purpose. In this case, the mantra

serves as a medium between the material world and the spiritual world, where healing is considered the result of the intervention of a higher power (Bernardi, 2001; Krismanti et al., 2019).

Not much different from the previous mantra, The next mantra, namely *Mantra Selaok* is used by the Malay community in Karimunting Village to heal sprains in the human body also features the same array as a form of spiritual value. The Malays in this case believe that healing is not only dependent on effort and elements of the natural environment, but also on divine power. The last two lines of the mantra represent prayer or supplication to Allah and Prophet Muhammad in Islam is an integral part of the healing process that shows the interconnectedness between the spiritual dimension and the natural environment in human life (Krismanti et al., 2019; Nasr, 1987; Sukti et al., 2022).

The same thing is also found in the lines of *Mantra Meroyan*. The spiritual value of *Mantra Meroyan* is represented through the same phrases as in the previous mantra. The use of these phrases emphasizes that the belief in healing and salvation must be with God's permission. This shows the holistic view of the Malay community, where health and healing are not only seen as a person's physical condition but also involve spiritual and emotional aspects (López, 2020; Scatolini, 2022; Winslow, 2022).

The next mantra that represents spiritual values is *Mantra Merasok*. This mantra, used to treat the flu, employs the diction *Bismillah,* which means 'In the name of Allah' in Arabic. In Islamic teachings, including or mentioning the name of Allah before starting an action is a form of recognition of the power of Allah (God) in all aspects of life (Irawan, 2022; Putkonen & Tacke, 2024; Sukmawan, 2018), including the pursuit of health and healing.

The human relationship with God in the disease healing process through medicinal mantras is also demonstrated when the community in Karimunting Village experiences fever. The fever suffered by the patient is expelled by the *belian* using the *Mantra Panas.* This mantra also shows the combination of the beliefs of the Malay community in Krimunting village, namely, Islam and local wisdom. The mention of "Allahhumma" and "Muhammad" represents the theological aspect of this mantra and links it to healing practices. Arrays like *Tawar bukan aku puji, Raje kamek yang penye tawar* 'I don't praise the bargain, Allah praises the bargain' in the mantra indicates the belief that true healing power comes from God, not from man. In addition, the array *Mengeri jangan mengosek same-same anak cucok Adam* 'Afraid not to be nosy both grandchildren of Adam' represent moral values of togetherness and respect between people, as well as appreciation of divine and natural forces (Almirzanah, 2020; Nasr, 1987; Renard, 1998).

The lines in *Mantra Sikke* also display religious values, which are reflected in its last two lines. This *Mantra Sikke* is used by the Malay community in Karimunting Village to trace and cure vomiting illnesses. Just like the previous mantras, *Mantra Sikke* also demonstrates the Malay community's belief in God as the healer, while at the same time representing the traditional knowledge of the Malay people regarding the origin of diseases (vomiting) through the naming of the illness. *Mantra Sikke* can be observed in the following excerpt.

Aku tau asalmu sikke
Si Kuncel name anak mu nang bungsu
Sigerigis name anak mu nang tanggah
Mailamah name umak mu
Naik tawar turun bise
Tawar allah tawar Muhammad
Tawar baginda rasullullah

I know where you're coming from
The Kuncil is the name of your last child
Si gerigis the name of your middle child
Mailamah your mother's name
Up bargain down poison
Bargain Allah bargain Muhammad
Bargain of the Messenger of Allah

The line *Tawar Allah tawar Muhammad Tawar baginda Rasulullah* 'Bargain Allah bargain Muhammad, Bargain the Messenger of Allah,' shows syncretism between traditional practices and religion, which is a process of

fusion between the understanding of beliefs and Islamic religious traditions in Malay society (Anizoba, 2022; Kstorešević, 2023; Rangiwai, 2021). This reflects the belief that healing comes not only from the efforts of humans or nature but also from the divine power believed in Islam. The use of Sikke Mantras by *belians* in the practice of healing also demonstrates that oral literature (mantras), the natural environment, and spiritual forces can be integrated into daily health practices (Putra et al., 2023; Yelle, 2003).

The same line is also used in the *Mantra Masok Angin*. Array *Tawar Allah tawar Muhammad, Tawar baginda Rasulullah* 'Bargain Allah bargain Muhammad, Bargain the Messenger of Allah' indicates an appeal to a higher spiritual entity for the relief of illness. This reflects the belief that health depends not only on physical factors but also on spiritual aspects (Agheez & Azizi, 2023; Khosravi et al., 2022; Tipa, 2023). Array *Bukan aku yang penye tawar* 'I'm not the one with the medicine' and array *Tawar Allah tawar Muhammad Tawar baginda Rasulullah* 'Bargain Allah bargain Muhammad, Bargain the Messenger of Allah' emphasises human self-awareness that true healing comes from divine power not from humans or physical materials used in medicine. This reflects the concept of tawakkal or surrender to God, which is a core value in Islamic spirituality (Almirzanah, 2020; Renard, 1998).

Conclusion

The ten healing mantras employed by the belian in the traditional medical practices of the Malay community in Karimunting Village, West Kalimantan Province, represent elements of the natural environment not only through the materials used but also through the diction embedded within the sequences of the mantras. These ten mantras do not merely reflect natural environmental elements but also embody spiritual values. This study reveals that the ten healing mantras utilized by the belian of the Malay community in Karimunting Village represent an integration between natural environmental elements and spiritual values. Environmental elements represented in the lines of the mantras—such as water, leaves, stones, wood, and wind—are understood as active entities that establish harmony between humans and nature. Meanwhile, the spiritual values within the mantras used by the Malay community in Karimunting Village are expressed through the diction of the mantra lines and, naturally, the community's syncretism, along with the acknowledgment that true healing power originates from God (Allah). These findings affirm that healing mantras serve not only a health-related function but also as a medium for preserving local wisdom, honoring nature, and reflecting the religiosity of the community.

This research has implications for efforts to inventory oral culture and literature in the form of mantras in Malay society, which is an Indonesian cultural heritage. This is an important effort to maintain and preserve local culture. In addition, this research also has implications for alternative healingin that it provides traditional knowledge regarding the benefits of elements of the natural environment that can be used as medicine. This research also has implications for attitudes toward using the natural environment wisely and sustainably through the representation of the Malay community's respect for several elements of the natural environment. The spiritual value of the Malay community's healing mantra also implies the knowledge that everything, including healing, comes from God. Similar or related studies are recommended in order to provide a more comprehensive examination of healing incantations in Indonesia, whether through the same or different approaches, so that they may serve as a basis for comparative analysis across regions and enrich the body of oral literature as well as the understanding of healing incantations in Indonesia. In addition, digital documentation is necessary to ensure that traditional knowledge, such as that presented in this study, remains easily accessible and preserved amidst the changes of time.

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