Nosaviraka's Ritual Mantra on The Quran And Hadits: Intertextual Analysis

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ABSTRACT

This intertextual analysis of the mantras in the Nosaviraka healing ritual does not intend to compare the contents of the Quran and Hadits with the oral text of the mantras because the Quran is a sacred divine word without the intervention of creatures. The study aims to describe the relationship between Nosaviraka healing ritual, the Kaili tribe in Central Sulawesi and the the Quran and Hadits. The method used in this research is descriptive qualitative with an intertextual approach. The data source for this research is Nosaviraka healing ritual. The data in the form of the arrays in the mantras were analyzed using the intertextual theory, namely determining the link between the arrays of the mantras and the Quran and Hadits. Based on the research results obtained three findings. *First*, here is a relationship between the text of the Nosaviraka mantra and the text of the Quran and Hadits. This relationship is shown in all parts of the mantra, namely (a) the initial mantra of agreement, (b) the mantra of summoning ancestors, (c) the mantra of healing, (d) the mantra of salvation, and (e) the mantra of the end. *Second*, the Nosaviraka ritual mantra as a hypogram, while the text of the Quran and Hadits as the owner of the transformation. Directly or indirectly, the Nosaviraka mantra, the Quran, and the Hadits can be seen from the similarity in structure, but the use of imagination is slightly different in theme. *Third*, there is a strong tendency that the Nosaviraka mantra is a form of belief in Allah SWT which is associated with the Quran as its hypogram.

Keywords: hadits, intertextual analysis, nosaviraka ritual mantra, the quran

INTRODUCTION

Magical rituals for treating diseases in human life can still be found today, especially in areas that still adhere to religious beliefs.. However, in Central Sulawesi, there are still many religious rituals which are still performed by the Kaili Tribe as a treatment for illnesses by giving food offerings to spirits. One of them is the Nosaviraka healing ritual. This ritual is still rooted

among the Kaili people, especially in the Sigi district. The Nosaviraka ritual functions as a traditional medicine to cure ailments. This traditional treatment is carried out if those who have a disease (patient) do not recover after medical treatment. This Nosaviraka ritual is a belief of the Kaili tribe community which is believed by the community to be able to cure diseases through a series of ritual activities.

The mantra recited is inseparable from the influence of the caster's beliefs and culture. This is likened to two sides of a coin that complement each other. In chanting mantras, adherents of mantras often say *basmallah, assalamualaikum, and istigfar*. This is inseparable from the system adopted by the Kaili community that spirits act as intermediaries for their prayers to Allah SWT.

The influence of religion on mantras is a unique colour for the Kaili people that must be preserved. Sentences in mantras that have a relationship with the Quran are one thing that must be studied, both in terms of meaning and history. Agustina, (2017) argues that a literary work that uses language as its medium is a sign system that has meaning. Nafi'ah, (2019) argues that mantra/poetry is a literary work which is sometimes difficult to understand. Therefore, it is not surprising that Setiawan (2019) states that in trying to understand literary texts, especially mantras, the main difficulty that usually arises is in trying to understand the meaning. Thus, the first step of this research is to study the mantra as a meaningful and aesthetically valuable structure.

The approach used to analyze the mantras in the Nosaviraka ritual is to use an intertextual approach. Whether we are dealing with literary texts or non-literary texts, independent meaning is non-existent. In other words, these texts are called intertextual (Allen, 2011). Intertextuality is the relationship every text has to the texts which surround it Bazerman (2003). According to Renate Lachmann "the memory of a text is its intertextuality" (Lachmann, 1997: 15-16).

Altakhaineh, (2019) analyzes Noah's story from the perspective of an intertextual approach to the Quran. The results of the research show that based on the discoursal meaning of ʔardˤ „land‟, several implications arise in relation to Noah‟s story in the Quran. Kristeva (1980) suggests that each text is an intersection of other texts in which one other text can be read. Asteka (2017) reveals that comparative literary studies cannot be separated from intertext. This is in line with the opinion of Ratna (2009) who stated that definitively intertextually means understanding the elements, namely the structure itself with other text structures. On the one hand, the relationship between one element and another, on the other hand, the relationship between the elements and their totality. This relationship is not only positive, such as harmony, conformity, and understanding but also negative, such as conflict.

According to Inarti (2016) broadly intertext is defined as a network of relationships between one text and another. Etymologically (textus, Latin),

the text means 'woven, plaited, combined, arranged, and braided'. The production of meaning occurs in the intertext, namely through a process of opposition, permutation and transformation. Intertextual research is carried out by finding meaningful relationships between two or more texts. Rokhmansyah (2019) explains that texts framed as intertext are not limited to genre similarities, intertext provides the widest possible possibilities for researchers to find a hyprogram.

Intertext can be done between mantras and mantras, novels and poems, poetry and poetry, or novels and myths. The intended relationship is not merely as an equation, but also vice versa, as a contradiction, either as a parody or as a negation. Therefore, according to Khafidhoh (2019) basically, there is no text without intertext. Because of that, the attempt to find the origin of the text is a failure. This is because in the intertext there are no sources and influences. Intertext allows the occurrence of plural texts so that it is the main indicator of cultural pluralism.

Literary works must be placed within the framework of space and time concretely so that the text has a relationship with other texts; make use of expressions from other texts; the text as a play and a mosaic of earlier quotations. It is solely through this interrelationship that texts neutralize one another so that each displays its true meaning (Nugraha 2021).

Intertextual studies start from the assumption that whenever a work is written, it cannot emerge from a situation of cultural emptiness. The cultural elements that contribute to the creation of literary works are all the conventions and traditions in society in their special form, namely previously written literary texts (Nurgiyantoro, 1988). The intertextual theory views a text as written based on other texts that have been written by someone before (Putra 2017). No text is truly independent in its creation so its reading is also carried out without having any connection with other texts which are used as examples, examples, frameworks or references (Teeuw, 1984).

Researchers connect one work with other literary works, find out how the influence between the two, and what is taken and given by a literary work to other literary works. Herawati (2017) argues that the mantras contained in the healing rituals of the Kaili tribe are influenced by religious beliefs. The folklore that developed among the Kaili people is a mixture of customs and religion to produce a new form of belief.

This research is useful as part of efforts to preserve regional literature, especially medicinal mantras. Mantra treatment is a form of regional wealth that has a high value in supporting life in the future. In addition, this research can contribute to learning old poetry at school, namely providing students with an understanding of the relationship between mantra and religion. This is in line with Salam's opinion (2017) which states that one form of local wisdom that can be brought into learning. Mantras are part of local wisdom that can be used as teaching material of literature so that the younger generation can get to know the culture of their ancestors.

METHOD

This research uses a qualitative approach. Qualitative research according to Moleong (2017) is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviour. According to Nur'aeni (2022), there are three considerations in choosing a qualitative approach. First, the research data is taken from a factual background, namely the sentences spoken during the research. Second, the research data is qualitative in nature, which is spoken in the mantra. Third, the research data was not analyzed statistically.

The data source for this research is the Nosaviraka traditional ceremony ritual. The data analyzed is in the form of mantras read by Tina Nu Balia. The respondents selected in this research consisted of traditional leaders, community leaders, religious leaders, and tina nu balia (people who make Palaka houses, offerings and who are spell reciter) as well as shamans who know and understand the Nosaviraka ritual healing spell. Collection techniques The data used are observation, interviews and documentation using instruments in the form of observation guidelines and interview guidelines. The data analysis technique begins with transliteration of spoken mantra text into written mantra text. After that, the data was analyzed using a flow consisting of data reduction, data display, conclusion drawing and verification (conclusion drawing). Researchers analyze data during the research. The approach used in analyzing data is intertextual study. To test the validity of the data, triangulation was carried out consisting of various sources and data collection techniques.

FINDING AND DISCUSSION

The Initial Mantra of Agreement
Assallamuallaikum warahmatullahi wabarakatuh
Bismilllahhirohhmanirrahim
Astagfirullah hal adzim, Astagfirullah hal adzim, Astagfirullah hal adzim
Umba komiu tomanuru totua
ane aga ei hapoduana, paka belomo duana. ado nipolinga kami ngena komiu.
Ane aga komiu ngena nompaka dua. Amo rangga hapakadua ia.
Ane aga mpu-mpu anu totua mehapi ampu kami.
ane komi netoha, damo hapovia kami adana.
pojanji kami, polentora kami, pevoi kami.
Ane havoika kami, Amo piondo komiu menganggu.
Ane aga ada ia pakabelomo.
Aku ei aga jambata, Tumpu mompaka belona.

(Nosaviraka's mantra)
(May peace be upon you.
In the name of Allah, the Most Gracious, the Most Merciful
I beg forgiveness from Allah the Most High

You are where the ancestors/ancestors come before us
If only this is the cause of his illness, grant our healing.
we don't forget you
If you are the cause of a disease that brings disaster upon us, do not hurt him.
If this is a disease of the parents, we apologize
If you remember us, we will make the custom, we promise you.
What we promised, our reminder to you, our gift to you
If we give you an offering, we beg you not to bother us anymore
If custom is the cause of this patient, give healing
I am only a bridge/intermediary, it is God who heals)

Intertextual Relationship

One of the main characteristics of pious people is belief in something unseen. "That is, those who believe in the unseen, pray, and spend some of the sustenance that We provide." (Surah Al-Baqarah [2]: 3). Faith in the unseen is a fundamental requirement in Islam. That is why the Kaili people value their ancestors. When carrying out rituals they always say greetings addressed to supernatural beings. Thus the above mantra is closely related to the Quran as a guide for Muslims. Allah SWT said, "When those who believe in our verses come to you, then say salamun 'alaikum (Hopefully Allah bestows peace upon you)." (QS al-An'am [6]: 54). A literary work is not born in an empty cultural situation, including the literary situation (Mardani 2020). This can be interpreted that literary works have a historical relationship with contemporary works, those that preceded them or those that were later born. This historical relationship can be in the form of similarities or contradictions. Intertextual religion with the Nosaviraka mantra is of course inseparable from the long journey of the history of Islam in Central Sulawesi. The first, second and third lines are closely related to the Islamic religion. This sentence is pronounced because of the belief of the ritual performer in Allah SWT.

In line Purnama (2021) argues that every literary text is read and must be against the background of other texts; no single text is independent, in the sense that its creation and reading cannot be accomplished without other texts. Based on the opinion above, the mantra recited in the Nosaviraka ritual has intertext with the Quran. This is found in the word (*bismillâhirrahmânirrraîim*), which means "In the name of Allah, the most merciful, the most merciful". From this sentence, it can be concluded that a kind of statement by his servant to pronounce the greatness of Allah SWT can be interpreted as an order from Him. This is different from the results of research from Ismawati (2020) which explains that the mantras found do not use *bismillahirohmaanirrohim*. Meanwhile, in the Nosaviraka ritual mantra, the mantra that is read uses the word *basmalah* which is a form of greatness to Allah SWT. In line with the opinion of Nugraha & Suyipno (2022) that the meaning of a text can never be separated from other texts, thus, all efforts to

find the meaning of a text are the result of tracking the linkages of one text with another texts.

In reciting this mantra, Sando also mentions the word *astagfirullah*, this word functions as the ritual performer's humility to the Creator (Allah SWT). The linkage of the mantra above also has with the people of the Prophet Muhammad SAW (Muslims). This can be illustrated in the intertext with the hadits of the Prophet Muhammad. From Abu Hurairah R.A, he heard the Prophet Muhammad SAW say: By Allah, I pray to Allah and repent to Him more than 70 times a day (Narrated by Bukhari). For every disease, there is a cure and the medicine for sin is forgiveness or asking for forgiveness." (Narrated by Imam Ad-Dailami).

Astaghfirullah contains the same meaning, namely asking forgiveness from Allah SWT. This word functions as a request for forgiveness from the perpetrators of the ritual especially (Sando) to Allah SWT so that it is given convenience in carrying out the ritual. The sentence *umba komiu tomanuru totua* implies a belief in the existence of supernatural beings. In the holy book of the Quran it is said that true Muslims must have faith in things or the unseen world as the word of Allah Ta'ala in sura (Al-Baqarah 1-3) Alif la mim. There is no doubt in this Book (Al-Quran), a guide for those who are pious, (namely those who believe in the unseen, who establish prayer, and spend part of the sustenance that We have bestowed upon them.

In the Nosaviraka ritual there are underlying rules that must be obeyed by every ritual performer as a form of belief in supernatural beings and God. In the Nosaviraka mantra there is the word *tomanurru* which is believed by the people as a holy person. The people of the Kaili tribe consider *the tomanuru* to be supernatural beings who descend from the sky and have a closeness to God compared to ordinary humans. It is clear that ritual mantras have intertext with the Quran which is presented through the relationship between humans and supernatural beings (ancestors) is a relationship based on two dimensions, namely the religious dimension and the social dimension. Zulfi (2013) suggests that in the religious dimension, this relationship is confirmed by religious understandings, namely the concept of human dignity based on piety. While on the social dimension, saints, sacred/sacred are represented as Prophets, Guardians, Angels, and tomanuru. They are judged to be closer to their God, therefore they are more heard and their prayers are answered. According to Sari (2020) religion and society have a close relationship, social facts whose explanation needs to be explained by other social facts. The Nosaviraka ritual is a living social fact and becomes a guideline for society to continue to be valued and inseparable from socio-religious facts, in this case, the Quran and hadits. Through this opinion, it was concluded that the Nosaviraka mantra is a "religious" logic which is the reason humans position themselves, especially the ancestors (tomanuru) as bridges (mediators) in conveying their requests to God.

The Mantra of Summoning Ancestors
Umbamo komiu tulau, komiu naria Baraka miu ante tupu
Baraka madika dako ri wentira, dako ri enu sindue.
Pue lasande, Pue bolong, Pue Tuli Lasadi, Latutui, Alibanto, Lenu, Kamaii.
Aku ei mesavirakaka iyanu.
Aga melalui aku ngena, tapi, Tupu mompakabelona
Aga melalui ada ngena, tapi tumpu mompakabelona
Aga melalui totua kami ngena, tapi tumpu mompakabelona
(Nosaviraka's mantra)

(Where are you, you who have the sacred things given by God?
Sacred Kings are from Wentira You Kings are from Enu Sindue
Pue Lasande, Pue Bolong, Pue Tuli Lasadi, Latutui, Alibanto, Lenu, Kamaii
I am only an intermediary to raise the desire of this Si
Only through me, but God heals.
Only through custom, but God heals.
Only through ancestors, but God heals).

Intertextual Relationship

The Palaka ritual mantra as a form of literary work of the old poetry type which is classified as oral literature, its presence is also inseparable from other texts that preceded it. In line with Putra's opinion (2017) who argues that intertextual theory views that a text that is written necessarily bases itself on other texts that have been written by people before. This can be seen through the linguistic texts contained in this mantra. The use of certain vocabulary shows that this mantra has a relationship with other texts that stand outside it. The sentence in the first line of *umbamo komiu tulau, komiu naria baraka miu ante tupu* can be interpreted as a belief in the existence of spirits. In addition, the sentence shows belief in the place/origin of supernatural beings. This sentence is very closely related to the belief of the Kaili people, which has stuck since ancient times until now, that it is said that there are invisible cities or kingdoms scattered in various regions in Indonesia. However, this one area is called the largest magical city in this country, is Wentira. From the outside, this area looks like an ordinary coffee plantation area. However, the place which is on the border of Palu and Mautong Regency, Central Sulawesi is called the largest magical kingdom in Indonesia. Residents believe that in the forest where the Wentira is located, there is a magnificent palace made of gold that holds abundant treasures. In addition, the kingdom is believed to have a more advanced life than other areas around it. The explanation above is in line with the opinion of Fatimah (2019) that generally if it is understood that this theory is like a dialogue between texts, it means that a text is created, there must be a connection and connection with the previous text, either directly or indirectly. These two sentences imply that the people of the Kaili tribe (performers of the ritual) believe in the existence of supernatural beings. This is related to the word of Allah SWT in the

following verse. Verily he and his followers see you and somewhere you cannot see them (QS. Al-A'raf: 27).

In general, intertextual theory assumes that a text is always influenced by other texts such as a dialogue between the texts. From this opinion it can be seen that the Nosaviraka ritual mantra has a relationship with the text of the Quran which is depicted in the phrase tumpu mompakapalona, this phrase shows belief in Allah SWT who is a place to ask and ask for help. This is in line with the word of Allah SWT in (QS. Yasin verse 82). This means: Indeed it is His business if He wants something He just says to him, "Be" and then that thing will be. Apart from QS. Yasin verse 82 the phrase *mumpakabona* is also related to the word of God in (QS. Asy Syuara Verse 80) which means (and when I am sick, he is the one who heals me). The connection with this mantra is that the performers of the ritual believe that all forms of ritual they perform are returned to Allah SWT. Allah SWT determines by the will of Allah SWT that their request/request is granted. Apart from that, the word *mompakapalo* (healing) is closely related to the word in (QS. Asy Syuara Verse 80) which implies that Allah SWT is essentially the one who heals diseases, whether through causes or not. This verse explains that it is God who heals man when he is sick. Allah has the power to heal any disease that is suffered by a person. Explicitly explained how to explain human humility before God, God is the place to ask for everything that is on earth. This explanation is also in line with research conducted by Chandra (2018) on the Tri Sandhya mantra which reads "Oh Hyang Widhi Wasa", this servant is papa, weak has the meaning of the self-recognition of a servant of God towards himself so weak he is before God. A servant says that he is despicable, lacking and weak.

When viewed as a whole the above mantras are very different from the mantras found by Ismawati (2017) in her article which states that the mantras she encountered as a whole have ordinary words, no magical words, but contain unanimous, autonomous meanings. , which can and should be understood in context. The Nosaviraka ritual mantra explicitly asks for protection from Allah SWT which is embodied in the magical words in the second and third arrays. Overall, ritual practitioners believe that the sentences they utter have magical effects that can only be recited by certain people.

The Mantra of Healing

Assallamuallaikum
Bismilllahhirobhmanirrahim
Astafirullah 3x
Hi posampaiyaka kami.
Himo ngena sanggana pojanji kami, petora kami ante komiu.
Kamai pitiro miu. Maopu ra peinta miu posampaiyaka.
Ne mosikenika dua mpane.
Ne mosikenika dua ranindi.

Ne mosikenika dua salingaya.
Ne mosikenika dua pongo.
Ne mosikenika dua bangga
Ne mosikenika dua kakata.
Ne mosikenika dua mata.
Kita manuruna, viatana, topoulena, padangana.
Ane moliu aga moliumo, Nemo meganggu
Yaku aga momposampaiyaka.
(Nosaviraka's mantra)

(May peace be upon you.
In the name of Allah, the Most Gracious, the Most Merciful
I beg forgiveness from Allah the Most High
This is our submission and submission to you
This is our promise, our reminder to you
Come you see, after you see our delivery
Do not bring heat pain
Don't bring a cold sore
Don't bring crazy pain
Do not bring deaf pain
Do not bring swelling pain
Do not bring itching pain
Don't bring sore eyes
You kings, supernatural beings and inhabitants of sacred places,
If you cross our place, don't disturb us.
I only convey the wishes of the (sick).

Intertextual Relationship

In intertextuality, other texts are presented explicitly in the form of analyzed texts (Ramadhona 2021). In line with this opinion, the Nosaviraka ritual mantra as a whole implies an explicit request to God which can be seen in every sentence of the mantra. Based on the results of the text analysis of the first array to the third array, this mantra also explains the form of belief and belief in Allah SWT as described in the initial mantra. *Tumai mesua dako ri Wentira* is found in the sixth stanza, this mantra refers to the place of supernatural beings. Based on information from various sources, both print media, TV and the local community, the name Wentira itself comes from the word *Ngata Uwentira* which means invisible or invisible city. Wentira has the meaning of being the place of the kingdom of the jinn nation. That is why this mantra mentions the place of Wentira because according to the performers of the ancestral ritual they came from the kingdom of wentira (lived in wentira). Based on the explanation above, it is in line with Setiadi's opinion (2019) that every literary text must be read against a background of other texts. Departing from this opinion, it seems clear that the background to the birth of the Nosaviraka mantra is related to the hadits of the Prophet

Muhammad, which was narrated by Al Bukhari from Abu Hurairah ra. That the Messenger of Allah once said, which means "Indeed Ifrit from the Jin nation jumped last night, to break my prayer so that Allah will give me strength from Him. The Messenger of Allah said again: "But I remember the prayer of my brother Sulaiman; 'My Lord grant me a kingdom that no one after me will have'. In line with the opinion of Rokhmansyah (2019) that intertext provides the widest possible possibilities for researchers to find hypograms.

From the hadits above the existence of the Jinn nation/kingdom is something real. Therefore, it is not wrong for the writer to assume that this mantra has a connection with Muslims, namely believing in the existence of a jinn kingdom/nation (supernatural creatures). The mantra explains the existence of the jinn, this is also related to the Muslim holy book (Al-Quran) letter Shaad verse 35 which means "O my Lord, forgive me and bestow on me a kingdom that no one after me has, verily You are the Most Giver. It can be concluded that the explanation above is in line with the opinion expressed by Wicaksono (2014) that literary works that become hypograms are absorbed and transformed in later literary texts which show similarities. By aligning a text with the text that becomes its hypogram, the meaning of the text it becomes clear whether the text follows or opposes the hypogram, and so does the situation being described, becomes clearer until it can be given its full meaning.

The above mantra contains belief in supernatural beings who have powers that are not possessed by mankind which are given directly by Allah SWT. In addition, this mantra leads to an understanding of supernatural beings who are given the ability by Allah SWT to help humans and not disturb humans. Based on the explanation above, the researcher concludes that the activities carried out by the Kaili people, especially the Nosaviraka ritual, are related to the holy verses of the Quran and hadits which have been explained above. This is confirmed by Ratna's opinion (2009) that definitively intertextually means understanding the elements, namely the structure itself with the mechanism between its relationships. Through the intertext, the researcher was able to reveal the relationship between the mantras of the Quran and hadits.

The Mantra of Salvation

Mehapi doa piondo aku nabahaka-haka komi. pakasalama kami.
mehapi doa piondo aku jagai-jagai keluarga iii yanu.
Pakasalama puha geha, paka lancara urusaha,
aga molalui ei sanggana kami ante komi.
Komi mehapi mbui ante tupu Allah Taallah.
(Nosaviraka's mantra)

(I beg and ask, for your sacredness, give us all safety.

I ask for prayer, take care of the (sick) family
Grant safety to all of them, smoothen all their affairs
It is only through this custom that we beg for your help
You also ask God Almighty)

Intertextual Relationship

This mantra shows a level or level in the relationship between humans and God. Humans are in the lower position, while God is in the above position. The existence of God is higher than creatures giving an understanding that it is to God that humans must pray or ask for something. If we examine the mantras in-depth, it can be seen that the typography, arrays, and rhymes for each mantra do not have a place because the performers of the ritual focus on the involvement of God Almighty through the intermediary of tomanuuru (holy man). This can be seen in the safety mantra above which magnifies the existence of God Almighty. This is in line with research written by Mardonius (2016) which states that the Dayak Ribun people only believe in the effects caused by mantras recited by shamans, not from their form, beauty of sound, and function.

According to Khafidhoh (2019), there is no text without intertext. Therefore, this mantra is very closely related to the text of the Quran which is depicted in the last line of *Komi Mehapi Mbui Ante Tupu Allah Taallah* which implies that supernatural beings (ancestors) also ask Allah SWT. Because all of Allah SWT's creations must worship Him, Allah is the only place to ask, they are only intermediaries. This line is very inherent in the word of Allah SWT in the letter Az Zariyat verse 56. Which means "I did not create jinn and humans except that they should worship Me". The coherence of the verse above with the mantra is that all God's creatures must worship, ask for help, and ask Him for salvation. That is why, this mantra mentions the humility of the mantra caster and the role of the ancestors before Allah SWT.

The Mantra of The End

Bahakami, ni pobahaka kami.
Bisami, hapobisa kami.
Mampami, hapomampa kami
Aga molalui komi ngena sanggana.
Komi mehapi mbui ante tupu.
Kami mbui mehapi mbui ante tupu allah taala.
Mosinggani-gani kita mehapi ante tupu.
Mabahaka, pehapi kami, mabisa mbui hiiatalllah.
Napa-napa hapovia kami, Mabisa hii tumpu hiiatalllah.
(Nosaviraka's mantra)

(You are sacred, sacred to us
You can, it's possible for us

It works for you, it is for us
Only through you will our requests and prayers
You ask God too
We also ask Allah SWT
Together we ask God
Our request is sacred, it will also work for Allah
Whatever we do will be venomous to Allah SWT)

Intertextual Relationship

Zulkarnain (2019) classifies intertextuality into horizontal types and vertical types. Horizontal intertextuality refers to the interconnections between certain texts and other texts and vertical intertextuality refers to the interconnections between certain texts and other texts that form the immediate or distant context. If you take a deeper look at the intertextuality of the horizontal and vertical types, they are found in the Nosaviraka ritual mantras. This can be seen from its relation to the text of the Quran and Hadits. The vertical intertextual relates to discourse in the Kaili community who still believe in and have religious mantras. This can be seen in the following analysis.

The mantra above is one of the Nosaviraka mantras which functions to ask Allah SWT so that the request submitted is granted by Allah SWT. In the first line to the third line, this mantra aims to ask the ancestors of supernatural beings to help, heal and not disturb or bring bad luck to them. This Nosaviraka healing ritual is still closely related to the belief system of the Kaili tribe as previously described. That is, the people of Kaili believe in the necessity of maintaining good relations with the rulers of nature. The rulers of nature who were then symbolized and personified by many powers or gods had to be preserved. When humans don't maintain this relationship, it makes the owner of this power angry and brings disaster in the form of illness and so on. The sixth line of the *komi mehapi mbui ante tupu* is used as a request from sando to the ancestors asking Allah SWT so that their request will be granted immediately.

The explanation above, mantra must be understood its historical relationship or its intertextual relationship with other texts to obtain its full meaning. The explanation above is also in line with the verses of the holy Quran (QS Ali Imron: 169) which means "Do not think that those who are killed in the way of Allah are dead, even they are alive with their Lord by receiving sustenance" meaning that their lives are what is meant is another realm, not this world's world, they get pleasures from Allah, and only Allah knows what the condition of their life is. This shows that the meaning of the mantra above implies the existence of supernatural beings. This can be seen in the sentence *Mabisa hii tumpu hiatallah.* This mantra shows a close relationship with Allah SWT. In the Quran surah Al A'raf verses 55-56. Allah SWT says about the virtue of prayer. Because Allah will send down mercy to those who pray to Him. Meaning: "Pray to your Lord with humility and a soft

voice. Truly, He does not like those who transgress the limits. "And do not do mischief in the earth after (created) well. Pray to Him with fear and hope. Verily, Allah's mercy is very close to those who do good."

CONCLUSION

The research results show that the oral text of the mantra in the Nosaviraka healing ritual is believed to represent the local community's beliefs, which have been influenced by Islamic religious teachings. The intertextual relationship between the Nosaviraka healing mantra and the Quran/hadits can be summarized as follows. With intertextual studies, it can be interpreted that the Nosaviraka ritual mantra has a relationship with the texts of the Quran and Hadits. The relationship contains a request for healing and safety to God Almighty. In addition, the Nosaviraka ritual mantra shows the existence of meanings regarding the representation of Kaili culture and the Islamic religion. Based on the results of the analysis and discussion, it can be stated that the mantras in the nosaviraka healing ritual are related to the verses of the Quran and Hadits. This is shown in each sentence contained in (a) the initial mantra of agreement, (b) the Mantra of Summoning Ancestors, (c) the mantra of healing, (d) the mantra of salvation, and (e) the mantra of the end. The sentence structure in each mantra uses the mention/invocation of God's name as the only place to ask to heal someone's illness. The repetition of words with certain rhythm and rhyme in this mantra can be used as teaching material in learning literature with local content, namely mantra texts.

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