

# The spirit of Islam in Javanese mantra: Syncretism and education



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The history of the development of Islam in Indonesia often fails because of the rejection of the local community. Therefore, it is necessary to make ethical efforts so that society can accept Islam. This research is an attempt to explain the Mantra by Sunan Kalijaga (after this referred to as SKM) as a medium for spreading Islam. This research uses a qualitative research paradigm. The primary data source is the spell text in *Serat Kidungan ingkang Jangkep*. Data analysis techniques use content analysis techniques and hermeneutics. The results showed that SKM is a philosophical representation of Javanese mantras with the spirit of Islam. Mantras are not simple texts but rather acts of establishing the understanding of Islam through integrating literature and culture. Hindu-Islamic syncretism is wrapped in the symbolisation of the text. Word choice is not always of magical significance because the text is oriented towards the purpose of 'the other'. Restructuring the relationship between text and symbols reflects a strategy for changing the nature and purpose of spells. In turn, SKM is a quality ritual language that has an essential role in the history of the Islamic movement in Java, Indonesia. Axiologically, SKM provides necessary educational knowledge about the ethics of proselytising without being hurt. Sunan Kalijaga combines literary, cultural, educational, and ethical values for religious purposes. An important implication of this research is that mantras can contribute to promoting the transdisciplinary aspects of religion in the international theological arena through mantra texts. Thus, SKM has an essential role in spirituality and science.

**Contribution:** This article contributes to the *HTS Theological Studies's* goal of promoting the transdisciplinary aspects of religious studies in the international theological arena on the study of mantra texts.

**Keywords:** literature; mantra; Sunan Kalijaga; *Serat Kidungan*; religion; Javanese mysticism.

## Introduction

History of the development of Islam in Java<sup>1</sup> in reality goes through a long and winding road. Through travel reports from Arab and Persian captains, Islam entered Java through international trade networks starting in the 7th century (Ferrand 2015; Ricklefs 1991). However, the Islamic kingdom was established precisely at the end of the 13th century. This means that the development of Islam in Indonesia is slow. This is because Islamisation was carried out with conquering territories that had long been accustomed to Hindu-Buddhist tendencies and indigenous religions (Brakel 2004; Houben 2003; Norman 1979). The beliefs that society maintains are not the belief systems of ancient religions but rather traditional systems of behaviour that are considered predetermined by semi-divine ancestors. Religion, for the Javanese, is interpreted extensively in a speculative-mystical sense (Hurgronje 1906; Sunyoto 2012). Most Javanese do not want to fully identify as part of the Islamic community. Meanwhile, the Javanese religion was influenced by Hindu-Buddhist teachings (Geertz 1973, 2013; Woodward 1999).

The thought being emphasised is that the Javanese should only assimilate Islamic-Arabic manners a little. They must be able to maintain the Javanese identity (Brakel 2004). Therefore, the process of Islamisation often fails because the strategy is carried out by coercion of Islamic doctrines on people who have been established in their belief systems. But later, in the 14th century, Islamisation in Java was considered successful because the strategy was carried out in subtle ways through the

1. Java is one of the tribes in Indonesia. They inhabit mainly the provinces of Central Java, Yogyakarta, and East Java. The Javanese people are not only famous on the island of Java but also on various islands in Indonesia and abroad. However, Magnis-Suseno (1984:11) is what Javanese call people whose mother tongue speaks Javanese. In short, the Javanese are native Javanese who live in the central and eastern parts of Java Island and speak Javanese.

assimilation and acculturation of people's traditions (Pradita et al. 2014). The strategy's success was carried out by Wali Sanga,<sup>2</sup> dominated by Sunan Kalijaga (SKM) (Sunyoto 2012).

Sunan Kalijaga is considered to have made many variations of *da'wah* through the acculturation of Javanese culture. He believed that people would stay away if they came under attack on their principles. Then society should be approached gradually; the principle follows their culture, while influencing it. He thought that if Islam were understood, the old customs would disappear. He is famous for his proselytising, whose teachings seem syncretic in introducing Islam (Hermawan & Pradita 2020; Mulyono 2020; Quinn 2019). Sunan Kalijaga's *da'wah* was not done by direct public speeches, but he incorporated Islamic teachings in various ways, for example through carving works (Mulyono 2020). Although it is widely agreed that the strategy considered the most dominant by SKM is shadow puppet performance (Hidayatullah 2019; Irawanto 2020; Lutfianto & Munip 2021; Setyaningsih 2013; Sungaidi 2016; Sunyoto 2012). He has also used a synchronisation strategy in constructing mosques in Demak (Sabiq 2021). In addition, SKM also spread Islamic teachings through the *tembang dolanan* 'game songs' (Sonia, Isnawati & Nadhiroh et al. 2020) and *suluk macapat* [religious poetry] (Muslih et al. 2021). In fact, in other written sources, it is found that SKM wrote 43 mantras in which Islamic values have been instilled. This is found in books that have been published on research sources (Kalidjaga 1975). The context of the mantra is vital, as well as the focus of this research, because the mantra by SKM shows differences from the existing research.

The SKM text, in reality, does present some problems. On the one hand, as with any other mantra, SKM is a celestial language that must be conveyed through oral tradition to maintain secrecy. But on the other hand, the text of MBSK is written in a detailed mantra text with a rigid structure. To that end, SKM deconstructs the sacredness of the mantra text from oral to written form. MBSK was adapted from the Hindu tradition used by Sunan Kalijaga to incorporate Islamic values. For this reason, Islamisation through the mantra route is part of Islamic proselytising subtly to avoid social conflicts. Therefore, SKM's strategy is also essential to contain an educational value for the community about social ethics. The value of social ethics education from ancestors will be an essential source of knowledge for today's society about the legacy of Javanese personalities in the past.

For this reason, this study focuses SKM on three different issues:

- the structure of spell texts;
- a form of syncretism of the Islamic-Hindu mantra as a process of Islamisation;
- the value of social ethics education.

<sup>2</sup>Wali Sanga is an acronym for the words wali 'ulama' and sanga 'nine', which means nine clerics. In carrying out proselytising, they served in various regions in Java.

This research investigates the traces of the spread of religion at the international level. Understanding the meaning of mantra texts can help open up insights into the history and culture of people in specific eras.

## Materials and methods

This research seeks to uncover and provide critical arguments against the mantra texts (MBSK). The focus of the investigation is:

- the structure of the spell text,
- a form of Islamic-Hindu mantra syncretism,
- the value of social ethics education. Various text models are considered strategies for the Islamisation process.

As a result, the study is an interdisciplinary study of oral literature, language, culture, and theology. Therefore, qualitative methods of content analysis and hermeneutics were chosen because they could provide a comprehensive explanation of the interpretation of texts (Barthes 1975; Krippendorff 2010; Pamungkas, O.Y. et al. 2021a,b; Ricoeur 2016; Strauss & Corbin 2010).

The object of this study is a collection of mantra texts in *Serat Kidungan ingkang Jangkep*. MBSK is a book entitled *Serat Kidungan ingkang Jangkep*, published by CV Sri Mulja, Keprabon Lor, Sala City, in 1975. This is a copybook because the source was not obtained. The object of the study was validated by triangulation techniques, which is compared with data sources used by other researchers (see, e.g. Devysa & Nurlaili 2020; Pamungkas et al. 2021a,b; Permadi 2022; Widodo 2018). The data of this study are in the form of texts (words, phrases, and sentences) that explicitly implicitly contain elements of the focus of the study. Data were obtained from critical, thorough, and in-depth readings of SKM. The data findings are coded and classified by relevant categories. Classification results are tested for validity using relevant theories (Creswell 2014; Strauss & Corbin 2010). The theories used are literary theory, syncretism, mysticism, religion, culture, social ethics, and education. Once the coding is confirmed to be valid, the spell texts are interpreted on three grounds:

- the nature of the magical language philosophically;
- syncretism of Islamic-Hindu mantras in historical, religious, and cultural perspectives;
- SKM's proselytising strategy in the perspective of the value of social ethics education.

Efforts to interpret the meaning of SKM are carried out very carefully by paying attention to the relationship between signs in the text. The results of the study are verified to formulate interim conclusions. After a careful verification process, the last is the inference of research results.

## Ethical considerations

Ethical clearance to conduct this study was obtained from the Badan Riset dan Inovasi Nasional (no: 64/II/HK/2022).

## Result

This research was conducted very carefully to investigate:

- the structure of the spell text,
- a form of syncretism of the Islamic-Hindu mantra as a process of Islamisation,
- the value of social ethics education.

Based on data analysis, several things can be found. Research results and findings will be described in an inductive form, starting with the presentation of findings according to the research focus, discussion of theory with interpretation, and ending with the form of research conclusions.

## Sunan Kalijaga's mantra structure

Sunan Kalijaga's texts contain a combination of magical and non-magical texts. In one passage, the mantra text denotes a prayer that represents a creative force that does not necessarily look forward to the energy of God. In another section, the spell text does not indicate a magical purpose but contains stories about past mythology and mystical symbolism. Each stanza has a fixed structure because it refers to the guidelines for writing classical Javanese poetry, namely *tembang macapat*.<sup>3</sup> *Tembang macapat* is often sung for ceremonial, ritual, and educational functions. *Maskumambang*, *Mijil*, *Sinom*, *Kinanthi*, *Asmaradana*, *Gambuh*, *Dandanggula*, *Durma*, *Pangkur*, *Megatruh*, and *Pucung* are 11 varieties of *tembang macapat*. In terms of MBSK, *Dandanggula* is the same comparison. The metrum of *Dandanggula* used in the SKM mantra is described in Table 1.

The results of the 43 SKM spell constructions are summarised in Table 1, containing relevant data. This idea differs from other Javanese mantras (see, e.g., Budiharso 2016; Saddhono & Hartarta 2013; Sutarsih & Sudarmanto 2020). In addition, the structure of SKM is also different from the spells in Petalangan (Kang 2003), the Hindu mantra in Bali (Candra, Noviyanti & Nurlaily 2018), dan the mantra di India (Yelle 2014). Based on its structure, the MBSK text an intertextual representation as it is known that intertextual is the study of the relationship of a text with another text (Allen 2000; Kristeva 1986). The SKM gets its essential meaning in contrast to previous works. In this case, the metre is a hypogram, as a backdrop for creating a new text – the plating of t. The type used is a potential type, with an implicit trade metrum that carries out the intertextuality information process. The significance of the hypogram is formed through the relationship between the MBSK and the pre-existing text, namely *tembang macapat*. This shows that SKM is a new kind of mantra not born out of cultural emptiness, as assumed by Allen (2000), Kristeva (1986), Suyitno (2017). Thus, it can be said that, no text is completely independent, without having anything to do with other texts.

3. *Tembang macapat* is a traditional Javanese poem. Each macapat stanza has a line of sentences called *gatra*. Each *gatra* has a certain number of syllables (*guru*). The sound part of the final rhyme is called *the singing teacher*. Macapat is thought to have appeared at the end of Majapahit, as a marker of the beginning of walisanga influence (Fauziyyah 2018; Saddhono & Pramestuti 2018).

TABLE 1: Sunan Kalijaga mantra structure.

Metrum	Mantra	Translation
10 i	Sakehing lara pan samja bali,	All diseases go home to their original place,
10 a	sakeh ngama pan sami mirunda,	All pests get out of the way,
8 e	welas asih pandulune,	His appearance gives rise to affection,
7 u	sakehing bradja luput,	All the weapons are not snuffing out,
9 i	kadi kapuk tibaning wesi,	Like a <i>kapuk</i> falling on iron,
7 a	sakehing wisa tawa,	The whole poison becomes unsalted,
6 u	sato galak tutut,	The beast becomes docile,
8 a	kaju aeng lemah sangar,	Magic tree, haunted land,
12 i	songing landak guwaning wong lemah miring,	People's cave hedgehog hole on sloping ground
7 a	mjang pakiponing merak.	and peacock nests.

Metrum notes: 10 i = Syllables numbering 10, the final vocal of the letter 'i'. The organ applies to all metrum codes.

## Islamic-Hindu mantra syncretism

Syncretism is a very diverse blend of different religious beliefs and principles. When one performs syncretism, one combines different sources of knowledge to arrive at abstractly different results in their search for harmony (Hermawan & Pradita 2020; Salim 2013). In this understanding, syncretism in SKM is an effort to unite two religious elements, namely Islam and Hinduism. The Islamic tradition is included in the mantra as a Hindu tradition. Based on the data analysis and findings in the SKM, Islamic-Hindu syncretism is found in nine categories of Islamic elements, which are detailed in 51 forms. Details about Islamic elements in SKM are shown in Table 2.

Islamic-Hindu cycles in SKM focus on the adoption of Islamic values. God is involved as the primary source of authority in the granting of mantras. Besides God, the prophet is the dominant element in the imagination of magical energy. It is strongly suspected that, in Islamic beliefs, the prophet is a human being considered to have a high spiritual level. He is a man closer to God. Therefore, the imagination of the prophet's magical energy is believed to help the purpose of the spell come true. In familiar sources of knowledge, prophets are known to number only 25. However, in the TB 32, L.04 data, the source of the image of the prophet's power is 40. The names of the prophets listed are prophets who are famous for having many supernatural powers. However, the data TB 03, P.09 mentioned one prophet who could be better known, the Prophet Sis. The term Sis refers to the Javanese pronunciation, which in the Arabic version is Suits. Historically, he was the son of Adam, who was assigned to serve Nur Muhammad (Bakhri & Hidayatullah 2019). Therefore, although the public has not widely known it, he is considered a high-level person. The image of the prophet's power is shown in the example of a fragment of a mantra in Table 3.

Other Islamic elements involved are Islamic figures, such as the family of the Prophet Muhammad and his companions. As for angels, they are also considered spiritual agents who possess magical energy. Table TB 29, L.01 08 shows the four angels Gabriel, Izrail, Israfil, and Mikail. The four angels

**TABLE 2:** Categories of syncretism in Sunan Kalijaga.

No	Category	Forms of syncretism	Data code
1	Belief <i>otoritas</i> Allah	• Confidence in God for the granting of prayer	TB 09/ L. 06
2		• Belief in God from the influence of magic	TB 34/ L. 08
3	Occult energy of the prophet	• Apostles as a source of strength	TB 03/ P.07
4		• The prophet Adam as a source of strength and protector	TB 03/ P.08
5		• Prophet Sis as a source of thought power	TB 03/ P.09
6		• The prophet Moses as the source of the power of pronunciation	TB 03/ P.10
7		• Prophet Isa as a source of breath energy	TB 04/ P.01
8		• The prophet Jacob as the energy of view	TB 04/ P. 02
9		• Prophet Yusup as facial energy	TB 04/ P. 03
10		• The prophet David as a source of sound energy	TB 04/ P. 04
11		• The prophet Solomon as a source of supernatural energy	TB 04/ P. 05
12		• Prophet Ibrahim as a source of suksma energy	TB 04/ P. 06
13		• Prophet Idris as a source of hair energy	TB 04/ P. 07
14		• Prophet Ayup became intestinal energy	TB 05/ P. 03
15		• The prophet Noah became the energy of the pocket	TB 05/ P. 04
16		• The prophet Joseph became muscle energy	TB 05/ P. 05
17		• Prophet Muhammad became the energy of the eyes	TB 05/ P. 06
18		• The Apostle became the energy of the face	TB 05/ P. 08
19		• Prophet Muhammad as day and night watchman	TB 31/ L.05
20		• Forty prophets as the source of supernatural energy	TB 32/ L.04
21	Occult energy of the prophet's companions	• Baginda Ali as skin energy	TB 04/ P. 08
22		• Abu Bakr and Umar as flesh and blood energy	TB 04/ P. 09
23		• Baginda Usman as a source of bone energy	TB 04/ P. 10
24		• Goddess Fatimah becomes bone marrow energy	TB 05/ P. 01
25		• Siti Aminah becomes air energy	TB 05/ P. 02
26		• Adam and Eve became protective energy	TB 05/ P. 07
27		• Baginda Hamzah as a genie repellent energy	TB 32/ L.08
28	Occult energy of Islamic <i>astral makhuk</i>	• Angels as protective energy	TB 03/ P.05
29		• Angels as guardian energy	TB 03/ P.06
30		• Angels as self-protective energy	TB 28/ L.10
31		• The angel Gabriel as a faith booster	TB 29/ L. 01
32		• The angel Izrail as a faith booster	TB 29/ L. 04
33		• The angel Israfil as a light	TB 29/ L. 06
34		• Angel Mikail as an intermediary for sustenance	TB 29/ L. 08
35		• Angel Gabriel as sound energy	TB 40/ L. 08
36	<i>Sufism</i> as energy	• Sharia as skin energy	TB 38/ L. 07
37		• Belief in God's dominion over human efforts	TB 42/ L. 02
38		• Belief in God's dominion over the magic of man	TB 43/ L. 08
39		• <i>Tarikat</i> as blood energy	TB 38/ L. 08
40		• Nature as blood energy	TB 38/ L. 09
41		• <i>Ma'rifat</i> as energy	TB 39/ L. 01
42		• The creed as the energy of the beak	TB 39/ L. 02
43	• <i>Tawhid</i> as tongue energy	TB 39/ L. 03	
44	The nature of Javanese lust as energy	• <i>Sufiyah</i> lust as spleen energy	TB 39/ L. 05
45		• Lust for Anger as bile energy	TB 39/ L. 06
46		• <i>Mutmainah's</i> lust as the energy of the heart	TB 39/ L. 07
47		• <i>Lawwamah's</i> lust as stomach energy	TB 39/ L. 08
48	Religious place as energy	• Tursina Hill as nasal energy	TB 40/ L. 01
49		• Mount Harfat as ear energy	TB 40/ L. 05
50	Islamic prayer time	• Dawn prayer time as praying	TB 09/ L. 04
51	Energy of letters/verses in the Quran. The power of the prophet	1. Verse of the Chair as the strength of the house (body)	TB 31/ L.01

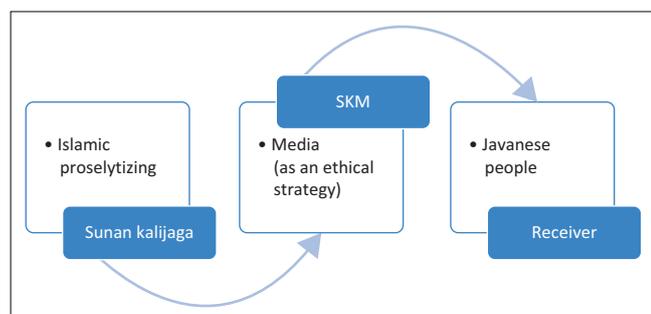
TB, *Tembang bait* [verse song]; L, Line.

have philosophical significance in Javanese culture. After the Islamic period in Java, the angel was believed to be a spiritual agent who could accompany human life to death facing Allah. The Javanese symbolise the four angels as a representation of the *Kiblat Papat Lima Pancer*, which is oriented towards self-protection in human salvation. In other forms, philosophy is also depicted in another form, namely the philosophical orientation of human lust. This is

illustrated in TB 39, L.05 – L.08, which is about *sufiyah* [lust], *anger*, *mutmainah*, and *lawwamah*. The terminology in the data TB 38, L. 08 to TB 39, L. 03 symbolises Javanese mysticism. *Shari'a*, *order*, *essence*, and *makrifat* are the four spiritual levels that lead to mans' closeness to God (Simuh 1999). Furthermore, Islamic values, which are reinterpreted through toponymy, the effect of prayer energy, and the magical power of the chair verse, are evidence that SKM

**TABLE 3:** Sunan Kalijaga mantra text.

Mantra text	Translation
Napasku nabi Ngisa linuwih	My breath the powerful Prophet Isa
Nabi Yakup pamiryarsaningwang	Prophet Jacob my vision
Dawud suwaraku mangke	David in my voice
Nabi brahim nyawaku	Prophet Ibrahim my life
Nabi Sleman kasekten mami	Jeng Sulaiman my magic
Nabi Yusuf rupeng wang	Prophet Ibrahim my face
Edris ing rambutku	Idris in my hair



SKM, Sunan Kalijaga.

**FIGURE 1:** Ethical proselytizing strategy.

involves Islamic energy as an agent of the success of the magical power of mantras.

### The value of social ethics education

Value is an axiological idea obtained through thought and passion regarding things considered valuable, necessary, reasonable, worthy, and desirable field (Gottlober 2022; Scheler 1973). The value found in man precedes his sensory experience, then *a priori* captured man through emotional feelings (Scheler 1973). Meanwhile, education is learning the knowledge, skills, and habits of a group of people passed down from one generation to the following (Cronin & MacLaren 2018; Harper 2018). Meanwhile, social ethics is a normative ethic that guides the order of living together between people in social society. In social ethics, human attitudes are reviewed and elaborated from the point of view of practical reason. Social ethics questions the basis behind moral principles and decency (Cronin & MacLaren 2018; Harper 2018). Because, long-term relationships with people can be meaningful in considering their feelings as an effort to maintain social integrity. Thus, the value of social ethics education is an attempt to acquire invaluable learning about the norms of social ethics. As for the SKM context, the value of social ethics education can be implicitly elaborated through visualisation in Figure 1.

The value of social ethics education is obtained implicitly during the Islamisation of Javanese society through SKM. The strategy of instilling Islamic values into Javanese society is carried out indirectly between people but through a circular route through SKM literary texts. This action was part of a subtle strategy to anticipate conflict with the Javanese people who, at that time, still had the Hindu-Buddhist faith. This ethical-first strategy is carried out by considering the various bad experiences of the Javanese Islamisation process because it uses a violent strategy.

Javanese people are known to be polite, but they will turn out to be very arrogant and cruel if anyone demeans themselves and changes the traditions they believe in from their ancestors. Therefore, it is not surprising that Islam failed to enter Java for 800 years because it used a coercive strategy (Hurgronje 1906; Sunyoto 2012). For this reason, civility in social ethics is essential to socialise with Javanese in various interests, including proselytising. For this reason, politeness in social ethics is very important to be applied in socialising in various interests, including preaching through literature. In turn, literature in past civilisations became a medium to build awareness and strengthen social and ethical values needed in society. For this reason, SKM is a representation that classical Javanese literature can be a means to shape individual character and morals. Thus, classical Javanese literature played a very important role in instilling social and ethical values in Javanese society during the process of Islamisation. In turn, the success of the process of Islamisation is determined by good methods of communication through subtle and circular channels, that is, through literature.

## Discussion

MBSK is a mantra text adapted from Hindu tradition to incorporate Islamic principles. The structure of SKM refers to the guidelines for writing *macapat songs*, as a model of intertextuality. This shows that a text will never be independent of other texts because there must always be some kind of relationship between them (Allen 2000; Kristeva 1986; Suyitno 2017). The structure of the spell text is just a surface game. The essence of meaning of the mantra is no longer contained within the boundaries of the text. Instead, its meaning has evolved to encompass more than just the boundaries of words. It is this interpretation of the text that leads to the achievement of the goals of the Islamic spirit. The SKM refers to Javanese-Islamic symbols and local mysticism, which in turn, will raise awareness about deeper religious knowledge. As a result, the nature of the spell language was completely blurred because of the author's arbitrary intervention. At the same time, it was a productive alternative for the author to Islamise Java.

Syncretism, as practised in SKM, refers to the merging of diverse theological doctrines and principles. When one engages in syncretism, they undertake a process of combining various sources of Islamic-Hindu information to arrive at a vision. The fact that religion and culture are united hints that the mantra was meant to symbolise the author's inner meaning in addition to other meanings in his perspective on life. The author's own socio-cultural experience in relation to Javanese culture is closely related to the author's ability to combine Islamic and Javanese knowledge. Although the actuality of the symbol itself has no simple reference, the religious perspective offers a way to create the complexity of the symbol (Barthes 1975; Liu, Fisher Onar & Woodward 2014). This is because a religious view is a worldview. The reinterpretation of Islamic principles in the magical power of mantras is proof that SKM uses Islamic energy as a major factor in the success of the magical language. For this reason,

the implementation of religious *da'wah* is the contemplation of religious experience that requires language game strategies.

When it comes to conveying the message of Islam, also known as *da'wah*, values play an important role in the conversation. Visions and messages sent through communication will not be received by others if human beings cannot accept each other on a moral and personal level. The strategy of proselytising through mantras is an implicit ethic to take care of one's feelings. Indeed, ethics is often discussed about direct behavioural relationships in human encounters to maintain civility. However, the potential for conflict often occurs because of direct meetings and communication between people. For this reason, this form of social ethics in the context of the Islamic way of *da'wah* is an 'other' ethic. Communication at a great interpersonal distance is an important component of social ethics in the Islamic *da'wah* approach through SKM. This helps to reduce the likelihood of conflict. In fact, compared with previous techniques of conducting face-to-face interviews, the strategy of conducting indirect Islamic *da'wah* is considered more successful. For this reason, the strategy of Islamic *da'wah* through the path of mantras is an example of good moral education, which can be used as a reference for social ethics for society. Indirect communication messages through the medium of mantras seem to be more effective than oral proselytising. Thus, successful communication does need to consider social ethics.

## Conclusions

The SKM represents the universality of Javanese mantra literature with the spirit of Islam. Research findings suggest that mantras are not simple texts but instead acts of constructing Islamic understanding through integrating literature and culture. Religious and spiritual values are wrapped in the symbolisation of the text. Word choice is not always of magical significance because the text is oriented towards 'other' purposes. The SKM is a mantra that cannot be separated from a pure awareness of culture and personal purpose. As a component of social facts, SKM represents the most profound form of the Islamic spirit. This reinforces the notion of various anthropologists that hidden visions are often attached to ritual language. However, such convergence does not always lead to a universal perspective on the purpose of the spell.

A thorough interpretation of the calibrated language of mantra is a causality relationship between vision, strategy, ethics, culture, and religion. The SKM has moved towards the Islamic paradigm without abandoning the local culture. Therefore, the broadest possible definition of mantra should depart from the fundamental recognition of the author's intentions. Restructuring the relationship between text and symbols reflects a strategy for changing the nature and purpose of spells. Regardless of genre or fashion, the language of spells takes the form of uncertainty. As a process of Islamisation, mantras do not abandon local identity. In turn, SKM is a ritual

language that has quality in the history of the Islamic movement. Axiologically, SKM provides an essential source of academic knowledge about the ethics of proselytising without having to be hurt. The SKM combines literary, cultural, educational, and ethical values for religious purposes. An important implication of this research is that mantras can contribute to promoting the transdisciplinary aspects of religion in the international theological arena through mantra texts. Thus, mantras have an essential role in spirituality and science.

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## Authors' contributions

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## Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

## Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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