

## LANGUAGE EXPRESSION PATTERNS OF TALISMAN

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### Abstract

*Learning languages is part of how to understand a language that is expressed orally or in writing. The disclosure of written representations describing the language of the talismans is a linguistic phenomenon. Linguistic theory is used to reveal the phenomenon of this talismanic language. The purpose of this study is to describe and explain, as well as to identify the language patterns of talismans used by the community. The method used in this research was descriptive qualitative with descriptive analysis. The data source used in this study used the book *al aufaq* by Imam al Ghazali. Data collection techniques used note-taking techniques, elemental segregation techniques, and *sigi* techniques and were then analyzed descriptively based on the form of data classification. The results of this study are (1) the linguistic elements of the square, namely nouns, adjectives, numbers, and sentences, and (2) the square model is divided by 2, namely the square model and the image model.*

**Keywords:** *model, language, a talisman.*

### Introduction

Human life is inseparable from culture, thus people are cultural beings, which means that people live side by side with others and ultimately produce culture. As a creation of God, human as living person has individual and socio-cultural functions. Culture as part of human function has a very wide sphere and continues to grow because culture is very complex. Koentjaraningrat (1979) suggests that there are seven elements of culture, namely language, art, religious system, technological system, life support system, organization, social, and scientific systems. In this sense, there is a religious system or a system of beliefs that shows that there is faith in a person's life, which becomes a guide in his life. This faith can be in the form of faith in God or other things outside the real world.

Associated with belief outside the real world of human beings is the suggestion that what is beyond human power is a greater power. All these are described in the history of astrology known since ancient times, which shows variations in

its mention in each culture and region (Beck, 2007).

Indonesians are indeed very familiar with talismans. In the Indonesian language dictionary, they are defined as articles that are believed to have supernatural powers, can resist disease, can induce immunity, etc. (Sugono et al., 2008). It also indicates that Indonesians believe in talismans that can benefit society and life because they are put as something mystical, which have power and can keep secrets. In other words, mysticism is a total union with the ultimate reality (Chodjim, 2003).

Talismans are no stranger to most Indonesians, as they are now. In the past, when technological progress and the progress of empirical science were not as advanced as now, talismans had become a separate thing that many people had and used, not only for trivial things in everyday life, but also for complex cases. It ranges from simple miracles and extraordinary things that are described in various representations to healing the sick, making a rain, refusing reinforcements, increasing the abundance of food, and keeping pace, including killing and hurting others out of pity for

the sake of certain interests in various undetected ways and means.

Some of the reasons why people use talismans are because they are great, magical, unique, fast, and easy. They are fun and conciliatory when used as a life guide. They are also easy and simple to deal with complex and confusing things in everyday life without taking much effort to make them happen. It is enough to go to the shaman for a talisman to start a blocked business. Then, shortly after, everything will go as expected.

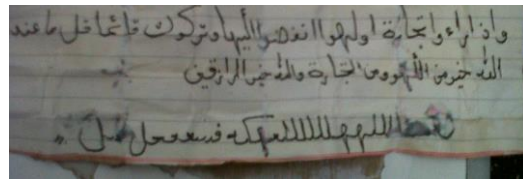
In today's world where science and technology have advanced so much, some people still prefer talismans although the level and intensity may not be as high as before. We can learn this from various stories in people's daily lives. There are people who are still willing to use talismans and various rituals to smooth the flow of wealth, even to earn money without having to work. There are also many more people who turn to traditional healers to resolve conflicts with others (Chodjim, 2003).



**Figure 1 Money seeding talismans are stored by traders in wallets containing Arabic script and Arabic numerals (data from interviews with chicken noodle sellers)**

Talismans are often identified with supernatural, extraordinary, occult things smelling of shirk, close to Satan, and not far from evil. No one considers talismans as ordinary things because practically talismans have their own logic, incomprehensible to ordinary people, which allows them to bring strange,

magical, and unusual things to the general public.



**Figure 2 The selling talisman affixed to the merchant's stall (data from interviews with chicken noodle sellers)**

To get such talismans, some people spend millions, even tens of millions, as told by a canteen trader at Padjadjaran University. However, what he has done has not yielded results so there are many modes to commit fraud to make a profit by selling talismans that make people believe.

Complex problems related to talismans from social, cultural, linguistic, and religious problems, or even other problems have not been revealed.

Regarding talismans, each culture and region name them differently. In this case, referring to a book written by Imam Ghazali called talisman, the dictionary meaning of talisman is interpreted as suitable (Ali & Mudhohar, 2003) meaning that the match on each number when added up will produce the same amount. In another sense, Ghazali said that talismans are a collection of symbols or signs that come from Asmaul Husna (Ghazali, t.t). Although the talisman if interpreted in Arabic is tamimah, the exact equivalent of the word talisman is the talisman. Apart from that, the Arabs divide talismans into two types, first, cabalistic talismans, meaning that cabalistic talismans are the highest talismans. It is believed that the power of this talisman comes from signs and letters. and second, astrological talismans, in which talismans whose working power is determined by the location of the planets and celestial bodies against the existing metal (Suyono, 2007).

The language used in writing is in the form of Arabic writing in the form of Arabic words, Arabic numbers, and so on. Writing words and numbers in talismans were used as linguistic data.

This research begins with a problem known as a linguistic problem, a problem that is always attached to talismans as linguistic texts. Structure and semantics are the entrances that a person must pass to understand the content of a talisman.

The choice of talisman for the study of structure and semantics is because apart from containing the concept of language facts, it is an object that is considered to lead to negative things. Talismans as signs of language, can be recognized and understood by humans, but their existence is as a fact of language. All languages are no exception to talismans, limiting their linguistic sign to a certain degree.

The script used in the writing of talismans is in the form of Arabic writing, by mentioning the attributes of Allah (Gardiner, 2012: 128). Example (1) in figure 1 in talismans shows the use of Allah's attributes, and the names of Angels as a form of talismans or talismans with the division of lingual unit elements by grouping the forms in Arabic (Ryding, 2005:66).

**Table 1 Talisman Writing in The Form of Arabic Writing, by Mentioning The Attributes of God**

Noun	Adjective
جبريل j-b-r-y-l /jibrīl/	خبير ḥ-b-y-r /ḥabīr/
عزرائيل ʿ-z-r-ʿ-ʿ-y-l /ʿizrāil/	حي ḥ-y /ḥayyu/
إسرافيل *s-r-*f-y-l	كبير k-b-y-r

/ʿisrāfīl/	/kabīr/
ميكائيل m-y-k-*-*y-l /mīkāʿīl/	بصير b-ṣ-y-r /baṣīr/

The game of letters by permutation on each letter to form a variation of talismans, in other words, permutational language (Eiss, 1983: 183). Example (2) on the following talisman shows a letter game.

**Table 2 Letter Game**

د /d/	م /m/	ح /ḥ/	م /m/
م /m/	ح /ḥ/	م /m/	د /d/
م /m/	د /d/	م /m/	ح /ḥ/
ح /ḥ/	م /m/	د /d/	م /m/

A study of the linguistic disclosure of talismans to understand the lingual unit of talismans with a structural approach. It is difficult for people to reveal talismans without an awareness of the importance of linguistics as a tool for understanding. With this scientific approach, this research is appointed as revealing a veil that is still closed by ignorance to know.

## Research Method

This research used qualitative research. According to Sudaryanto (1993), this research method includes three stages, namely (1) the stage of providing data, (2) the stage of data analysis, and (3) the stage of presenting the results of data analysis.

The method used in this research was the descriptive method. According to Sudaryanto (1992), this descriptive term suggests that the research is conducted solely based on the existing facts. According to Djajasudarma (2010), in descriptive research, the data collected is not a number but in the form of words or

a picture of something. A description is a description of the characteristics of the data accurately with nature itself. The data collected can come from manuscripts, interviews, and so on.

In collecting data, this research used a note-taking technique. As stated by Sudaryanto (1992), recording on the data card that has been provided. After that, the data were classified based on the form of talismans.

In finding, formulating, analyzing, and explaining data, this research used category analysis and meaning analysis. Parera (2009) says that structural analysis identifies those that makeup language units, category analysis groups language elements, and meaning analysis identifies the meaning of language units.

The source of data studied in this study was written based on data that came from the field of data taken from traders who have talismans.

## Results and Discussion

### Linguistic Elements of Talisman

In the data found, there are elements of talismans linguistically. The linguistic elements contained in the talisman are elements that are assembled to form a talisman model.

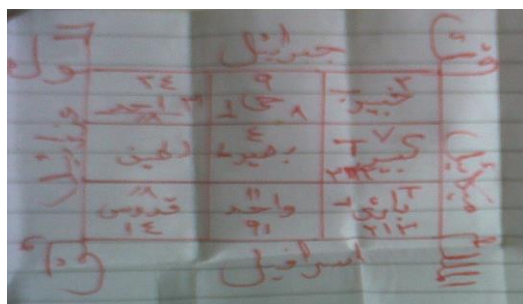


Figure 3 Elements of Talisman Language Unit

The data above shows that there are elements of talisman language units. Therefore, to answer the first problem, it is analyzed using analysis category as follows.

Table 3 Analysis Category

Noun	جبريل j-b-r-y-l /jibrīl/ 'jibril'	عزرا ئيل '-z-r- *-* y-l /'izrā īl/ 'izrai l'	إسرا فيل *-'s- r-* f-y-l /'isr āfīl/ 'isra fil'	ميكائيل m-y-k-* *-'y-l /mīkā'īl/ 'mikail'	
	خبي ر h-b-y-r / ḥabīr/	حي h-y /ḥayy u/	كبير k-b-y-r /kabīr/	ب ص ير b- ṣ- y-r /ba ṣīr/	ل ف يف l-ṭ- y-f /la ṭīf/
Numerial	احد *-' h-d /'ha d/ 'es a'	واحد w-*-' h-d /wāhi d/ 'tung gal'	2, 9, 24, 7, 4, 213 11, 18		
Text	وله الملك قوله الحق w-l-h-*-'l- m-l-k-q-w- l-h-*-'l-ḥ-q /walahu l- mulku qauluhu l- ḥaq/		قوله الحق وله الملك q-w-l-h-*-'l-ḥ-q- w-l-h-*-'l-m-l-k /qauluhu l-ḥaq walahu l-mulku/		

From the description of the analysis above, the form of talisman is noun + adjective + numeral + sentence.

$$WP = N + Adj + Num + T$$

Information:

WP: Money Seed talisman

Adj: Adjective

T: Text

N: Noun

Num: Numerical

Figure 4 Form of Talisman

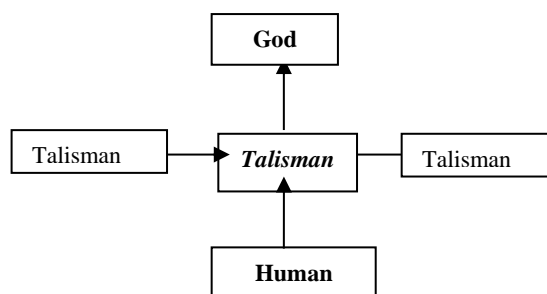
The meaning can be analyzed as follows.

**Table 4 Analysis of Meaning**

Term	Meaning
جبريل j-b-r-y-l /jibrīl/ 'jibril'	The name of the angel who conveys the revelation
عزرائيل ʿ-z-r-ʿ-ʿ-y-l /'izrāil/ 'izrail'	The angel who took the soul
إسرافيل *s-r-ʿ-f-y-l /'isrāfil/ 'israfil'	Trumpet
ميكائيل m-y-k-ʿ-ʿ-y-l /mīkā'il/ 'mikail'	Sustenance divider
خبير ḥ-b-y-r /ḥabīr/	The nature of Allah who has knowledge
حي ḥ-y /ḥayyu/	The living nature of God
كبير k-b-y-r /kabīr/	The great nature of God
بصير b-ṣ-y-r /baṣīr/	The all-seeing nature of God
لطيف l-t-y-f /la ṭīf/	God's gentle nature
واحد w-ʿ-h-d /wāhid/	The nature of the one God
احد *h-d /'had/	The nature of the one God

From the analysis of the lexical meaning, it forms a transcendent meaning, in which the meaning of the word in the talisman is one of the human means of

communicating with God. Hermeneutically, talismans form the following models of communication.



**Figure 5 Models of Communication**

This means that here people make talismans according to human needs, in which the choice of words used is related to human desire, namely to sow money.

### *Talisman Model*

A square model is a model that is formed to express a linguistic message that makes sense. In this analysis and discussion, the model of the talisman based on the data obtained will be presented, namely three models of the talisman, which are (1) the model of the talisman in the form of a square and (2) the model of the talisman with the image.

### *Talisman Square Model*

Talisman Model is a talisman that has a row of squares in each row. Each row is divided by various squares. On the data below.

18	23	16
17	19	21
22	18	25

**Figure 6 Talisman Data 1: Square Model**

In talisman (1), the discourse on three talismans reveals that there are 57 talismans. The meaning of the number 57

is a conversion from the word /majīd/ if it is described as:

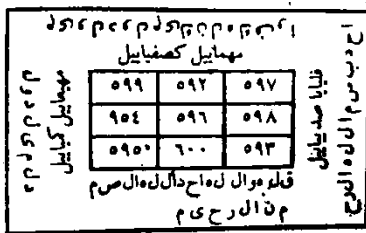
**Table 6 Conversion from The Word /majīd/**

د	ي	ج	م
4	10	3	40

After converting then  $40+3+10+4=57$ . From the total conversion value per letter of the word /majīd/, it is determined the number to be filled in the ulāši talisman square series. If you add up vertically, it will be 57, and if you add up diagonally, it will add up to 57.

**Talisman Image Model**

Picture talismans are graphic patterns in making talismans that use letters, numbers, and text. The talismans found in the book of Al Aufāq will be described as follows.

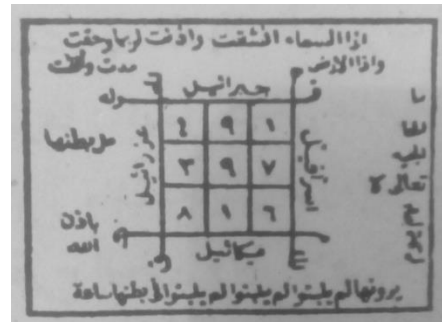


**Figure 7 Talisman Data 2**

Talisman (2) is an image of a talisman in which there is a letter Al Ikhlas, the names of angels, and a tsulasi talisman. The writing of letter Al Ikhlas is written separately in a clockwise pattern around the tsulasi talisman and then the names of angels such as Muhamayil, Kashafiyayil, Faliyaya, Muhya' ayil, and Kumiyayil are written on the right, left and top sides of the ulāši talisman. The number on the tsulasi talisman is 1778, it should be 1002 from the conversion value of the letter Al Ikhlas with the following description.

220	بسم الله الرحمن الرحيم قل هو الله احد
231	الله الصمد
240	لم يلد ولم يولد
311	ولم يكن له كفوا احد

In this case, the image talisman contains two terms, namely rasmun and surah. These two terms have the meaning of description, illustration, characterization, or description. The following describes and describes the image talisman.



**Figure 8 Talisman Data 3: Image Model**

On talisman (3) the illustrated talisman shows that there is a verse from the letter Al Insiyiqaq written from the first verse to the third verse. The shape of the ulāši talisman square consists of 15 using fragments of verses from the 73rd verse of Al Anam and is surrounded by the names of angels. From the image of the talisman, there are also sentences written at the bottom and right and left sides.



**Figure 9 Talisman Data 4: Image Model**

Talisman (4) is an image of talismans in terms of talismans called khotim. Khotim is a ring used by the prophet Sulaiman whose contents are letters, text, and numbers. In the talisman above is a development of the khotim form. It is described as follows.

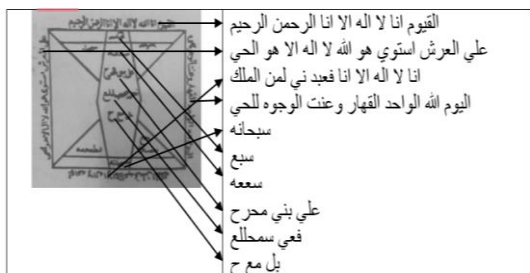


Figure 10 Talisman Data 5: Image Model

## Conclusion

From the conclusion of this study, the novelty of this research is that language, in terms of function and meaning, is unique in expressing its language. From this uniqueness, the expression of language varies, in this case, the expression of the language of talismans. Talisman is an expression of esoteric language in meaning only understood by certain people. The form of language is part of the language game. The epistemological contribution of knowledge in the linguistic expression of talismans is the utilization of methods in language learning.

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