

SEMIOTIC STUDY OF THE MEANING OF THE ORAL LITERARY TEXT OF THE COFFEE MANTRA IN THE LAND OF GAYO

Yusdithira Rifqhy Hikmawan Siregar¹, Mauly Purba², Ikhwanuddin Nasution³

Universitas Sumatera Utara, Indonesia

siregarbayo.vicky@gmail.com¹, mauly@usu.ac.id², ikhwanuddin25@gmail.com³

ABSTRACT

Coffee dominates into the sphere of association and social life. The presence of coffee shops in recent years is also one of the factors of the phenomenon of drinking coffee, such as the form of campaigns that affect the mindset of social communities. The research method used to research Coffee Mantras in Gayo land is the Qualitative descriptive method. This research involves various types of disciplines, both from humanitarian, social, or natural sciences. There are several theories about the origin of the Gayo Tribe. Local people believe that the name Gayo comes from the word pegayon which means a source of clear water where sacred fish and crabs are located. One version says the origin of the Gayo Tribe is related to the Linge Kingdom which was founded around 416 Hijri or 1025 AD. As a result of the excavation of these ancient sites, prehistoric human skeletons were found. After scientific research, the human skeleton found, ranging in age from 3,580 to 4,400 years. Mantra Kopi in the point of view of the Gayo people, is a form of oral literature that will never be abandoned. They believe that with coffee that is spelled or chanted will bring good things.

Keywords: coffee shop, gayo tribe, prehistoric human skeleton, oral literature

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INTRODUCTION

The phenomenon of drinking coffee is one form of culture that is very famous and related to today's modern lifestyle (Salmiah, Sahir, & Fahlevi, 2024). Almost all coffee drinkers are young, mature and elderly people with various forms of serving. Coffee dominates into the sphere of association and social life.

The presence of coffee shops in recent years is also one of the factors of the phenomenon of drinking coffee, such as the form of campaigns that affect the mindset of social communities (Grossman & Rachamim, 2024). Inseparable from technological advances that have a positive impact on coffee, we can also see that Indonesia is one of the world's famous coffee bean producing countries, namely gayo coffee originating from the land of gayo in Aceh province. One of the main coffee producing regions of Indonesia is Aceh Province, after South Sumatra and Lampung Provinces. In 2012 coffee production in Aceh Province amounted to 54 thousand tons per hectare, but in 2013 coffee production in Aceh Province decreased by 48 thousand tons per hectare. According to SCAA (Specialty Coffee Association of America) in (Hasni, Widayat, Muzaifa, & Rinaldi, 2024) Gayo Arabica coffee is classified as specialty coffee. The distinctive aroma with complex flavor and strong thickness (body), makes Gayo Arabica coffee a high-quality coffee that is in great demand by the world coffee market. In addition, according to Disbun Aceh province in 2013 around 70% of Gayo Arabica coffee in Bener Meriah Regency has received product certificates that are principled on sustainable agricultural systems such as Organic certified, Fairtrade and Rain forest (Hasni et al., 2024). Various product attributes that have been attached to Gayo Arabica coffee

provide great benefits for the development of Gayo Arabica coffee agribusiness in Bener Meriah Regency.

Gayo is one of the cultural areas in Aceh Province and the largest coffee producer in the world. The Gayo tribe according to their area of residence and residence can be divided into 4 areas, namely: (1) Gayo Laut, or called Gayo Laut Tawar, which inhabits around Lake Laut Tawar. (2) Gayo Deret or Gayo Linge, which inhabits the area around Linge-Isaq, (3) Gayo Lues which inhabits the area around Gayo Lues, and (4) Gayo Serbejadi, which inhabits the area around Serbejadi-Sembuang Luk. According to Loren the Gayo people who call themselves "Urang Gayo", who are Muslims. Outwardly, Urang Gayo Islam can be traced from the village pattern with Mersah (for men), Joyah (for women) and Mesigit (places of worship) buildings. For the Gayo people, Islam with its creeds and rules is the main reference for their behavior in conjunction with customary norms.

One of the most famous local wisdom in Tanah Gayo today is the Coffee Mantra. Tanah Gayo is famous for its high-quality arabica coffee and is known all over the world. Gayo coffee farmers have developed traditional techniques in growing and picking coffee, including ways to select good coffee beans and maintain their quality during processing.

Before the entry of Islam into Gayo Land, the Gayo tribe had animist beliefs and dynamism. This belief teaches that everything in the universe has a spirit or soul that must be respected and protected. The Gayo tribe also has various traditional ceremonies to glorify the spirits of ancestors and ask for help from gods and goddesses in various aspects of life, such as in agricultural activities, hunting, and marriage.

Mantras contain suggestion words that can evoke ethos, enthusiasm, and confidence in their owners if based on full trust. Mantra is one form of culture in the archipelago. The development of the times has not erased the tradition of spells. Mantras remain in society, such as spiritual, mythological occurrences, and medicine. Mantras are also still something that is considered sacred by some people. The "sacred" is the main axis of the dynamics of society. In society there are always values that are sanctified or sanctified. The sacred can be the main symbols, values, and beliefs that are at the core of a society. In the beginning mantras were part of this sacred concept.

Mantras are formulas consisting of a series of supernatural words (which have spiritual meanings), considered to contain power and power to achieve what humans want. According to Sham (Reni, 2018, p. 10) states that mantra is a speech or expression that basically has elements of expressive, rhyming and rhythmic words whose contents are considered to bring supernatural powers read by a handler. Taum stated that literary experts generally agree that the earliest form of Indonesian poetry was mantra (Anasi & Harjunowibowo, 2024).

Apart from the general understanding of mantras and having a negative perspective, poet and coffee artist from Gayo, Fikar W Eda, said the mantra of planting coffee in Gayo society is a form of munajah (prayer) to God the creator, so that all forms of glory and blessings / hopes can be realized from the Gayo coffee plant. Fikar also said that if taken care of earnestly and prayed for, the harvest is abundant. There is an inner bond between man and coffee. When planting or reaping the produce, the Gayo people often hum (jangin) and pray for the plants. Once he heard a farmer humming (janging) to his flowering plants. The verse reads:

*"Sengkewe
kunikahen ko orom kuyu*

*wih kin walimu
tanoh kin saksimu
Matanlo kin saksi kalammu"*

*"Wahai Sengkewe...
kunikahkan engkau dengan angin Air walimu, Tanah saksimu, Matahari saksi kalammu
Rimbunlah daun maraklah buah kuatlah akar tegaplah batang, jauhkan penyakit bangkitlah
semangat".*

He increasingly believes in the close relationship between farmers and coffee plants. When they whisper prayers, plants hear. They believe the fruit yield will be better. The poets of the didong speech tradition also created coffee verses. One of the complete poems is made about the practice of growing and brewing coffee. The "Coffee Mantra" and "coffee proverb" show that coffee is not just a drink, but an expression of culture that is lived very intensely. For the Gayo people, coffee has become the breath of life. From the coffee beans, the Gayo people make a living, sending their children to college. From the coffee plantations the Gayo people married and went on Hajj. Coffee is an emerald that is treated with all the soul.

So interesting is the existence of Coffee Mantras in Gayo Land, in terms of social, cultural, aesthetic, and philosophical aspects contained in it. Therefore, scientifically, especially through art studies, Mantra Kopi is very interesting to be researched, documented, analyzed, and of course published its existence.

METHOD

The research method used to research Coffee Mantras in Gayo land is the Qualitative descriptive method. According to Moleong stated that qualitative research itself is research that intends to understand the phenomenon of what is experienced by research subjects (Hasibuan, Kurniati, & Rani, 2024). Qualitative research is generally aimed at studying the lives of human groups. Usually humans outside the pool of researchers. This research involves various types of disciplines, both from humanitarian, social, or natural sciences. So, the research method is a way used to obtain or obtain information or facts contained in the object of research. The author also uses qualitative methods to obtain and collect data and decipher it by interviewing informants.

Interview is a way to collect data or obtain information directly face to face with informants (Tamara, Hermansyah, & Marleni, 2024), so as to get a complete picture of the object being studied. Interviews were conducted with artists, coffee researchers and coffee farmers in Medan, North Sumatra and from Tanah Gayo and Nanggroe Aceh Darussalam. The interview was conducted in accordance with the format that the author had prepared with the aim that the desired data would be described, thus supporting the results of the study. The matters to be interviewed are related to four main issues, namely:

How does Mantra Kopi become local wisdom in Gayo?

1. What is the meaning of the Coffee Mantra?
2. What is the musical structure of Mantra Kopi?

RESULTS AND DISCUSSION

The Origin of the Gayo People

The Gayo tribe belongs to the Proto Malay race group originating from India. The Gayo tribe belongs to the Proto Malay race group originating from India. There are several theories about the origin of the Gayo Tribe. Local people believe that the name Gayo comes from the word pegayon which means a source of clear water where sacred fish and crabs are located. One version says the origin of the Gayo Tribe is related to the Linge Kingdom which was founded around 416 Hijri or 1025 AD. While another version mentions the origin of this sub-tribe, namely Gayo Lues, is the territory of four kingdoms or in local terms called 'Reje', namely: Reje Gele leads 12 villages and is located in the western part of Blangkejeren. Reje Rema who leads 11 villages and is based in Kute Panyang. Reje Bukit is a king who leads 7 seven villages and is located in the eastern part of Blangkejeren. Reje Kemala who leads 13 villages and is based in Rikit Gaib. There are also sources derived from sagas about the kings of Aceh who ruled from 1280 to 1400.

According to this version of Malay literature, it is closely related to a refusal of local people to convert to Islam. The word Gayo is believed to be a modification of the Acehnese ethnic word 'ka yo', which means fear. This is because the group then fled by following the direction of the Peusangan River upstream out of fear. After successfully escaping to the highland region upstream, the group converted to Islam of its own free will. This fleeing group is later believed to be the forerunner of the Gayo Tribe.

According to one researcher from BALAR Medan, Ketut Wiradnyana, the Batak tribe, was previously considered to have fled to the Gayo Highlands and settled in the central region of Aceh Province, thus becoming the Gayo tribe. But this assumption was refuted after research conducted by archaeologists for several years at a number of points in Central Aceh Regency. The research focused on archaeologists, in Loyang (cave) Mendale, Loyang Ujung Karang and Loyang Pukes, in Mendale Village, Kebayakan District, Central Aceh Regency.

As a result of the excavation of these ancient sites, prehistoric human skeletons were found. After scientific research, the human skeleton found, ranging in age from 3,580 to 4,400 years. That means, the Gayo Plateau Area, has been inhabited by humans since thousands of years ago. Long before the existence of the Batak Tribe and other tribes on the island of Sumatra. Reflecting on the results of scientific research, the Gayo Tribe is one of the oldest ethnicities that inhabit the earth of this archipelago.

Besides that, in Tanah Gayo, it is famous for its people who work as coffee and crop farmers. They believe that farming will provide a life that allows for the future. Coffee farmers in Gayo highly uphold the moral message of the culture passed down by the ancestors. They believe that all forms of business done with kindness will provide good, one example is the Gayo people believe by chanting a mantra for coffee will give abundant blessings when harvesting coffee beans.

History of Gayo Coffee Plant

Coffee plants first entered Indonesia in 1696, brought directly by Europeans. At first coffee plants were planted in the Java Island region. However, the first attempt failed and was only successful in 1699. At that time the coffee grown was a type of arabica. It didn't last long for coffee in Java to become one of the best coffee beans in the world. This is also in line with the development of coffee plantations in Java which are increasingly widespread. In fact, before

1900 the Dutch East Indies government made coffee as the main export commodity. Moreover, the development of coffee plants cannot be separated from the Forced Cultivation System or cultur stelsel introduced by the Dutch East Indies government. At that time the people were required to grow coffee on one-fifth of the cultivated land area. The plantation products must also be directly deposited into government-owned warehouses.

However, arabica coffee in Java has decreased production due to disease. The Dutch East Indies government then developed robusta coffee varieties that were more disease resistant. In addition, the government also develops coffee outside Java such as Sumatra, Sulawesi, Bali, and others. Coffee plants only became known in the Gayo Highlands in the late 19th century. At that time villagers who used to live from traditional farming in rice fields and fields began to be introduced to coffee plantation techniques. This was also part of a plantation project being developed by the Dutch East Indies government at that time.

However, an interesting point was noted by Snouck Hurgronje in his book entitled Gayo Society and Culture. According to him, coffee already existed in Gayo before it was introduced by the government, but at that time the Gayo people considered this plant as a wild plant. People take the trunk or branch to serve as a fence of the house, while the seeds are left to be eaten by birds.

Hurgronje also noticed that the Gayo people did not know how to process coffee beans as a drink. They only use the leaves to make tea. Only later after the Dutch East Indies government entered Gayo, they were introduced to properly process coffee.

One of the speakers listed by Hurgronje in his book explained that residents in Takengon already knew the local coffee named Kupi Kolak Ulung as a drink. This coffee comes from roasted robusta coffee leaves then mixed with hot water and drunk with sugar made from palm sugar. In the book Coffee and the Socio-Cultural Life of the Gayo People, it is mentioned that one of the speakers also explained that coffee in Gayo existed before the Dutch colonial period. It is said that a man named Aman Kawa brought coffee from Mecca during the Hajj. The coffee beans were then planted in Daling Village in Gayo. Aman Kawa Coffee in Daling Village was then developed by a person named Aman Kupi who came from Belang Village, Gayo. Since then coffee plants then spread to various places as garden boundary plants or house fences.

In 1904 the Dutch East Indies government was just starting to seriously work on coffee plantations in Gayo. In fact, the government opened new lands at an altitude of 1,000-1700 meters above sea level to increase the supply of Gayo coffee. This opened up a new livelihood for Gayo residents who later became farmers in Gayo coffee plantations. In 1908 the Dutch East Indies government first introduced arabica coffee in Takengon, Gayo. This is done as part of the government's strategy to introduce types of coffee that sell well in the export market. Then, the government developed coffee plantations for commercial use. In addition to Takengon, in 1918, the Dutch also opened a new plantation in the Belang Gele area, Central Aceh covering an area of 100 hectares. Around 1925–1930, the people of Gayo then opened their own plantations. The opening of new land for these residents was due to the coffee knowledge they gained from Dutch plantations. The vast area of coffee plantations in Gayo land made the government bring plantation workers from Java starting in 1931. They in one plantation consist of hundreds of laborers who have their respective functions, some as foremen or supervisors and as plantation laborers.

During the Japanese occupation, coffee plantations in Gayo passed ownership to the Japanese. However, Japan did not utilize coffee plantations and was more preoccupied with war affairs. Only after Indonesia's independence, plantations in Gayo were owned by the local government. Since then the coffee business in Gayo has been run by the Indonesian government and Gayo residents.

Gayo people are basically farmers by profession. Snouck Hurgronje in the book *Gayo Land and Its People*, mentions that every Gayo person is first and foremost a farmer, a rice grower. However, after the arrival of the Dutch colonial and requiring the people of Gayo to grow coffee, then they switched some from rice farmers to coffee farmers. In terms of coffee cultivation, the Gayo people have local wisdom that is their own characteristic. Local wisdom cannot be separated from cultivation techniques ranging from land preparation, planting, maintenance, harvesting, post-harvest handling, and marketing of crops.

Coffee Mantra Serving

Based on historical records that the use of coffee in ancient times was different from now, when the famous ancient coffee plants were the stems and leaves, usually Gayo people use the stems of coffee plants for hedges and the leaves are dried in the sun, then brewed and then drunk. Since the Dutch colonial period, the procedure for making coffee has changed, where the Gayo people began to consume their coffee beans, but did not leave the local wisdom of cultivation. To see how the process of bududiya coffee that does not leave elements of local wisdom. The following is the procedure for presenting the Coffee Mantra in planting coffee in Gayo land.

Presentation of Coffee Mantras in Coffee Plant Cultivation

Table 1

Form of presentation and process of planting coffee beans in Belang Gele Takengon

NO	AGENDA	PICTURE	INFORMATION
1.	Preparing fresh coffee seeds with an average age of 2 to 3 months		In the photo explains how the owner of the coffee plantation, father.... And the author himself, is holding coffee plant seeds that will be used for coffee growing practice. The coffee planting in the photo was witnessed by family relatives.
2.	Making holes for planting coffee with a depth of (±) 35 cm		This photo shows how the process of making holes for planting coffee seedlings, and begins with the expression "Bismillahirohmanirohim" . (by calling the name of Allah the Most Merciful, the Most Merciful)

3. Talk and clean the weeds around the coffee plant



Dialogue with coffee plants using gayo language as well as cleaning the grass around the coffee plants to be planted, interpreted as a sign of concern for the coffee plant seeds to be planted.

The statement is as follows:

"Gelah suburmi, kuet rembege enti lemah Ari iup ni kuyu'gelah dele uahe, ngok nyenangen sudere'kati ngok my son sekulah above, kati ngok ye bewene sara family nek haji'kati ngok we give alms and may Allah nosah murip si luese'ko le kupi our hope".

Means:

"What is fertile yes, strong stems, do not be weak from the wind, many fruits, and can please the family, so that my son can go to high school, bair we can as a family go on Hajj, so that we can give alms and may Allah give a wider life, you (coffee) our hope"

4. Holding coffee seeds together.



Holding coffee seeds together signifies the meaning of togetherness (protection) and great hope for coffee plantation owners / coffee farmers.

5. Joking with the coffee seeds to be planted



Joking in Gayo language with coffee seeds before planting is a form of warm family and considers the coffee part of the family.

The phrase joke with coffee is as follows:

"I'm not going to let you down, I'm not going to let you down, I'm not going to let you down"

Means:

"If someone bothers you says yes, we are your family, don't hesitate to tell the story, if you want to eat at home, yes"

6. Berjanganin with coffee to be planted



7. Pray and smell the coffee beans that have been planted.



Berjanganin or chanting *Mantras*, such as humming to coffee indicates the proper meaning of the coffee plant *in prayer* with the expression Gayo *Orom Bismilah Siti Kewe Kunikahen ko orom kuyu Wih kin Walimu Tanoh kin Your witness Lo kin witness kalammu.*

At the end of planting the coffee seeds closed with a prayer to God Almighty, *"Allohumma sholli 'ala muhammadin, warzuqnaa tsamrohuu wajannibnaa dhororohuu, waj'alnaa li an'amika minasy syaakiriin, wa li aalaa-ika minadz dzaakiriin, wa baarik lanaa fihi yaa robbal 'aalamin"*

By reciting this Do'a can save plants from all diseases, from insects and pests such as caterpillars, grasshoppers and hopefully coffee can thrive and provide blessings for coffee plantation owners and coffee farmers.

Location : Jalan Besar Takengon, Coffee Plantation, Belang Gele (Mas Kopi) Takengon).

The procedure for planting coffee practiced by the farmers above, is one form of local wisdom inherited from the ancestors of the Gayo people. Mantra Kopi or Gayo people call it doani kopi is a term that is interpreted by the expression of sacred words that are almost equivalent to the expression of prayer in general. It should be underlined that doani kopi or Coffee Mantra is a form of words that contain supernatural elements. According to Fikar, the implementation of the Coffee Mantra is a way to introduce oral literature to the general public that the Gayo people when growing coffee have unique traditions and ways of cultivating coffee.

After conducting an interview with Fikar W Eda, he said that the Coffee Mantra was different from prayer in general. The prayer itself, according to Fikar W Eda, is the art of conversing with God, of course, this is different from the prayer interpreted by the Gayo community. Prayer has meaning (according to Fikar W Eda) is one of the metaphorical expressions that is almost the same as old poetry or often called Mantra. Fikar also added that the position of mantra and prayer has an almost equal but different position.

Analysis of the meaning of the coffee mantra text

Now, the Gayo Plateau is one of the largest Arabica coffee production centers in Indonesia, covering an area of more than 81 thousand hectares. In addition to Arabica coffee, in this region planted with Robusta coffee according to the height of the land. Tens of thousands of heads of families as owners of the coffee plant, who must have depended on their family's economy from coffee plants. Apart from the economic potential of Arabica and Robusta coffee, there are actually interesting things in the tradition of growing coffee in the Gayo Highlands region,

Aceh. Growing coffee is indeed a technical job that farmers already understand very well. However, they got a very valuable inheritance of local wisdom that came from muyang datu (ancestors). The legacy by the writer Fikar W Eda is called the term "Coffee Mantra."

"Coffee Mantra" is a form of communication between farmers and coffee plants. When they start planting and putting coffee roots into the soil, they start communicating. They murmured, some even with their booming voices when reciting the "Coffee Mantra." Reciting the "Coffee Mantra" not once, but every stem planted is recited.

To take a deeper look at how the elements implied in the Coffee Mantra, here's an analysis of the meaning of the Coffee Mantra text in Gayo Land:

Table 2. Analysis of the meaning of the coffee mantra text

TEMPLE	MANTRA CONTENT	MEANING	INFORMATION
First (1)	Bismillah...	Dengan Menyebut nama Allah, yang Maha pengasih lagi Maha Penyayang	Every time you do something, Muslims are encouraged to read basmalah. This is because everything is blessed and facilitated by Allah Almighty. The basmalah reading is also a sign that we do everything in the name of Allah Almighty, not in the name of others.
Second (2)	Sengkewe	Oh Kopi	The Gayo people call coffee "sengkewe" or "kewe." Coffee plants are already growing in Gayo, as wild plants.
Third (3)	Kunikahen Ko Orom Kuyu	Kunikahkan dikau dengan angin	The meaning contained in the expression of the third stanza of the <i>Coffee Mantra</i> has a unique philosophical meaning. Marriage is generally interpreted as one form of the way humans carry out life processes in pairs between men and women to continue offspring. Unlike the meaning of the <i>Coffee Mantra</i> text in this third stanza, it contains figurative expressions or sacred symbols of unification. In this symbol, unlike money, marriage is commonly done by humans to carry out biological relationships that produce offspring. In short, the marriage of coffee with the wind is a symbol of local wisdom inherited by the ancestors of the Gayo People, even coffee and the universe and its contents are interconnected in reality and metaphysics. The phrase in the mantra is a metaphor of the ancients in Gayo in cultivating coffee, so that coffee can thrive. And the meaning of marriage in the <i>Coffee Mantra</i> can be interpreted as coffee plants pollinate from coffee flowers through the wind perfectly, resulting in abundant and quality coffee.
Fourth (4)	Wih Kin Walimu	Air menjadi walimu	In the fourth stanza explains the important role of supervision (Wali). Wali is interpreted or symbolized that the role of water is very important for coffee that is in the process of growing and developing. Simply put, water is also symbolized as the source of life. Gayo farmers believe that coffee plants will always be watched (watered) by rainwater given by God for mankind and the

			universe, solely for all life that takes place in the world.
Fifth (5)	<i>Tanoh Kin Saksimu</i>	Tanah saksimu	The implied meaning of the fifth stanza of <i>the Coffee Mantra</i> hints and explains how God's creation process, namely from the ground and back to the ground. This process has a philosophical meaning about how the coffee must be grown in the soil in order to grow and become fertile coffee. The soil is a container for the growth of coffee plants and as a strong support for coffee stems.
Keenam (6)	<i>Matanol Kin Saksi Kalammu"</i>	Matahari kalammu	The last stanza of the <i>Coffee Mantra</i> explains or symbolizes by its natural meaning the way plants grow and develop. In this stanza explains about the process of photosynthesis in plants. Photosynthesis is a process of making or forming food carried out by plants, especially plants that contain green leaf matter, namely chlorophyll with the help of sunlight energy. How does photosynthesis occur? There are four important things needed in the process of photosynthesis. First water or H ₂ O, then carbon dioxide or CO ₂ , chlorophyll, and finally sunlight. Water obtained by plants from the soil which is absorbed by the roots is flowed to all parts of the plant including leaves. Then carbon dioxide is obtained from the air that enters through the stomata. These stomata are located on the underside of the leaves. The process of photosynthesis occurs when chlorophyll in leaves captures sunlight and uses it to convert water and carbon dioxide into sugars and oxygen. The sugar produced can be used directly by plants or stored in other parts such as fruit that we often consume. In addition to sugar, photosynthesis also produces oxygen that will come out through stomata into the air and we use to breathe. Next, glucose will be prepared into starch / amyllum (C ₆ H ₁₀ O ₅) _n , through a polymerization reaction. The starch substance will then be stored in the roots of the plant. In this case, coffee plants also photosynthesize to be able to thrive.

It can be interpreted semiotically that the Coffee Mantra has a very sacred meaning. Money by expression means the role of God Almighty in the order of life, especially agricultural knowledge, and provides a philosophical perspective on the lives of farmers and Gayo people in growing coffee.

CONCLUSION

Mantra Kopi in the point of view of the Gayo people, is a form of oral literature that will never be abandoned. They believe that with coffee that is spelled or chanted will bring good. Mantra Kopi is a symbol of the Gayo people in Central Aceh and its surroundings. Coffee

mantra is also called ni kupi prayer which is interpreted as coffee poetics that are described and associated with the use of the term metaphor and have a sacred meaning and the Gayo people believe the phrase has magical powers. Coffee Mantras are not merely shamanic sciences that have negative meanings but are a manifestation of mantras that are interpreted positively, as sentences that bring supernatural powers to coffee plants to thrive and provide blessings for farmers and coffee plantation owners.

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