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## The Role of Mantra in Human Life: New Evidence in Education

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### **Abstract**

*Mantra is often used in everyday life. However, there has not been much research on the role of the mantra in learning and its impact on metacognitive skills, scientific attitudes, and concept mastery. This research aims to determine the role of mantras in learning and describe their impact on those three variables. The approach used in this research is quantitative-qualitative (mixed-method). The quantitative approach is carried out using a quasi-experimental design. Data was collected through tests and interviews. Respondents in this study were 14 physics education students from the physics learning evaluation course. The research concludes that a mantra positively impacts metacognitive skills, scientific attitudes, and concept mastery. Respectively, Levene's Test for Equality of Variances is  $0.022 < 0.05$  (significant for metacognitive skills),  $0.070 > 0.05$  (not significant for scientific attitudes), and  $0.443 > 0.05$  (significant for concept mastery). This research implies that lecturers must involve or use mantras to improve students' metacognitive skills, scientific attitudes, and concept mastery.*

**Keywords:** Mantra, metacognitive skills, scientific attitudes, concept mastery

### **Introduction**

Among the people of Indonesia and even the world, a mantra is widely known and used in everyday life (Fárek & Horák, 2021). It is also in line with Staples (2012) and Saini (2023) that mantras have been a main aspect of many spiritual traditions for thousands of years in various countries and are widely practiced today. The term mantra is better known as the *Galib Mantra* in Hindu and Buddhist traditions, *Do'a* or *Ru'yab* in Arabic, and *Jampi-jampi* in several areas in Indonesia (Oktarina *et al.*, 2018). It is also said to have magical powers (Sudarmanto, 2020). Mantra comes from Sanskrit "*mantra*" from the word "*man*," which means "thinking human," and the suffix "*tra*" means "instrumentality" (Brummans *et al.*, 2020; Banerji & Bhattacharya, 2022). According to Om Swami (2019), in Sanskrit, mantra means "*Mananāt trāyatē iti mantrah*" which means protection from all misery and bondage or the cycle of birth and death. Thus, a mantra is a means of human thinking and communication that aims to obtain protection from all adversity. A mantra is in the form of praise conveyed using subtle sentences (Zulfahita, 2020) or words (poetry) with wisdom and supernatural powers shamans or wise people often utter (Om Swami, 2019; Evriana *et al.*, 2021; Husna & Juwita, 2021). A mantra is a unique tradition not shared by other indigenous peoples (Andri & Hidayat, 2023). Thus, a mantra is a

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culture for Indonesian people.

From the perspective of linguistics and culture, a mantra is a classic form of oral literature (Hafid & Putra, 2019) in the genre of oral literature (Husna & Juwita, 2021). It is also in line with Oktarina *et al.* (2018) and Anfa and Setia (2021) that mantra is one of Indonesia's oldest forms of literature as an aspect of old culture that still survives today. As a work of thought, mantras have a particular structure that is metaphysically and ontologically oriented (Acri & Stephen, 2020). Evriana *et al.* (2021) state that mantra sentences contain rhyme, sometimes in prose. Its lines and stanzas are endless, sometimes many, sometimes few, depending on the type and purpose. It is also in line with Faisal (2018) that mantra generally has a different and unique rhyme structure (similar sounds). Therefore, from a linguistic point of view, the mantra has characteristics compared to other literary works.

From a cultural point of view, mantra usually varies between regions according to the local community's culture. Fitriani (2018) states that a mantra describes cultural characteristics or community habits. In literature, mantras are an old type of poetry that contains magical power (Evriana *et al.*, 2021), which is reinforced by Nurul (2019) that mantra (*Cenningrara*) is a form of old literature and a cultural heritage. Therefore, it can be understood that the mantra is an integral part of the culture of the world community. Studying and developing mantras as an oral and cultural tradition is essential. Mantra contains values between humans and humans, humans and God, humans and nature, and humans and themselves (Wahyuni *et al.*, 2020). Because of the content or meaning of the mantra, the use of the mantra also varies according to the speaker's purpose.

The use of mantra diction, in general, is for treatment, both physically and non-physically (Muhammad, 2016; Rumadi & Rasdana, 2018; Fitriani, 2018; Mesterianti, 2019; Hafid & Putra, 2019), self-compassion so that oneself is liked or being loved by others (Nurul, 2019; Zulfahita, 2020), education and entertainment, usually in the form of dances (Ramadania & Arifin, 2019), motivation and documenting something (Wahyuni *et al.*, 2020), to gain supernatural powers/immunity body, seller or foreigner of sustenance, agriculture (Idris *et al.*, 2018), environment or ecology (Hui & Shin, 2021), to obtain safety, protecting oneself from unseen things (Irdawatia *et al.*, 2023), to penetrate the dimension of the unseen realm (Evriana *et al.*, 2021), and have spiritual values and traditional community beliefs (Isnaini, 2021). Meanwhile, Faisal (2018) states that mantras function as projections, ratifiers of cultural institutions, and educational tools in several areas. In its use, Zulfahita (2020) explains that mantras are usually used or recited at certain times and places with specific purposes. Thus, it can be understood that the mantra was created with different purposes according to the needs of the creator or the local community.

The scientific perspective on the mantra in education is increasingly broad and positive (Mayer, 2022). In education, the diction of mantra and magic are usually used as objects of analysis or teaching materials (Mayer, 2022) and as a bond between teachers and students (Om Swami, 2019) because it is considered a literary work (Faisal, 2018). Mantra studied in learning is usually related to its structure, function, and meaning (Oktarina *et al.*, 2018; Nurul, 2019; Olang *et al.*, 2020; Wahyuni *et al.*, 2020; Isnaini, 2021; Evriana *et al.*, 2021; Andri & Hidayat, 2023). Apart from that, Sariani *et al.* (2022) also stated that the mantra contains educational values, such as character education, religious values, and social concern or cooperation. The impact or role of the mantra in improving students' learning outcomes related to thinking skills, scientific attitudes, and concept mastery has not been explored much. The interim analysis found no mantra created by shamans improving metacognitive skills, scientific attitudes, and concept

mastery.

Metacognitive skills, scientific attitudes, and mastery of concepts are significant educational variables that broadly impact one's future success. The statement is in line with Asy'ari *et al.* (2018), Humairah (2020), Febriyanni and Santika (2022), and Yasinta *et al.* (2023) that metacognitive skills play a vital role in one's success, so do scientific attitudes. One's scientific attitude has a significant influence on students' learning outcomes or concept mastery (Eometry *et al.*, 2018; Isticharoh, 2019; Selamet, 2022; Awansyah, 2022), critical thinking skills (Putrianti *et al.*, 2018), scientific literacy (Saputra *et al.*, 2023), and creative thinking skills (Zubaidah *et al.*, 2023). Meanwhile, concept mastery, the main goal of learning, is essential for success because it is also the main indicator of competence. Therefore, in education, the development of models, approaches, strategies, media, teaching materials, and classroom management is always oriented toward students' concept mastery. However, unfortunately, there is no accurate research or scientific evidence that metacognitive skills, scientific attitudes, and concept mastery can be improved through mantras. Apart from that, no mantra is created to improve metacognitive skills, scientific attitudes, and concept mastery.

Regarding the creation of a mantra, Isnaini (2021) explains that a mantra is usually created by a shaman (a person who is believed to have supernatural abilities) and is passed down from generation to generation with a structured *ijazah* (endorsement) system. Andri and Hidayat (2023) stated that the creation of mantras was carried out by certain people using "mystical practices," which were then passed on to their successors called "*kuncen*" or "*pundub*." This mantra was created to gain magical and magical powers (Evriana *et al.*, 2021). Thus, it can be understood that no ordinary person can create a mantra. The creation process must also be carried out in "mystical practice."

Therefore, learning and developing mantra is very important. Apart from being a science and culture, mantra also has a unique function for certain groups of people. Unfortunately, there is still relatively little research on how to create mantras and how to see the impact of using mantras academically. Even though mantras function to educate, motivate, and act as an educational tool, no research has systematically measured the impact of mantras on students' learning outcomes in the cognitive, affective, and psychomotor domains.

If mantras can be used or recited at certain times and places for specific purposes (Zulfahita, 2020), then can mantras also be used by students to master certain concepts? If mantras function to educate, entertain, motivate, and document something (Wahyuni *et al.*, 2020), how big is the impact resulting from implementing the mantra's diction? If mantras can only be created by certain people (Isnaini, 2021; Andri & Hidayat, 2023; Evriana *et al.*, 2021) in a specific "mystical practice," the question arises whether a teacher a lecturer can create a mantra in their special "scientific attitude." If mantras are created for particular purposes, can the diction of mantras created by lecturers also have an extraordinary impact, such as improving students' learning outcomes, scientific attitudes, and metacognitive skills? Therefore, the research seeks to show the role of mantra created by lecturers' scientific attitudes, read specifically (in learning), and see its impact on students' metacognitive skills, scientific attitudes, and learning outcomes (concept mastery), especially in mastering concept of physics learning evaluation course.

## Method

The approach used in this research is quantitative-qualitative (mixed-method). The quantitative approach was carried out using a quasi-experimental design. This research design is two groups from the same population treated differently and measured similarly (Hastjarjo, 2019). Respondents in this research were 14 physics education students who took the physics learning evaluation course. Respondents were divided into group A and group B, seven people each who were chosen randomly. Group A was given special treatment of reading the mantra created by the lecturer systematically before and after learning and acted as an experimental group. Group B was not given treatment and acted as a control group. The mantra used in this study were “*saya hebat*” (I am great), “*saya kuat*” (I am strong), “*saya cerdas*” (I am smart), “*hebat, kuat, cerdas atas kehendak Allah*” (I am great, strong, smart by the will of God), and “*Lakbanla wala quata illa billabil aliyil adhim.*”

Data was collected through a post-test taken by both groups. The instrument used in this study was a set of Likert scale tests. The metacognitive skills variable test was developed based on the indicators proposed by Anita and Assagaf (2019), Rambe (2020), and Safitri *et al.* (2020): (a) awareness in developing action plans, (b) awareness in managing or monitoring plans, and (c) awareness in evaluating plans. The scientific attitude variable tests focused on the following indicators: (a) curiosity, (b) respect for data or facts, and (c) open-mindedness and cooperation (Nurmaliah & Nursafiah, 2017; Latipah *et al.*, 2020; Mantoviana *et al.*, 2020). The instrument for mastering the concept of “physical learning evaluation” refers to a lesson plan with indicators of (a) explaining the concept of learning evaluation, (b) types of instruments in each domain of learning outcomes, and (c) being able to develop instruments for assessing learning outcomes in the cognitive domain of physics in various test models.

Furthermore, interviews (qualitative data collection) were conducted with respondents from the control and experimental groups to ensure the impact or influence of using mantras in the physics learning evaluation course. Interviews with the experimental group were intended to determine the impact of the mantra on them directly, which cannot be measured quantitatively. The control group interviews were intended to discover changes in the experimental group that they could not narrate themselves. The experimental group's questions were related to their feelings after reading the mantra before and after the lecture. The questions for the control group were related to their perceptions or opinions of their colleagues in the experimental group after reading the mantra given by the lecturer.

Data analysis in this research was carried out in several stages: (a) the initial stage to determine the score of each student on each variable, (b) the second stage to determine the group average score on each variable, (c) the third stage is the test of the difference in the average of each variable in the control class and the experimental class. The initial analysis was done manually by scoring the respondent's answer sheet. The second and third stages of analysis were carried out with the help of SPSS 25 software to ensure the accuracy of the statistical calculation results. The qualitative data is analyzed through a data reduction process recommended by Rijali (2019) and Ahmad and Muslimah (2021) and then presented in a table to make it easier to understand.

## Result and Discussion

The results of measuring metacognitive skills, scientific attitudes, and concept mastery for each

variable are presented in Table 1.

**Table 1.** Measurement Results of Students' Skills in Each Variable

Respondent Groups	Variables		
	Metacognitive skills	Scientific Attitudes	Concept Mastery
Control			
1	76	78	78
2	58	68	65
3	83	87	85
4	77	80	80
5	65	70	75
6	68	70	75
7	80	85	80
Mean	72,43	76,86	76,86
Experiment			
1	81	80	85
2	86	85	90
3	79	86	90
4	86	85	85
5	90	80	90
6	82	85	82
7	75	80	82
Mean	82,71	83,00	86,29

Based on Table 1, in general, the average score of the experimental group is relatively better than the control group on the three variables. The average scores for the control group were 72.43 (metacognitive skills), 76.86 (scientific attitudes), and 76.86 (concept mastery), respectively. As for the control group, it was 82.71 (metacognitive skills), 83.00 (scientific attitudes), and 86.29 (concept mastery). Therefore, in general, the average score of the experimental group is higher than the control group. It is a sign that the internal learning process experienced by the experimental group is relatively better.

Furthermore, a T-test was carried out to see whether the difference in average scores between the control and experimental groups was significant. The T-test was carried out partially because the two groups of respondents were unpaired, and the sample was less than 30. The T-test results with SPSS 25 on each variable are presented as follows.

**Table 2a.** T-test for Metacognitive Skills

		Independent Samples Test								
		Levene's Test for Equality of Variances				t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
Metacognitive skills	Equal variances assumed	3.994	.069	-2.641	12	.022	-10.28571	3.89488	-18.77192	-1.79951

Equal variances not assumed	-2.641	9.410	.026	-10.28571	3.89488	-19.03840	-1.53303
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Based on Table 2a, the value of Levene's Test for Equality of Variances is  $0.069 > 0.05$ , which means that the variances of the control and experimental groups are the same (no variances). Based on the Sig value (2-tailed), it is  $0.022 < 0.05$ , indicating a significant difference in the average score between the control and experimental groups. In other words, a mantra in the physics learning evaluation lecture significantly improves students' metacognitive skills.

**Table 2b.** T-test for Scientific Attitudes

		Independent Samples Test								
		Levene's Test for Equality of Variances				t-test for Equality of Means				
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
Scientific attitudes	Equal variances assumed	9.953	.008	-1.988	12	.070	-6.14286	3.08937	-12.87402	.58831
	Equal variances not assumed			-1.988	7.603	.084	-6.14286	3.08937	-13.33228	1.04657

Based on Table 2b, Levene's Test for Equality of Variances value is  $0.008 < 0.05$ , which means that the variances of the control and experimental groups are different (there are differences in variance). Based on the Sig value (2-tailed), it is  $0.070 < 0.05$ , indicating no significant difference in the average score between the control and experimental groups. In other words, a mantra in the physics learning evaluation lecture has no significant impact on improving students' scientific attitudes.

**Table 2c.** T-test for Concept Mastery

		Independent Samples Test								
		Levene's Test for Equality of Variances				t-test for Equality of Means				
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
Concept Mastery	Equal variances assumed	.630	.443	-3.436	12	.005	-9.42857	2.74420	-15.40766	-3.44948

Equal variances not assumed	-3.436	9.714	.007	-9.42857	2.74420	-15.56750	-3.28964
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Based on Table 2c, Levene's Test for Equality of Variances value is  $0.443 > 0.05$ , which means that the variances of the control and experimental groups are the same (no difference in variance). Next, based on the Sig value (2-tailed), it is  $0.005 < 0.05$ , indicating a significant difference in the average score between the control and experimental groups. In other words, a mantra in the physics learning evaluation lecture significantly improves students' concept mastery.

Furthermore, interviews were conducted with respondents from both groups to ensure the impact or influence of the mantra in the physics learning evaluation lecture. Interviews with the experimental group were intended to determine the impact of the mantra on them directly, which cannot be measured quantitatively. Therefore, the experimental group respondents asked, "How do you feel when you read the mantra given?" and "What impact do you feel?" Thus, their answer is in the form of a description. In general, the results of interviews with the experimental group respondents can be seen in Table 3.

**Table 3.** Interview with Experimental Group

Respondent Code	Respondent's Answers	Category		
		Positive	Neutral	Negative
RE1	After repeatedly chanting the mantra from the lecturer, I felt that I had a higher enthusiasm for learning, and my confidence also increased. My study time increased, especially at home.	√	-	-
RE2	The mantra from the lecturer gave me positive energy. I got more confident, and my enthusiasm for learning also increased.	√	-	-
RE3	After chanting the mantra from the lecturer, I felt my enthusiasm for learning rose, and my self-esteem improved. I felt that I concentrated more on studying and had a high competitive spirit.	√	-	-
RE4	I felt a considerable positive impact after chanting the mantra from the lecturer. Apart from increasing my enthusiasm for learning, I also felt ready to be a future leader. I also felt more independent in studying at home.	√	-	-
RE5	Mantra gave incredible power of thought and encouragement to study. I also felt more prepared to be a successful person in the future.	√	-	-
RE6	Psychologically, my enthusiasm for learning increased, both on campus and at home. I felt more focused on studying than before. Mantra awakened my enthusiasm for learning.	√	-	-
RE7	Chanting mantras did not impact me. I am more concerned with reading prayers as per my religious teachings. Therefore, I was not too serious in chanting the mantra from the lecturer.	-	√	-

According to Table 3, all physics education students who were experimental respondents responded positively to the mantra, and only one person was neutral (even that led to a positive response related to the prayer). The impact of a positive response is also in line with the internal impact (personally felt by the respondent), including increasing enthusiasm for learning, self-confidence, positive thinking, learning independence, and competitiveness in learning. Therefore, chanting the mantra repeatedly provides positive encouragement for them.

The results of interviews with students in the control group were conducted to see the impact of the mantra externally. Previously, it was stated that students in the control group were not informed about giving mantras to the experimental group. Therefore, the control group students only answered questions based on their perceptions of individuals whose names were



mentioned during the interview. The complete data from interviews with the control group is presented in Table 4.

**Table 4.** Interview with Control Group

Respondent Code	Respondent Answers	Answer Category		
		Positive	Neutral	Negative
RC1	I saw a fundamental change in those people (researchers mentioned several RE group names). They were more enthusiastic about learning. During the lecture with the father (researcher), they also looked more serious than before. I did not know why they could change like that.	√	-	-
RC2	I was jealous of them. On average, they look serious in studying and more disciplined in learning, and their enthusiasm for learning is also high. I also want to be like them.	√	-	-
RC3	Some friends said (he mentioned the name of the RE group) that you gave them a mantra. I followed and practiced with them, but they did not want to tell me. In my opinion, it is proven that their grades are all A's. I hope you will also give the mantra to me. I also want to have a good enthusiasm for learning and high grades.	√	-	-
RC4	My friends changed a lot (50% of my classmates are RE), but I did not know why. They were more enthusiastic about learning, and some even studied until late at night. Apart from the assignments you gave them, they also worked on other coursework with enthusiasm.	√	-	-
RC5	My friends are good people, but recently, some have changed. They became reluctant to be invited to the cafeteria and sit in the student organization office. After the lecture, they went straight home. They said, "Chase the target," I did not know what that meant. However, I found out they graduated with you with an A, which was fun.	√	-	-
RC6	In my opinion, these friends (the researcher mentioned the name of the RE group) are good people, disciplined, and highly enthusiastic about learning. It was not like that before. There were changes.	√	-	-
RC7	They (researchers mention the name of the RE group) are smart people. It is proven that their average grades are good, their enthusiasm for learning is high, and they are disciplined. I saw a change in them, even though I did not understand why. However, a change in them is for the better. They are my friends, so I know, before and after your lecture. I also want to be like them.	√	-	-



Based on Table 4, the control group (RC) students generally responded positively to changes in their friends in the experimental group (RE). It proves that the mantra from the lecturer positively impacts the experimental group. This positive impact can also be seen by other people, especially friends or those who know them before and after this experiment. Some students in the RC group even felt jealous and wanted to follow the changes in the RE group.

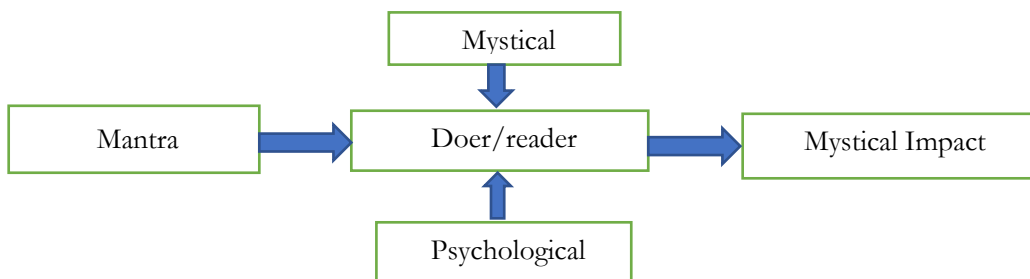
## Discussion

Referring to The research results show that mantra has a positive impact on metacognitive skills, scientific attitudes, and concept mastery. Each with Levene's Test for Equality of Variances is  $0.022 < 0.05$  (significant for metacognitive skills),  $0.070 > 0.05$  (not significant for scientific attitude), and  $0.443 > 0.05$  (significant for concept mastery). In general, the results of this study are in line with other studies that state that mantra has a positive impact on actors (people who chant mantra), both in the form of treatment (Oktarina *et al.*, 2018; Hafid & Putra, 2019; Wahyuni *et al.*, 2020), compassion or self-enchancement (Nurul, 2019), safety (Andri & Hidayat, 2023), and self-protection from evil spirits (Olang *et al.*, 2020). Thus, this research has strengthened the previous hypothesis of mantra as a work that benefits humans.

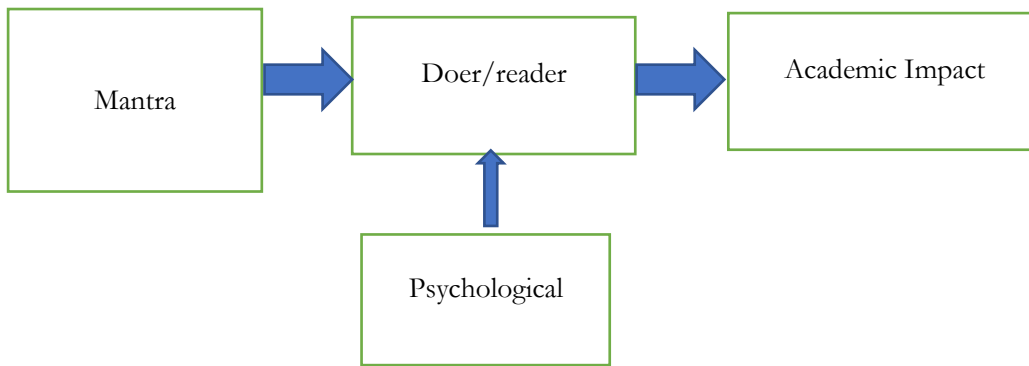
Based on Tables 1 and 4, the test results for metacognitive skills, scientific attitudes, and mastery of physics learning evaluation concepts are different. Many factors influence the difference in measurement results. In this research, one of the factors strongly suspected to be the cause of the difference in measurement results is the difference in concentration levels when they chant or practice the mantra from the lecturer. According to Banerji and Bhattacharya (2022), one of the main functions of the mantra is to free a person from the vagaries of the mind and instill focused concentration. Thus, the higher their confidence and concentration in chanting mantras, their metacognitive skills, scientific attitudes, and learning outcomes will increase.

Although this research results align with previous research, the main achievement or focus is to see the impact of the mantra on metacognitive skills, scientific attitudes, and concept mastery, which is different from previous studies. As stated previously, the positive impact of mantras tended to be mystical or supernatural, while the impact in this research is more academic. The impact of a mystical or supernatural mantra is relatively tricky to explain academically because it involves astral or supernatural beings, while the research results can be explained from a psychological perspective. Therefore, this research brings a new direction or evidence that mantras can be involved in the learning process and have a positive impact.

In general, the differences between the use of mantras in this study and previous studies are shown in Figures 1 and 2.



**Figure 1.** Traditional Mantra procession



**Figure 2.** Academic Mantra procession

Figure 1 shows that the diction of mantras created by shamans with "mystical practices" and chanted is impacted by psychological factors, such as the level of belief and mystical or occult factors, which have a mystical impact. It is in line with Ayatullah (2014) that mantras are an essential element in the practice of magic. According to Sudarmanto (2020) and Husna & Juwita (2021), a mantra is a unique word with magical powers. It aligns with Rujikartawii (2010) that using mysticism is very common for specific communities and becomes a tool in carrying out activities to achieve goals. It means that the mystical or magical factor in the mantra (Figure 1) plays a vital role in impacting the mantra reader. In addition, the mystical impact produced by the diction of the mantra is also impacted by psychology, the actor's belief in the mantra itself. The more confident they are in the chanting mantra, the better the mystical impact. Lilik (2018) states that a significant process occurs if it is believed.

In Figure 2, the mantra created by the lecturer with scientific attitudes and chanted is not impacted by mystical factors. The determining factor for the success of the mantra is psychological, such as the level of trust and perception of the chanter of the mantra itself. Thus, the chanter's perception and level of trust is the main driving force for the emergence of the academic impact of the mantra. It aligns with several previous studies that perception impacts attitudes and decision-making (Wardana & Wibowo, 2018; Nurrahmi *et al.*, 2021). Apart from that, psychological factors in the form of level of self-confidence also play a role in realizing the academic impact of mantras created by lecturers for students (Lilik, 2018). Wardana & Wibowo (2018) also state that the level of self-confidence affects academic achievement.

In his description, the increase in metacognitive skills, scientific attitudes, and mastery of the "physics learning evaluation" concept in this research can be explained from a psychological perspective. According to Lolla (2022), mantras can help a person's psychological well-being in general. In theory, students' psychological state impacts their learning processes and outcomes (Gloria, 2018; Sriwanti, 2019; Kulsum, 2021). Therefore, it is believed that the increase in the three variables psychologically impacts students in the experimental group. This statement was also confirmed by RE1, who stated: "After repeatedly chanting the mantra from the lecturer, I felt that I had a higher enthusiasm for learning, and my confidence also increased. My study time increased, especially at home." It means that the mantra chanted repeatedly impacted RE1 and the others psychologically. Mantra impacts metacognitive skills, scientific attitudes, and concept mastery. It is in line with Dudeja (2017) that the right frequency of mantra sound accompanied by the proper intention helps the practitioner/chanter to fill the brain with oxygen, reduce heart rate and blood pressure, cure various diseases, create calm brain wave activity and achieve immunity from external mental disorders. It is also confirmed

by Banerji and Bhattacharya (2022) that mantra, in essence, is a tool used by the mind that ultimately frees one from the vagaries of the mind and instills focused concentration.

Increasing metacognitive skills, scientific attitudes, and concept mastery, in general, is also in line with the results of previous research. Several studies state that mantra has a positive impact on the chanter, for example, in terms of health (Lynch *et al.*, 2018), sleep quality (Raghuwanshi *et al.*, 2022), diagnosis (Manickavasagam *et al.*, 2022), and other miracles (Manickavasagam *et al.*, 2022). Staples (2012) states that mantras can work on various levels, including physical, cognitive, emotional, and spiritual. It means that theoretically, this research brings new empirical evidence that mantra can be used in the field of education with excellent results.

In line with the previous description, Banerji and Bhattacharya (2022) also stated that one of the functions of the mantra is to protect a person from deviation and failure. In addition, Gao *et al.* (2019) also said that it is generally assumed that religious songs can relieve fears and overcome thoughts, helping individuals overcome difficulties. Therefore, the success of increasing metacognitive skills, scientific attitudes, and learning outcomes is a concrete form of one of the functions of the mantra to avoid failure, alleviate fears, overcome thoughts, and overcome difficulties. According to Tseng (2022), although mantras are often associated with magical matters, much scientific evidence has emerged regarding the use of mantras for improving health. Meanwhile, a person's health plays a vital role in achieving success (Rasa, 2020; Ethics *et al.*, 2021; Saini & Sorout, 2023; Habibah & Makhshun, 2023).

This research implies that lecturers must involve or use mantras to improve students' metacognitive skills, scientific attitudes, and learning outcomes. It is also in line with Pamungkas *et al.* (2023) that mantras can be used to spread goodness (*da'wah*). The involvement of a mantra created with "academic practice" in the learning process will be more applicable on a massive, structured, and scientific basis.

Developing an academic mantra does not require special facilities like shamans who need "mystical practices" in creating it, making it possible to develop it by anyone at any time. It aligns with Manickavasagam *et al.* (2022) that mantras can be developed and used repeatedly. Thus, developing a mantra in an "academic manner" positively impacts the learning process and outcomes.

## **Conclusion**

The research concludes that a mantra positively impacts metacognitive skills, scientific attitudes, and concept mastery. Respectively, Levene's Test for Equality of Variances is  $0.022 < 0.05$  (significant for metacognitive skills),  $0.070 > 0.05$  (not significant for scientific attitudes), and  $0.443 > 0.05$  (significant for concept mastery). This research implies that lecturers must involve or use mantras to improve students' metacognitive skills, scientific attitudes, and concept mastery.

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