

THE BELIEF ON THE EXISTENCE OF THE SAKA IN MALAY COMMUNITY

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Abstract

The Malay community has long been known as one of the people who have faith in the mystical. Belief in these mystical things is greatly influenced by the beliefs of animism and dynamism inherited from generation to generation. One of the mystical beliefs that still exist in the life of the community to this day is the belief in the existence of Saka. Saka is a genie that is kept by individuals or families for a specific purpose. The question is whether the trust to the review of the extant among the Malay community in Malaysia? The purpose of this study to explore the level and form relevant to the community of faith in this modern era. The research conducted is quantitative. The study respondents were 286 people aged between 20 - 30 years. The study was conducted in Peninsular Malaysia using Google form for data collection. The questionnaire used in this study consists of 16 questions that examine the level of belief and perception of respondents to the existence of perennial in this modern era. The study found that as many as 60% of respondents still believe in the existence of, and a total of 57.4% believe that not only exists in the community's trust and confidence but also exists in other communities. A total of 54.9% of respondents said that the belief in the existence of perennials in modern times is still relevant. However, 74.6% said that perennial assistance is not needed in this modern age. The overall level of belief of respondents to the existence of perennial is 53.5%, while 23.3% of respondents are skeptical of the existence of perennial. This study concludes that the Malay community in Malaysia still believes in the existence of the present. The implication of this study is mapping the level of trust the community to things mystical and its influence on life in the present. This study gives effect to the understanding of the characteristics and mindset of the Malays in this modern time.

Keywords: of, Malay, Malaysia, beliefs, spirits

Introduction

The community is one of the races in the country. Many of these people live in Malaysia and Indonesia. The origin of the Malay society is still a debate among historians and experts in the field of anthropology, linguistics. The origin of the name of the Malays are still being debated this time so that the hypothesis which says that comes from the Malay word "Malayo" (Tagalog), which means far. The word Malaya itself in Tagalog means free (The Patriots Writers Panel, 2019). According to preliminary data found in the use of the Malay name Ptolemy painted paintings as early as 150 AD who use the term Mele-Colon (Author Panel The Patriots, 2019). Malay word is also found in the Hindu scriptures, in the words of the Vayu Purana Dvipa Malaya, which refers to Malaya means topography of hills (Author Panel The Patriots, 2019). The existence of the Malay ground is also mentioned in the records of travel I-Ching mentioned there was a kingdom called Malay founded in the 7th century and is located around the city of Jambi (Author Panel The Patriots, 2019).

The Malay community has long had a belief in mysticism and the occult, particularly before the advent of the Islamic religion. Before the advent of Islam to the Malay, the Malay community still hold a belief and dynamism animisme (Tamdjis, 2019). This belief results in a close relationship between humans and nature and supernatural / metaphysical beings. The density of this relationship is a factor in the existence of the concept of perennial for example: perennial tiger, perennial crocodile, perennial snake, and so on (Tamdjis, 2019).

The presence of Islam in Malaya did not cause the loss of the original culture of the Malay community and also belief in the metaphysical or supernatural beings. This led to a growing mythology old belief among the Malays still remained preserved and passed down from generation to generation. Belief in the existence of supernatural beings among the Malays remain well preserved to this day, one of which is saka.

Concept Of Saka.

The belief of saka is the long-established among the Malay community. The story of this perennial is told from generation to generation until today. This reason is why the belief in saka still exists today. Based on the original word, saka is from pusaka. It is the meaning of inheritance. Pusaka is an old thing that a person inherits to his descendants, such as a dagger, a sword, old equipment, Etc. Another definition of saka is an ancestor from the mother or father (Din & Kassan, 2016). According to Islamic physicians, saka is a genie inherited from the upper lineage such as father, grandfather, grandmother, Etc. (Din & Kassan, 2016). Some say that saka is the knowledge passed down from generation to generation, for example, from parents to children, grandparents to grandchildren, and so on (Kasimin, 2006).

Individuals who will receive or become saka heirs are usually close or loved by the saka owner. The saka will be transferred to the selected individual after the original owner dies. Therefore it is defined as inheritance or inheritance in the unseen form (Mohamad & Yusuff, 2019).

Saka is maintained for various purposes, including maintaining personal safety, family, and property, helping complete heavy work, transportation, assisting in blasphemy, and assisting in the birth of a baby (midwife). There are many types of saka, including tiger, crocodile, pelesit, Hantu Raya, midwife, bomoh, Etc. This saka will be transferred or passed on to other individuals who still have family ties. There are two ways to transfer saka, 1. consciously through the recitation of spells or the giving of certain items, and 2. unconsciously through dreams (Din & Kassan, 2016; Mohamad & Yusuff, 2019).

Some saka need to be "taken care of by being fed or adored." There are many ways to worship saka. One of the most famous is to use yellow glutinous rice. The community is familiar with glutinous rice yellow because yellow rice is one unique meal entertainment or culture in the community, such as marriage, birth, circumcision, thanksgiving, and the like. Yellow glutinous rice has a particular value for the community because it contains the meaning of thanksgiving and happiness, a favorite food of all ages, and is not limited by socio-economic level, and the symbol of a close relationship (Panel Writer The Patriots, 2019). The relation between yellow glutinous rice to saka, yellow glutinous rice has the meaning of a binding or close bond between the saka and its master.

Saka that is not taken care of or neglected by individuals who should take care of it will cause disturbances in the form of sleep disturbances, whispers, feeling followed by something unseen, often seen shadows, and hysteria (Din & Kassan, 2016). The disturbed saka can also occur when the heirs violate the agreement or taboo that has been notified to the first heir first.

Research Problems and Objectives

The problem in connection with perennials is whether the belief in perennials in modern times is still relevant and appropriate? Does perennial still play a role like in the past? Is it still relevant if humans cooperate with perennials for a purpose nowadays? The objective of this study was to identify the views and acceptance of the community of today.

Research Method

This study is a field study and quantitative. This study was conducted in Peninsular Malaysia. The study respondents are individuals aged 20 years - 50 years from various races found in Malaysia. The total number of study respondents was 284 people—data collection method using questionnaires distributed through Google form. The study period was two weeks—the data obtained in the form of descriptive data in percentages.

Research Result

The study results found that 60% of respondents still believe in saka, while 11% say they do not believe in the existence of saka, and 29.1% are uncertain or skeptical of the existence of perennials. However, 21.6% of respondents said they have experience

with saka, while 79.2% do not experience saka. Due to the existence of perennials, 1.8% of respondents said they have saka at the moment, while 90.1% of respondents say they do not have perennials, and 8.1% doubt that they have perennials or not. A total of 54.9% of respondents said that belief in perennials is still logical, while 15.1% of respondents said belief in perennials is illogical, and 29.9% of respondents are skeptical belief in saka is still logical or not at this time.

Regarding saka ownership, 66.9% of respondents said perennial is real and real, while 8.1% said perennial is non-existent or real, and 25% said they were skeptical of whether perennial exists or not. About the agreement between individuals and saka, 31% of respondents said that saka' agreements will bind individuals or families forever and can not be decided. However, a total of 39.2% of respondents said that the agreement with saka could be cut off. A total of 29.7% of respondents said they were skeptical whether the agreement with saka could be cut off or not.

In respect of trust among ethnic groups in Malaysia, 13.4% of respondents said that exist in the community trust only, while 57.4% of respondents said that the confidence of belief also exists in other communities. A total of 29.2% said they were skeptical that belief in saka also exists in other races.

They are related to the relationship between saka and genie. A total of 69.3% of respondents said they believe in the existence of jinn, while 10.9% of respondents said they do not believe in the existence of jinn, and 19.7% of respondents said they are hesitant to believe in the existence of jinn. The existence of jinn, as many as 4.6% of respondents allow being friends with jinn as long as the purpose is good and does not impose any conditions or contain worship elements, while 80% of respondents do not allow to be friends with jinn even for good reasons.

Regarding perennial assistance to a person, 74.6% of respondents said that genie assistance, including saka is not needed at this time, while 9.5% of respondents said they still need genie assistance at this time, and 15.8% of respondents are still skeptical whether genie assistance is still needed or not. A total of 4.2% of respondents said that saka attendance could help a person or family, while 79.9% of respondents said that saka attendance does not benefit a person or family, and 15.9% of respondents are unsure whether perennial attendance is good or not for someone.

In total, 53.5% of respondents still believe in the existence of saka in modern life today, only 23.3% do not believe in perennial, and only 23.2% doubt the existence of saka.

Discussion and Conclusion

Based on the results of studies carried out, the confidence of the still strong among the Malay community in Malaysia today. The belief of the trust that has been around for a long time among the Malays in Malaysia today. These still exist in modern Malay society because of this belief still includes logical and acceptable to them. Although the belief in perennials still exists to this day, the "use" of perennials to help one's job or particular task is no longer done at this time. Belief in the other among the Malays, just using different names, but the concept of it is.

Belief in the existence of a still strong Malays because a strong belief influences them in spirits' existence. This is because perennials belong to the group of jinn. Although they believe in jinn's existence, they do not allow humans to be friends with jinn even for good reasons, or no conditions must be carried out. Based on the teachings of Islam, being friends with jinn is an act of shirk or wrong. Moreover, they also believe that jinn's presence in human life does not give any good to a person and his family.

Finally the results of this study can be concluded that the Malays still have a strong belief in the existence of the modern time. Nevertheless, the Malays are not willing to use of the help complete their work.

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