

Suanggi Dark Arts of East Indonesia, A Folklore Study

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Abstract

Suanggi an evil ghost or witch who works with the help of smooth and as a human being or a kind man who has supernatural powers and evil. Suanggi known only in Eastern Indonesia, namely in four major locations of Sulawesi, Maluku, Flores, East Nusa Tenggara and Papua. Suanggi mode is the same in all four locations. And the mention of the same name except for five locations in Sulawesi. Suanggi most commonly found in the Flores case NTT. Like other witches in East Java, Suanggi end the victim with death. Danandjaya, 1997. Its existence is often not visible to the naked eye (irrational) but somewhat physically present (rational). Superstition is the basis of discussion Suanggi analysis, by Danandjaya (1977). In Folklore's theory, Suanggi is categorized into the Natural Invisibility Legend, since it usually takes the form of a story that is considered to be true and has been experienced by someone in the form of a phenomenon. How Suanggi works similar to Santet in Banyuwangi. The victim often ends up dying in unnatural ways. The envy factor, its threatened presence or the arrival of a new person who is feared to be displaced encourages these Suanggi practitioners to practice Superstitious or scientifically called Metaphysics.

Introduction

Title Dark Arts of Indonesia East as if to show the rest of Indonesia is very different from the other two, Middle and West. But as seen, Suanggi really have plagued the Eastern part of the country. A name that is rarely called for the people of Papua as taboo 'pamali' (Sundanese) because it was feared Suanggi will appear suddenly when it called. The fear of the arrival of this Suanggi as mentioned by Rodman is Taboo of Fear. One of the three types of Taboo. Suanggi spread its presence in four major areas in the Eastern part of this Indonesia Maluku, Papua, Sulawesi and NTT Flores has attracted the desire of a scientist is W.R van Hoeffell to come to Indonesia. Its existence has been highlighted by Hoeffell, a scientist and a pastor who studied Suanggi in Maluku. So tentatively concluded by Hoeffell "Suanggi is an evil spirit in the shape a person having magical power to cause disease and illness. Suanggi is also a Moluccan Malay term for villagers suspected of being cannibal witches. The accusation of being a Suanggi would be fatal, for reviews those who were allegedly proven to be a Suanggi would be killed and their corpses would be thrown into the sea ". The definition is pretty gripping reason. In four locations that I will discuss is started from Buru Island Maluku alleged beginning of the emergence Suanggi and Village swangi North Maluku. Suanggi as the name of person or the offender, and the verb or verb and noun activities do Suanggi Suanggi the science itself. Suanggi

perpetrator is the one who called the discount negative trait, jealousy and envy. Envy when they see other people happy, healthy and wealthy. As told by Silfi from Namlea, Helpers of Papua, Daeng Sibali of Makassar and Ahmad from Ngada Flores NTT. How it works is similar to the Witchcraft Suanggi in Banyuwangi. Victims often end up with death by unnatural ways. Factors envy, its existence is threatened or the arrival of new people who feared it would shift encourage perpetrators of this Suanggi perform superstitious practices or scientifically called Metaphysical. In the Laws of Thermodynamics and Metaphysical Theory things like this is reasonable for reviews theoretically could even natural. Witchcraft or Suanggi is actually something that is considered irrational but actually rational. Things elusive magic and accepted by the mind. Things such as nails and a needle delivery by means of magic can be explained with physics formulas Thermodynamics and energy transfer processes. There is a relationship that the law of conservation of energy of the second law is that energy can not be created or destroyed but can be transferred. Law of Thermodynamics revealed that the utilization of energy can not be 100% perfect, because most of the energy released into the environment as heat. Then also, in theory Biology expressed about the flow of energy in an environment where Witchcraft or Suanggi can be described. Research on Suanggi almost non-existent. Differences with

Witchcraft and various variants. Like witchcraft or Santet of East Java, Kuyang (Central Kalimantan), Jurig kuris from West Java and other black Sciences scattered throughout Indonesia. Some of the writing on the internet is almost the same contents are not much to review in detail how the modus operandi Suanggi eastern Indonesia that make people so very frightened. Some found a tragic death and untracked. Many can not find the sender. Suanggi could also arise from the dead so that the spirit back as Suanggi, as happened in Tobello (2000). There was a woman Tobello daughter of the leader who died in a manner quite tragic that heard the screams of women and then the spirit re-emerged in a particular location. People often hear shouting at any given time. And legendary for always chasing the men to be attacked. Some websites and blogs that no one from Manokwari, Buru and Flores NTT tell a little about Suanggi, but not many provide full and detailed information. Hendricus Mutter, an adventurer who mastered tracks Cartensz Mountains has held repeatedly expedition to the summit. In 2015, starting from the village Ugapa and Sugimba ie the start location to get Cartensz peak, the climbers began to caution against the phenomenon where Suanggi. This is because the track toward the top of the mountains Cartensz very long and dangerous. And there is no mention of them at all that this word. They also prohibit Mutter to mention that word, though.

The word spelled as Taboo, namely Taboo of Fear by these mountain climbers. (Rodman, 1988)

Oral folklore

Of dissemination means, Suanggi classified into Oral Folklore. Not many writings that tell about Suanggi especially on technical ways to Suanggi deploy offensive to others. As the flow of Freudian say that the phenomenon of Suanggi arise because of the popularity of legend. Many evidences of events that actually happened. But because of the taboo, so this phenomenon as just buried it. In theory Folklore, Legend Suanggi Nature categorized into invisibility, because usually a story that is considered really happened and been experienced by someone in the form of a phenomenon. Such is the legend function to confirm the truth "superstition" or the people's trust. Due faerie legend is a form of personal experience then by the Swedish Folklore experts C.W von Sydow gives a special name is "memorat", in Danandjaya (1977). Although it is a personal experience, but the content of the experience it contains many traditional motifs typical story. As happened in Ngada, attacking friend came as newlyweds in Mboras. The man, Ahmad is a native of Riung tribe and the woman is Javanese. That night

they rested because time is shown at 11. Suddenly there came a cat that suddenly were inside the house. Ahmad, who is already familiar with the characteristics of direct Suanggi necessarily trying to evict the cat. And they finally could be spared from terror Suanggi. The cat was going to attack the wife of Ahmad and it is definitely going to kill him. It happened with Ahmad aunt who had died previously without pain and other reasons which found no claw-marks on the shoulders. And having consulted a doctor, can not find anything in his diagnosis. Suanggi always leads to death. So then by Hand in Danandjaya (1997) categorized Suanggi again into superstition Death. And into the category of the 7th Suanggi often appears in the form of cats, pigs and dogs. Suanggi known as Poppo in 5 locations in mainland Sulawesi is also tangible dogs. Only mode "Poppo" in contrast to Suanggi in Sulawesi and Maluku Flores. Poppo will attack the people who will die. But it remains the same which is based on envy. If Suanggi in Maluku actually come to those who have died. So that three of these animals is also called the animals in World Mythology. (Maritime, 2013) and (Geertz, 1964). Poppo and Parakkang difference is, in terms of its form. Parakkang human shape but only the content that fly with wings helped her. The full body is physically stored in the house in the attic above. The modus operandi was the same with Suanggi namely because envy and jealousy to the heart to kill his victim.

From some of the stories told by the informants, Suanggi often found also in human form. People who are considered 'play' and 'play' Suanggi. Form can man possessed Suanggi or human sciences that are no longer tangible. For example, like a ghost. Man who possessed this knowledge in theory Folklore Suanggi called trance, that the word 'surup' or dusk. Because were possessed of this type generally occur at the time of maghrib (getting dark), which at the time of the lelembut 'wandering' appears. The so-called supernatural beings by Danandjaya are spirits that live on the old tree, or the sites of old. It also occurs in Nagakeo, Flores, where there is a beautiful grandmother whose feelings of envy over the success of people, he appealed to 'dhemit' in a tree that actually happened to the grandmother Suanggi get the science in question. Then the grandmother tried to harm someone because they always get a lot of marine fish. South Buru also occur in the tree called the Tree Stone. People really believe in the existence of the tree that the tree can be used to launch Suanggi activity.

Suanggi is difficult to believe but there whereabouts. Many mistakenly think someone's death as the destiny of God without tau cause. Though he died due to causes Suanggi attack. By Danandjaya phenomenon of people who do not believe in mysteries called superstition. As modern society superstitions can be

explained in different theories. For example caused by a wrong way of thinking, the coincidence, a predilection (relish), rites, transitional living, state theory can survive (survival), a feeling of uncertainty destinations is a highly coveted, fear of things that are not normal and risky , as well as the fear of death. Things are called superstitions but still practiced by most residents of Buru. Such as when bathing the corpse. The process is done in the room. Not as practiced by ordinary people. They are very concerned that there are instigators Suanggi appear and participate bathing the corpse. Because what will happen is this Suanggi will take the light of the deceased. It is truly the embodiment of the term 'Superstition'.

It superstition others who are still believed to be part of the story Folklore Indonesia is superstition into 5 sub categories namely plants. An example is the Moringa leaves. The leaves are very powerful impact, according to the trust of the people, should be planted front of the house along with a girlfriend or henna leaves. The existence of both of these plants for communities Buru very important because it can dispel evil spirits such as Suanggi. These same leaves always accompany the bodies on the island of Buru.

Some form of animals as mentioned above is Suanggi media in the pursuit of its object. Included in this is a kind of

fireball or fire. Fireball or fire is also called a kind of manifestation of Witchcraft from Banyuwangi, East Java. In Blitar, East Java, this fireball appeared certain time and called "Kemamang". And all have the same technique that is attacking the victim to death. Frazer in Danandjaya say that this is Ilmu Ghaib used to harm, either the enemy or the usual victims. Science, according to Frazer might be 'homeopathic' (unseen to emulate) and "contagious magic" (object-like).

Someone will ask for help Suanggi (Noun) to make dolls (such as voodoo dolls) similar to the enemy and then pierced with a needle that became sick and died. On the island of Buru, infant toddler age Suanggi often targeted. Especially in rural Waimangit said Silfi (2017). Often there is a little boy who allegedly touched by Suanggi (Noun) then endless hot body and ends with death. In the Suanggi Flores (Noun) this often gather and partying. They danced and danced at the funeral, as also seen on the coast of the island of Buru. The time that is often used is during full moon nights. In the Suanggi Buru island is dancing on the beach in the evening. There called Dancing Moon said Silfi (2017) Some also like wings and fly while dancing. The difference with the Flores is the Suanggi gathered in the cemetery and a new meat-eating corpse buried. However, only certain people can see these activities

Mapping Location Suanggi

Based on the interviews and searches data on the existence of this Suanggi, found the same phenomenon is in some places below. The same phenomenon can Suanggi but in some locations there are changes and shifts in morphology and semantic word. Starting from Buru island of Maluku as the central location and the alleged emergence Suanggi swangi first time that in North Maluku. Due to found a village named swangi allegedly Suanggi appear there first. Then it spread to Flores NTT, Papua and Sulawesi. Buru Island Suanggi word and the phenomenon appeared in the village Waimangit, Namrole, South Buru. Being in Flores and others can be seen in the table below.

continued

Tabel 1.

Penyebaran dan Pemetaan Suanggi di Indonesia Timur

	Maluku	Flores "Potti"	Sulawesi	Papua
1.	Halmahera Utara "Suanggi"	Larantuka "Suanggi"	Makassar "Parakang" "Poppo"	Timika "Suanggi"
2.	Bacan "Suanggi"	Ende "Atapolo"	Kotamobagu "Pok pok"	Puncak Cartensz "Suanggi"
3.	Ternate "Suanggi"	Kalabahi "Suanggi"	Soppeng "Peongngeng"	Manokwari "Suanggi Meyah"
4.	Halmahera Timur (Tobello) "Suanggi"	Manggarai "Suanggi"	Bone "Peppo"	Serui "Suanter"
5.	Maluku Utara (Swangi) "Suanggi"	Pulau Rote "Suanggi"	Gorontalo "Ponggo"	
6.	Pulau Buru (Waimangit) "Suanggi"	Ngada "Suanggi"		
7.	Buru Selatan (Namrole) "Suanggi"	Adonara "Suanggi"		
8.		Nagakeo "Suanggi"		

From the table above can be seen as follows: In the Moluccas were found in seven locations: North Halmahera, Bacan,

Ternate, Halamahera Tobello East, North Maluku swangi, Waimangit Namrole Buru Buru Island and South. The word "Suanggi" found equally in 7 different locations. There is no difference at all. Flores NTT, Suanggi also called "Potti". There were found in 8 locations: Larantuka, Ende Kalabahi, Manggarai, Rote Island, Ngada, Adonara and Nagakeo. From 8 to that location there is one that uses a different term, namely in Ende "Atapolo". In addition all the same use traditional words "Suanggi" or "Potti".

In Sulawesi, found in 5 locations: Makassar, Kotamobagu, Soppeng, Bone and Gorontalo. These five locations in Sulawesi using terms which are quite different to the previous two great locations. From the interviews that have been conducted, Suanggi Sulawesi modus operandi is the same as in Flores and Maluku. Deliberately killed because of jealousy and envy factor. His name is Poppo, Parakkang, Pok pok, Peongngeng, Ponggo. The names on the mainland Sulawesi Suanggi is undergoing the process of forming the word "Word Formation" of Poppo - Peppo - Pok pok - Ponggo - Peongngeng, so that by Subroto this process follows the rules of word formation which produces words that are new or different lexical identity of the basic word.

Then there are also differences in Papua in Manokwari and Serui ie. Namely the addition of the word meyah or red because of the often intangible Suanggi fire or fireball. And said

Suanter of Serui are abbreviations of "Suanggi Fly" as some form of Suanggi is flying like a bird.

Conclusion

From the article above we can conclude that Suanggi controlled locations in Eastern Indonesia 4 locations that have been discussed. This is due to the same mode that attacks against victims of Sudan due to the jealousy and envy to others. The big difference is in the mainland Sulawesi name alone, but it is all almost identical. The animals are often manifested by Suanggi Sciences are dogs, cats and pigs. Ilmu Ghaib and superstitions become an important part in all the events Suanggi.

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