

Supernatural in Malay People Folklore in The Langkawi, Kedah District

Nor Hanisah Binti Halim

Faculty of Modern Language and Communication,
Universiti Putra Malaysia, Serdang, 43400 Selangor, Malaysia
Email: norhanisah.halim@yahoo.com.my

Roslina Abu Bakar

Malay Language Department, Faculty of Modern Language and Communication,
Universiti Putra Malaysia, Serdang, 43400 Selangor, Malaysia
Email: lynabubakar@upm.edu.my

Arba'ie Sujud

Malay Language Department, Faculty of Modern Language and Communication,
Universiti Putra Malaysia, Serdang, 43400 Selangor, Malaysia
Email: arbaie@upm.edu.my

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Abstract

The tradition of the Malay believes in supernatural elements in all aspects of life such as in matters that involves beliefs towards the existence of the unseen. According to Noriah (1983), supernatural incidents are matters that cannot be grasped by the normal ability of the human being such as the existence of the other unseen creations, spiritual creatures that in reality cannot be assumed but its existence is convinced by the affects towards humans. Apart from that, the existence of universal objects that are out of the ordinary with ferocious or out of the ordinary animals, natural phenomenon that are considered out of the ordinary and all the out of the ordinary attributes cannot be explained by the rational thinking of the people. According to Roslina (2012) the Malay folklore is not only of the literary sayings to the public but can give a picture of a lifestyle or cultural circumference of a people, but folklore is able to depict a picture of human relationship with magic. Therefore, this study is done to recognize and analyse supernatural elements in Malay folklore in the Langkawi, Kedah district. This study applies the R. LINA: two-way planned communication (R.L.: KDHT) model. This study uses the field method and content analysis. The data of this study includes the stories of *Puteri Dayang Bunting* and *Mahsuri*. The outcomes of the study finds that Malays folklore in the Langkawi, Kedah district has natural phenomenon supernatural elements that are out of the ordinary and supernatural objects that is still believed to be true by the local

public towards its existence even the belief towards supernatural powers that are influenced by animism and Hindu beliefs has long been abandoned by the Malay public tradition.

Keywords: Natural Phenomena, Out of the Ordinary Objects, Supernatural, Malay Folklore

Introduction

The Malay people have inherited beliefs towards the existence of the unseen world in all aspects of their lives. According to Jelani (2018:37), the tradition of Malay people verily believes in the existence of spirits from the souls of the dead that is known by a variety of names such as “hantu”, “jembalang”, “jin”, “pelesit”, “polong”, “pontianak” and others. The element that involves matters that are out of the ordinary in the real word includes matters that are bizarre and supernatural. This element can be divided into three categories that are stories that has relationships with spirits, souls of the dead or ghosts. Secondly, are stories that narrates the unseen world, “bunian” world and heavenly world. Thirdly, are stories that describes the existence of bizarre animals that are differently shaped from animals that are already present.

According to Ahmad, Hariza & Nizamiah (1999), beliefs towards the mystical realm is not something new, but it is believed to have existed since the existence of human beings. The philosophers of that time already has the concept of creation and god. The mystical realm is a supernatural phenomenon in the public society. This mystical realm is no longer alien with the words such as “dukun”, “bomoh” or “pawang” that gains their knowledge from other creatures or unseen creatures.

Norah (1983) says that supernatural is related to issues that cannot be grasped by the normal capacity of a human being. Among them are the existence of other unseen creatures, spirits that their realities cannot be assumed but its existence is believed through the effects towards human lives. Apart from that, the existence of natural objects that is out of the ordinary with animals that are fiersome or out of the ordinary, natural phenomenon that is assumed to be out of the ordinary and all of those other out of the ordinaries cannot be explained by the rational thinking of the people.

Roslina (2018) explains that supernatural can bring the meaning of a creature that has out of the ordinary characteristics and the out of the ordinariness is able to trigger feelings of wonder, admiration and fear in the audience. It cannot be proved that these creatures really exist or not because of the limited capacity of the human senses. However, people in the real world have experiences of feeling, seeing and realizing the existence of supernatural beings and believes in the existence of those beings.

Based on the opinions that is outlined by these scholars, it can be explained that these supernatural is in relation to matters that are strange or mystical and the existence of matters or events that are hard to explain by the rational or scientific logic of the mind due to it being above the understanding of a normal human being. This supernatural element can be divided into several types that are, matters that are related to spiritual beings or unseen beings, matters that narrate about the word of the “bunian” or heavenly, the existence of animals that are out of the ordinary, objects that are out of the ordinary and the existence of world phenomenons that are out of the ordinary

Based on a previous study, studies about supernatural in Malay folklore has largely been done but focuses on other elements in the supernatural such as the study from Roslina (2018) titled “*Makhluk Supernatural dalam Cerita Lagenda Daerah Hulu Perak Suatu Realistik dan Fantasi*”. This study can show the out of ordinariness that is present in supernatural creatures

in legendary stories in the Hulu Perak district. There are two types of supernatural creatures that has realistic attributes that can be seen in this writing which are *Puteri Bunian* and *Harimau Jadian*. This study will only focus on the supernatural creatures in the legendary stories and this study that is to be done will focus towards the supernatural aspects from the side of natural phenomena that are out of the ordinary and out of the ordinary objects.

Apart from that, there is a study by Wan & Ramli (2015) titled "*Unsur Supernatural dalam Cerita Tradisional Wayang Kulit Masyarakat Melayu Kelantan*". Supernatural beliefs in the minds of the Malay people such as souls of the dead, ghosts, deity and jinn are radiated in stories of traditional shadow plays. It is clear that the belief about supernatural powers still exists in the thinking of the Malay people and can be seen in cultural art activities that is still held until today such as in shadow play stories. This study focuses towards supernatural elements in shadow play stories; hence, the researcher wants to fill the gap with studying the supernatural elements from the aspect of selected Malay folklore such as the stories of *Puteri Dayang Bunting* and *Mahsuri*.

Malay folklore are literature of the people in the narrative form. The literature of the people expanded among the people that has it within them through being together. Dispersion or delivery of this folklore was done orally from previous generations to now. Malay folklores have a big number of material that contains supernatural elements that are matters of the unseen or bizarre which is believed by the tradition of Malay people that is the existence of spiritual creatures and incidents that are out of the ordinary.

According to Roslina (2012) this phenomenon gives a picture that folklore is not only as an outcome of literary recitation for a people but depicts the lifestyle of a people. The delivery of Malay folklore that is narrated is able to depict the relationship between humans and unseen power. Folklore governs depiction about the unseen power itself that is not present in the real world, unseen power with the outliers of other worlds with the human attributes that has characteristics that are bizarre or mystical. Therefore, this study is done to the objectives as follows:

- to identify the supernatural in Malay folklore and
- to analyse supernatural in Malay folklore that shows natural phenomenon that are out of the ordinary and out of the ordinary objects.

This study is limited to the folklore of the Kedah Malay that encompasses the stories from *Puteri Dayang Bunting* and *Mahsuri*. This study uses the R. LINA: two-way planned communication (R.L.: KDHT) model in analyzing the study. This study focuses only to the supernatural elements that are from the aspects of natural phenomena that are out of the ordinary and out of the ordinary objects.

Research Analysis

Malay folklores that are categorized as legendary stories in Langkawi that show stories which has a lot of supernatural elements such as natural events or phenomenon that is out of the ordinary and based of legends mentioned has also objects that are out of the ordinary such as warm water pool, broken pot and others to give more life to the folklore. Through the *Puteri Dayang Bunting* and *Mahsuri* Malay folklore, the mentioned stories show supernatural elements that is related to natural phenomena that are out of the ordinary and out of the ordinary objects.

Wordly Phenomenon Supernatural Elements that are out of the Ordinary

According to Sa'id (2009) that cites the opinion of Einstein and also based on relative theory, the universe as a whole forms a curve. This universe is like the surface of a balloon in the form of a ball that covers all in it. This universe is like inhaling and exhaling breath, so it seems as it is wrinkled and at times bloating. Therefore, there are a lot of natural universal phenomenon that are happening around us all corners of the earth and every phenomenon that is happening are of the upmost interest and magnificent. The natural phenomena exceedingly influences the lives of humans. The universe gives life to humans, although on another side the universe can cause impacts that are beneficial and adverse. Phenomena means a symptom, fact, statement, incident and matters that can be felt by the senses even of the matters that are mystical. Phenomenas happen in all places that observed by humans. An incident is a phenomena. Phenomenas are a network of incidents with the situational form that can be observed and valued from the lense of the human.

Malay folklore has various narrations that has supernatural elements that are stories that narrates natural phenomenas that are out of the ordinary. According to Hashim (1986) folklore that has mythical elements tell a lot about humans or creatures and out of the ordinary incidents that is beyond the logical thinking of the humans. The natural phenomena existence of supernatural elements that is out of the ordinary is always depicted in Malay folklore. Apart from that, oral stories that are related to natural phenomena that are out of the ordinary is spoken among the Malay people mentioned also is popular and the local Malay people still believes towards the existence of the out of the ordinary natural phenomena. According to Jelani (2018) the Malay public believes about the existence of spirit that occupy the unseen world, a living forest, trees that can move, sinks that have spirits, a world under the sea and others. The statement can be proved thorough the depiction of the *Puteri Dayang Bunting* Malay folklore where a "Puteri Dayang" that is pregnant has cursed herself to become an island and the water from the island can give birth towards any woman that drinks from it. Example of a passage:

Setelah mereka bersama dan berkahwin, nelayan ni telah pun memungkir janji akan memulangi baju saktinya tetapi tidak oleh kerana dengan rasa sedihnya di telah pun menyumpah dirinya menjadikan pulau dayang bunting dengan menyebut kesaktian aku dah tak jadi aku menyumpah diri aku, barang siapa ibu-ibu yang tidak mempunyai anak yang menginginkan anak, minumlah air di dalam tasik aku.

(Story of the Legendary Puteri Dayang Bunting: 2019)

Translated as:

After they became together and got married, the fisherman broke his promise to return her "baju sakti" but did not due to her being in sorrow she curse herself to become a pregnant "pulau dayang" with saying mystically that I am gone so I curse myself, to mothers that do not have children that want children, drink from the water in my lake.

(Story of the Legendary Puteri Dayang Bunting: 2019)

Based on the above passage, the incident of the princess cursing herself to become an island and water inside the lake can give birth towards women who drink from it is a out of the ordinary natural phenomena because the water in the lake is assumed to be bizarre and can give children to any women who wants offspring. The incident of the princess of cursing

herself to become “Pulau Dayang Bunting” is a supernatural phenomenon where the cursed island, its shape is like a pregnant women and its water also has its own magic. The unseen world is understood by the Malay as a world that is believed to exist in a space and has a shape but cannot be seen by the naked eye. Its shape is almost the same as the real world but more towards the unseen characteristics to the ocean, mountains and with magical creatures, that inhabits it (Nik et al., 2010). This is in line with the “R. LINA: two-way planned communication (R.L.: KDHT) model” that is outlined by Roslina (2013) where the world as a spiritual element, where the world is among the messages that is channelled by story tellers to their receivers to give meaning. The perfection of the natural creation of god such as the mountains and lakes is said to have magic must be appreciated by every human being.

For sure, the unique antidote claimed owned by “Pulau Dayang Bunting” became among the main attraction towards women to end the long very wait to have children. Although many see it as a myth, a lot believe that the story behind Tasik Dayang Bunting has its truth. According to the interviewed informant, the magic that the island has is still strongly believed by the local people and they believe that the water there can fulfil their wishes to have children.

Stories about *Pulau Dayang Bunting* are stories that have supernatural elements that has an important place in the living tradition of the Malay people. According to Suzalina (2015) in her writing, a lot of tourists that believe and really received children after drinking or bathing in the lake. According to Mustafa (1984) humans adapt to nature to fulfil its basic needs, humans have different opinions about the universe. Among factors that influences the opinion is the physical nature of the surrounding universe and life aim of that individual itself. The awareness of thinking as a whole is an awareness of the people when contemplating about what is seen and implemented in his or her life, or about something that is unclear and contributes towards forming opinions of them towards universal phenomenon.

Apart from that, natural phenomena that is out of the ordinary can be seen in the *Mahsuri* Malay folklore is when mahsuri was sentenced to death where Mahsuri cursed the Langkawi island so it becomes not peaceful for seven generations and becomes wasteland. As narrated by the storyteller. Example of passage:

...dia sempat bersumpah sebelum dia mati, apa dia cakap. Dia cakap langkawi tak kan aman selama tujuh keturunan, menjadi padang jarak, padang terkukur. Dua benda dia sebut. Kemudian dia pun mati. Maksud mahsuri padang jarak padang terkukur ni tak dak apa. Macam apa orang kata macam kosong ha, tak dak apa macam burung geroda serang. Tak dak apa yang boleh tumbuh. Kering kontang. Selepas sumpahan dia, memang berlaku apa yang dia sumpah, tak pernah lagi langkawi ni tak dak hujan, tapi selepas dia sumpah, tak dak hujan bertahun-tahun di Langkawi sehingga tanah menjadi kering kontang, apa pun tak leh tumbuh di bumi ni. Ha tu satu bencana, kemudian menimpa-nimpa bencana berlaku. Habistu hujan pulak turun dengan lebatnya, sehingga berbulan-bulan lamanya. Bah, hanyut habis rumah-rumah kat kampong ni, itu satu bencana lain.

(Story of the Legendary Mahsuri : 2019)

Translated as:

...she manage to curse before her death, she said. She said that Langkawi will not be peaceful after seven generations, becomes a

wasteland. She said these two things. Then, she died. The meaning of the wasteland of Mahsuri is nothing. Like people say there is nothing, nothing like the attack of the garuda bird. Nothing can grow. Very dry. After her curse, what happened after her curse came verily true, there was no rain after years in Langkawi until the soil became very dry, nothing could grow on the earth. That was only one calamity, after that numerous calamities happened. After that rain came down in a hard downpour, until long months. Flood, houses then drifted away in the village, this is a different calamity.

(Story of the Legendary Mahsuri : 2019)

According to the above passage, the incident when Mahsuri was subjected to death due to being slandered is a phenomenon that is out of the ordinary when blood came out of from the body of Mahsuri was white in colour indicating that Mahsuri was not in the wrong. Mahsuri has also cursed Langkawi to become a wasteland for seven generations. After Mahsuri was killed, the curse really happened when Langkawi became parched, crops would not become successful. Hot drought became long lasting and heavy downpour that resulted in flood in Langkawi.

Natural phenomena that happens after Mahsuri was sentenced to death such as Langkawi became dry until a the occurrence of a continuous drought with flood that are bad, it is said that the curse given by Mahsuri to the people of Langkawi was due to her being slandered. That curse that is said to really happen is probably due to Allah descending the phenomena to awaken His people due to the wrong doings such as slandering. According to Zainal & Siti (2010) in the book of *al-Hikam*, Ibnu Athaillah Askandary states that there are four wisdoms Allah descends a natural phenomena or try his servants such as follow:

1. To remind human beings towards Allah S.W.T. If not touched of the negligence of human, they will continuously forget Allah S.W.T.
2. The tribulation of Allah S.W.T. can weaken the lust and eventually prevent the human beings from doing things that Allah S.W.T. angry.
3. Teach humans to become patient and accepting of the decree of Allah S.W.T.
4. To destroy sins and wrong doings towards Allah S.W.T. that was done.

Apart from that, natural incident that happens after Mahsuri was sentenced to death was a natural phenomena that is supernatural because Mahsuri was said to be some one who is out of the ordinary. This out of the ordinary incident is hard to explain rationally, and maybe this phenomenon has a metaphoric role of the writer to critic the tyranny of the rulers to the people. Based on the *Mahsuri* story, the tyranny of the head chief that killed Mahsuri without investigation towards the accusation that was thrown was true or not and the head chief killed Mahsuri that was innocent. According to Jelani (2018), stories regarding supernatural or the unseen that originates from heritage and public belief can play roles in increasing the understanding of the people towards the original history of the existence of people.

This in line with R. LINA: two-way planned communication (R.L.: KDHT) model that shows the relationship of storyteller with the nature (Roslina, 2013). When Malay folklore was transmitted through the two way communication processes, the storyteller will combine intrinsic story elements with the help knowledge and then connect it with natural phenomena as a material that will be modified and shaped in a story. The outcome is Malay folklore will be channelled to the public that is charming and able to entertain while indirectly teaching (Zainal, 1999).

According to story of *Mahsuri*, the storyteller inserts universal elements such as cursing that caused Langkawi to become dry, continuous drought and flood that caused destruction of possessions of the villagers is to add charm to the story and indirectly the storyteller also delivers elements of learning to the public that slandering is something that is forbidden in Islam and people who are not guilty will be given justice when judged as the role of Mahsuri that is not in the wrong but is slandered and finally sentenced to death. Slander is an act that is very despicable because by slandering we can ruin a good name, lower the value of the person who is slandered, and a lot more can arise for the person that is slandered. Apart from arousing impact that are bad, slandering in Islam is a matter that is most forbidden. Allah S.W.T says,

“And kill them wherever you find them, and expel them from where they expelled you: and slander is more wicked than killing. And do not fight them at Masjidil Haram except if they fight you at that place. If they wage war on you then wage war on them. Indeed is that the retribution to the unbeliever.”

(*Al-Baqarah*: 191)

The meaning from the verse is that slander is an act that can cause disturbance. Slander can cause bad impacts such as banishing companion or friend from his or her home town, seize property, hurt the feelings of a person and can cause disturbance to the freedom of someone at the second of being religious.

According to the logical mind of the human being, natural phenomena that are out of the ordinary that is depicted in the legendary story of *Pulau Dayang Bunting* and *Mahsuri* are denied by some parts of the group of human public that do not believe in supernatural elements in the mentioned story, they think of the natural incident that is out of the ordinary to be inserted in Malay folklore to give charm and beautify the story and can help the listener to listen calmly, give joy and become a healing during sorrow. This is in line with the principal that is outlined by Roslina (2013) in the R. LINA: two-way planned communication (R.L.: KDHT) model that explains about the function of the universe in Malay folklore. According to Roslina (2013) the beauty of the surrounding universe is inserted through Malay folklore can help people be calm, escape hardship that is being face and serves an antidote to suffering. The beauty of the universal creation of god that is characteristically beautiful can give positive effects towards the communication of the participant. The closeness of relationship between the universe and Malay folklore cannot be denied.

This is clear in the *Puteri Dayang Bunting* and *Mahsuri* stories where the storyteller inserts the beauty of nature. For example, in the story of *Puteri Dayang Bunting*, the storyteller narrates about the beauty of an island that has mystical powers of its own where it can give offspring after drinking from it. Through the interpersonal and naturalist intelligence that is owned, that is a trigger towards storytellers or sources to appreciate the universal creation of God and insert it into Malay folklore. Application of universal elements can draw attention of the people because it gives the language style effect that is beautiful in its attribute until it influences the emotion and generates the mind of the people. A few universal incidents that is narrated by storytellers in folklores such as rain, drought, wind, sound, animals and others is clearly brought as a statement of the nearness of the world of storytellers to the universe.

Supernatural elements of objects that are out of the ordinary

Objects are things that are lifeless and does not live. According to Sheikh & Aishah (2004) objects are things that can be touched or seen, things, and its kind. Objects that are out of the ordinary are objects that is said to have power, magical and bizarre. Objects that are

bizarre and out of the ordinary has its connection to the supernatural, that is the object is believed to have powers that are out of the ordinary that are different from other objects. According to Awang (2013) every natural object that is odd and objects that is present in the universe is thought to have spirit and out of the ordinary powers. All occurrences that happens in life is believed to have connections with the creatures and objects. The statement can be proved through the depiction of the legendary story of *Puteri Dayang Bunting* where there is a “baju sakti” that can fulfil any wish that is asked. Example of passage:

Jadi ketika puteri dayang sedang mandi aaa seorang nelayan ni datang telah pun mengintai, dia mendapat tahu puteri ni mempunyai satu baju sakti yang untuk memakbulkan apa sahaja. Ketika itu, puteri tengah mandi, nelayan ni pun telah mengambil aa mengambil satu baju sakti hak milik puteri dayang tersebut dengan mengugut puteri dayang supaya mengahwininya supaya bersama.

(Story of the Legendary Puteri Dayang Bunting: 2019)

Translated as:

So when “puteri dayang” was bathing a fisherman came to peek, he came to know that the princess had a “baju sakti” that can grant any wish. During that time, of when the princess was bathing, the fisherman had taken one of the “baju sakti” owned by “puteri dayang” by threatening her to marry him so they can be together

(Story of the Legendary Puteri Dayang Bunting: 2019)

Based on the above passage, only the “keris pusaka” that belongs to the grandmother of Mahsuri can kill Mahsuri. Only that dagger can be the death cause of Mahsuri. Although the head chief used another dagger, knife and spear to kill Mahsuri, was still not able to kill Mahsuri because only the “keris pusaka” can do it. The “keris pusaka” that belongs to the forefathers of Mahsuri is a dagger that is an out of the ordinary an is an a supernatural object that is present in the *Mahsuri* story. According to Menurut Khamis, Nik & Abdul (2012), the Malays consider the dagger as an ‘amulet’. On the other hand, the Javanese say that the dagger is ‘tosan aji’ or ‘weapon that has special powers’ and gives ‘believe and conviction in achieving good luck and fortune, protected and safe’ to its owner.

In the *Mahsuri* story, the “keris” that was used to kill Mahsuri was a supernatural object where that only “keris” that can kill Mahsuri. Mahsuri was wrongly accused and sentenced to death when she was indeed not guilty and asked to Allah that if she is not wrong so show the truth; therefore, white blood came out from her body. Example of passage:

Apa dia boleh buat, hanya berdoa kepada tuhan saja. Inilah doa dia sebelum dia dibunuh. Secara ringkas, ya Allah ya Tuhanku buktikanlah kakayaanmu, sekiranya diri aku ni bersih, maka darah aku putih, bersih maksud mahsuri dia tak buat la benda-benda yang di tuduh tadi. Kalau dia dipihak yang benar, maka darah dia akan menjadi putih. Itu sumpahan dia la kan. Dia mintak macam tu la kan, dia berdoa. Bila dia ditikam dengan keris pusaka tadi kan, memang lut, memang keluag darah dia, tapi bukan darah merah.

(Story of the Legendary Mahsuri : 2019)

Translated as:

What can she do, just supplicate to god only. This is her supplication before her death. In summary, O Allah O my Lord prove you richness, if I am clean, so my blood becomes white, clean means that Mahsuri did not commit the act that she was slandered upon just now. If she was in the right, so her blood will become white in colour. That is her curse. She asked for that, she supplicated. When she was stabbed by the “keris pusaka”, it went through, blood came out from here, but was not red in colour.

(Story of the Legendary Mahsuri : 2019)

According to the above story, the white blood that came out from the body of Mahsuri after she was stabbed by the “keris”, proves that Mahsuri was innocent and oppressed by her sister in law that was jealous of Mahsuri. Mahsuri supplicates to Allah S.W.T. that if she was really in the wrong prove to the people there that she is not wrong and she was slandered. The attitude of Mahsuri of supplicating and asking for something from Allah shows that Mahsuri is a believer and obedient towards Allah. Allah S.W.T says that means,

“O you who have believed! Have fear of Allah, and say what is precisely truth in all matters.”
(Al-Ahzab:70)

The attitude of Mahsuri that is narrated by storytellers is in line with the R. LINA: two-way planned communication (R.L.: KDHT) model that the relationship between storytellers with God from the aspect of dignity and exemplary such as the attitude of Mahsuri that asked in supplication and for mercy from Allah S.W.T. to prove that she was truly not in the wrong with the white blood coming out from the body of Mahsuri. The phenomena gives an after effect to the listener where the listener can evaluate the slandering is not something that is good and Allah S.W.T is the only powerful and can grant all the wishes that were asked such as when the behaviour of Mahsuri that asked for supplication and seek the help from Allah S.W.T. Allah S.W.T. says that means,

“And when my servants ask you about me, so tell them that verily I (Allah is always near). I grant the wish of those who supplicate when they supplicate to Me.”

(Al-Baqarah, 2:186)

Conclusion

As a conclusion, this study shows the out of the ordinariness in the elements of the supernatural from the universal aspect and objects in the Malay folklore that are from the stories of *Puteri Dayang Bunting* and *Mahsuri*. The supernatural elements of the natural phenomena that is out of the ordinary can be seen from natural phenomena that are out of the ordinary, can be seen in the natural phenomena that are bizarre and unseen in the *Puteri Dayang Bunting* Malay folklore, where there is a lake that is believed to be able to give offspring to whoever that bathes or drink from it. Apart from that, the hill at the Pulau Dayang Bunting has the shape of a woman that is pregnant. Besides, the story of Mahsuri also depicts supernatural elements of natural phenomena that are out of the ordinary when Mahsuri was sentenced to death such as the blood that came out from the body Mahsuri that is white in colour and the curse Mahsuri put towards Langkawi so it becomes a wasteland for seven generations. According to the informant of the study, the Mahsuri curse came about to be true where Langkawi became continuously hot and all the produce from the crops failed, and

there was a flood that destroyed the possessions of the villagers. The curse happened for seven generations and ended after Wan Aisyah was born and Langkawi became peaceful. Next, the supernatural elements of objects that are out of the ordinary that is present in the Malay folklore that is the stories of *Puteri Dayang Bunting* and *Mahsuri* where the out of the ordinary object such as the “baju sakti” in the story of Puteri Dayang Bunting where the shirt that is owned by Puteri Dayang and the shirt can grant the all the wishes of the granter for whoever has it. While in the Malay folklore of Mahsuri, the objects that are out of the ordinary can be seen is the “keris pusaka” owned by the forefathers of Mahsuri where the “keris” is the only weapon that can kill Mahsuri and penetrate when stabbing the body of Mahsuri, a variety of “keris”, knife and spear were used to kill Mahsuri but all those weapons were not able to penetrate the body of Mahsuri. This is clear that the “baju sakti” and “keris pusaka” are objects that are out of the ordinary that are supernatural.

The out of the ordinariness that is present in the natural phenomena and objects has triggered a variety of emotions to the people that has cause the Malay folklores of the stories from *Mahsuri* and *Puteri Dayang Bunting* to gain a place in the hearts of the listeners and is hand down to a generation to the next. Astonishingly, the out of the ordinariness and uniqueness that is present in the natural phenomena and supernatural objects in the stories of *Mahsuri* and *Puteri Dayang Bunting* causes the Kedah Malay folklore to seem unique and has its own attraction compared to other folklores.

Therefore, the lesson that can be taken from the outcome of the study of the *Mahsuri* and *Puteri Dayang Bunting* Malay folklore is that do not steal or take advantage towards other people. As a human being, we should do not break our promises when it has been made. Other lessons include not to slander people and judge without investigation. As a human being that is gifted thought and mind, we have to realize that not all things are supernatural instead we can unravel all things that are out of the ordinary or bizarre with the usage of science and technology. It is however must be reminded that not all things and matters can be unravelled using science and technology, instead must be referenced to knowledge of the elements of the unseen. All these matters on the earth can be unravelled whether it be from the science and technological field or knowledge that is cored from the unseen elements appropriate to the need of the matter that is to be unravelled.

The out of the ordinariness that is present in the supernatural elements of natural phenomena and objects that are out of the ordinary in Malay Kedah folklore can be depicted in the following table:

MALAY FOLKLORE	SUPER NATURAL ELEMENTS THAT IS OUT OF THE ORDINARY	SUPERNATURAL ELEMENTS IN OBJECTS THAT ARE OUT OF THE ORDINARY
Puteri Dayang Bunting	<ul style="list-style-type: none"> ❖ The miracle of the water from the lake where it can give offspring towards whoever drinks or bathes from it. ❖ The occurrence of hill or the look of the hill that depicts a female that is pregnant. 	❖ “baju sakti”
Mahsuri	<ul style="list-style-type: none"> ❖ Natural phenomena that happened after Mahsuri was killed. Mahsuri has cursed Langkawi to become a wasteland. <ul style="list-style-type: none"> - the occurrence of a long drought - the failure of crops - the happening of a bad flood until caused the destruction of possessions - The Siamese that came to attack Langkawi 	❖ “Keris Pusaka” that is out of the ordinary

Figure 1 Supernatural elements of natural phenomena in Malay Kedah folklor

Theoretical and Contextual Contribution of This Research

Supernatural in Malay People Folklore in the Langkawi, Kedah District is not only of the literary sayings to the public but can give a picture of a lifestyle or cultural circumference of a people, but folklore is able to depict a picture of human relationship with magic. This study applies the R. LINA: two-way planned communication (R.L.: KDHT) model to recognize and analyse supernatural elements in Malay folklore in the Langkawi, Kedah district.

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