



Worldview And Ethnic Beliefs of Bajau in Death Ritual

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Abstract

This study focuses on the worldview and beliefs of the Bajau ethnic group in the implementation of death rituals in Kunak District, Sabah. In the matter of death ceremonies, the East Coast Bajau community also has certain beliefs and beliefs as a basis for the implementation of funeral management. The definition of belief among the Bajau ethnic group is considered sacred because when rejected, it is believed that the perpetrator who disobeys can be plagued *tulah* or *nibusung*. This worldview is the legacy of our ancestors that needs to be recorded in order to be used as knowledge, sharing and guidance, especially for the new generation particularly in Kunak. Therefore, this study aims to analyze the forms of Bajau ethnic beliefs in death rituals as well as a documentation effort. This research was conducted using qualitative methods, namely field research methods and focused interviews. The field study was conducted in Kampung Pangkalan, Kunak, Sabah. Meanwhile, a focused interview method was conducted on informants who were active and served as a community reference in the death ceremony such as Ustaz and Imam. Subsequently, secondary data were generated by taking past studies as reference sources as well as supporting this writing. In order to obtain authentic data, the thematic method and the concept of beliefs by Raymond Firth understanding were also done so that the data can be filtered according to appropriateness and accuracy. The findings found that certain beliefs in the death rituals of the Bajau community are closer and known to the elderly and old people only. The younger generation is usually unaware of this belief and thinks of its relevance to the holdings of the ancients. Therefore, the result of this writing can be used as a reading in the future so that the beliefs practiced among the Bajau ethnic group are known and the understanding of its message and functions. With this, the strong support of all levels of society as well as the appreciation of the essence of the faith is held to elevate and explain the exotic ethnic identity of the Bajau to be different from the others. This allows the Bajau to have their own image as a tribe rich in interesting culture. This contribution will definitely enrich the cultural treasures in the variety of culture in Malaysia as well as a reference in the future in the academic field.

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Introduction

The Bajau people can be divided into two groups, namely the Orang Bajau Sama who live in districts such as Kudat, Tuaran, Kota Belud and Papar while the Bajau Laut people live in districts such as Tawau, Lahad Datu, Kunak and Semporna. The Bajau Sama, who hail from the Kota Belud and Tuaran districts, are known around the world as 'cowboys of the East' because of their unmatched competency in horse riding skills. Apart from that, they also specialize in crafting Samurai swords which are believed to have been handed down by the Japanese army some time ago to the Bajau Sama and Iranun in Kota Belud.

Samurai swords from Kota Belud are of the highest quality and easily obtain which have become an attraction as souvenir for tourists from abroad as well as the people within the state who stops by Kota Belud. Meanwhile, the East Coast Bajau ethnic group is famous for its seafood fishing activities. The East Coast Bajau ethnic group can be found in various small islands in line with their title as sea nomads. This statement can be further confirmed by the testimony and writing by Saidatul Nornis Hj. Mahali as in the quote below:

The Bajau were once classified as a group of sea nomads.

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They can be found in several places, including in the islands of Sulu (Southern Philippines), Sabah and the eastern part of Indonesia, especially in the coastal areas of Sulawesi. In Sabah, the Bajau are found on both the west and east coasts, while in the Sulu archipelago, they can be found in Zamboanga and other islands to the south. In Indonesia, the Bajau are mostly found in the east, especially in the east coast of Sulawesi.

(Saidatul Nornis Hj. Mahali, 2004: 63)

This study was conducted on the East Coast Bajau ethnic group who lived in Kampung Pangkalan, Kunak, Sabah which houses are located above the coastline waters and some of them have migrated to the mainland. The Bajau ethnic group is the largest group in that number. The Bajau tribes especially among the old people maintain the thought patterns and beliefs handed down by their ancestors from across the Philippines (Ustaz Nordin, 2016). They also adhere to the term nibusung if they disobey. Their economic resources such as fishing, carpentry and hawking are seen as jobs that are closer to their niche. With the importance of the sea as an economic, socio-cultural and sea transport resource allows this worldview and belief to be born along with it.

However, it must be admitted that this belief is only done by a few, especially among the old people because it does not get a response among the new generation, namely the young people. This is because the society of the new millennium generation thinks that this belief is no longer relevant to be practiced in a dynamic society that believe Islam as the foundation of true religion. The evolution of the manufacture of technology, the publication of scientific books, exposure to religious education and as well as a variety of mediums have further stressed the role of ancestral beliefs to be further continued or inherited. The current generation has made the religion of Islam and other educations of knowledges as a platform for total reference without considering the function and meaning behind the reason these belief was created. This situation has unknowingly threatened the role of ancestral beliefs and shifted to views according to Islamic guidelines entirely. Religion and education are seen as the backbone of daily life. Beliefs based on myths are no longer adopted because networks of knowledge can be easily accessed via internet. Various references and writings are used as guides and readings, this contribute as an eye opener to the community as to the role of beliefs and its need in daily routines. Therefore, this study should be

recorded for the younger generation of the Bajau ethnic community so that they know the worldview that they inherited as well to appreciate the function and meaning behind it.

Literature Study

The writing of Yap Beng Liang (1993) in his book entitled *Orang Bajau Pulau Omdal: Aspects of Culture*, in the fourth chapter describes the practices and beliefs of the Bajau community that include their culture of life. Commonly, death rituals are discussed by the author showcase the distinction of the practices and rituals performed during, before and after the funeral ceremony is performed. To some extent, Yap Beng Liang shows some of the practices that are still remain to this day.

A study by Dzulfawati Hj Hassan in her PhD thesis "An Analysis of the Melanau Likow Death Ceremony in Sarawak" (1993) provides evidence that the Melanau Likow death ceremony is actually a complex ceremony and held on a large scale. It is still considered important and meaningful behind every ritual and practice performed. This proves that it contains functions and interests that cover various aspects. This study also presents certain symbols and meanings in the ceremonies performed. In addition, the Melanau Likow death ceremony also contains elements of social cohesion among its communities. It is also a space for Melanau Likow people to highlight their socio-economic aspects and social status. Finally, this study also explains how the cultural changes and developments that have been and are taking place in these societies have impacted and challenged their traditional ceremonies.

A study by Izmanira Ismail in her thesis writing "Death Tradition for Bajau Tribe (Sama) Taun Gusi Kota Belud Sabah" (2003) introduces the death tradition of the Bajau community of Taun Gusi, Kota Belud, Sabah which is well established as a reflection of the community's identity. Matters discussed in this study include the background aspects of the study, the history or origin of descent, the implementation of death customs as well as the taboos contained therein. The researcher also gave details on customary fines and the role of custom in the implementation period of the taboo. She saw that customs in the Bajau community were very important and were the greatest treasures that they admired and loved.

Furthermore, Gusni bin Saat (2008) in his writing "Urbanization,, Change and Development". This study presents the various branches of change

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accepted by the Bajau community, whether East Coast or West Bajau in the economic, political and social context in line with the country's progress. He also touched a little on the history of the belief system or religion of the Bajau community in the social context from the beginning until the advent of Islam.

The book entitled *Bajau Pantai Timur* (2012) by Md. Saffie Abd. Rahim, Sabihah Osman and Ramzah Dambul (pngr.), this study discusses the whole culture that is the lifestyle of the Bajau community which includes the ethnic identity, their intangible and tangible cultural heritage, economic activities, education and socio-culture. In the chapter on recognition of identity, there is a discussion about the beliefs and practices of the Bajau community in the ritual of death. This overview covers the management of the remains before, during and after the funeral in general.

The Concept of Belief by Raymond Firth

Each group of society has a worldview and beliefs that become the cosmology of the way they cultivate customs into their practices which triggered through the experience and factors of environmental influence. Beliefs in the Bajau ethnicity are born together or in line with their customs. This situation gives the impression of being similar to the concept of plague, which for those who reject this belief or practice are considered to be affected by the plague because of disobedience and refusal to believe in the teachings of their ancestors. While for the obedient it is considered to live in full of grace and blessings. Asmad (1990) explains that nations in Asia still believe and respect the old beliefs passed down in their lives. It is clear as with other cultures that the old beliefs of the Malays are based on animism. Animism refers to the belief in elements of spirits, supernatural things or subtle things that cannot be seen with the naked eye of a human being.

Raymond Firth (1966) in 'Malay Fisherman: Their Peasant Economy' discusses the beliefs of fishermen in Kelantan that begins with assumptions, factors and their relationship in the success of fishing with certain organizations that drive the role of bomor' or bomoh. According to Firth, in his writings describes the ability of shamans in controlling the state of the sea dominated by sea ghosts. Thus, fishing expertise alone is not enough because it all depends on luck, therefore the help of shamans in fishing activities is needed. This proves the Bajau community believes that certain social actions must be taken such as

funeral arrangements to be carried out properly and smoothly. Hence, they believe that those who disobey will inevitably be punished or degraded as a result of the attitude of the individual whom are stubborn and do not consider the suitability of the situation in doing any form of work. Moreover, during the day of mourning of the deceased who left behind a family member, it is necessary to be sensitive, caring and respect the emotions of the family. Ultimately, they must follow the message and mandate in the beliefs of the elders so as not to do something arbitrarily without thinking about the implication.

Methodology Of The Research

This study uses a qualitative and field study-oriented approach. The field study was conducted in Kampung Pangkalan, Kunak, Sabah. Observations or participation and interviews were conducted to obtain primary and secondary data from informants who are knowledgeable about the death ceremony. Observational studies are conducted to look at the socio-cultural and the environment of a community living in a village on water or the sea. The observations also take into account the relationship of worldview and beliefs among the Bajau ethnic group towards death rituals. Indirectly, this method can collect the desired data to answer the question of how the belief is generated among the community as a practitioner.

Interviews were also conducted and in an informall manner to facilitate the understanding of the researcher and give the informants freedom in providing their views and narrations. According to Cheu Hock Tong (1991), researchers usually use this method to complement existing knowledge through field studies and observations. The questions provided are also in an understandable form to make it easier for the informant to answer questions. However, the interview should take into account the circumstances and emotions of the informant. Therefore, the interview process will be conducted continuously in the evening in a relaxed manner and during the informant's free time. This process emphasizes the demands of the researcher's understanding so as not to place a burden on the informant to remember it by force but to tell the story in a relaxed, casual and at their convenience. Recording tapes and accompanying notebooks throughout the study period were conducted simultaneously so that the data could be re-analyzed and classified. Not to be outdone, a library study was also conducted to process the data thematically



according to the concept of beliefs as well as obtaining data from authentic sources as a whole.

Research Findings and Discussion

According to Mohd Taib Osman (1983) belief is the ideology or premise of the belief expressed through language, either in writing or oral. In a society whereby writings are non-existent, the premise of its beliefs is expressed through stories about the gods, the origins of human and worldly creation, the origins and ways of performing rituals with expressions and verses that connect those who worshipped and worshipper, or an summons that has magical powers. The stories are known as myths and the collection of stories is a statement of the belief system of a society called mythology.

Looking into the beliefs of fishermen in Kelantan, there is an organizational element among fishermen, namely the implementation of ceremonies and beliefs that are done in conjunction with the fishing process. This ceremony is based on the assumption that is common among fishermen who want to hunt marine life such as fish. They feel that marine life is unaware of the activities and intentions of fishermen and fish will often dodge so much that it is believed and assumed that the actions of such marine life are controlled by 'sea ghosts' which must be calmed first. Consistently with assumption-based beliefs, there are certain belief organizations and rituals that are integrated into a system. There are two important parties involved, namely the 'diver' who controls the fishing nets and fishing activities, and the 'bomor' or shaman as the fishing expert whose role is to calm the sea ghosts. The ceremony involves avoiding the call of an animal or beast while at sea and replacing the call with a name that has an honorific meaning. In addition, important things includes performing rituals on boats and fishing nets as well as presenting food or other materials to obtain permission from sea ghosts.

The main purpose of this ceremony is to facilitate fishing activities for fishermen so that fish or marine

life do not escape. The idea that has been formulated is a medium to connect with marine life so that it is easy to catch it. Some fishermen are considered successful not because they have more expertise, but they are believed to have 'connection' with marine life. The concept of probability calculation especially in fishing activities is interpreted with a more personal-oriented concept and often uses expressions such as "mujor" or "nasib baik", "berjumbo samo ikan", and "ikan suko orang itu". However, although expertise in fishing is important but expertise alone is not enough. Therefore, the services of a bomor or shaman are often used to assist fishermen and payment or wages will be given for their services.

In reality, belief is born and formed through the attitude of the community that becomes the believer themselves by being obedient to the practices for so long. This practices are ingrained in their lives, then used as a guide and law. This situation occurs when man reaches a stage to explore about life and death on God's earth.

Therefore, the Bajau community themselves believe that Islam is their religion but other customs and beliefs are also owned by every other ethnic group. Sensitivity in adapting customs and beliefs is important so that they do not conflict with Islamic teachings. Islam is seen as a religion that must be followed, emulated and believed because it will determine life in the realm of hereafter. Belief on the other hand is something that is not obligatory on its own and it is up to the individual as its recipient and practitioner. However, in the context of the Bajau community, the belief is considered important because of the concept of plague or nibusung, but only a few major beliefs are considered sacred not as a whole. The forms of belief of the Bajau people in the death ritual can be broken down into three categories, namely before, during and after the death ritual is performed, as shown in Figure 1 below:



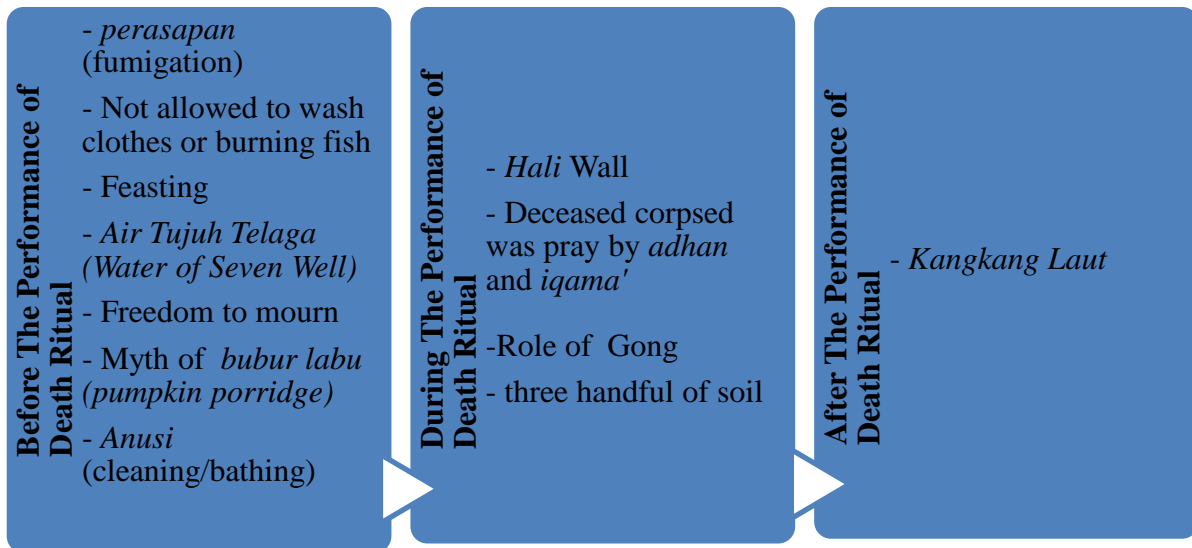


Figure 1: Forms of Belief in the Death Ritual of the Bajau Community

Preliminary and Preparation Process (Before the Funeral Ritual)

The scenario in the death ritual of the Bajau community in Kampung Pangkalan, Kunak, they believe that the process of implementing the death ritual are in stages which is before, during and after the funeral with its own taboos and beliefs. These forms of belief can be observed through the following description.

At the stage of the Preliminary or Preparation process (Before the Funeral Ritual), there are also some things that discuss the belief in blessings from the practice of fumigation, the water of seven wells and anusi (bathing). It is also known when there is death of relatives, the taboos were not being able to wash clothes and burn fish, not being able to eat, freedom to grieve and the myth of the pumpkin.

One of the belief is the practice of fumigation which is one of the customs that is common in the death ceremony of the Bajau people. Fumigation is produced by using incense. The fragrance is considered a blessing. It is also considered symbolic of a ceremony whether it is death or a thanksgiving feast and so on. In certain ceremonies incense is still used to this day. Imam Aukasa's (2016) own experience through an interview, stated that at that time he was in Lahad Datu but seemed to be able to smell incense from the family in Kunak who at that time was holding a safety feast for the imam to avoid any misfortune. Because of that, the smell of incense was considered a blessing and his instincts were able to detect it. However, some people today do not practice it because it is considered to contradict the correct Islamic premise. In addition, Ustaz Nordin

(2016), fumigation from the smell or smoke of incense are also used in escorting and procession with corpses. This practice is only accepted and practiced by hardcore practitioners who see that this fumigation as a traditional custom. However, today the fumigation can be seen in the context of the implementation of the feast custom. When a 1359 feast takes place, then the smell of incense is not something foreign and is still practiced. This proves that the Bajau community still believes in the role of fumigation in certain rituals.

Meanwhile, the belief water of seven wells are associated with the bringing of ancestors from across the Philippines. According to informants, the water of these seven wells was linked to previous mortuary management experience across the Philippines which was later absorbed into the Bajau ethnic culture in Kunak. Furthermore, the water for bathing the corpse had to be obtained by seven young men or men in seven wells which varied in sequence and level until they were all complete. Thus, any form of experience and practice is also a belief. However, it is no longer practiced because Islam has become a guide and facilitates the ritual of death in the ritual of bathing the corpse easier. For example, used to use lubi (coconut milk from grated coconut) which has been replaced with shampoo. The same is true of the concept belief of the water of the seven wells as ablution and sacred use of water. History also describes that the strategic position of Sabah is said to be a geographical factor that facilitates the entry of Filipinos into the state of Sabah, the statement is as follows:

Sabah has a 250-mile coastline and its close



proximity to the Philippines allows migrants to commute between the Philippine-Malaysian border. (Md. Saffie Abd. Rahim, Sabihah Osman dan Ramzah Dambul (pngr.), 2012:11)

In addition, anusi or bathing is the act of cleaning the corpse from any fecal matter. A preacher accompanied by a religious member, whether imam or ustaz, will sit leaning against the corpse. The purpose is to keep the corpse in a sitting position and easy to clean. After the anusi process, followed by bathing the corpse or pinandi. Family members can also join to bathe the corpse. The water used must be water that has been filtered with a white cloth, smoked with incense and recited holy verses to be free from all impurities. Hence, the person carrying out the cleaning will be given a gold ring, (Nordiana Mosum, 2017). The purpose of giving the ring is to appreciate the individual who has cleaned the corpse and is considered a form of charity for the deceased to the person. However, the giving is not limited to a ring only, they can give any form of charity that is beneficial to the recipient such as clothes, food and money according to their ability.

This situation shows how the idea backed by Raymond Firth (1966) describes that to get something it is necessary to rely on some help because expertise alone is not enough unless it is only considered luck. It can be seen, that in the practice of fumigation, the water of the seven wells and anusi as a blessings and mercy to the dead (fumigation), nature and advantages of the water of the seven wells itself (water seven wells) and the practice of anusi (bathing) individual who has cleaned the corpse before burial. It also observed, that the Bajau people put reliance on the smell of incense in the ritual of fumigation, so that it is practiced in the feast for the deceased later. Its absence is considered a deficiency in the practice. So is the situation on the use of the water of the seven wells which has its own advantages when it is believed to be sacred. Similarly, with the reliance on a particular individual in the practice of the anusi.

In Firth's description, the story of a fisherman who believes in shamans rather than hoping for luck or the occurrence of a miracle. Rationally, blessings and mercy in the context of Islam can be obtained based on belief in Allah who determines everything. To Him also man seeks help through prayer and contentment with His provisions. If it becomes acceptable, it is a sign that luck and fortune are on his side. The results, this belief is no longer practiced by the entire Bajau community because it believes that Islam is simple and suggests something that is

not burdensome. For example, well water has been replaced to the use of ablution water that is easier to obtain. Similarly, the giving of a ring in the practice of anusi were changed to the concept of sincere alms whereby the donation is up to the ability of the family of the deceased and in any form of alms such as food, money, clothing and others. It is clear that Islam has brought together the belief as a custom but made improvements so that the belief in itself does not run away from being based on the latest Islamic teachings.

Meanwhile, prohibitions and beliefs in activities such as not being able to wash clothes, burning fish, eating and the mythical story of the pumpkin have the same objective according to Firth's concept of belief (1966). The activity of washing clothes and burning fish is a common daily human routine. The act on its own is not something strange and forbidden. The Bajau people in death rituals see this activity as taboo and they believe the perpetrator will get in trouble if he insists on doing it. This belief originally started from the stories of the elders which until today are conveyed and believed by the Bajau community. According to Imam Aukasa (2016), it is supposedly narrated that, the act of ignoring the taboo causes death of a woman which soon followed after death of the deceased in a certain period. Rationally, in Islam itself human beings are required to believe that death is in the hands of Allah. Therefore, God may want a person to be deprived of his life at any time, regardless of time and place. Thus, cannot cook pumpkin porridge while the corpse is still unburied. It is said that according to the stories of the ancients, the corpse once woke up and devoured a pot of pumpkin porridge. Imam Jana (2016), for the corpse, pumpkin porridge refer to red colour and some people says that is yellow is considered the most delicious and favorite food of the deceased. This incident was witnessed by a boy who pointed or pointed a finger at the deceased when asked by his mother about running out of porridge. The corpse was seen eating red pumpkin porridge. All the families were shocked and frightened.

In contrast to the Bajau ethnic worldview of the past which gave the assessment that it is a law of karma or punishment for the perpetrator for his doings. From another point of view, this belief emphasizes the value of respecting and considering activity that should be given priority when faced with such a situation.

In fact, the Bajau believe that the act of feasting during the death is an obligation of the host to serve



a meal to guests regardless of the situation. For them, guests should be honored as much as their willingness to visit and help to ease the burden of the family of the deceased. This is the reason why the practice of feasting are practiced by the Bajau people and today undergoes little change after Islam came along with the proper funeral arrangements.

The Bajau people used to be given the freedom to cry during mourning despite hurting themselves emotionally. But now it is no longer practiced because this practice contradicts the Sunnah and hadith of the Prophet. According to Ustaz Nordin (2016) this practice needs to be changed to respect and to allow the deceased to depart peacefully. Islam has also provided guidelines on the act of mourning and the forbidden act during funeral. Hadith H.R Muslim has stated that mourning a death is a bad deed. Mourning a corpse includes the deeds of the infidels, the morals of the ignorant people before Islam which can lead to disbelief. As evidenced by the hadith quotation below:

Muslim narrated from Abu Hurairoh r.a, he said that the Prophet said, "Two things exist in humans and both cause them to disbelieve: denying the descendants and mourning death."

(Abu Mujahidah al-Ghifari, 2014)

The above beliefs show that the Bajau still have a sentiment of mythical belief. If observed, this belief is only passed down through word of mouth. The goal may be to have an attitude of respect for the family of the deceased who is grieving and the need to prioritize something more important. Rationally, the funeral ceremony had not yet been completed and the act of feasting did not seem to coincide at that time. It should have been at that point, everyone was mourning for grief not the other way around. This act is not polite because it does not understand the demands of the family of the deceased who is grieving.

During the Funeral Ritual

The belief in hali walls is that wood is placed into the burial pit with an inclined or inclined position. Usually the wall will be planted a little into the ground. The hali wall serves as a pillow or place to accommodate the corpse. The wall is then leveled with the ground surface. This is because the placement of hali wall is considered that human beings come from the soil and will also return to its origin. In the context of the management and burial of corpses today as well, researchers see that the hali wall for corpses is flat with the position of the ground surface. This shows that the Bajau people in

Kampung Pangkalan have undergone changes according to circumstances when emulating some elements of modern and simple death rituals. It is clear that the belief in the role of hali wall among the Bajau community has changed and is based on simple or uncomplicated Islamic methods.

The Bajau believe that the corpses of men should be done a called to prayer (adhan) while women will be iqama'. The purpose is because they believe that the human being who has died will return to the mercy of Allah as the human being was called to prayer(adhan) or iqama' when he was born, as well as on the day of their death. Hence, the Bajau people practice such beliefs into their death rituals. But today, this practice is not widely practiced except by a few Bajau people who still believe in it. According to Imam Aukasa (2016), recitings of prayers before the deceased is brought to the grave are sufficient.

During the funeral ceremony and before the body is paraded or escorted to the cemetery, the belief in the call to prayer and iqama' according to the gender of the deceased must be implemented. This process is done only once and does not take long. Then, the corpse is carefully buried in the burial pit. This call to prayer or iqama' is only performed by an imam.

Furthermore, it is believe that in the role and importance of the gong as a signal. The gong will be used before the corpse leaves the home. This hammered gong serve as a tawag patai, which is a notification about the death of the Bajau ethnic group apart from being used in wedding ceremonies and so on. The role and belief in this gong actually resembles the custom of widows before the funeral ritual was performed. The difference is the role of the gong is used during the funeral process to be carried out in line with before the stretcher process is done after the gong is hammered.

The three handfuls of soil are a belief and are practiced during the funeral ceremony of the deceased. At this stage, the land acquisition process will be done. Later, the soil will be dispersed into the mortuary area after the corpse is placed in the burial pit and before the soil is buried over the corpse. Next followed by watering nine times which is the excess water of the corpse bath. The use of funeral bath water is in line with the Bajau people's belief in the advantages of using the water of the seven wells used during the previous funeral bathing process. The ground was then covered to close the burial pit and ended with a prayer recitation. A talkin water is the water produced during the process of reciting the Qur'an will be kept because it will be sprinkled on the tomb as the last process. When everything is

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done, then the congregation will all return to the house of the deceased to enjoy a meal or banquet. This shows the concept of belief among the Bajau ethnic similar to the view and belief of Raymond Firth (1966) that to ensure the ritual of death of the deceased runs smoothly, then the implementation of the beliefs performed must be taken into account. They believe the effects and consequences of disobedience will bring bad things to the person. Their pure values emphasize in the practice's sensitivity to the surrounding situation and respect the family of the deceased. The fact is, belief is born and formed through the attitude of the community that becomes the believer itself when obedience to the practices for so long. This practice is ingrained in their lives, then used as a guide and law. This situation occurs when man reaches a stage to explore about life and death on God's earth.

After the Funeral Ritual

According to Imam Jana (2016), Kangkang Laut is the belief of the Bajau people referring to a devil who is believed to resemble a seal. Some people believe that it looks like a very long horse and lizard. Contrary with Imam Aukasa (2016), who states that throughout his life he believed that the sea urchin was a demon who ate the flesh of a newly buried corpse. During his time working in plantation near the sea in Lahad Datu. The location of the cemetery is very close to the beach. Apparently, kangkang laut as believed by the Kunak community and the Bajau ethnic group to be a type of seal that usually detects and eats the flesh or remains of fresh corpses passing from the bottom of the beach (Nordiana Mosum, 2017).

Interestingly, this belief exists because of the occurrence of certain cases such as theft of corpses or corpses that has just died has disappeared. If observed in the concept of Firth, referred to this event as the factor or cause of this belief being formed. The experience and beliefs of the Bajau community or the Aukasa imam himself are used for the purpose of holding customs such as guarding the grave after the funeral ritual to prevent such incidents from recurring.

Conclusion

The need for documentation is seen as important nowadays. This is because, the beliefs that portray the image of the Bajau people every year are increasingly forgotten, especially among the younger generation who do not know it at all.

Moreover, these practices and beliefs are commonly held and known by the elderly only. A heritage is a treasure of high value. This heritage treasure reflects the culture and worldview or way of thinking of the Bajau community before the changes today. It is this belief that is nurtured in shaping an open, civilized and dynamic Bajau society as well as accepting any change for the purpose of improvement. The purpose of the belief was held in good faith. These beliefs are also loaded with specific purposes and messages that should be known and their relevance to the practitioner. Therefore, this writing is for the purpose of conservation so that the beliefs became a catalyst for Bajau ethnic to illustrate the greatness of the thinkings of the earlier Bajau people on the beliefs and mythical stories that became their principle in death rituals.

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